



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

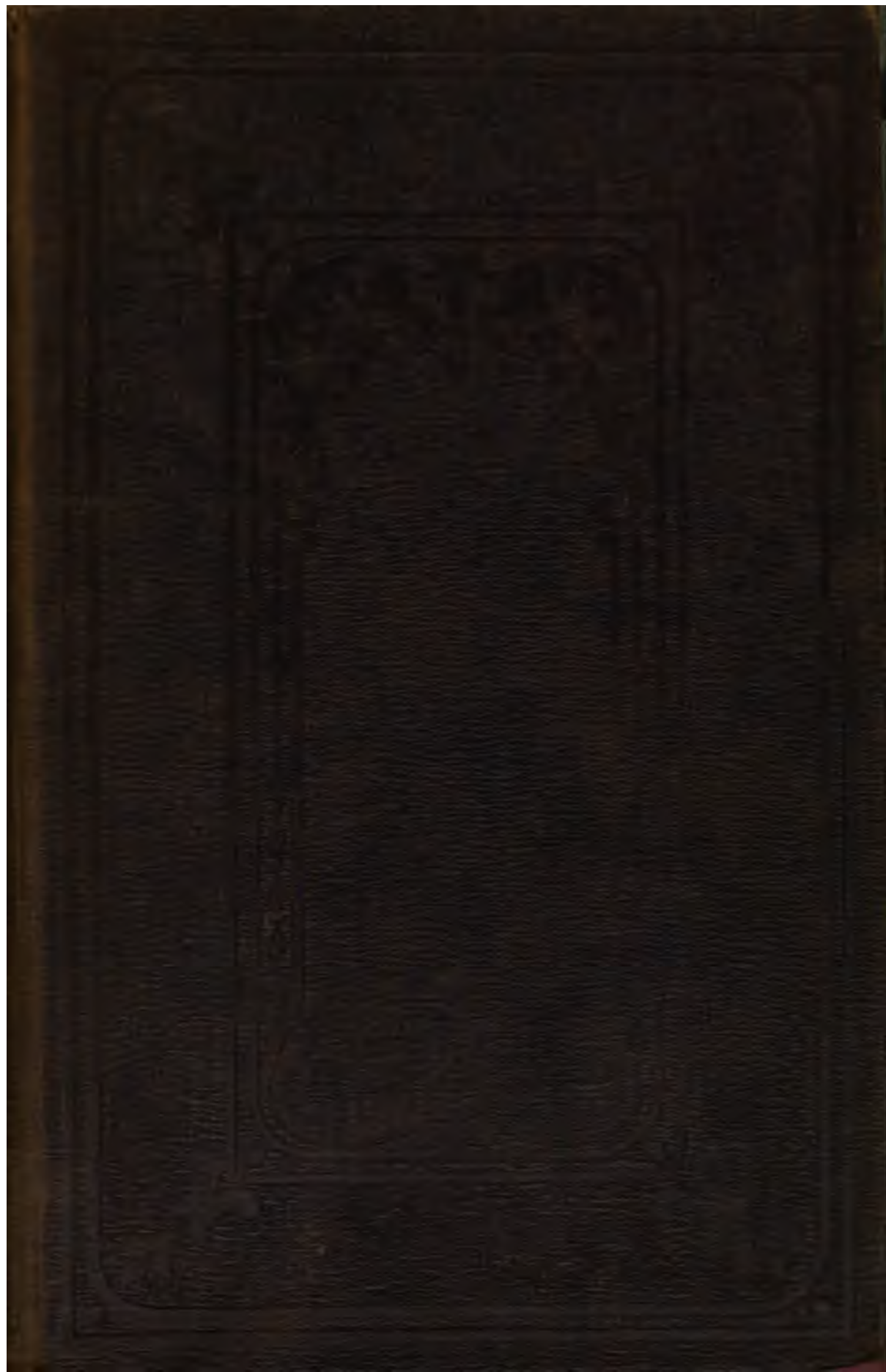
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



WORKS IN GENERAL LITERATURE.

I.

SOUTHEY'S LIFE and CORRESPONDENCE. Edited by his Son, the Rev. C. C. SOUTHEY, M.A. 6 vols. post 8vo. with Portraits and Landscape Illustrations, 63s. (Four Volumes now published.)

II.

ESSAYS selected from CONTRIBUTIONS to the EDINBURGH REVIEW. By HENRY ROGERS. 2 vols. 8vo. 24s.

III.

SIR JAMES STEPHEN'S ESSAYS in ECCLESIASTICAL BIOGRAPHY. 2 vols. 8vo. 24s.

IV.

THE Rev. SYDNEY SMITH'S WORKS. Complete in One Volume; with Portrait and Vignette. Square crown 8vo. 21s.; calf, 30s. Or in 3 vols. 8vo. 36s.

V.

THE Rev. SYDNEY SMITH'S LECTURES on MORAL PHILOSOPHY, delivered at the Royal Institution in 1804, 1805, and 1806. With an Introductory Letter from the late Lord Jeffrey. 8vo. 12s.

VI.

MR. MACAULAY'S CRITICAL and HISTORICAL ESSAYS. Complete in One Volume; with Portrait and Vignette. Square crown 8vo. 21s.; calf, 30s. Or in 3 vols. 8vo. 36s.

VII.

MR. MACAULAY'S HISTORY of ENGLAND, from the Accession of James the Second. New Edition. Vols. I. and II. 8vo. 32s.

VIII.

FRANCIS LORD JEFFREY'S CONTRIBUTIONS to the EDINBURGH REVIEW. 2d Edition. 3 vols. 8vo. 42s.

IX.

SIR JAMES MACKINTOSH'S MISCELLANEOUS WORKS. Edited by ROBERT J. MACKINTOSH, Esq. 3 vols. 8vo. 42s.

X.

MODERN STATE TRIALS revised and illustrated. By W. C. TOWNSEND, Esq. M.A. Q.C. 2 vols. 8vo. 30s.

XI.

XI.

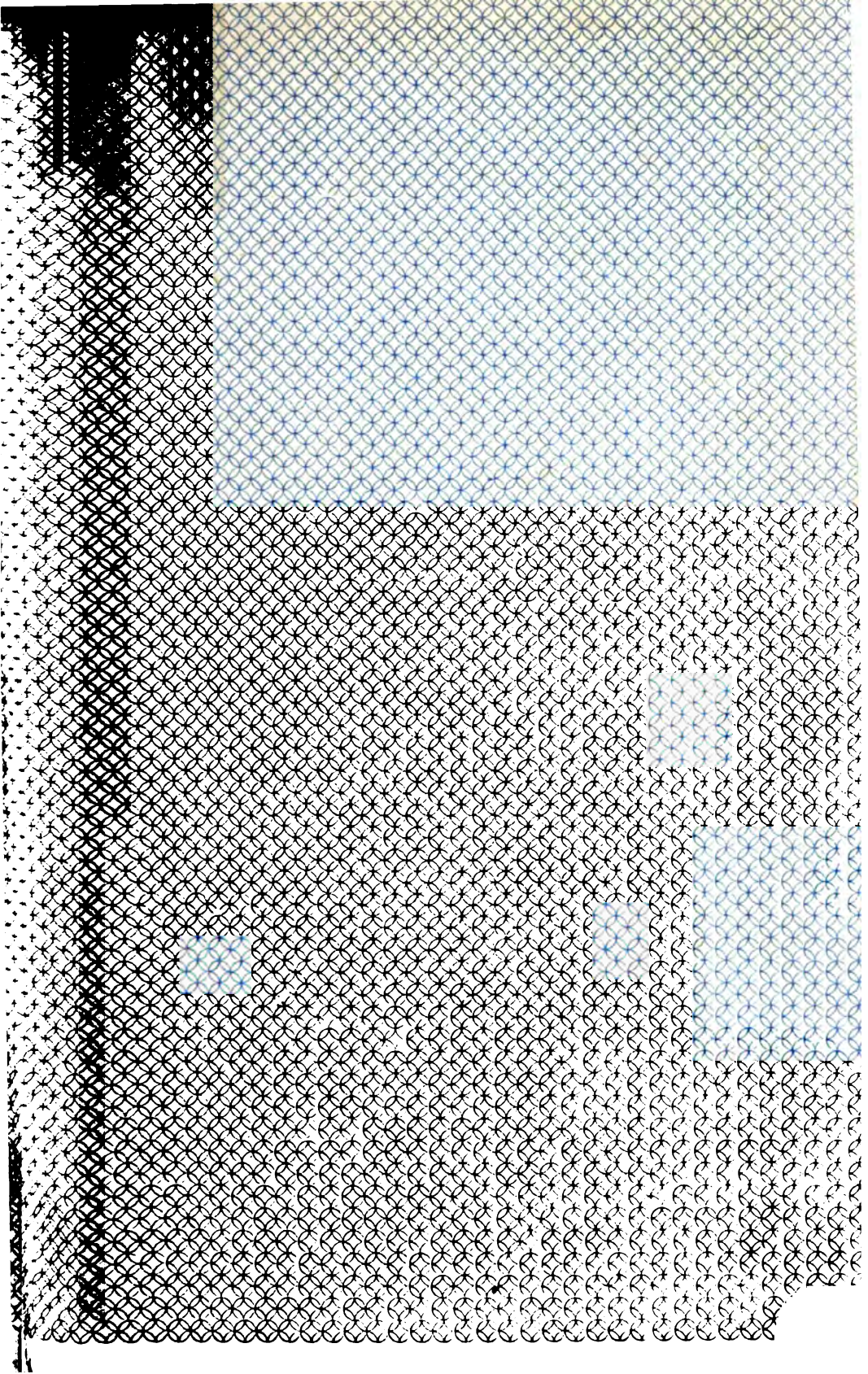
LIVES of TWELVE EMINENT JUDGES of the last and present Century. By W. C. TOWNSEND, Esq. M.A. Q.C. 2 vols. 8vo. 28s.

XII.

LOYOLA; and JESUITISM in its RUDIMENTS. By ISAAC TAYLOR. With medallion Portrait. Post 8vo. 10s. 6d.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.

108 d. 66





600044193R

A

G R E E K A N D E N G L I S H

LEXICON

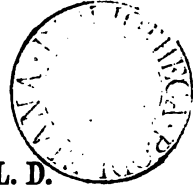
OF THE

NEW TESTAMENT.

BY

EDWARD ROBINSON, D. D. LL. D.

PROFESSOR OF BIBLICAL LITERATURE IN THE UNION THEOLOGICAL SEMINARY, NEW-YORK;
AUTHOR OF "BIBLICAL RESEARCHES IN PALESTINE," ETC.



A NEW EDITION,

REVISED AND IN GREAT PART REWRITTEN.

LONDON:

PRINTED FOR

LONGMAN, BROWN, GREEN, AND LONGMANS,

FATERNOSTER-ROW.

1850.

LONDON:
SPOTTISWOODES and SHAW,
New-street-Square.

P R E F A C E.

THE Author's earliest effort in the department of New Testament Lexicography, was a translation of the first edition of Wahl's *Clavis Philologica Novi Testamenti*, with some additions, published in 1825. This was followed in 1836 by his own *Greek and English Lexicon of the New Testament*; in the preparation of which several years of diligent labour had been expended. Whatever may have been the deficiencies of the latter work, it would seem to have met and supplied, however imperfectly, a want in the theological literature of the day; as was evinced by its speedy republication in Great Britain, in three rival editions, and the subsequent appearance of two abridgments.

When the time came, three years ago, to prepare for a new edition of this Lexicon, although not desiring to shun any necessary labour, I yet hoped that the task would be comparatively light. The progress of science in this department, as in others, had indeed not ceased to be onward. Wahl and Bretschneider had issued new and corrected editions of their Lexicons, and Winer had revised and enlarged his Grammar; while the labours and improvements of Passow had been carried forward after his decease by able successors, and the more extended results spread before the English public in the very valuable Lexicon of Liddell and Scott. Still more, the Commentaries of De Wette and Meyer on the New Testament had appeared; to say nothing of many others. My own official duties, too, had called me, for the greater portion of the preceding decennium, to the daily interpretation of the New Testament before large classes of young men preparing for the ministry of the Gospel; and, in the meantime, I had visited and partially explored the Holy Land. Under these circumstances, it is not surprising, that, when I sat down to the work of revision, I found many portions of my former labours, and especially the earliest, less satisfactory than I had hoped. The result was, that a large part of the work required, in my judgment, to be rewritten; and it has accordingly been rewritten, without regard to time or labour. The remaining portions have been thoroughly revised; and have received very many additions, corrections, and curtailments.

In its present form, the work may stand as an unpretending memorial of the progress and condition of the Interpretation and Lexicography of the New Testament, at the close of the first half of the nineteenth century.

A full and scientific Lexicon of any language embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of this method was given by Gesenius, in his Hebrew Lexicon; and it was ably followed out by Passow, in his Lexicon of the Greek language.

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow was originally constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are in like manner only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, was made by Gesenius, in his Latin Manual of 1833; but the time is perhaps not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues,

will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which, the different meanings and uses of a word can be traced with more or less distinctness. These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus; its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato; and its decline, after the Macedonian conquest, and still later under the Roman dominion. In this latter period, the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramæan, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek ; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan ; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem ; and partly from the influence of the Herods and the Roman dominion. Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews ; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue ; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men ; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence ; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connection of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connection. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *kal* as a connective, corresponding to the Hebrew usage of the particle Vav (ו). From Hebraisms of this kind, the writings of Paul are comparatively free ; since, from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine ; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη, δικαιοῦσθαι, ἐκλογή, ἀπόστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer may have possessed, for acquiring fluency and accuracy of expression in that tongue.

It follows from all these considerations, that in constructing a Lexicon of the New Testament, it should be a matter of prominent importance, to exhibit each word in its true character and relations, as a component part of the Greek tongue; as compared, on the one hand, with the Hellenistic idiom; and, on the other, with the usage of classic Greek writers. It is just here, that Wahl perhaps has erred in having reference too exclusively to the latter; and Bretschneider, in drawing his illustrations mainly from the former. In the present work I have endeavoured to pursue a middle course, and present a comparison with both; giving, when possible, one or more references to the Septuagint, or, where that fails, to Josephus; at least one (and often more) to the later Greek writers; and one to the Attic, as represented by Xenophon, Plato, or Thucydides. Where a reference is wanting in either of these three classes, except under words well known and of frequent occurrence, it may be presumed, that none such has yet been found. Very many new references have been added, where there were none before; especially from the writings of Plutarch

and Plato. Indeed, this comparison of words used in the New Testament with their usage in classic writers, has cost more time and labour than any other portion of the work.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom; and aid in determining its true character.

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally the Latin.* A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical (not historical) order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.†—In this connection, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished. Particular attention has also been given, to bring out prominently to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical

* See the articles *λέγω*, *λιβαίνω*, *εὐσωποῦ*, *σουδαρίον*, *φραγγέλιον*, etc.

† Comp. the articles *στέλλω*, *φύω*, *ψάλλω*, etc.

rules and to the usage of other writers.—Here some of the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflection of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages; in order that the work may, in some measure, supply the place of a more extended Commentary. And, if I may be permitted here to give to the student a recommendation founded on the experience of many years, I would counsel him, first to study the New Testament for himself, with only the help of his Grammar and Lexicon, giving close attention to the context and the logical connection. In this way, whatever he acquires will be his own, and will remain with him; and he will then know what further aid to seek in Commentaries. The true end of a Commentary is not to supersede the student's own investigations; but to aid him to fill out and complete them.

6. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than nine-tenths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end with the sign +.* In the articles not so marked, my endeavour has been to include the different readings of the *Textus Receptus* and the most approved later editions, as also some of those found in Manuscripts; without, however, being solicitous to note every minor variation, even when adopted by an Editor.

7. The most sedulous care has been bestowed to verify all the references, especially those to the New Testament; and although in a work containing so many thousands of them, many errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are regularly made to the New Testament of Hahn, to the Septuagint of Mill, and to the Hebrew Bible of Van der Hooght, again edited by Hahn. Those to the Old Testament, where not otherwise specified, are to the Hebrew; never to the English Version.

Such is the plan of the work now given to the public; to the execution of which the Author has unweariedly and repeatedly devoted the best powers of many of the best years of his life; with what success, the theological public must judge. His fervent hope and prayer to God

* The letter A, for example, contains 891 separate articles; of which only 39 have the mark +. The relative proportion of such articles elsewhere is probably not much (if any) greater.

is, that the work may be still further instrumental in giving facility and impulse to the study of the Holy Scriptures; and thus aid in promoting the cause of sacred learning, and Christian piety.

The Author would express his gratitude to various friends, by whose advice and encouragement he has been aided. Especially are his thanks due to the Rev. President Woolsey of Yale College, for his counsel, and for the unrestricted use of his valuable private library.

E. ROBINSON.

NEW-YORK, *July*, 1850.

FOR THE STUDENT.

The references to Greek authors are generally to editions in common use; and mainly to such as have been followed in the miniature classics published by Tauchnitz. Thus, Plato is quoted by the pages of H. Stephens; but these are also given by Tauchnitz; and so in other cases. Where the edition is not named, or does not appear from the manner of citation, it may be presumed to be that of Tauchnitz. But from this remark the following are excepted:

- ORATORES GRÆCI: *Demosthenes, Æschines, Lysias, Isæus, Antiphon, etc.* ed. Reiske, XII. Tom. Lips. 1770-75.
Anthologia Græca, ed. F. Jacobs, XIII. Tom. Lips. 1794-1814.
Arr. Epict. i. e. *Epicteti Dissertationes ab Arriano digestæ*, ed. Schweighauser, III. Tom. Lips. 1799.
Dion Cass. ed. Reimar. II. Tom. fol. Hamb. 1750.
Herodiani Historiæ, ed. Irmisch, IV. Tom. Lips. 1789-1805. The edition of Tauchnitz gives only the larger divisions.
Isocrates, ed. Bekker, in ORATORES ATTICI.
Strabonis Geographia, ed. Casaubon, et c. notis, fol. Amst. 1709.
Josephi Opera, ed. Havercamp, II. Tom. fol. Amst. 1726. All later editions have the same divisions.

The following are the full titles of several works often referred to in the following pages:

- | | |
|------------------------------|--|
| <i>Bibl. Res. in Palest.</i> | i. e. <i>Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa</i> , by E. ROBINSON and E. SMITH, 3 vols. 8vo. Boston, 1841. Lond. 1841. |
| <i>Gr. Harm.</i> | " <i>A Harmony of the Four Gospels in Greek</i> , by E. ROBINSON, 8vo. Bost. 1845. |
| <i>Heb. Lex.</i> | " <i>A Hebrew and English Lexicon of the Old Testament, from the Latin of W. GESSENIUS</i> ; by E. ROBINSON. 8vo. Bost. 1849. |
| <i>Heb. Gr.</i> | " <i>Hebräische Grammatik</i> , von W. GESSENIUS, neu bearbeitet von E. ROEDIGER. 15th Ed. Leipz. 1848.—English, with the same divisions, <i>Hebrew Grammar, etc.</i> by M. Stuart, Andover 1847; also by T. J. Conant, New-York 1847. |
| <i>Lehrgeb. or Lgb.</i> | " <i>Lehrgebäude der Heb. Sprache</i> , von W. GESSENIUS, 8vo. Leipz. 1817. |
| <i>Winer,</i> | " <i>Grammatik des neuest. Sprachidioms</i> , von G. B. WINER, Leipz. 1844. 5th Ed. |
| <i>Winer Realw.</i> | " <i>Biblisches Realwörterbuch</i> , von G. B. WINER, Leipz. 1847. 2 vols. 3d Ed. |
| <i>Loeb. ad Phryn.</i> | " <i>Phrynichi Eclogæ Nominum editi</i> C. A. LOBECK, 8vo. Leipz. 1820. |
| <i>Sturz de Dial. Mac.</i> | " <i>De Dialecto Macedonica et Alexandrina</i> F. G. STURZ, 8vo. Lips. 1808. |
| <i>Titm. de Synon. N. T.</i> | " <i>De Synonymis in Novo Testamento</i> , Lib. I. II, J. A. H. TITTMANN, Lips. 1829, 1832. |

- Herm. ad Viger.* i. e. F. VIGERI *de præcipuis Græcæ Dictionis Idiotismis Liber*, ed. G. HERMANN, 8vo. Lips. 1834. 4th Ed.
- Buttm.* " *A Greek Grammar for the use of High Schools and Universities*, by PHILIP BUTTMANN, revised by his Son; from the 18th German edition, by E. ROBINSON, New-York 1850. The 18th German edition was published at Berlin late in 1849.
- Buttm. Ausf. Sprachl.* " *Ausführliche Griechische Sprachlehre*, von PHILIP BUTTMANN, 2 Bde, Berlin 1830, 1839. 2d Ed.
- Matth.* " *Ausführliche Griechische Grammatik*, von A. MATTHIÆ, 2 Th. Leipz. 1825, 1827. 2d edition. A third edition with few changes was published after the author's death, Leipz. 1835.—English by E. V. Blomfield, edited by J. Kenrick, Lond. 1832.
- Kühner,* " *Grammar of the Greek Language, for the use of High Schools and Colleges*, by R. KÜHNER; from the German, by B. B. EDWARDS and S. H. TAYLOR; Andover 1844.
- Passow,* " *Handwörterbuch der Griechischen Sprache*, von F. PASSOW, 4 Th. Leipz. 1831.—Also: *A Greek-English Lexicon*, based on the German work of F. PASSOW, by H. G. LIDDELL and R. SCOTT, second edition, Oxford 1845. New-York 1848.
- Dict. of Anti.* " *Dictionary of Greek and Roman Antiquities*, edited by W. SMITH, Lond. 1848. Second edition.

OTHER ABBREVIATIONS.

- Genr.* i. e. generally, in a general sense, ordinarily.
- Spec.* " specially, in a special and particular sense.
- Pr.* " *proprie*, in the proper and literal sense, not figurative.
- Trop.* " tropically, in a tropical or figurative sense.
- Meton.* " metonymically, by metonymy.
- c. dat.* } " *cum dativo, cum accusativo*, etc.
- c. acc.* }
- Absol.* " absolutely, without case or adjunct.
- κτλ.* " *καὶ τὰ λοιπά*, Lat. *et cætera*, Engl. *etc.*
- [] Brackets usually mark a diversity of reading; sometimes a different numbering of the verses.

For ADDENDA, see end of the Volume.

LEXICON

OF THE

NEW TESTAMENT.

A.

A, a, alpha, the first letter of the Greek alphabet, corresponding to the Hebrew א. For its power as a privative and intensive particle in composition, see the Grammars, Buttm. § 120. 5, and n. 11. Kühner § 237. R. 3. b.—In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1, 8. 11. 21, 6. 22, 13; where the writer himself explains it by πρῶτος and ἀρχή. See Is. 48, 12, comp. 41, 4. 44, 6. So Clem. Alex. Strom. 4. 25 [p. 537. c. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἃν εἰδουμένων καὶ ἐπουμένων· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἴρηται.

Ἀαρών, ὁ, indec. Aaron, Heb. אַהֲרֹן, pr. n. of a son of Amram and Jochebed of the tribe of Levi, Ex. 6, 20; the elder brother of Moses, and his interpreter (מִדְבָּר) before Pharaoh, Ex. 4, 14 sq. 5, 1 sq. 7, 10 sq. as also the first High Priest, Ex. 28, 1 sq. 40, 12 sq.—In N. T. Acts 7, 40. Heb. 5, 4. 7, 11. 9, 4. By Hebraism, the *family of Aaron*, Luke 1, 5.

Ἀβaddών, ὁ, indec. Abaddon, Heb. אֲבַדֹּן (destruction), the name ascribed Rev. 9, 11 to the angel of Tartarus (τῆς ἀβύσσου), and explained by the Greek ἀπολλύων, *the destroyer*. The usual Heb. word is אֲבִדֹן, Sept. ὁ ἀποβρύων, Ex. 12, 23. Wisd. 18, 25; comp. ἀποβρυήτης, 1 Cor. 10, 10.

ἀβαρής, ἰος, ὁ, ἡ, adj. (a priv. βάρος,) *not heavy*, e. g. πῦρ ἀβαρὲς Plut. de

Stoic. repugn. 42. T. VI. p. 98.—In N. T. trop. *not burdensome*, i. e. not causing expense; 2 Cor. 11, 9 ἀβαρὴ ὑμῖν ἐμὰντὸν ἐτήρησα. So ἐπιβαρέω, q. v. and βαρὺς Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. Abba, i. e. *father*, Heb. אָבָא, Chald. אָבָא; Mark 14, 36. Rom. 8, 15. Gal. 4, 6.

Ἀβελ, ὁ, indec. Abel, Heb. אָבֶל (a breath), pr. n. of the second son of Adam, Matt. 23, 35. Luke 11, 51. Heb. 11, 4. 12, 24. See Gen. 4, 1–16.

Ἀβιά, ὁ, indec. Abia, Heb. אֲבִיָּה (Jehovah his father), pr. n. of two men in N. T. a) A king of Judah, Matt. 1, 7 bis; see 1 K. 14, 31. 15, 1 sq. b) A priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1, 5. When all the priests were distributed into 24 classes, the eighth class was called from him the *class of Abia*; see 1 Chr. 24, 10.

Ἀβιάθαρ, ὁ, indec. Abiathar, Heb. אֲבִיָּתָר (father of abundance), pr. n. of a high priest, Mark 2, 26; see 1 Sam. 22, 21. 1 K. 2, 26. 27. 35. The high priest at the time referred to by Mark was Ahimelech; but his son Abiathar, who was high priest afterwards, is here mentioned perhaps as having been conspicuous in the transaction, and more intimately connected with the history of David.

'Αβιληνή, ἡς, ἡ, *Abilene*, pr. n. of a district on the eastern declivity of Anti-Lebanon, so called from the city Abila or Abela situated on the mountain 18 Roman miles N. W. of Damascus towards Heliopolis or Ba'albek; known also as 'Αβὼλ τοῦ Ἀνσανίου to distinguish it from another in Persæa. This district extended apparently along the eastern slope of Anti-Lebanon and Hermon as far as to Paneas and Gaulonitis; and thus bordered on the territories of Philip. So in Luke 3, 1; where Lysanias is said to be tetrarch of Abilene in the fifteenth year of Tiberius, about A. D. 28. Long before this time Josephus speaks of a Lysanias, the son of a Ptolemy who in the days of Pompey was lord of Chalcis under Lebanon, and was a powerful and dangerous neighbour to Damascus; Ant. 14. 7. 4, comp. 13. 16. 3 and 14. 3. 2. From this it may perhaps be inferred that he was lord also of Abilene. Lysanias succeeded him B. C. 40; but was put to death by Antony through the intrigues of Cleopatra about B. C. 34; Ant. 15. 4. 1. Dio Cass. 49. 32. Some years later a certain Zenodorus is mentioned as having *farmed* the possessions (*οἶκος*) of Lysanias; he also had jurisdiction over Trachonitis and other districts; but having become implicated with robber-hordes, Augustus took away Trachonitis and the adjacent tracts and gave them to Herod the Great, B. C. 22; and on the death of Zenodorus, B. C. 19, Herod received still more of his territories, as Paneas and the district further east; Ant. 15. 10. 1, 3. Thus far Josephus does not even name Abilene; but in the first year of Caligula, A. D. 38, more than seventy years after the death of the first Lysanias, and ten years after the statement of Luke, he relates that Caligula gave to the elder Agrippa, the Herod of the book of Acts, the tetrarchy of his uncle Philip, and also "the tetrarchy of Lysanias," or Abilene; and these were confirmed to Agrippa by Claudius on his accession, with the specification that "Abila of Lysanias and whatever was on Mount Lebanon" were districts belonging to the emperor himself (*ἐκ τῶν αὐτοῦ*); Ant. 18. 6. 10. ib. 19. 5. 1. B. J. 2. 11. 5. At Herod Agrippa's death they went to his son, the younger Agrippa, before whom Paul was brought; Ant. 20. 7. 1. Acts c. 26. From all these facts it is probable, that both Ptolemy and his son, the first Lysanias, had possession of Abilene; that after the murder of the latter it was farmed by the emperor to Zenodorus for the benefit

of the family of Lysanias yet in their minority; and that afterwards the children were reinstated in their rights; in which case the Lysanias of Luke may well have been the son or grandson of the former Lysanias. If the son, he must have been near seventy years old at the time specified by Luke. This is not improbable; for ten years later (A. D. 38) his territories had reverted to the emperor, perhaps from the failure of heirs; and were given by him to Herod Agrippa. In this way the testimony of Josephus and that of Luke are in harmony. Indeed, as Josephus nowhere connects the first Lysanias with Abilene, it is not improbable that when he speaks of that district seventy years later as "the tetrarchy of Lysanias," he in fact refers to the second Lysanias, who was actually tetrarch of it, and was then dead.—The site of the city of Abila is occupied by the modern village *Sât Wady el-Barada*, where the river Barada issues from a wild chasm. Here are seen the remains of ancient walls and foundations of edifices, fragments of columns, rock-hewn sepulchres, and a road along the chasm cut through the rock, with inscriptions. See more in Biblioth. Sac. 1848. p. 79 sq. Winer Bibl. Realw. art. *Abilene*.

'Αβιοῦδ, ὁ, indec. *Abiud*, Heb. אֲבִיּוּד (Judah his father), pr. n. of a son of Zorobabel, Matt. 1, 13 bis. Omitted in 1 Chr. 3, 19.

'Αβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. n. of the celebrated patriarch and founder of the Israelitish nation, Matt. 1, 1. 2. 22, 32. Heb. 11, 8–19. al. In Acts 7, 16 'Αβραάμ, by an obvious error of transcription, is written for 'Ιακώβ; see Gen. 33, 19. Josh. 34, 22. +

ἄβυσσος, οὐ, ἡ, (a priv. βύσος or βύσσος,) pr. adj. *bottomless, deep, profound*, as λίμνη ἄβυσσος Diod. Sic. 5. 25. Hdor. 2. 28. Sept. for אֲבַיִם, *abyss*, either the ocean, Gen. 1, 2. 7, 11; or the underworld, Ps. 71, 21. 107, 26.—In N. T. Subst. ἡ ἄβυσσος, *the abyss, the place of the dead, orcus, ᾗδης*, Rom. 10, 7. Spec. *Tartarus*, that part of ᾗδης in which the souls of the wicked are represented as confined, Luke 8, 31. Rev. 9, 1. 2. 11. 17, 8. 20, 1. 3; comp. 2 Pet. 2, 4. So Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Ταράρον.

'Αγαβος, οὐ, ὁ, *Agabus*, pr. n. of a Jewish Christian, who predicted a famine

and the imprisonment of Paul, Acts 11, 28. 31, 10.

ἀγαθοεργία, ᾧ, f. ἦσα, (ἀγαθός, ἔργον,) Phavorin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν.—In N. T. to do good to others, absol. 1 Tim. 6, 18; comp. Gal. 6, 10. So ἀγαθοεργός Plut. de Is. et Osir. 48.

ἀγαθοποιέω, ᾧ, f. ἦσα, (ἀγαθοποιός,) but the better form is ἀγαθὸν ποίω, Lobeck ad Phryn. p. 200.

1. to do good to others, absol. Mark 8, 4. Luke 6, 9. 35. Acts 14, 17; with acc. of pers. Luke 6, 33 bis. Sept. for עָשָׂה Judg. 17, 13. Zeph. 1, 12. So Tob. 12, 13. 1 Mac. 11, 33.

2. to do well, to act virtuously, absol. 1 Pet. 2, 15. 20. 3, 6. 17. 3 John 11. Comp. 1 Pet. 3, 11.

ἀγαθοποιία, ας, ἡ, well-doing, virtuous conduct, 1 Pet. 4, 19; see ἀγαθοποιῶ no. 2. Others less well beneficence.—Test. XII. Pat. ap. Fabric. Cod. Pseudep. I. 722.

ἀγαθοποιός, ᾧ, δ, ἡ, adj. (ἀγαθός, ποίω,) pr. doing good, beneficent, Plut. Is. et Osir. 48; bland, courteous, e. g. γυνή Eccles. 42, 14.—In N. T. doing well, upright, a well-doer, 1 Pet. 2, 14; see in ἀγαθοποιῶ no. 2. So Athenag. Apol. p. 29 ὁ θεός, τελείως ἀγαθός ὢν, αὐτίκως ἀγαθοποιῶς ἐστί.

ἀγαθός, ἡ, ὁ, (ἀγαθόν) corresp. to Heb. טוֹב, Lat. bonus, Engl. good.

1. good, i. e. distinguished for good and eminent qualities, character; of persons, Matt. 19, 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark 10, 17 sq. Luke 18, 18 sq. (Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἐπικρίνει. Xen. Ven. 1. 14.) Of things, Luke 10, 42 τὴν ἀγαθὴν μερίδα. John 1, 47. Sept. for טוֹב Ezra 8, 27 χαλκοῦ ἀγαθοῦ.—Spec.

a) In a physical sense, good, as opp. to bad, e. g. δένδρον ἀγαθόν Matt. 7, 17. 18; γῆ ἀγ. Luke 8, 8. Sept. γῆ ἀγ. for טוֹב Ex. 3, 8.—Plut. Gryll. 3. Xen. Œc. 16. 7 γῆ ἀγ.

b) In a moral sense, good, well-disposed, upright. a) Of persons, Matt. 5, 45 ἐπὶ πνεύματι καὶ ἀγαθοῖς. 12, 35. 22, 10. 25, 21. Luke 23, 50. John 7, 12. Acts 11, 24. Sept. for טוֹב Prov. 13, 2. 15, 3. So Xen. Mem. 3. 4. 8 τοὺς κακοὺς καλᾶν καὶ τοὺς ἀγαθοὺς τιμᾶν. β) Of things, actions, good, right, upright, e. g. καρδιά Luke 8, 15; ὁσιότης Rom. 7, 12; λόγος 2 Thess. 2, 17; ὁ λόγος τοῦ θ. Rom. 12, 2. (Sept. τὸ

πνεῦμα τὸ ἀγ. for טוֹב Neh. 9, 20. Ps. 143, 10. Wisd. 8, 19 ψυχὴ ἀγ.) Hence συνείδησις ἀγαθὴ a good conscience, consciousness of rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21. Also ἔργον ἀγαθόν, ἔργα ἀγαθά, good deeds, well-doing, uprightness, Rom. 2, 7. 13, 3. Eph. 2, 10. Col. 1, 10. 2 Tim. 2, 21. al. Sept. ποιήματα ἀγ. for טוֹב 1 Sam. 19, 4. Wisd. 3, 15 πόντοι ἀγ.

c) Neut. as Subst. (τὸ) ἀγαθόν, (τὰ) ἀγαθά, good, good things, right, virtue, Matt. 12, 34. 35. 19, 16. Luke 6, 45. Rom. 2, 10. 7, 18. 19. al. Rom. 7, 13 τὸ ἀγαθόν that which is in itself good. 14, 16 ἡμῶν τὸ ἀγαθόν your good, sc. liberty of conscience, Christian liberty. Sept. for טוֹב Ps. 53, 2. 4.—Arr. Epict. 1. 4. 1. Xen. Mem. 3. 10. 5.

2. good, in respect to operation, influence, utility, i. e. useful, beneficial, profitable.

a) Of persons, good, kind, benevolent, doing good, Rom. 5, 7. 1 Thess. 3, 6. Tit. 2, 5. 1 Pet. 2, 18. Sept. for טוֹב 2 Chr. 30, 19 ὁ θεός ἀγ. Ps. 73, 1.—Plut. Consol. ad Apoll. 37. Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.

b) Of things; e. g. δόματα Matt. 7, 11. Luke 11, 13; δόσις James 1, 17; ἀναστροφὴ 1 Pet. 3, 16; καρπὸς James 3, 17; πίστις Tit. 2, 10. (Sept. for טוֹב 1 Sam. 12, 23 ἀγ. ὁδός. Neh. 9, 13 ἐντολαὶ ἀγ.) Matt. 12, 35 ἀγ. θησαυρός, treasure of good things. Luke 6, 45. So ἔργα ἀγαθά, good deeds, benefits, Acts 9, 36. 2 Cor. 9, 8. 1 Tim. 2, 10. 5, 10.—Also good for any purpose, suitable, adapted to, Eph. 4, 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. 15, 2. So Jos. Ant. 4. 6. 1 πόλις φουρλικὰ φέρειν ἀγαθὴν. Pausan. Eliac. post. c. 26. 4 χώρα ἐς καρπὸν ἐκτρέφειν ἀγαθὴν. Plut. Sept. Sap. Conv. 14, p. 367. Plato Rep. 608. e.

c) Neut. as Subst. τὸ ἀγαθόν, something useful and profitable, a benefit, Rom. 8, 28. 12, 21. 13, 4. Gal. 6, 10. Eph. 4, 28. 6, 8. 1 Thess. 5, 15. Philem. 6. 14. (Xen. Cyr. 4. 2. 18.) Plur. τὰ ἀγαθά, things good and useful, benefits, blessings, Matt. 7, 11. Luke 1, 53. 16, 25. Rom. 3, 8. Gal. 6, 6. Heb. 9, 11. 10, 1. (Plut. Pericl. 39. Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς υπερβαλλόμενοι.) In the sense of goods, wealth, Luke 12, 18. 19. Sept. for טוֹב Gen. 24, 10. Deut. 6, 11. So Xen. Cyr. 3. 3. 20.

3. good, in respect to the feelings excited, i. e. glad, joyful, happy. 1 Pet. 3, 10 ἡμέρας ἀγ. Rom. 10, 15 τὰ ἀγαθὰ happy times. 2 Thess. 2, 16. Sept. for טוֹב Ps. 34, 12

ἡμέρας ἀγ. Zech. 8, 19 ἑορτὰς ἀγ. So Ecclus. 14, 14. 1 Macc. 10, 55. +

ἀγαθουργέω, ὦ, f. ἦσω, a later form for ἀγαθοεργέω, to do good to others, absol. Acts 14, 17 in some Mss.—Cyrill. Alex. c. Julian. 3. p. 81. a, et in Mich. cap. 2. p. 409. c.

ἀγαθωσύνη, ης, ἡ, pr. for ἀγασσύνη, Buttm. § 119. 10. c; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921; goodness, e. g. of disposition and character, uprightness, virtue, Rom. 15, 14. Eph. 5, 9. 2 Thess. 1, 11. Sept. for צדק Ps. 52, 5; צדקת 2 Chr. 24, 16.—Also goodness towards others, kindness, beneficence, Gal. 5, 22. Sept. for צדק Neh. 9, 25.

ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of exultation, joy, for צהל Ps. 45, 16. 65, 13; rejoicing, with song, dancing, for רנן Ps. 20, 7. 118, 15. 126, 2. 6; great joy, for יצחק Ps. 45, 8. 51, 10. 14; so Tob. 13, 1.—In N. T. joy, gladness, rejoicing, Luke 1, 14, 44. Acts 2, 46. Jude 24. (Acta Thom. § 7 ἐν χαρῇ καὶ ἀγαλλιάσει.) Heb. 1, 9 ἑλαιοι ἀγαλλιάσεως from Ps. 45, 8, oil of gladness, i. e. with which guests were anointed at feasts, here put as an emblem of the highest honour; see Ps. 23, 5. Am. 6, 6.

ἀγαλλιάομαι, ὦμαι, (ἀγαν, ἀλλομαι,) aor. 1 ἡγαλλιάσασθην, also Pass. aor. 1 ἡγαλλιάσθην as Mid. John 5, 35 in later editions; once Act. ἀγαλλιάω, ὦ, Luke 1, 47. Not found in Gr. writers, but often in Sept. for צהל Ps. 2, 11; רנן Ps. 68, 4; רנן Ps. 20, 6; רנן Ps. 40, 17, etc. pr. spoken of rejoicing with song and dance.—Hence in N. T. to exult, to rejoice, absol. Luke 10, 21. Acts 2, 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16, 34. So χαίρειν καὶ ἀγαλλ. intens. to rejoice exceedingly, Matt. 5, 12. 1 Pet. 4, 13. Rev. 19, 7; comp. Ps. 90, 14. 40, 17. (Acta Thom. § 27.) With a noun of the same signif. as dat. of manner; 1 Pet. 1, 8 ἀγαλλιάσθε χαρῇ ἀνεκλαλήτῃ, rejoice with joy unspeakable, i. e. unspeakably. With ἵνα and the Subjunct. John 8, 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. With ἐπὶ c. dat. Luke 1, 47 ἡγαλλιάσει τὸ πνεῦμά μου ἐπὶ τῷ θεῷ. Here, as the active form is elsewhere unknown, it should prob. read ἡγαλλιάσεται τὸ πν. comp. Ps. 13, 6 ἀγαλλιάσεται ἡ καρδιά μου. (So ἀγαλλέσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9, 15.) With ἐν c. dat. where a simple dative might stand; John

5, 35 ἀγαλ. ἐν τῷ φερὶ αὐτοῦ. 1 Pet. 1, 6. So Ps. 89, 16 ἐν τῷ ὀνόματί σου ἀγαλλ. 13, 5.

ἄγαμος, ου, ὁ, ἡ, adj. (a priv. γάμος,) unmarried, either wholly, caelebs, 1 Cor. 7, 32. 34; or spoken of those who do not marry a second time, ib. v. 8. 11.—Hom. Il. 3. 40. Plut. Lycurg. 15. Xen. Conv. 9. 7.

ἀγανακτέω, ὦ, f. ἦσω, (ἀγαν, ἀχθός,) pr. to be pained, either in body, Plato Phædr. 251. c; or in mind, i. e. to be solicitous or provoked, Plato Phædo 8, 9. p. 63. b. 64. a.—In N. T. to be displeased, angry, indignant, absol. Matt. 21, 15. 26, 8. Mark 10, 14. Luke 13, 14. (Bel and Drag. 28. Hdian. 8. 7. 6.) Mark 14, 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, indignantly among themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτούς. With περὶ c. gen. Matt. 20, 24. Mark 10, 41. So genr. Plato Ep. 7. p. 345. d. Apollodor. Bib. I, περὶ Τιτάνων ἀγανακτοῦσα.

ἀγανάκτησις, εως, ἡ, indignation, 2 Cor. 7, 11.—Plut. Comp. Pelop. c. Marcell. 3 pen. Thuc. 2. 41.

ἀγαπάω, ὦ, f. ἦσω, (ἀγαμαι, comp. Heb. צהל,) to love; sometimes synon. with φιλέω, implying regard and good-will; but not like it including sexual love, unless in very late writers; comp. Luc. V. H. 2. 25.

1. Pr. of kindred and near friends, to love, to hold dear, c. acc. e. g. wives, Eph. 5, 25 οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν. v. 28. 33. Col. 3, 19; friends, companions, John 11, 5. 13, 1 τοὺς ἰδίους. v. 23. 19, 26. 21, 7. al. So φιλέω Matt. 10, 37. John 11, 3. 36. Sept. for צהל Gen. 24, 67. Ruth 4, 15.—Plut. Pericl. 1. Xen. Cyr. 8. 7. 14 ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι. Mem. 2. 7. 9 σὺ μὲν ἐκείνας [ἀδελφάς] φιλήσεις . . . ἐκείναι δὲ σὲ ἀγαπήσουσιν.

2. As including the idea of respect, confidence, benevolence, sympathy; e. g. to love a master, Matt. 6, 24. Luke 16, 13; our fellow-men, τὸν πλησίον Matt. 5, 43. 19, 19. Mark 12, 31; also Matt. 5, 46. Mark 10, 21. Luke 7, 5; acc. impl. v. 42. 47; τοὺς ἐχθρούς Matt. 5, 44. Luke 6, 27. 35. Sept. for צהל 1 Sam. 18, 16. So Plut. Pericl. 7. Hdian. 1. 8. 9. Xen. Hi. 11. 9 ὑπὸ πολλῶν πόλεων ἀγαπῶ ἀν.—Spec. and emphat. of God as loving Christ, John 3, 35. 10, 17. 15, 9. 17, 23. 26 ἡ ἀγάπη, ἣν ἠγάπησάς με, the love (with) which thou hast loved me; so Sept. 2 Sam. 13, 15. Buttm. § 131. 4, 5. Kühn. § 484. (So φιλέω John 5, 20.) Of Christ as loving the Father, John 14, 31. Of God as loving men,

Christians, John 3, 16. 14, 21 Pass. Rom. 9, 13. 2 Cor. 9, 7. Heb. 12, 6. 1 John 4, 10, 11. al. Of Christ as *loving* believers, his disciples, John 13, 34. 14, 21. 15, 9. 12. Rom. 8, 37. Eph. 5, 2. 25. al. Of Christians as *loving* God, Matt. 22, 37. Mark 12, 30. Rom. 8, 28. 1 Cor. 2, 9. 8, 3. 1 John 4, 10. 19. 20; (Sept. for $\epsilon\lambda\epsilon\gamma\chi\epsilon$ Ex. 20, 6;) Christ, John 8, 42. 14, 15. 21 sq. 21, 16. Eph. 6, 24. 1 Pet. 1, 8; one another, i. e. with mutual love as Christian brethren, $\alpha\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$ John 13, 34. 15, 12. 17. Rom. 13, 8. 1 Pet. 1, 22. 1 John 3, 11. al. $\tau\omicron\upsilon\varsigma \alpha\delta\epsilon\lambda\phi\acute{o}\nu$ 1 John 2, 10. 3, 10; also 1 John 3, 14. 1 Pet. 2, 17; acc. impl. $\delta \alpha\gamma\alpha\pi\omega\acute{\nu}$ 1 John 4, 7. 8. So of Paul and his spiritual brethren, 2 Cor. 11, 11. 12, 15 $\epsilon\iota \kappa\alpha\iota \pi\epsilon\rho\iota\sigma\sigma\omicron\tau\iota\rho\omega\varsigma \eta\mu\acute{\alpha}\varsigma \alpha\gamma\alpha\pi\omega\acute{\nu} \eta\gamma\gamma\omicron\tau\omicron\upsilon\iota\varsigma \alpha\gamma\alpha\pi\omega\acute{\mu}\alpha\iota \epsilon\tau\epsilon\eta \theta\omicron\upsilon\gamma\eta, \text{the less I am beloved.}$ 1 Thess. 1, 4 $\alpha\delta\epsilon\lambda\phi\omicron\iota \eta\gamma\alpha\pi\eta\mu\acute{\epsilon}\nu\omicron\iota$. Col. 3, 12.

3. Of things, *to love, to delight in, to like*, c. acc. as $\pi\rho\omega\tau\omicron\kappa\alpha\delta\epsilon\delta\rho\iota\alpha\upsilon$ Luke 11, 43; $\tau\omicron \sigma\acute{o}\tau\omicron\varsigma$ John 3, 19; $\tau\omicron\upsilon\varsigma \kappa\acute{o}\sigma\mu\omicron\upsilon$ 1 John 2, 15; $\delta\iota\kappa\alpha\iota\omicron\sigma\iota\eta\eta\eta$ Heb. 1, 9. (So $\phi\iota\lambda\acute{\epsilon}\omega$ Matt. 23, 6. al.) Sept. for $\epsilon\lambda\epsilon\gamma\chi\epsilon$ Ps. 45. 8. So Jos. Ant. 7. 1. 6. Plut. Lycurg. 29. Xen. Cyr. 7. 5. 67 $\mu\acute{\alpha}\lambda\iota\sigma\tau' \alpha\upsilon \alpha\gamma\alpha\pi\acute{\alpha}\nu \tau\eta\eta\iota \pi\alpha\rho' \alpha\iota\tau\acute{\eta} \delta\iota\alpha\tau\alpha\upsilon$.—Spec. Rev. 12, 11 $\omicron\kappa \eta\gamma\acute{\alpha}\pi\eta\sigma\alpha\upsilon \tau\eta\eta\iota \psi\upsilon\chi\eta\eta \alpha\iota\tau\acute{\omega}\nu \acute{\alpha}\chi\rho\iota \theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ they loved not their lives unto the death, i. e. they were careless of their lives and voluntarily exposed themselves to death; see in art. $\omicron\upsilon$ no. 5. Heb. Gr. § 149. So Eccles. 15, 13 $\omicron\kappa \alpha\gamma\alpha\pi\eta\tau\acute{\omega}\varsigma$ not loved, i. e. hated, abhorred. +

$\alpha\gamma\acute{\alpha}\pi\eta$, ης, ἡ, (ἀγαπᾶω,) *love*; not found in Gr. writers. Sept. for $\epsilon\lambda\epsilon\gamma\chi\epsilon$ Cant. 5, 8. 8, 6. 7. al. In N. T. not found in Mark, Acts, nor James, and only once in both Matt. and Luke.

1. *love*, e. g. to our fellow-men, John 15, 13. Elsewhere spec. and emphat. as connected with God's mercy to mankind, or with the religious emotions and duties of men; e. g. God's love to Christ, John 17, 26. Col. 1, 13 $\delta \nu\acute{\iota}\delta\varsigma \tau\eta\varsigma \alpha\gamma\alpha\pi\eta\varsigma \alpha\upsilon\tau\omicron\upsilon \text{the son of his love, his beloved son;}$ Heb. Gr. § 104. 2. God's *love* to men, 1 John 3, 1. 4, 16; so c. gen. ἡ ἀγάπη τοῦ Θεοῦ *the love of God towards men*, Rom. 5, 5. 8 $\epsilon\iota\varsigma \eta\mu\acute{\alpha}\varsigma$. 2 Cor. 13, 13. Eph. 2, 4. Christ's love to men, e. g. Eph. 3, 19 $\gamma\acute{\nu}\omega\sigma\kappa\alpha\iota \tau\eta\eta\iota \iota\pi\epsilon\rho\beta\acute{\alpha}\lambda\lambda\omicron\upsilon\sigma\alpha\iota \tau\eta\varsigma \gamma\acute{\nu}\omega\sigma\tau\epsilon\omega\varsigma \alpha\gamma\acute{\alpha}\pi\eta\eta\iota \tau\omicron\upsilon \chi$. Rom. 8, 35. 39. 2 Cor. 5, 14; $\epsilon\iota\iota \tau\eta \alpha\gamma\acute{\alpha}\pi\eta \mu\omicron\upsilon$ John 15, 10; also with possess. pron. John 15, 9 $\mu\epsilon\iota\omega\sigma\tau\epsilon \epsilon\iota\iota \tau\eta \alpha\gamma\acute{\alpha}\pi\eta \tau\eta \epsilon\mu\eta$ abide in my love, remain worthy of it. So of love to God as the duty of men, believers, c. gen.

John 5, 42 $\tau\eta\eta\iota \alpha\gamma\acute{\alpha}\pi\eta\eta\iota \tau\omicron\upsilon \Theta\epsilon\omicron\upsilon \omicron\kappa \xi\chi\epsilon\tau\epsilon$. Luke 11, 42. 2 Thess. 3, 5. 1 John 2, 5. 15. 3, 17. 4, 9. 5, 3. Of love to our fellow-Christians, mutual Christian love; e. g. ἡ ἀγάπη εἰς ἀλλήλους 1 Thess. 3, 12. 2 Thess. 1, 3. 1 Pet. 4, 8; $\epsilon\iota\varsigma \pi\acute{\alpha}\nu\tau\alpha\varsigma \tau\omicron\upsilon\varsigma \alpha\gamma\acute{\iota}\omicron\upsilon\varsigma$ Eph. 1, 15. Col. 1, 4. Philem. 5; $\epsilon\iota\varsigma \eta\mu\acute{\alpha}\varsigma$ 2 Cor. 2, 4; $\epsilon\iota\iota$ c. dat. John 13, 35 $\epsilon\iota\iota \alpha\gamma\acute{\alpha}\pi\eta\eta\iota \xi\chi\eta\tau\epsilon \epsilon\iota\iota \alpha\lambda\lambda\eta\lambda\omicron\iota\varsigma$. 2 Cor. 8, 7 $\tau\eta \xi\epsilon \eta\mu\acute{\omega}\nu \epsilon\iota\iota \eta\mu\acute{\iota}\nu \alpha\gamma\acute{\alpha}\pi\eta\eta\iota$ love from you towards us, your love to us (see Winer § 54. 4); absol. Rom. 14, 15 $\omicron\upsilon\kappa\acute{\epsilon}\tau\iota \kappa\alpha\tau\grave{\alpha} \alpha\gamma\acute{\alpha}\pi\eta\eta\iota \pi\epsilon\rho\iota\pi\alpha\tau\epsilon\iota\varsigma$. 1 Cor. 4, 21. 16, 13. 24. 2 Cor. 2, 8. Eph. 4, 15. al. Of love of the truth, ἡ ἀγ. τῆς ἀληθείας 2 Thess. 2, 10.—Hence, *love* in general, *holy love*, without specifying a definite object, e. g. as an attribute of God, 1 John 4, 7. 8 $\delta \Theta\epsilon\omicron\varsigma \alpha\gamma\acute{\alpha}\pi\eta\eta\iota \acute{\epsilon}\sigma\tau\iota\upsilon$. v. 16; as a Christian grace, Rom. 12, 9 ἡ ἀγάπη ἀνυπόκριτος. 13, 10. 1 Cor. 8, 1. 13, 1–13. 14, 1. 1 John 4, 10, 16. al. Matt. 24, 12. Also ἡ ἀγάπη τοῦ πνεύματος *the love the Spirit inspires* Rom. 15, 30. So Wisd. 3, 9, 6, 17. 18.—The gen. after ἀγάπη may express either the subject or object; e. g. ἡ ἀγάπη τοῦ Θεοῦ *the love of God towards any one*, or also *love towards God*; see the examples above. Winer § 30. 1. Heb. Gr. § 112. 2. +

2. Plur. ἀγάπαι, ὧν, αἱ, *agapae, love-feasts*, Jude 12. (2 Pet. 2, 13.) Comp. 1 Cor. 11, 17 sq. These were public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but they became subject to abuses, and were afterwards discontinued. See Tertull. Apol. c. 39. Neander Hist. of the Ch. I. p. 325. [561.]

ἀγαπητός, ἡ, ὁ, (ἀγαπάω,) *beloved, dear*, of things, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ . . . ἀγαπητὴ συνεργός τεχνίταις. Sept. for $\epsilon\lambda\epsilon\gamma\chi\epsilon$ Ps. 84, 2.—In N. T. *beloved, dear*, spoken only of Christians as united with God or with each other in the bonds of holy love, e. g. Col. 4, 14 Λουκάς ὁ ἱατρός ὁ ἀγαπητός. v. 7. 9. 1, 7. Eph. 6, 21. Philem. 16. 2 Pet. 3, 15. 3 John 1; fem. Philem. 2; Plur. Acts 15, 25. 1 Tim. 6, 2 $\omicron\tau\iota \pi\iota\sigma\tau\omicron\iota \epsilon\iota\varsigma\iota \kappa\alpha\iota \alpha\gamma\alpha\pi\eta\tau\omicron\iota$, i. e. conjoined in the bonds of faith and love. So ἀδελφοὶ ἀγα-

πῆροί in a direct address, *beloved brethren*, Christians, Phil. 4, 1. James 1, 16. 19. 2, 5. Absol. ἀγαπητοί id. Rom. 12, 19. 2 Cor. 7, 1. Heb. 6, 9. 1 Pet. 2, 11. 1 John 3, 2. 21. al. Sing. ἀδελφί 3 John 2. 5. 11. Hence c. gen. ἀγαπητοὶ θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1, 7. 11, 28. Eph. 5, 1. So Sept. ἀγαπητοὶ σου for יְיָיִ, spoken of the worshippers of God, Ps. 60, 8. 108, 7. 127, 2.—Paul applies the term particularly to those converted under his ministry; as when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16, 5; also 16, 8. 9. 12; comp. 1 Cor. 4, 17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1, 2. So too of a whole church gathered by himself; 1 Cor. 4, 14 τέκνα μου ἀγαπητοί. 10, 14. Phil. 2, 12. With dat. 1 Thess. 2, 8 διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.—In the phrase: ὁ υἱὸς ὁ ἀγαπητός, *the beloved son, the well-beloved*, as an epithet of *an only son*, ὁ μονογενής, and spoken in the N. T. only of Christ, as ὁ υἱὸς ἀγαπητὸς τοῦ θεοῦ, Matt. 3, 17. 12, 18. 17, 5. Mark 1, 11. 9, 7. Luke 3, 22. 9, 35. 2 Pet. 1, 17. So in the parable, Mark 12, 6 ἵνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20, 13. Sept. for יְיָיִ Gen. 22, 2. 12. Jer. 6, 26. Amos 8, 10. Zech. 12, 10. So Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ὁ υἱὸς ἀγαπητός, ὁ μόνος ὃν πατρὶ ἢ μητρὶ. +

Ἄγαρ, ἡ, indec. *Hagar*, Heb. אֲרָא (flight), pr. n. of a maid-servant of Abraham, the mother of Ishmael. In Gal. 4, 24. 25, Paul applies this name allegorically to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

ἄγγαρεύω, f. εἰσῶ, pr. *to send off as ἄγγαρος or public courier*. This word is of Persian origin, and being received into the Greek language passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππωνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing that came in their way, which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Hdot. 8. 98. Comp. Esth. 8, 10. 14. Dict. of Antt. art. *Angaria*.—Afterwards ἄγγαρεύω came

to signify, *to press into service in the manner of an ἄγγαρος*, Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἄγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια.—Hence in N. T. c. acc. *to compel, to press into service*, e. g. *to accompany one*, Matt. 5, 41 ὅστις σε ἄγγαρεύσει μίλιον ἓν. So genr. Matt. 27, 32. Mark 15, 21. Comp. Buxtorf Lex. Rab. Chald. Talm. 131.

ἄγγεῖον, ου, τό (dim. ἄγγος,) *a vessel, utensil*, Matt. 13, 48. 25, 4. Sept. for אֵזָא Gen. 42, 25. Num. 4, 9.—Plut. Romul. 20. Xen. An. 7. 4. 3.

ἄγγελια, ας, ἡ, (ἀγγέλλω,) pr. *message brought, news*, Plut. Pomp. 12. Xen. Cyr. 6. 2. 14.—In N. T. trop. *doctrine announced, precept given*, in the name of any one, 1 John (1, 5.) 3, 11. Sept. for אֲמָרָא Prov. 12, 25.

ἄγγελος, ου, ὁ, (ἀγγέλλω,) 1. *a messenger, one who is sent*, in order to announce, teach, perform, or explore any thing, Matt. 11, 10. Luke 7, 24. 9, 52. James 2, 25 comp. Josh. 6, 17. al. Sept. for אֲמָרָא Mal. 2, 7. al. (Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.) So in Rev. 1, 20 sq. *the angels of the seven churches*, are probably the prophets or pastors of those churches, who were the messengers, delegates, of the churches to God in the offering of prayer, service, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, a being superior to man. The Deity is represented as surrounded by innumerable beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1, 20. 18, 10. 22, 30. Acts 7, 30. al. smp. They are also subject to the Son, and act as his ministers, 1 Pet. 3, 22. Heb. 1, 6. Matt. 16, 27. 24, 31. 2 Thess. 1, 7. al. As to the numbers of the angels, see Matt. 26, 53. Heb. 12, 22. Rev. 5, 11. Sept. for אֲמָרָא Ps. 104, 4. al. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες τὴν ἐναντίον ἀρχήν, 2 Pet. 2, 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ σατανᾶ, *angels of the devil, or of Satan*, Matt. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. al. Rev. 9, 11 ὁ ἄγγελος τῆς ἀβύσσου, *the angel of the abyss, Tartarus*, i. e. the destroying angel; see Ἀβαδδὼν.—Difficult is 1 Cor. 11, 10 διὰ τοῦτο σφειλεῖ ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *for this cause ought the woman to have power (as*

veil) on her head because of the angels, i. e. a veil as the emblem of her being under the power of a husband, and this because of the angels who were regarded as present and taking deep interest in the conduct and worship of Christians; comp. Luke 15, 7. 10. So Paul says of the apostles, 1 Cor. 4, 9 *ἑαυτοὺς ἐκέντησαν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις*. Others in 11, 10 understand evil angels, demons; others, spies, but against the usus loquendi.—On the angels generally, see Stuart in Biblioth. Sac. 1843, p. 88 sq. +

ἀγγε, (pr. imper. of *ἀγω*), a participle of exhortation or incitement, come now, go to, Lat. *age*, with plur. James 4, 13 *ἀγε νῦν οἱ λέγοντες*. 5, 1. Sept. for *אָג* Judg. 19, 6. See Winer § 47. 3. n.—Plut. *Æm.* Paul. 31. Xen. *Cyr.* 4. 2. 47.

ἀγέλη, ης, ἡ, (*ἀγω*), a herd; in N. T. only of swine, Matt. 8, 30. 31. 32 bis. Mark 5, 11. 13. Luke 8, 32. 33. Sept. for *אָג* Judg. 5, 16.—Hid. 7. 2. 9. Xen. *Mem.* 2. 9. 7.

ἀγενεαλόγητος, ου, ὁ, adj. (a priv. *γενεαλογία*), without genealogy, whose descent is unknown, Heb. 7, 3. Found only in N. T. where Melchizedek is so called, because, not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God; his priesthood therefore is of a higher and more ancient order than that of Aaron; comp. v. 4 sq. Gen. 14, 18 sq. Ex. 40, 15. Num. 3, 10.

ἀγενής, ἰός, ὁ, ἡ, adj. (a priv. *γένος*), pr. one who is without ancestors, or without descendants; in N. T. low born, ignoble, base, 1 Cor. 1, 28; opp. to *εὐγενής* in v. 26.—Plut. *Pericl.* 24. Pol. 5. 111. 3.

ἀγιάζω, f. *ἁῶ*, (*ἅγιος*), not found in Greek writers, but often in Sept. for *קָדַשׁ*. In N. T. pr. to render *ἅγιος*.

1. to make clean, to cleanse, e. g. ceremonially, Heb. 9, 13 *ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα*. Trop. in a moral sense, to purify, to sanctify; Rom. 15, 16 *that the offering of the Gentiles may be acceptable, ἡγιασμένη ἐν πνεύματι ἁγίῳ*, being purified by the Holy Spirit, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6, 11. Eph. 5, 26. 1 Thess. 5, 23. 1 Tim. 4, 5. Heb. 2, 11. 10, 10. 14. 29, 13. Rev. 22, 11. Hence οἱ ἡγιασμένοι, those who are sanctified, said of Christians in general, Acts 20, 32. 26, 18.

1 Cor. 1, 2. Jude 1. Also 1 Cor. 7, 14 bis *ἡγιασται ὁ ἀνὴρ . . . ἡγιασται ἡ γυνή*, the unbelieving husband or wife is made clean or sanctified, i. e. is to be regarded, not as unclean, not as an idolater, but as connected with the Christian community. See *ἅγιος* no. 1.—Hence, to regard or venerate as holy, to hallow, Pass. Matt. 6, 9 *ἡγιασθήτω τὸ ὄνομά σου*. Luke 11, 2. 1 Pet. 3, 15. Sept. for *קָדַשׁ* Is. 9, 13. 29, 23.

2. to make sacred or holy, to consecrate, to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications; e. g. things, Matt. 23, 17 *ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν*. 23, 19. 2 Tim. 2, 21 *σκεῦος ἡγιασμένον*. Sept. for *קָדַשׁ* Lev. 8, 10 sq. 30.—Of persons, to sanctify and set apart, to consecrate, as being set apart of God and sent by him for the performance of his will, and thus including the idea of holiness. John 10, 36 *ὃν ὁ πατὴρ ἡγίασε, whom the father hath consecrated and sent into the world*. 17, 17 *ἁγιάσων αὐτοὺς ἐν τῇ ἀληθείᾳ σου*, consecrate them in or through thy truth, i. e. the preaching of thy truth, i. q. *ἐν τῷ λόγῳ* (comp. v. 18). v. 19 bis. So *Ecclus.* 45, 4. 49, 7.

ἡγιασμός, ου, ὁ, (*ἀγιάζω*), not found in Gr. writers; in N. T. sanctification, purity of heart and life, holiness, Rom. 6, 19. 22. 1 Thess. 4, 3. 4. 7. 1 Tim. 2, 15. Heb. 12, 14. Hence 2 Thess. 2, 13 *ἐν ἡγιασμῷ πνεύματος*, in sanctification of the spirit, i. e. produced by the Holy Spirit. 1 Pet. 1, 2. Meton. the cause or author of this sanctification, 1 Cor. 1, 30.—Sept. 'consecration' for *קָדַשׁ* Judg. 17, 3.

ἅγιος, ἱα, ἰος, rarely found in Attic writers, who prefer *ἁγνός*, but often in the Sept. for *קָדַשׁ* and *קָדוֹשׁ*. Hence the primary idea is pure, clean, (see in *ἀγιάζω* no. 1. Gesen. Heb. Lex. art. *קָדַשׁ*, *קָדוֹשׁ*), like *ἁγνός*, but it superadds the notion of respect and veneration, which in the latter is less prominent; see *Tittm. de Synon.* N. T. p. 21 sq.

1. pure, clean, i. e. ceremonially or morally clean, and also worthy of respect, reverence, veneration; so of a sacrifice, *ἁγία*, without blemish, holy, Rom. 12, 1. Metaph. morally pure, upright, blameless in heart and life, holy; Mark 8, 20 *ἁγίον . . . ἁγία δίκαιον καὶ ἅγιον*. 1 Cor. 7, 34. Eph. 1, 4. 5, 27; *ὁ νόμος* Rom. 7, 12. al. Sept. for *קָדַשׁ* Lev. 11, 44. (Plato *Soph.* p. 249. a, *σεμνὸν καὶ ἅγιον νοῦν οὐκ ἔχον*.) Spec. of those who are purified and sancti-

fied by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence *ἅγιοι*, *saints*, *Christians*, Acts 9, 13 comp. v. 14. 9, 32. 41. 26, 10. Rom. 1, 7. 8, 27. al. Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7, 14; see *ἀγιάω* no. 1. So *ἅγιον φίλημα*, the sacred Christian kiss, the pledge of Christian affection, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.—Emphat. *holy*, *hallowed*, *worthy of reverence and veneration*; e. g. God, John 17, 11. Rev. 4, 8. 6, 10. Sept. for *שׁוֹרֵק* Is. 5, 16. 6, 3. So of his name, Luke 1, 49. Sept. for *שׁוֹרֵק* Lev. 22, 2. So *τὸ πνεῦμα τὸ ἅγιον*, the Holy Spirit, Matt. 1, 18, and very often; see *πνεῦμα*, Luke 1, 72 *διαθήκη ἁγία*. Rom. 1, 2 *ἐν γραφαῖς ἁγίας*. Sept. for *שׁוֹרֵק* Dan. 11, 28. 30.

2. *consecrated*, *sacred*, *holy*, set apart from a common to a sacred use, belonging to God; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4, 5. 7, 6. 24, 15. 27, 53. Acts 7, 33. Rev. 11, 2. So of persons, *ἀπαρχὴ ἁγία* Rom. 11, 16. Luke 2, 23; apostles, Eph. 3, 5; prophets, Luke 1, 70. Acts 3, 21. 2 Pet. 1, 21; angels, Matt. 25, 31. 1 Thess. 3, 13. al. So of the temple, Acts 6, 13. 21, 28. Hence *τὸ ἅγιον* the sanctuary, spoken of the tabernacle or temple, Heb. 9, 1; oftener Plur. *τὰ ἅγια*, the sanctuary, either terrestrial Heb. 9, 2, or celestial Heb. 8, 2. 9, 8. 12, 24. 10, 19. Heb. 9, 3 *τὰ ἅγια ἁγίων*, the holy of holies, the inner sanctuary; see Heb. Gr. § 117. Winer § 37. 2. Sept. for *שׁוֹרֵק* Ex. 26, 33. 2 Chr. 3, 8 sq. 5, 7 sq.—Xen. Hell. 3. 2. 19 *ἱερὸν μᾶλα ἅγιον*. +

ἀγιότης, *ἡσος*, ἡ, (*ἅγιος*), pr. *purity*, in N. T. metaph. *sanctity* of life, *holiness*, Heb. 12, 10.—1 Macc. 15, 2. On nouns in *-ότης* see Lobeck ad Phryn. p. 350.

ἀγιοσύνη, *ἡσος*, ἡ, (*ἅγιος*), for the comm. *ἁγιοσύνη*, pr. i. q. *ἀγιότης*.

1. Metaph. *sanctity*, *holiness*, 2 Cor. 7, 1. 1 Thess. 3, 13.

2. *the being worthy of veneration and worship*, i. e. *sanctity*, *majesty*. Rom. 1, 4 *πνεῦμα ἀγιοσύνης*, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to *κατὰ σαρκά* in the preceding verse; comp. 1 Tim. 3, 16. Sept. for *שׁוֹרֵק* Ps. 97, 12; but also for *שׁוֹרֵק* Ps. 96, 6, and for *שׁוֹרֵק* Ps. 145, 6. For the gen. instead of an adj. see Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. Gr. § 104. 1.

ἀγκάλη, *ἡσος*, ἡ, the arm, Luke 2, 28, comp. Mark 9, 36. Sept. for *שׁוֹרֵק* 1 K. 3, 20.—Plut. Amator. 10. Xen. Cyr. 7. 5. 50.

ἄγκιστρον, *οὐ*, τό, (kindr. *ἄγκυρα*), a fish-hook, Matt. 17, 27. Sept. for *שׁוֹרֵק* 2 K. 19, 28; *שׁוֹרֵק* Hab. 1, 15.—Ælian. V. H. 1. 5. Plat. Soph. 220. c.

ἄγκυρα, *ἡσος*, ἡ, (kindr. *ἄγκυρα*), an anchor, Acts 27, 29. 30. 40. Trop. Heb. 6, 19.—Plut. Pomp. 50. Xen. Anab. 3. 5. 10.

ἀγναφος, *οὐ*, δ, ἡ, adj. (a priv. *γναφεύς*), not yet *fulled* or *dressed*; hence *new*, Matt. 9, 16. Mark 2, 21; i. q. *καὺς* in Luke 5, 36.

ἀγνεία, *ἡσος*, ἡ, (*ἄγνος*), pr. *purity*, *uprightness*, Plato Legg. 917. b.—In N. T. *purity*, *chastity*, 1 Tim. 4, 12. 5, 2. So Jos. Ant. 3. 5. 1. Soph. CEd. R. 864. Antiph. 116. 11.

ἀγνίζω, i. *ἴσω*, (*ἄγνός*), 1. *to purify*, *to make clean*, e. g. ceremonially, c. acc. John 11, 55 *ἀγνίξω ἑαυτὸν*, to prepare oneself by purification for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Comp. Ex. 19, 10. 14 sq. Sept. for *שׁוֹרֵק* 2 Chr. 29, 16. 18; *שׁוֹרֵק* Ex. 19, 10.—Plut. Quæst. Rom. 1. Soph. Aj. 656.

2. Mid. *ἀγνίζομαι*, Pass. perf. and aor. 1 *ἡγνισμαι*, *ἡγνισθην*, with a Mid. signif. *agere castimoniam*, to take upon oneself a vow of abstinence, for the purpose of greater sanctity, like a Nazarite, Acts 21, 24. 26. 24, 18. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution; and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6, 2–21. Sept. for *שׁוֹרֵק* Hiph. Num. 6, 3. See Lightfoot Hor. Heb. p. 1078.—Trop. *to render pure*, *to cleanse* in a moral sense, c. acc. James 4, 8 *ἀγνίσate καρδίας*. 1 Pet. 1, 22 *τὰς ψυχὰς ὑμῶν ἡγνισθῆτε*. 1 John 3, 3. So Apollodor. 2. 928.

ἀγνισμός, *οὐ*, δ, (*ἀγνίζω*), a cleansing, i. e. ceremonial, Sept. for *שׁוֹרֵק* and *שׁוֹרֵק* Num. 8, 7. 8. Dion. Hal. Ant. 3. 22.—In N. T. *abstinence*, in consequence of a vow, Acts 21, 26, see in *ἀγνίζω* no. 2. Sept. for *שׁוֹרֵק* Num. 6, 5; *שׁוֹרֵק* Amos 2, 11.

ἀγνοέω, *ᾤω*, fut. *ᾔσω*, (a priv. *νοέω*), not to perceive, not to know.

1. Genr. *not to know, to be ignorant of*, with acc. of pers. Acts 17, 23; acc. of thing, Rom. 10, 3, 11, 25. 2 Cor. 2, 11. (Xen. Mem. 3. 5. 23. ib. 4. 2. 25.) With *ὅτι*, Rom. 1, 13, 6, 3, 7, 1. 1 Cor. 10, 1; *ἵνα* τῶς *ὅτι*, 2 Cor. 1, 8. (Xen. Ag. 5. 6.) Also *περί* τινος 1 Cor. 12, 1. 1 Thess. 4, 13. In 2 Pet. 2, 12 *ἐν οἷς ἀγνοοῦσι βλασφημοῦντες* is by attraction for *ἐν τοῖς, δ ἀγνοοῦσι, βλασφημοῦντες*. Winer § 63. Absol. 1 Tim. 1, 13. 1 Cor. 14, 38 *εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω*. (Others here, *to act foolishly*, as Sept. for *בְּלִיַּי* Num. 12, 11.) Part. pass. *ἀγνοούμενος*, c. dat. *unknown* to any one, Gal. 1, 22; absol. *unknown, ignoble*, 2 Cor. 6, 9. Spec. Part. of *ἀγνοοῦντες*, spoken of those who sin through ignorance and blindness, *the ignorant, the sinful*, Heb. 5, 2; comp. Hos. 4, 6. Sept. for *בְּלִיַּי*, Lev. 4, 13, 5, 18.—Pol. 5. 11. 5.

2. Spec. *not to understand, not to apprehend or comprehend*, c. acc. Mark 9, 32 *οἱ δὲ ἠγρόουν τὸ ῥῆμα*. Luke 9, 45. Acts 13, 27; *ὅτι* Rom. 2, 4.—Soph. Trach. 78. Xen. Mem. 1. 2. 33.

ἀγνόημα, *ατος, τό, (ἀγνοέω), pr. ignorance, involuntary error*, Theophr. H. Pl. 9. 4. 8. Sept. for *בְּלִיַּי* Gen. 43, 12.—In N. T. *error, sin*, Heb. 9, 7. So Tob. 3, 3. Diod. Sic. 1. 1.

ἀγνοια, *ας, ἡ, (ἀγνοέω), ignorance*, Acts 3, 17. (Xen. Mem. 1. 2. 34.) Spoken of ignorance of God and divine things, Acts 17, 30. Eph. 4, 18. 1 Pet. 1, 14.

ἀγνός, *ῆ, ὁν, pure, clean*; *ἀγνος* εἰμι *pure, innocent, blameless*; 2 Cor. 7, 11 *ἀγνοὺς εἶναι ἐν παντί πράγματι*. Phil. 4, 8. 1 Tim. 5, 22. (Hdian. 1. 11. 12.) Also *modest, chaste*, 2 Cor. 11, 2. Tit. 2, 5. 1 Pet. 3, 2. (Xen. Conv. 8. 15.) Spec. of God, *pure, perfect, holy*, 1 John 3, 3; of his *σοφία*, James 3, 17; comp. Wisd. 7, 22 sq. Sept. for *רִיבִּי* Ps. 12, 7. 19, 10.

ἀγνότης, *τητος, ῆ, (ἀγνός), pr. purity*; trop. *pureness of life*, 2 Cor. 6, 6.

ἀγνώως, *adv. with pure intent, sincerely*, Phil. 1, 16 or 17.—Hesiod. Op. et D. 339 *ἀγνώως καὶ καθαρῶς*.

ἀγνοσία, *ας, ἡ, (a priv. γνῶσις), pr. ignorance*, Thuc. 8. 66.—In N. T. *willful ignorance, blindness*; 1 Cor. 15, 34 *ἀγνοσίαν θεοῦ*. 1 Pet. 2, 15. Sept. Job 35, 16. Wisd. 13, 1.

ἀγνώστος, *ου, ὁ, ἡ, adj. (a priv. γνωστός), unknown*; Acts 17, 23 *ἀγνώστω θεῷ*,

to an unknown god, i. e. a god whose name was unknown, not necessarily the God of the Jews.—Wisd. 11, 19. Hdian. 1. 1. 14. Plut. Cato Maj. 1.

ἀγορά, *ἄς, ἡ, (ἀγείρω), a place of public resort*, in towns and cities; any open place, where the people came together either for business or to sit and converse. In oriental cities such open places were at the inside of the gates; and here public business was transacted, and tribunals held, as also the markets; see Ruth 4, 11. Neh. 8, 16. Heb. Lex. art. *רֶצֶף*.—Hence in N. T. *a place, market-place, forum*, Acts 16, 19. 17, 17. Matt. 11, 16 and Luke 7, 32. Matt. 20, 3, 23, 7. Mark 6, 56. 12, 38. Luke 11, 43. 20, 46. Sept. for *רֶצֶף* open street Ecc. 12, 4. 5. (Plut. Demetr. 12. Xen. Conv. 8. 21. Mem. 4. 2. 1.) Mark 7, 4 *καὶ ἀπὸ ἀγορᾶς [ἐλθόντες] ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι, and [coming] from the market, except they wash, they eat not*; see Winer § 66. III. e. Eccus. 31, 25 *βαπτίζόμενος ἀπὸ νεκροῦ*. Arr. Epict. 3. 19 *ἂν μὴ εὖρωμεν φαγεῖν ἐκ βαλανείου*. Others here take *ἀγορά* as i. q. *things sold in the market, provisions*, and translate: *of what is from the market, unless they wash it, they do not eat*; see Krebs Obs. p. 85. Winer l. c. So *ἀγορά* for grain Jos. Ant. 14. 16. 2.

ἀγοράζω, *ῶ, ἰ, ἄσω, (ἀγορά), to market*, Hdot. 2. 35 *αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι*.—In N. T.

1. *to buy, to purchase*, c. acc. Matt. 13, 44 *τὸν ἀγρὸν ἐκείνον*. v. 46. Mark 15, 46. 16, 1. al. (Plut. de Fortun. 1. Xen. An. 5. 7. 13.) With acc. and dat. Matt. 14, 15 *ἐαυτοῖς βρώματα*. Mark 6, 36; acc. and *εἰς τινα* Luke 9, 13; acc. impl. Matt. 21, 12. 25, 9. 10. Luke 17, 28. 19, 45. Sept. for *רָכַץ* Is. 24, 2; *רָכַץ* Gen. 41, 57. (Xen. An. 1. 5. 10.) Further, acc. and gen. of price, Mark 6, 37 *ἀγοράσωμεν θηναρίων διακοσίων ἀρτους*. (Eccus. 20, 12.) Also acc. and *ἐκ* c. gen. of price, Matt. 27, 7 *ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν*. (Palæph. Fab. 46.) So too acc. and *παρά* τινος, Rev. 3, 18. Sept. Neh. 10, 31.

2. Trop. of persons, *to buy, to redeem*, for a price or ransom paid; spoken of those redeemed by the blood of Christ from the bondage of sin and death; c. acc. 2 Pet. 2, 1 *καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀνθρώπων*. Pass. with gen. of price, 1 Cor. 6, 20 *ἠγοράσθητε γὰρ τιμῆς*. 7, 23. Also with acc. and dat. and *ἐν* of price, Rev. 5, 9 *ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου*. (Sept. for *רָכַץ* 1 Chr. 21, 24.) Pass. with *ἀπὸ* τινος Rev. 14, 3. 4. +

ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pr. pertaining to the market*, Plato Rep. 425. c; *a market-man*, Hdot. 1. 93.—In N. T.

1. Of persons who loiter in the markets and public places, *a lounger, idler*, vulg. *a loafer*, Acts 17, 5.—Xen. Hell. 6. 2. 23 τὸν ἀγόρειον τε δῆλον. Plato Prot. 347. c.

2. Of time or days as held in public, *a court-day, judicial day*; Acts 19, 38 ἀγόρειοι ἄγονται sc. ἡμέραι. So Jos. Ant. 14. 10. 21 ἄγοντι τὸν ἀγόρειον. Strabo 13. p. 629. a.—Some editions in Acts 19, 38 have ἀγοραῖοι, but without good reason; see Winer § 6. 2.

ἄγρα, as, ἡ, *a hunting, catching*, Xen. Ven. 1. 1.—In N. T. only of *fishing*, Luke 5, 4. Meton. *draught* of fishes, Luke 5, 9. So Hom. Od. 12. 330. Plut. Timol. 20; meton. Xen. Cyr. 2. 4. 19.

ἀγράμματος, ου, ὁ, ἡ, adj. (*a priv. γράμμα*), *illiterate, unlearned*, Acts 4, 13. It here refers rather to Jewish literature and learning; comp. John 7, 15.—Diod. Sic. 12. 13. Xen. Mem. 4. 2. 20.

ἀγραυλέω, ᾧ, f. ἦσω, (ἀγραυλος; ἀγρός, αἰδή,) *to remain or live abroad, in the fields or country, sub dio agere*; absol. Luke 2, 8 ποιμένες ἦσαν . . . ἀγραυλῶντες.—Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτῆν χειματός τε καὶ ξέρους ἡγραυλεῖ. Strabo 4. p. 197. Plut. Numa 4.

ἀγρεύω, f. εἴσω, (ἄγρα,) *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10, 16.—In N. T. trop. *to ensnare, to entrap*, by insidious questions, c. acc. Mark 12, 13. Sept. for τῷ Prov. 5, 22; τῷ Prov. 6, 25.

ἀγριέλαιος, ου, ὁ, (ἀγριος, ελαια,) *a wild olive-tree, oleaster*, i. q. κότινος, Rom. 11, 17. 24. The wild olive bears little or no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. H. Pl. 2. 2. 5.

ἄγριος, ια, ιον, adj. (ἀγρός,) *wild*, e. g. animals Pol. 12. 4. 1. Xen. An. 1. 2. 7.—In N. T. *wild*, e. g.

1. Of honey, μέλι ἄγριον *wild honey* Matt. 3, 4. Mark 1, 6. Here the honey of wild bees is to be understood, made in hollow trees or crevices of the rocks, i. q. *honey out of the rock* Ps. 81, 17. Deut. 32, 13; or like the honey and honey-comb mentioned 1 Sam. 14, 25–27; comp. Judg. 14, 8. Prov. 25, 16. Maundrell saw many bees on the flowers between Jericho and the Dead Sea (p. 115); and Forskal notes that he often saw honey flowing in the woods of Arabia; Descr. Animal. p. xxiii. Comp.

Diod. Sic. 17. 75. Jos. B. J. 4. 8. 3 καὶ μελιττοτρόφος δὲ ἡ χώρα, i. e. the region of Jericho.—Others understand *honey-dew*, found in Arabia and other regions of Asia upon the leaves of certain species of trees, and similar to the present manna of Sinai; see Theophr. H. Plant. 3. 9. Plin. H. N. 12. 18. lb. 16. 11. Diod. Sic. 19. 94. But the evidence is very slight that this was ever common in Judea, and especially on the high deserts west of the Dead Sea; Burchardt Syria p. 392. See Bochart Hieroz. II. 518 sq. Oedmann Verm. Samml. VI. p. 136. Rosem. Alterthumsk. IV. ii. p. 425. Winer Realw. art. Honig.

2. Of waves, *wild, fierce, raging*, an emblem of wicked men, Jude 13.—Wisd. 14, 1 ἄγρια κύματα. Plato Legg. 919. a, ὑπὸ χειμῶνων ἀγρίων.

Ἀγρίππας, α, ὁ, Agrippa, see Ἡρώδης.

ἀγρός, οὔ, ὁ, *a field*, i. e. 1. *the open fields, country*, as distinguished from the city or town, Matt. 24, 18 ὁ ἐν τῷ ἀγρῷ. Mark 15, 21. Luke 17, 7. 23, 26; as including tillage, pasturage, herbage, Matt. 6, 28. 30. Luke 12, 28. 15, 15. Sept. Gen. 2, 5. 2 K. 8, 6. (Xen. Oec. 11. 15, 16.) Spec. *a field* in tillage, but in Palestine not enclosed, Matt. 13, 24. 27. 31. Luke 15, 25. al. Sept. for τῷ Ruth 2, 17. 23. (Xen. Mem. 1. 1. 8.) Plur. *fields*, i. q. *a farm, farms, land*; Matt. 19, 29 ὅστις ἀφῆκεν . . . ἡ τέσσα ἢ ἀγρούς. Mark 10, 29, 30; Sing. id. Acts 4, 37. Sept. and τῷ 2 K. 8, 3. 5. So Xen. Mem. 3. 9. 11.—Hence

2. Plur. ἀγροί, *farms, i. q. villas, hamlets*, in the country, Mark 5, 14. 6, 36. 56. Sept. for τῷ Neh. 11, 30.—Xen. Hell. 4. 7. 3. +

ἀγρυπνέω, ᾧ, f. ἦσω, (ἀγρυπνος; *a priv. ὕπνος*), *to be sleepless, to watch*, Plut. Themist. 3. Xen. Mem. 2. 1. 3.—In N. T. trop. *to be wakeful, vigilant, to watch*, absol. Mark 13, 33. Luke 21, 36. Eph. 6, 18; c. *ὑπὲρ τινος* over any one, Heb. 13, 17. So Wisd. 6, 15. Sept. Ezra 8, 29.

ἀγρυπνία, as, ἡ, *a watching, want of sleep*, 2 Cor. 6, 5. 11, 27.—2 Macc. 2, 26. Plut. Philopem. 3. Xen. Mem. 4. 5. 9.

ἄγω, f. ἔξω Acts 22, 5. 1 Thess. 4, 14, also Xen. An. 4. 8. 12, and often in Sept. as Ex. 22, 13. Num. 3, 15; but the usual form is fut. ἄξομαι, Buttm. § 113. 5. Winer § 15. Lob. ad Phryn. p. 287, 735; Aor. 2 with redupl. ἤγαγον Buttm. § 85. n. 3;

Pass. aor. 1 ἡχθην; *to lead, to conduct*. Sept. often for מִנְיָן, מִנְיָן.

1. Pr. of persons and things in various senses: a) *to lead or bring to a person or place*; with acc. impl. and dat. Matt. 21, 2 ἀγάγετέ μοι. (1 Macc. 7, 2.) So ἄγω ἔξω c. acc. et dat. John 19, 4, 13; ἄγω ἔδε c. acc. Luke 19, 27. With acc. and prep. as ἐνί τινα of pers. or place, *to lead to, to bring before*, Matt. 10, 18. Luke 21, 12, 23, 1. Acts 17, 19, 18, 12; also ἐνί σφαγῇ Acts 8, 32 from Sept. Is. 53, 7. Sept. Ex. 22, 13. Jer. 26, 9. Also πρὸς τινα, *to lead or bring to a person, adducere*, Mark 11, 7. Luke 4, 40, 18, 40, 19, 35. John 1, 43, 8, 3, 9, 13. Acts 9, 27, 23, 18 bis. Sept. Gen. 2, 19, 22. (Xen. Cyr. 4. 6. 1.) With ἔως c. gen. of place, Luke 4, 29. Acts 17, 15. With acc. simply, id. Matt. 21, 7. Mark 11, 2. Luke 19, 30. John 7, 45, 10, 16. Acts 5, 21, 26, 27, 19, 37, 20, 12, 25, 6, 17, 23. b) *to lead or bring with one*, e. g. ἄξει σὺν αὐτῷ 1 Thess. 4, 14 comp. v. 17; ἄγε μετὰ σεαυτοῦ 2 Tim. 4, 11; simply c. acc. impl. Acts 21, 16 ἄγουρες παρ' ᾧ ξηροῦσθαι Μνάσων, *bringing with them Mnasion*, by attract. for Μνάσωνα, see Buttm. § 143. 4. Kühn. § 657. Jos. Ant. 10. 9. 6 ἀπήγειν εἰς τὴν Αἴγυπτον ἄγων καὶ τὸν Ἰερειαν. Plato Soph. 216. a. c) *to lead out or away, deducere*; c. acc. simply, Mark 13, 11 ὅταν δὲ ἄγων ὑμᾶς παραδοῶτε. Luke 22, 54; Pass. Luke 23, 32; also with εἰς τινα of place etc. *to which*, Luke 4, 1. 9, 10, 34. John 18, 28. Acts 6, 12, 9, 2, 11, 25, 21, 24, 22, 5. [24.] 23, 10, 31; εἰς τὸν δῆμον Acts 17, 5; εἰς δόξαν Heb. 2, 10. (Jos. Ant. 2. 7. 3 εἰς ἀπόλαυσιν ἀγαθῶν ἡγαγον τοῦτον.) With ἐπὶ τινα of pers. Acts 9, 21; absol. John 19, 16. d) By Hebr. *to bring forth*, i. e. *to cause to come, to raise up*; Acts 13, 23 in later editions: ἡγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others ἡγαγε. Sept. for מִנְיָן Zech. 3, 8. Is. 46, 11. e) Trop. *to lead, to incite, to induce*; with acc. and εἰς, Rom. 2, 4 εἰς μετάνοιαν σε ἄγει. (Pol. 5. 16. 2 εἰς μετάνοιαν ἄξειν τὸν βασιλέα.) Pass. 1 Cor. 12, 2 ὡς ἂν ἡγεσθε just as ye were led away, ac. to idolatry. Also ἄγεσθαι πνεύματι θεοῦ Rom. 8, 14. Gal. 5, 18; ἄγ. ἐντιμύκταις 2 Tim. 3, 6. So Dem. 228. 11 τοὺς ἔφεζεν λόγους ἡγμένους.

2. Intrans. with αὐτόν or the like implied, *to lead off, to go away, to depart*; see Buttm. § 130. n. 2. Kühn. § 838. b. So Subj. ἄγωμεν, let us go, Matt. 26, 46. Mark 14, 43. John 11, 16; ἄγωμεν ἐντρέψεν John 14, 31; see Buttm. § 139. n. 1. 2. With εἰς

τινα of place Mark 1, 38. John 11, 7; πρὸς τινα of pers. John 11, 15.—Dem. 608. 14. Xen. Hell. 4. 2. 18, 19.

3. In respect to time, *to lead on, to pass*, impers. c. acc. Luke 24, 21 τρίτην ταύτην ἡμέραν ἄγει σήμερον, *to-day one is passing this third day, the third day is passing*. Also *to keep, to hold*, i. e. *to celebrate*; Pass. γενεσίαν δὲ ἀγομένων τοῦ Ἡρώδου Matt. 14, 6; ἀγόραυσι ἄγονται Acts 19, 38. Sept. for מִנְיָן Esth. 9, 18 sq.—2 Macc. 2, 16. Pol. 8. 37. 1. Xen. Cyr. 6. 2. 6.

ἀγωγὴ, ης, ἡ, (ἀγω,) pr. *a leading, so of a horse* Xen. Eq. 6. 4; *a training, education*, Xen. Eq. 3. 4.—In N. T. *the life which one leads, manner of life*, 2 Tim. 3, 10. Sept. Esth. 2, 20. So Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. Pol. 18. 1. 2. See Löfner Obs. e Phil. p. 420 sq.

ἀγών, ὄνος, ὁ, (ἀγω,) *a place of assembly*, Hom. Il. 18, 376; also where games were held, *a place of contest, stadium*, Thuc. 5. 60.—In N. T. only trop. *a contest, conflict, fight*, held in the stadium, as an emblem of the efforts, toils, and trials of the Christian life; 1 Tim. 6, 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πιστεύσεως. 2 Tim. 4, 7. With the idea of peril, affliction, Phil. 1, 30. Col. 2, 1. 1 Thess. 2, 2. So pr. 2 Macc. 4, 18. Pol. 7. 10. 2. Xen. CEC. 7. 9; trop. Pol. 4. 56. 4.—Spec. *a race*, in the same tropical sense; Heb. 12, 1 τρέχουμεν τὸν προκειμένον ἡμῖν ἀγῶνα.

ἀγωνία, ας, ἡ, (ἀγών,) *a contest, conflict*, pr. Xen. Cyr. 2. 3. 15.—In N. T. trop. *agony, conflict of mind*, Luke 22, 44. So 2 Macc. 3, 16. Pol. 8. 21. 2 πλήρης ἀγωνίας.

ἀγωνίζομαι, f. ἵσσομαι, (ἀγών,) Mid. dep.

1. *to contend for a prize, to be a combatant in the public games*; Part. δ ἀγωνίζομενος 1 Cor. 9, 25. (Xen. Mem. 3. 12. 1.) Hence *to contend, to fight with an adversary*, absol. John 18, 36; acc. of corresp. noun, ἀγ. τὸν καλὸν ἀγῶνα 1 Tim. 6, 12. 2 Tim. 4, 7; see in ἀγών. So 2 Macc. 8, 16. Plut. Arat. 38. Xen. An. 4. 6. 7.

2. Genr. *to strive, to struggle*, with effort, absol. Luke 13, 24. Col. 1, 29. [1 Tim. 4, 10]; ἀγ. ὑπέρ τινος Col. 4, 12.—Dem. 129 5; comp. 314. 16.

Ἀδάμ, ὁ, indec. Adam, Heb. אָדָם (ruddy), pr. n. of the first man, Luke 3, 38. Rom. 5, 14 bis. 1 Cor. 15, 22. 45. 1 Tim. 2, 13. 14. Jude 14. See Gen. 1, 27 sq.—In 1 Cor. 15, 45 Jesus is called ὁ ἄσχατος Ἀδάμ, as being the author of spiritual life

and the first to rise from the dead; comp. v. 20-22.

ἀδάπανος, ου, ὁ, ἡ, adj. (a priv. δαπάνω,) *without expense, gratuitous*, 1 Cor. 9, 18.—Diod. Sic. 1. 80. Plut. Mor. II. p. 49.

Ἄδδδ, ὁ, indec. Addi, pr. n. of a man, Luke 3, 28. It is probably Heb. but does not occur in the O. T.

ἀδελφή, ἡς, ἡ, (ἀδελφός,) *a sister*, born of the same parents, Luke 10, 39. 40. John 11, 1. 3. 5. Acts 23, 16. al. (Xen. Cyr. 2. 4. 5.) So too Matt. 13, 56. Mark 6, 3; where others understand *a relative, kinswoman*, as Sept. and ΓΠΞ Gen. 24, 59. 60.—Trop. for a female friend, esteemed and beloved as *a sister*, Matt. 12, 50. Mark 3, 35. 1 Tim. 5, 2. (Comp. Sept. Cant. 4, 9 sq.) Spec. *a sister* of the same faith, *a female Christian*, Rom. 16, 1. 1 Cor. 7, 16. 9, 5. James 2, 15. +

ἀδελφός, οῦ, ὁ, from a collect. and δελφός, see Buttm. § 120. n. 11. 2. Kühner § 333.

1. *a brother*, whether from the same father only, Matt. 1, 2. Luke 3, 1. 19; or also born of the same mother, Matt. 4, 18. 13, 55. Luke 6, 14. John 1, 41. 11, 2. al. (Xen. Hell. 3. 4. 29.) Sometimes it is to be supplied before the gen. of a pronoun, as Acts 1, 13. Luke 6, 16; comp. Jude 1. —But ὁ ἀδελφός, like Heb. אָח, is often employed in other and wider senses, e. g.

2. For *a kinsman, relative*, in any degree of blood, as Sept. for אָח Gen. 13, 8. 14, 16. Here some refer Matt. 12, 46. 47. 13, 55. John 7, 3. Acts 1, 14, as implying *the kinsmen* of Jesus; but more prob. they were his uterine brothers; see Matt. 1, 25. 13, 55. Mark 6, 3. Luke 2, 7. John 2, 12.

3. For one of the same nation, *a fellow-citizen, countryman*, Matt. 5, 47. Acts 2, 29. 3, 17. 22. 7, 2. 23. al. Sept. and אָח Ex. 2, 11. 4, 18. So in a wider sense, *a fellow, fellow-man*, like ὁ πλησίον, but still as descended from a common ancestor and belonging to the same stock, Matt. 5, 22-24. 7, 3-5. Luke 6, 41 sq. Heb. 2, 17. 8, 11. al. Sept. and אָח Lev. 19, 17.

4. For *a friend, companion*, e. g. of equals Matt. 23, 8; comp. Sept. and אָח Job 30, 29. Prov. 18, 9. Also *an associate, colleague*, in office or dignity, 1 Cor. 1, 1. 2 Cor. 1, 1. 2, 12. In Rev. 6, 11 οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν. 19, 10. 22, 9. Sept. and אָח Ezra 3, 2.

5. Trop. for a friend beloved as *a brother*, one in the place of *a brother*, e. g. of those

whom Christ calls brethren, Matt. 12, 50 and Mark 3, 35. Matt. 25, 40. Heb. 2, 11. 12. (Comp. אָח, Sept. ἑγγάτος, Job 6, 15.) Spec. *a brother* of the same faith, *a Christian brother*, 1 Tim. 6, 2 ὅτι ἀδελφοὶ εἰσιν. Acts 9, 30. 10, 23. Rom. 8, 29. 1 Cor. 5, 11. Eph. 6, 23. Phil. 1, 14. Rev. 1, 9. al. So in direct address, Acts 6, 3. Gal. 4, 12. 28. 1 Thess. 5, 1. +

ἀδελφότης, τῆτος, ἡ, (ἀδελφός,) *brotherliness*, 1 Macc. 12, 10. 17. Dio Chrys. 472. d.—In N. T. *a brotherhood*, e. g. of Christians, 1 Pet. 2, 17. 5, 9.

ἀδῆλος, ου, ὁ, ἡ, adj. (a priv. δηλος,) *not manifest to the eye, unseen, hidden*, τὰ μυστήρια Luke 11, 44. So Soph. Aj. 647. Xen. Cyr. 6. 3. 13.—Also to the ear or mind, *indistinct, uncertain*, as a sound 1 Cor. 14, 8. So of hopes 2 Macc. 7, 34. Pol. 8. 3. 2.

ἀδηλότης, τῆτος, ἡ, (ἀδῆλος,) *uncertainty*; 1 Tim. 6, 17 ἐπὶ πλούτου ἀδηλότητι in *uncertain riches*, for ἐπὶ πλούτῳ ἀδήλας; see Winer § 34. 2. a. Buttm. § 132. n. 12.—Plut. Camill. 32. Pol. 36. 4. 2.

ἀδήλως, adv. (ἀδῆλος,) *not openly, secretly*, Plut. Sulla 10. Pol. 2. 47. 9.—In N. T. *uncertainly*, in an uncertain irresolute manner, 1 Cor. 9, 26. Comp. μὴ εἰς ἀδῆλον Plato Conv. 181. d.

ἀδημονέω, ᾧ, f. ἥσω, (ἀδήμων, ἀδέω,) pr. *to be sated, wearied*; then *to be heavy, dejected*, absol. Matt. 26, 37. Mark 14, 33. Phil. 2, 26.—Xen. Hell. 4. 4. 3 ἀδημονῆσαι τὰς ψυχάς. Plut. de profect. in Virt. 4. Plato Phædr. 251. d.

ἄδης, ου, ὁ, (a priv. ἰδεῖν,) for ἀΐδης, in Hom. pr. n. *Hades*, i. q. *Pluto*, Il. 15. 188; in later Gr. writers put for Pluto's domain, *the infernal regions, Hades, Orcus*, the abode of the dead, Luc. D. Mort. 13. 3. de Luctu 2. Diod. Sic. 1. 92. Xen. CEC. 21. 12. The Hebrew שְׁאוֹל *Sheol* signified in like manner *the under world*, and was held to be a vast subterranean place (ἐπὶ χθονός Jos. Ant. 18. 1. 3), full of thickest darkness, where dwelt the shades (ψυχαί) of the dead; but no distinction of place is indicated in the Sheol of the O. T. between the righteous and the wicked; see Deut. 32, 22. Job 10, 21. 22. 11, 8. Ps. 30, 4. 86, 13. Prov. 23, 14. Is. 14, 9 sq. Heb. Lex. sub voce. For Heb. שְׁאוֹל the LXX have almost every where put ἄδης; and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked

were held to be separated; the former inhabiting the region of the blessed, the inferior *Paradise* (Luke 23, 43) or Eden of the Rabbins; while lower down was the abyss called *Gehenna* or *Tartarus*, in which the souls of the wicked are in torment; see Jos. Ant. 18. 1. 3. Lightfoot Hor. Heb. on Luke 23, 43. Lowth Lect. on Heb. Poetry VII.—In N. T. ἄδης is represented as a dreary prison with gates and bars; hence πύλαι ἄδου Matt. 16, 18, see in πύλη. Also αἱ κλείς τοῦ ἄδου Rev. 1, 18; εἰς ἄδου ac. δῶμα Acts 2, 27. 31; see Buttm. § 132. n. 30. Comp. Sept. and בִּישָׁץ Ps. 16, 10. (So ἐν ἄδου Luc. D. Mort. 13. 3.) Also *Hades* as personified, 1 Cor. 15, 55. Rev. 6, 8. 20, 13. 14. Put in antithesis with ὁ οὐρανός for the lowest depths, Matt. 11, 23. Luke 10, 15. Once meton. the abyss of *Hades*, *Gehenna*, Luke 16, 23.

ἀδιάκριτος, ου, ὁ, ἡ, adj. (a priv. διακρίνω,) not separated, chaotic, Symm. for ἡτῶ Gen. 1, 2; not separable, undistinguishable, confused; as voices Pol. 15. 12. 9.—In N. T. not doubtful, unambiguous, sincere; James 3, 17 ἡ δὲ δυνάμει σοφία... ἀδιάκριτος καὶ ἀνυπόκριτος. Others undistinguishing, impartial.

ἀδιάλειπτος, ου, ὁ, ἡ, adj. (a priv. διαλείπω,) unceasing, constant, Rom. 9, 2. 2 Tim. 1, 3.—Clem. Alex. Strom. 7. 1 ἀδιάλειπτος ἀγάπη. Plato Locr. 98. e.

ἀδιαλείπτως, adv. unceasingly, i. e. in N. T. assiduously, Rom. 1, 9. 1 Thess. 1, 3. 2, 13. 5, 17.—2 Macc. 15, 7. Pol. 9. 3. 8.

ἀδιαφθορία, as, ἡ, (a priv. διαφθείρω,) pr. incorruptibleness; in N. T. metaph. incorruptness, purity in doctrine, Tit. 2, 7.—Dem. 325. 14 ἀδιαφθορος τῆς ψυχῆς.

ἀδικέω, ὦ, f. ἥσω, (ἀδικος,) to do wrong, to act unjustly, e. g.

1. In respect to law, to break the law, to transgress, absol. Acts 25, 11. 2 Cor. 7, 12. Col. 3, 25. Rev. 22, 11 bis. Sept. for κῆρυξ Jer. 37, 18; πῦρ 1 K. 8, 47. Ps. 106, 6.—Aristot. Rhet. 1. 9 τὸ ἀδικεῖν ἐστὶ τὸ βλάπτειν ἑκάστα παρὰ τὸν νόμον. Xen. Cyr. 5. 1. 21.

2. In respect to persons, to do wrong to any one, to wrong, to injure, c. acc. Matt. 20, 13. Acts 7, 26. 27. 25, 10. 1 Cor. 6, 8. 2 Cor. 7, 2. With two accus. Gal. 4, 12. Philen. 18 εἰ δὲ τι ἡδίκησέ σε. Pass. ἀδικίωμα, to be wronged, to suffer wrong or injury, Acts 7, 24. 2 Cor. 7, 12. Mid. to let oneself be wronged, to suffer wrong, 1 Cor.

6, 7; see Buttm. § 135. 8.—Hdian. 2. 4. 5. Xen. An. 5. 4. 6.

3. Intens. to hurt, to harm, c. acc. Luke 10, 19. Rev. 2, 11. 6, 6. 7, 2. 3. 9, 4. 10. 19. 11, 5 bis. Sept. for חָרַץ Is. 10, 20; פָּשַׁץ Lev. 6, 2; חָרַץ Is. 3, 15.—Hdian. 7. 5. 9. Plato Conv. 188. b.

ἀδικημα, atos, τό, (ἀδικέω,) wrong, iniquity, wrong done, Acts 18, 14. 24, 20. Rev. 18, 5. Sept. for חָרַץ 1 Sam. 26, 18. חָרַץ 1 Sam. 20, 1.—Dem. 188. 19. Plato Gorg. 480. c.

ἀδικία, as, ἡ, (ἀδικος,) 1. wrong-doing, wrong, injustice; Luke 18, 6 ὁ κριτὴς τῆς ἀδικίας the unjust judge, comp. v. 2. Rom. 9, 14. Sept. for בִּישָׁץ Deut. 32, 4. (Xen. Mem. 4. 2. 12.) As done to others; 2 Cor. 12, 13 χαρίσασθε μοι τὴν ἀδικίαν ταύτην. Sept. for חָרַץ Mic. 3, 10.—Thuc. 3. 66.

2. By Hebr. unrighteousness, iniquity, wickedness; Sept. for חָרַץ, חָרַץ, חָרַץ; comp. by anth. δικαιοσύνη, Heb. דִּיקָוָה. Luke 16, 8 τὸν οἰκονόμον τῆς ἀδικίας the unrighteous (i. e. unfaithful) steward. v. 9 ἐκ τοῦ μαμωνῶς τῆς ἀδικίας, i. e. which is so often the occasion of wickedness. (Eurip. Helen. 911 ὁ πλοῦτος ἀδικος.) Luke 13, 27 ἐργάται τῆς ἀδ. workers of iniquity, wicked men. John 7, 18. Acts 1, 18. 8, 23. Rom. 1, 29. 3, 5. 6, 13. 2 Tim. 2, 19. Heb. 8, 12 (Sept. for חָרַץ Jer. 31, 34). 2 Pet. 2, 13. 1 John 1, 9. 5, 17 see in ἀμαρτία. James 3, 6 see in art. κόσμος. Sept. for חָרַץ Gen. 6, 11. 13; חָרַץ 1 Sam. 3, 13. 14. Zech. 3, 9; חָרַץ Ez. 28, 18.—Opp. to ἡ ἀλήθεια, religious and moral truth, the truth of God; Rom. 1, 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those holding (having) the truth of God, but living in idolatry. Rom. 2, 8. 1 Cor. 13, 6. 2 Thess. 2, 10. 12. 2 Pet. 2, 15.

ἄδικος, ου, ὁ, ἡ, (a priv. δίκη,) not right, wrong, i. e. unjust towards others, Luke 18, 11. Rom. 3, 5. Heb. 6, 10. So Hdian. 2. 3. 23. Xen. Mem. 4. 4. 10.—By Hebr. unrighteous, wicked, see in ἀδικία no. 2. 1 Cor. 6, 9 οὐκ ὀφθαίτε εἶναι ἀδικοὶ βασιλείαν θεοῦ οὐ κληρονομήσουσι. So δίκαιοι καὶ ἀδικοὶ the righteous and the wicked Matt. 5, 45. Acts 24, 15. 1 Pet. 3, 18; opp. τὸ εὐσεβὲς, 2 Pet. 2, 9; opp. τοὺς πιστοῖς, i. e. unfaithful Luke 16, 10 bis. Also Luke 16, 11 ἐν τῷ ἀδίκῳ μαμωνᾷ in the unrighteous mammon, i. e. so often acquired by unrighteous means. Sept. for פָּשַׁץ Ex. 23, 1. Job 16, 11; פָּשַׁץ Prov. 15, 26.—Hence οἱ ἀδικοὶ as an epithet for the heathen, the gentiles, 1 Cor. 6, 1, opp. οἱ ἄγιοι and i. q. οἱ ἄπιστοι in v. 6.

ἀδίκως, adv. *wrongfully, unjustly*, 1 Pet. 2, 19. Sept. for ὠπρ Prov. 17, 24.—Hdian. 4. 4. 14. Xen. Cyr. 1. 2. 7.

ἀδόκιμος, ου, ὁ, ἡ, adj. (a priv. δόκιμος,) *not approved, rejected*, e. g. metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25, 4. Plato Legg. 742. a.—In N. T. trop. *worthy of condemnation, reprobate*, of persons, Rom. 1, 28. 2 Tim. 3, 8; *disapproved, disallowed*, 1 Cor. 9, 27. 2 Cor. 13, 5. 6. 7. (Pol. 16. 14. 19.) Hence *worthless, unworthy*, of persons Tit. 1, 16 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. (Xen. Lac. 3. 3.) Of land, *worthless, waste*, Heb. 6, 8.—Hesych. ἀδόκιμον· ποιηρόν, ἀπόβλητον, ἀχρηστον.

ἄδολος, ου, ὁ, ἡ, adj. (a priv. δολος,) *guileless*, of persons Thuc. 5. 18, 47.—In N. T. of milk, *unadulterated, pure*, trop. for pure doctrine and nourishment, 1 Pet. 2, 2. So Poll. On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττηνός, ἡ, ὠν, gentile adj. of *Adramyttium*; Acts 27, 2 πλοῖον Ἀδ. Derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia, a colony of the Athenians.

Ἀδρίας, ου, ὁ, sc. πόντος, the *Adriatic sea*, Acts 27, 27. Not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece; so Strabo 2. p. 123 ὁ δ' Ἴόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. 7. p. 317. Hesych. Ἴόνιον πέλαγος· ὁ νῦν Ἀδρίας.

ἀδρότης, ητος, ἡ, (ἀδρός,) pr. *ripeness, fulness, of stature*, Hom. Il. 16. 857. Theophr. C. Pl. 4. 12. 1.—In N. T. *fulness, abundance*, 2 Cor. 8, 20. So Hesych. ἀδρότης· δύναμις, μέγεθος.

ἀδυνατεω, ᾠ, f. ἴσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23.—In N. T. of things, *to be impossible, unable to be done*; only in fut. 3 sing. So with dat. of pers. Matt. 17, 20 οὐδὲν ἀδυνατήσει ὑμῖν. (Sept. Job 42, 2. Wied. 13, 16.) With παρά c. dat. Luke 1, 37 οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥήμα. So Sept. Gen. 18, 14.

ἀδύνατος, ου, ὁ, ἡ, adj. (a priv. δυνατός,) *wanting strength, unable*, Sept. Joel 3, 10. Xen. Mem. 2. 1. 7.—In N. T. *impotent, weak*, in body, c. dat. Acts 14, 8 δὲ τοῖς ποσίν. (Xen. Mem. 2. 1. 31 τοῖς σώμασιν ἀδύνατοι.) Trop. in faith, knowledge, Rom. 15, 1.—Neut. of things, *impossible, unable to be done*; Rom. 8, 3 τὸ ἀδύνατον τοῦ νόμου *that which the law could not do*. So ἀδύνατον εἶναι, *to be impossible*, c. παρά τιν

with or for any one, Matt. 19, 26. Mark 10, 27. Luke 18, 27. With ἐπὶ impl. and an infin. Heb. 6, 4. 18 ἀδύνατον ψεύσασθαι θεόν. 10, 4. 11, 6. So Xen. Mem. 2. 6. 16.

ἄδω, f. ἄσσομαι, (contr. for αἰδω,) *to sing*, c. acc. Rev. 5, 9 καὶ ἄδουσιν ψῆδην καινήν. 14, 3. 15, 3. Sept. for ᾠψ Ex. 14, 32. (Plut. Sept. Sap. Conv. 18. p. 375. Xen. An. 4. 4. 27 φῃδός.) With dat. ο. pers. *to sing to any one*, in his praise and honour, Eph. 5, 19 ἄδοντες καὶ ψάλλοντες...τῷ κυρίῳ. Col. 3, 16. Sept. for ᾠψ Ex. 15, 21. 1 Chr. 16, 23. So Hdian. 4. 2. 10 et Xen. Lac. 12. 7 εἰς τοὺς θεούς.

ἀεί, adv. *always, at all time, ever*, 2 Cor. 6, 10. Tit. 1, 12. 1 Pet. 3, 15. Sept. Ia. 51, 13. (Hdian. 1. 6. 3. Xen. Hell. 1. 4, 15.) Also for *assiduously, diligently*, 2 Pet. 1, 12. In a more limited sense, i. q. *on every occasion*, 2 Cor. 4, 11 αἰ γὰρ παραδόμιστα. Acts 7, 51. Heb. 3, 10. Mark 15, 8 καὶ ὡς αἰ ἐποίει *as he always did*, i. e. was accustomed to do every year. Sept. Ps. 95, 10. 2 Macc. 14, 15. Judg. 16, 21 Cod. Alex. ποιήσω καὶ ὡς αἰ. So Pol. 1. 15. 13. Xen. Cyr. 1, 4. 15.

ἀετός, οῦ, ὁ, *an eagle*, Rev. 4, 7. 8, 13. 12, 14. Sept. for ᾠψ Ps. 103, 5. (Xen. Cyr. 2. 4. 19.) Proverbially, Matt. 24, 28 and Luke 17, 37 ἔπου τὸ σῶμα (τὸ πτώμα), ἐκεῖ συναχθήσονται οἱ αἰετοί, i. e. where there is crime, there God's judgments follow surely and speedily. Here ὁ ἀετός seems to denote some species of *vulture*; like Sept. and ᾠψ Job 39, 27–30. Prov. 30, 17. The proper eagle feeds only on fresh or living prey.

ἄζυμος, ου, ὁ, ἡ, adj. (a priv. ζύμη,) *unleavened*; so ἄζυμοι ἄρτοι, ἄζυμα λάγανα, Heb. ῥίμω, Sept. Lev. 2, 4. Num. 6, 15.—In N. T.

1. Trop. *unleavened*, i. e. morally *uncorrupted, pure*, 1 Cor. 5, 7; also v. 8 ἐν ἄζυμοις εὐδικρυΐας *with the unleavened bread of sincerity*, i. e. with the pureness of sincerity and truth.

2. Spec. ἡ ἑορτὴ τῶν ἄζυμων *the festival of unleavened bread* Luke 22, 1; αἱ ἡμέραι τῶν ἄζυμων *the days of unleavened bread* Acts 12, 3. 20, 6; also τὰ ἄζυμα id. Mark 14, 1; all referring to the seven days immediately following the paschal supper, during which the Jews were to eat unleavened bread; see Ex. 12, 17. 18. Deut. 16, 3. 4. So ἡ πρώτη ἡμέρα τῶν ἄζυμων, *the first day of unleavened bread*, i. e. the day of the passover meal, Matt. 26, 17. Mark

14, 12; called in Luke 22, 7 ἡ ἡμέρα τῶν ἀζύμων. See Gr. Harm. p. 212.

Ἀζόρ, ἄ, indec. *Azor*, (helper, r. אָזֹר,) pr. n. of a man, Matt. 1, 13, 14.

Ἀζότος, ου, ἡ, *Azotus*, Heb. אֲשְׁדּוֹד *Ashdod*, pr. n. of one of the five chief cities of the Philistines, Acts 8, 40; comp. Josh. 13, 3. 1 Sam. 5, 1. 6, 4. It lay within the limits of the tribe of Judah, Josh. 15, 47. Now *Esddud*, a small village; see Bibl. Res. in Palest. II. p. 368.

αἶρ, αἶρος, ἡ, (ἀω, ἀμυ,) *the lower vapoury atmosphere*, opp. δ αἶθρ *the higher and purer region*, Hom. II. 14. 288. Pol. 18. 3. 7.—In N. T. genr. *the air, atmosphere*, Acts 22, 23. 1 Thess. 4, 17. Rev. 9, 2. 16, 17. (Hdian. 8. 3. 20. Xen. Mem. 4. 3. 8.) Proverbial are: εἰς αἶρα λαλεῖν *to speak into the air* 1 Cor. 14, 9, comp. Lat. 'ventis verba profundere' Lucr. 4. 929; also αἶρα δέπειν *to beat the air* 1 Cor. 9, 26, comp. Lat. 'verberare icibus auras' Virg. Aen. 5. 376; the sense of both is, 'to speak or act in vain.'—Spec. Eph. 2, 2 δ ἀρχὸν τῆς ἐξουσίας τοῦ αἶρος, *the prince of the power of the air*, i. e. Satan the prince of evil spirits which dwell often in the air, according to the Jewish belief; see Elsner Obs. in N. T. ad loc. Stuart in Biblioth. Sac. 1843. p. 139. Others less well: *darkness*, comp. Col. 1, 13.

ἀθανασία, ας, ἡ, (ἀθάνατος, θάνατος,) *immortality*, 1 Cor. 15, 53. 54. 1 Tim. 6, 16.—Wisd. 3, 4. Plut. Aristid. 6. Plato Conv. 208. b.

ἀθέμιτος, ου, δ, ἡ, adj. (a priv. θεμιτός, θέμις,) *unlawful*, Acts 10, 28. 1 Pet. 4, 3.—2 Macc. 7, 1. Plut. Aem. Paul. 19. Pol. 29. 6. 17.

ἄθεος, ου, δ, ἡ, adj. (a priv. θεός,) *godless, impious*, Xen. An. 2. 5. 39.—In N. T. *without God*, estranged from the knowledge and worship of the true God, Eph. 2, 12.

ἄθεσμος, ου, δ, ἡ, adj. (a priv. θέσμος,) *lawless, wicked*, 2 Pet. 2, 7. 3, 17.—3 Macc. 5, 12. Diod. Sic. 1. 14 τῆς ἀθέστου βίας.

ἀθετέω, ᾧ, f. ἴσω, (ἀθετος, τίθημι,) *to displace, to put away*, i. e. a) Of things, *to reject, to make void or null*, c. acc. Mark 7, 9 τὴν ἐντολήν. Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ. 1 Cor. 1, 19 (comp. Is. 29, 14). Gal. 2, 21. 3, 15. Sept. for אָרַף Ps. 33, 10. (1 Macc. 11, 36. Pol. 2, 58. 5.) So *to cast off, to violate*, e. g. a law Heb. 10,

28; one's faith 1 Tim. 5, 12. Sept. for אָרַף Jer. 3, 20. So Pol. 15. 1. 9. b) Of persons, *to reject, to despise*, to treat with neglect or scorn, c. acc. Mark 6, 26 αὐκ ἠθέλησεν αὐτὴν ἀθετεῖν, where αὐτὴν includes also the idea of her request. Luke 10, 16 quater. John 13, 48. 1 Thess. 4, 8 bis. Jude 8. Sept. for אָרַף 1 Sam. 2, 17, אָרַף Ex. 21, 8.

ἀθετήσις, εως, ἡ, (ἀθετέω,) *a pulling away, an annulling*, Heb. 7, 18. 9, 26.—Cic. ad Att. 6. 9.

Ἀθῆναι, ᾧ, αἰ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts 17, 15. 18, 1. 1 Thess. 3, 1. See Leake's Topography of Athens, Lond. 1841. 2 vols.

Ἀθηναῖος, α, ου, *Athenian*, Acts 17, 21, 22.

ἀθλέω, ᾧ, f. ἴσω, (ἀθλος,) *to combat, to contend*, as a champion in the public games of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2, 5 bis.—Ael. V. H. 10. 1. Plato Legg. 830. a.

ἀθλησις, εως, ἡ, (ἀθλέω,) *combat* in the public games, Ael. V. H. 2. 23. Pol. 5. 64. 6.—In N. T. trop. *a conflict, struggle*, with afflictions, Heb. 10, 32.

ἀθυμέω, ᾧ, f. ἴσω, (ἀθυμος,) *to be discouraged, disheartened*, absol. Col. 3, 21. Sept. for אָרַף Gen. 4, 5.—Pol. 3. 54. 7. Xen. An. 3. 2. 18.

ἀθῶος, ου, δ, ἡ, adj. (a priv. θωή,) pr. unpunished Pol. 2. 60. 1; c. gen. τῆς δικῆς Dem. 646. 13.—In N. T. *innocent*, Matt. 27, 4 αἶμα δαΐων. Sept. Jer. 26, 15. Deut. 27, 25. With ἀπό c. gen. Matt. 27, 24 ἀθῶος ἀπὸ τοῦ αἵματος, and so Sept. for Heb. יָצָא מִדָּם 2 Sam. 3, 28. Comp. καθαρὸς ἀπὸ Jos. Ant. 4. 8. 16.

αἰγίαιος, εἰη, εἰων, (αἶξ,) *caprinus, of goats*; Heb. 11, 37 ἐν αἰγίοις δέρμασιν, in goat-skins. Sept. for אָרַף Ex. 25, 4.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349. Plato Ion 538. c.

αἰγιαλός, οὔ, δ, (ἀγνυμ, ὄλη,) *the shore, coast*, of a sea or lake, Matt. 13, 2. 48. John 21, 4. Acts 21, 5. 27, 39. 40. Sept. for

ἡγ. Judg. 5, 17.—Hdian. 3. 4. 4. Xen. An. 6. 2. 1, 7.

Αἰγύπτιος, ου, ὁ, an *Egyptian*, Acts 7, 22. 24. 28. Heb. 11, 29. In Acts 21, 38 the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet, and gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country of northern Africa, watered by the Nile, and celebrated both in sacred and profane history. The whole region was known to the Hebrews by the name מִצְרַיִם *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaoh*, i. e. king, until the time of Solomon; after which they are mentioned in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2, 13. 14. 15. Acts 2, 10. al. In Rev. 11, 8 *Egypt* is put as a symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. +

αἰδιος, ου, ὁ, ἡ, adj. (*del.*) *always existing, eternal, everlasting*; Rom. 1, 20 *αἰδιος αὐτοῦ δυνάμεις*. Jude 6 *δεσμοὶ αἰδιοὶ everlasting bonds*.—Wisd. 7, 26. Hdian. 4. 14. 10. Xen. Cyr. 7. 5. 73.

αἰδώς, ὅς, οὗς, ἡ, 1. *shamefacedness, modesty*; 1 Tim. 2, 9 *μετὰ αἰδοῦς καὶ σωφροσύνης*.—Plut. Thes. 6. Xen. Conv. 1. 8.

2. *reverence, before God* Heb. 12, 28.—Jos. Ant. 6, 12. 7 *αἰδώς ἐπὶ γέρονσιν*. Hdian. 6. 1. 24. Xen. An. 2. 6. 14.

Αἰθιοψ, ὄρος, ὁ, (*αἶθω, ὄψ*.) an *Ethiopian*, Heb. מִצְרַיִם *Cushite*, Acts 8, 27 bis. See Jer. 13, 23. Is. 18, 1. Ez. 30, 4. 5. 9. The Ethiopia of the N. T. lay south of Egypt on the Nile, including the island of Meroë, and corresponding to the modern Nubia and the adjacent parts of Abyssinia. It formed a separate kingdom governed by a succession of females, all bearing the name *Κανδάκη* q. v. Plin. H. N. 6. 29 or 35. Rosenm. Bibl. Geogr. III. p. 349, 358.—For the *Cush* or *Ethiopia* of the O. T.

which included portions of Arabia, see Heb. Lex. art. מִצְרַיִם.

αἷμα, ἄρος, τό, *blood*; Sept. everywhere for מַד. The Jews regarded the blood as the seat of life; they were to offer it in atonement to God, but were strictly forbidden to eat of it; see Lev. 17, 10–14. Gen. 9, 4. Deut. 12, 23sq. Jos. Ant. 3. 11. 2.

1. Pr. and genr. *blood*; Mark 5, 25. 29. Luke 8, 43. 44. 13, 1. (Xen. An. 5. 8. 15.) So anything is said to be or become blood or as blood, by turning to a dark red colour, Acts 2, 20 καὶ ἡ σελήνη (μεταστραφήσεται) *eis aima*, also Rev. 6, 12 ὡς αἷμα, see Joel 3, 3. 4 [2, 30. 31]. Rev. 8, 8. 11, 6. 16, 3. 4. Of blood which has been shed, e. g. of victims or other slaughtered animals, Heb. 9, 7. 12. 13. 18–25. 10, 4. 11, 28. al. Hence ἀπέχεσθαι τοῦ αἵματος to abstain from eating blood, as unlawful, Acts 15, 20. 29. 21, 25. So of men, Luke 13, 1. John 19, 34. al. In Rev. 14, 20. 17, 6, human blood is spoken of under the symbol of the blood of grapes, i. e. wine, αἷμα σταφυλῆς, comp. Gen. 49, 11. Deut. 32, 14. Eccus. 39, 26. So αἷμα δίκαιον and αἷμα ἀδῶν *righteous or innocent blood*, the blood of righteous or innocent persons, Matt. 23, 35. 27, 4. (Sept. for מַד 1 Sam. 19, 5. 1 K. 2, 5. Hist. of Sus. v. 62.) So of the blood of Christ shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in connection with the Lord's supper, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 10, 16. 11, 25. 27; perhaps too 1 John 5, 6. 8; and espec. John 6, 53–58, where the phrase φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, to eat the flesh and drink the blood of Christ, signifies, “to receive Christ wholly into oneself, so that he may become wholly united and incorporated with us, as food with the body, and we thus become partakers of that life which is in him;” comp. Gal. 4, 19. Col. 1, 27. 3, 10. Further, in relation to his church, Acts 20, 28. Col. 1, 20. Eph. 2, 13; to the atonement made by his death, Rom. 3, 25. 5, 9. Eph. 1, 7. Heb. 9, 12. 14. 1 Pet. 1, 2. 19. 1 John 1, 7; and to the new covenant, Heb. 10, 29. 12, 24. 13, 20. So too αἷμα τοῦ ἀρνίου, Rev. 7, 14. 12, 11. 19, 13.—Spec. a) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the human body, man, with the idea of frailty and mortality, Matt. 16, 17. 1 Cor. 15, 50. Gal. 1, 16. Eph. 6, 12. Heb. 2, 14. Comp. Eccus. 14, 18. b) αἷμα ἐκχύνειν, to shed blood, i. e. to kill, put to death, Luke 11, 50. Acts 22, 20. Rom. 3, 15. Rev. 16, 6. So Sept. for מַד 1 Sam. 19, 5. 6. Ez. 18, 10.

2. Trop. blood, for bloodshed, i. e. violent death, slaughter, murder, Matt. 23, 30. 27, 6. Acts 2, 19. Rev. 6, 10. 18, 24. 19, 2. So Sept. and 𐤁𐤒 Gen. 4, 10. Ez. 24, 6. 9. So Heb. 12, 4 μέχρις αἵματος, unto death, i. e. with exposure of life.—Further, by Hebr. for the guilt of murder, blood-guiltiness, the guilt and punishment of shedding blood, Matt. 23, 35. 27, 25. Acts 5, 28. 18, 6. 29, 26. Sept. and 𐤁𐤒 Num. 35, 27. Josh. 2, 19. So Dem. 548. ult.

3. Trop. blood, for blood-relationship, kindred; Acts 17, 26 ἐξ ἐνὸς αἵματος of one blood, kindred. Sept. 2 Sam. 21, 1. So Jos. Ant. 2. 6. 3 ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἵματος Ἀαρῶντος. Plat. Soph. 268. d.—John 1, 13 οἱ οὐκ ἐξ αἱμάτων born not of blood, i. e. sons of God not by virtue of their blood as being descended from Abraham; the Plur. being here for the Sing. as in Eurip. Ion. 693 ἄλλων γραφεῖς ἀφ' αἱμάτων, spoken of a mother. Comp. Jos. Ant. 4. 8. 45 τὸς ἐξ αἵματος, i. e. an Israelite. +

αἱματεκχυσία, as, ἡ, (αἷμα, ἔκχυσις,) a shedding of blood, Heb. 9, 22.

αἱμορρέω, ᾧ, (αἱμόρροος; αἷμα, ῥέω,) to have a flow or issue of blood, absol. Matt. 9, 20.—Sept. Lev. 15, 33.—Plut. de Fluv. 21. 3.

Αἰνέας, ου, ὁ, Aeneas, pr. n. of a man, Acts 9, 33. 34.

αἰνεῖς, εως, ἡ, (αἰνέω,) praise; Heb. 13, 15 εὐσμία αἰνέσεως. Sept. for 𐤁𐤒𐤁 Ps. 26, 2; 𐤁𐤒𐤁 Ps. 66, 2.—Eccles. 32, 2 συστάζων αἰνέσεως. Clem. Alex. Strom. 7. 6.

αἰνέω, ᾧ, f. ἥσω or ἴσω, (αἶνος,) to praise, in N. T. only of God, c. acc. Luke 2, 13. 20. 24, 53. Acts 2, 47. 3, 8. 9. Rom. 15, 11. Rev. 19, 5; acc. and περί τινος Luke 19, 37. Sept. for 𐤁𐤒𐤁 Gen. 49, 8; 𐤁𐤒𐤁 1 Chr. 16, 4. 10; 𐤁𐤒𐤁 Ps. 100, 4.—Eurip. Suppl. 707. Soph. Antig. 1157. The prose writers used ἐπαίνω.

αἶνγμα, ατος, τό, (αἰνίσσομαι,) an enigma, riddle, Sept. for 𐤁𐤒𐤁 1 K. 10, 1. Eccles. 39, 3. Dem. 184. ult.—In N. T. trop. a dark hint, obscureness; 1 Cor. 13, 12 ἐν αἰνγματι, i. e. enigmatically, obscurely. Sept. for 𐤁𐤒𐤁 Num. 12, 8, opp. τὸ εἶδος the distinct reality.

αἶνος, ου, ὁ, pr. discourse, narration, i. q. μῦθος, Hom. Od. 14. 508.—In N. T. praise, Matt. 21, 16 (comp. Ps. 8, 3). Luke 18, 43. Sept. for 𐤁𐤒 Ps. 8, 3. So Wied.

18, 9. Hom. Od. 21. 110. Pind. Ol. 6. 18. An old poetic word, Buttm. Lexil. II. p. 112.

Αἰνών, ἡ, indec. Enon, (Chald. plur. 𐤁𐤒𐤁 fountains, Buxt. Lex. 1601,) pr. n. of a place with fountains near Salim, John 3, 23; see Σαλείμ. Situated prob. in one of the lateral valleys running down to the valley of the Jordan from the west.

αἵρεσις, εως, ἡ, (αἰρέω,) pr. capture of a city, Thuc. 2. 58 ἡ αἵρεσις τῆς πόλεως. Also choice, 1 Macc. 8, 30. Plato Rep. 618. e.—In N. T. 'a chosen way of life,' i. e. a sect, school, party, Acts 5, 17. 15, 5. 24, 5. 14. 26, 5. 28, 22. (Diod. Sic. 2. 29 αἵρεσις τῶν φιλοσόφων.) Hence discord, dissension, arising from difference of views, 1 Cor. 11, 19. Gal. 5, 20. 2 Pet. 2, 1.

αἰρετίζω, f. ἴσω, (αἰρετός, αἰρέω,) a word of the Alexandrine age, i. q. αἰρέομαι, to choose (1 Macc. 9, 30), and so to love, c. acc. Matt. 12, 18, comp. Is. 42, 1. Sept. for 𐤁𐤒𐤁 Judg. 5, 8; 𐤁𐤒𐤁 Num. 14, 8.—1 Eedr. 4, 19. Hesych. ἡρετισάμην ἡγάπησα, ἐπέζυμῃσα, ἡτέλησα. See Sturz de Dial. Alex. p. 144.

αἰρετικός, οὔ, ὁ, (αἰρετίζω, αἵρεσις,) pr. adj. -ός, ἡ, ὁ, capable of choosing, Plato Def. 412. a.—In N. T. Subst. a sectarist, partisan, one who founds or belongs to a αἵρεσις, Tit. 3, 10.—Often in the ecclesiastical writers, i. q. a heretic; see Suic. Thes. Ecc. h. v.

αἰρέω, ᾧ, f. ἥσω, aor. 2 εἶλον, to take, to capture, e. g. a city or camp, Pol. 14. 9. 4. Xen. Ag. 1. 32.—In N. T. only Mid. αἰρέομαι, f. ἥσομαι, aor. 2 ἐλόμην, to take for oneself, to choose, to prefer, c. acc. 2 Thess. 2, 13; infin. Heb. 11, 25. Phil. 1, 22 τί αἰρήσομαι οὐ γνωρίζω, where for the fut. instead of the Subj. see Winer Gr. § 42. 4. b. So 2 Macc. 11, 25. Hadian. 4. 14. 3 αἰρούντα βασιλεία Ἀδοῦντων.

αἶρω, f. ἀρῶ, (ἀήρ; for δέιρω,) aor. 1 ἤρα, perf. ἤκα Col. 2, 14; Pass. perf. part. ἡρμένον John 20, 1; to take up, corresp. to Heb. 𐤁𐤒𐤁.

1. to take up, to lift up, to raise, c. acc. as stones, John 8, 59. Rev. 18, 21; serpents Mark 16, 18; a boat into a ship, Acts 27, 17. (Xen. Eq. 6. 7. ib. 10. 15.) So of anchors, Acts 27, 13 ἀρᾶντες sc. ἀγκύρας, as is fully written Pol. 31. 22. 13. Plut. Pomp. 50. Hence in Gr. writers ἀρας, ἀρᾶντες, is often i. q. to sail away, to depart, Arr. Exp. Alex. 6. 21 ἀρας ἐκ Πατάλων. Thuc. 2. 23 med. and is even used of an

army on land, as Thuc. 2. 23 init. Jos. Ant. 3. 1. 7 ἐκέλευεν ἄνθρωπος εἰς Ῥαφιδὸν ἦκον, spoken of the Israelites in the desert.—Spec. of parts of the body, to lift up, e. g. the hand, Rev. 10. 5. Sept. and אָרָא Deut. 32, 40. (Xen. An. 7. 3. 6.) The eyes, John 11, 41. Sept. and אָרָא Ps. 121, 1. al. Also to lift up the voice, to cry aloud, Luke 17, 13; πρὸς τὸν Θεόν Acts 4, 24. Sept. and אָרָא Judg. 21, 2. 1 Sam. 11, 4.—Trop. αἶρειν τὴν ψυχὴν τινος to lift up the soul of any one, to excite to expectation, John 10, 24. Comp. Jos. Ant. 3. 2. 3 of δὲ ἦσαν ἐπὶ τὸν κίνδυνον τὰς ψυχὰς ἡρμένοι, καὶ πρὸς τὸ δεινὸν ἐτοίμως ἔχοντες. 3. 5. 1 ἡρημένοι τοῖς διανοίαις. Philostr. 2. 4 καμὲ πᾶν αἶρει δ λόγος ὃν εἶρηκεν. Others, to lift up in suspense, doubt.

2. to take up and bear, to bear, to carry, c. acc. Matt. 4, 6 ἐπὶ χειρῶν ἀποῦσί σε (Sept. and אָרָא Ps. 91, 12). Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς (comp. Sept. and אָרָא Lam. 3, 17). So τὸν σταυρόν Matt. 27, 32. Mark 15, 21. (Luke 23, 26 τὸν σταυρόν φέρειν.) Trop. Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23.—Spec. to take or carry with or about oneself, Mark 6, 8. Luke 9, 3. 22, 36.

3. to take up and away, to take away, to remove, by taking up; c. acc. e. g. a bed Matt. 9, 6. John 5, 8–12; a person Matt. 22, 13; a dead body Matt. 14, 12. John 20, 2. 13. Acts 20, 9. (1 Macc. 9, 19. So אָרָא Sept. λαμβάνω Judg. 16, 31.) Also for use, as fragments of food, Matt. 14, 20. 15, 37. Mark 8, 8. 19. 20; and so Matt. 17, 27. Acts 21, 11. Pass. ἀρῶμαι, be thou removed, Matt. 21, 21. (Plato Rep. 578. e.) Trop. αἶρειν τὴν ἀμαρτίαν τινος to take away one's sin, i. e. the penalty of sin, by making an expiation or atonement, comp. ἀφαιρέω. John 1, 29. 1 John 3, 5. So אָרָא אָרָא Sept. αἶρειν τὸ ἀμάρτημα 1 Sam. 15, 25; יָרָא אָרָא Sept. ἀφαιρέω τὴν ἀμαρτίαν Lev. 10, 17. Others less well, to bear the sin of any one, i. e. its penalty, comp. Matt. 8, 17. 1 Pet. 2, 24; so יָרָא אָרָא Sept. λαβεῖν τὴν ἀμαρτίαν Lev. 5, 17. Num. 5, 31.

4. Simply to take, to take away, the idea of lifting being lost; usually with the notion of violence, authority, or the like. a) Of things; c. acc. Luke 6, 29. 30 ἀπὸ τοῦ αἵματος τὰ σὰ μὴ ἀπαίρει. 11, 22. Matt. 9, 16 αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ (τὸ) ἀπὸ τοῦ ἡμαρίου. Mark 2, 21; of branches, i. q. to prune, John 15, 2. Sept. for אָרָא Mic. 2, 3. b) Of persons, to take away or remove, e. g. from a church, i. q. to excom-

municate, Pass. 1 Cor. 5, 2 ἵνα ἀρῶν ἐκ μεσου ὑμῶν, where others ἐξαρῶν. Comp. Sept. for אָרָא Gen. 35, 2. So to take away by death, out of the world, c. acc. John 17, 15. Matt. 24, 39. Also stronger, to kill, to destroy, John 11, 48 τὸν τόνον καὶ τὸ θῆνος. Imperat. αἶρε, ἄρον, sc. αὐτόν, away with him! put him to death! Luke 23, 18. John 19, 15. Acts 21, 36. 22, 22. Sept. for אָרָא Is. 57, 1. 2. 1 Macc. 5, 2. (Dion. Hal. 4. 4.) So in the difficult passage Acts 8, 33 bis: ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρῃ... αἶραι ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, in his humiliation his condemnation was taken away... his life is taken from the earth, i. e. in the first clause 'from his state of humiliation and condemnation he was set free by death;' quoted from Sept. Is. 53, 8, where Heb. מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ from (through?) oppression and condemnation he was taken away. In the second clause, Heb. מִלְּפָנֶיךָ. c) Trop. c. acc. 1 Cor. 6, 15 ἄρας τὰ μέλη τοῦ Χρ. taking away the members of Christ, wrongfully. So a law, ἐκ τοῦ μέσου Col. 2, 14. (1 Macc. 3, 29.) With ἀπὸ τινος, to take away from any one, e. g. the kingdom of heaven Matt. 21, 43; the word, τὸν λόγον Luke 8, 12. 18. Mark 4, 15 (with ἀπὸ implied); gifts Mark 4, 25; joy John 16, 22. (Sept. ἀρῶσθαι εὐφροσύνη, Heb. הִרְבֵּיתִי, Is. 16, 10. Eurip. El. 942 τὰ κακά.) Also vices, to put away, with ἀπὸ τινος Eph. 4, 31. +

αἰσθάνομαι, f. -θήσομαι, Mid. depon. (αἶω, αἰσθῶ.) aor. 2 ἡσθόμην, to perceive, pr. with the external senses, Xen. Mem. 1. 2. 31.—In N. T. trop. to perceive, to understand, c. acc. Luke 9, 45. Sept. for אָרָא Job 23, 5; רָרָא Prov. 24, 14. So Plut. de Profect. in Virt. 7. Xen. Hell. 3. 2. 4.

αἰσθησις, εως, ἡ, (αἰσθάνομαι,) pr. perception by the external senses, Xen. Mem. 1. 4. 5.—In N. T. trop. understanding, the power of discerning, Phil. 1, 9. Sept. for אָרָא Prov. 1, 4. 22; רָרָא Ex. 28, 3. So Judith 16, 17. Dem. 1417. 5.

αἰσθητήριον, ον, τό, (αἰσθάνομαι,) pr. seat of the senses, Heeych. αἰσθητήριον· τὰ μέλη δι' ὧν αἰσθόμεθα. Plato Ax. 366. a; also sense, external, Galen. de dignot. Puls. δὲ μὲν γὰρ... τὸ αἰσθητήριον ἔχει γεγυμνασμένον ἱκανῶς.—In N. T. trop. internal sense, faculty of perceiving and judging, Heb. 5, 14. Sept. Jer. 4, 19 τὰ αἰσθητήρια τῆς καρδίας.

αἰσχροκερδής, εος, οὗς, δ, ἡ, adj. (αἰσχύρος, κέρδος,) eager for unworthy gain,

κεῖν, 1 Tim. 3, [3.] 8. Tit. 1, 7.—Plut. de and. Poetis 13. Xen. Ag. 11. 3.

αἰσχροκερδῶς, adv. *for the sake of unworthy gain, sordidly*, 1 Pet. 5, 2; comp. Tit. 1, 11.

αἰσχρολογία, *as, ἡ*, (αἰσχρολογίω), *unbecoming discourse, improper language*, Col. 3, 8.—Diod. Sic. 5. 4. Xen. Lac. 5. 6.

αἰσχρός, *ά, όν*, (αἰσχος), *pr. ugly, deformed, opp. to καλός*, Xen. Conv. 4. 19. Sept. for $\pi\eta$ Gen. 41, 3. 4.—In N. T. trop. *unbecoming, indecorous, shameful*; spoken of what is offensive either to modesty and Christian purity, Eph. 5, 12. Tit. 1, 11; or to the manners and customs of a community, 1 Cor. 11, 6. 14, 35. So Jos. Ant. 4. 8. 23. Hdtan. 1. 15. 15. Xen. Mem. 3. 10. 5.

αἰσχρότης, *της*, ἡ, (αἰσχρός), *pr. ugliness; trop. unbecomingness, impropriety, either in words or actions, only Eph. 5, 4.—Plato Gorg. 525. a. Comp. αἰσχρολογία.*

αἰσχύνη, *ης, ἡ*, (αἰσχος), *shame, i. e.*
1. Subjectively, *the feeling of shame, fear of disgrace*, Luke 14, 9.—Ecclus. 4, 21. Plut. de rect. rat. Aud. 17. Xen. Anab. 3. 1. 10.

2. Objectively, *disgrace, reproach, infamy*, Heb. 12, 2. Sept. for $\pi\eta$ Job 8, 22; $\pi\eta$ Is. 50, 6; $\pi\eta$ Ps. 69, 20.—Ecclus. 25, 23. Luc. Pisc. 32. Xen. Anab. 2. 6. 6.

3. *a cause of shame, a shameful deed or thing, disgraceful conduct*. 2 Cor. 4, 2 $\tau\alpha$ κρυπτά *της αἰσχύνης*, *the hidden things of shame, which bring shame upon those who practise them*. Phil. 3, 19. Jude 13. Rev. 3, 18 *ἡ αἰσχύνη της γυμνότητός σου the shame of thy nakedness, arising from thy nakedness.—Ezechin. 23. 40 κατέγνωκε τοῦ πράξαντος αἰσχύνην.*

αἰσχύνω, *f. νῶ*, (αἰσχος), *pr. to deform* Xen. Eq. 1. 12; *to shame, to put to shame*, Plato Menex. 246. d.—In N. T. Pass. depon. *αἰσχύνομαι*, aor. 1 η σχύνην and fut. 1 *αἰσχυνοῦμαι*, Buttin. § 113. 4; *to shame oneself, to feel or be ashamed*, 2 Cor. 10, 8. 1 Pet. 4, 16; *ἐν οὐδενί* Phil. 1, 20; infin. Luke 16, 3 *ἐπαιτεῖν αἰσχύνομαι*. Prægn. with ἀπό, 1 John 2, 28 *καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ and not be ashamed before him*, pr. 'so as to turn away from him,' comp. Ecclus. 21, 22 *αἰσχ. ἀπὸ προσώπου*. Sept. for $\pi\eta$ Ezra 8, 22. 9, 6. So Dem. 1022. 25. Xen. Cyr. 1. 4. 26.

αἰτέω, *ῶ, f. ἦσω*, *to ask*; also Mid. *αἰτέομαι, οὔμαι*, *to ask for oneself*, in one's own behalf, but in common usage not distinguished from the Active.—Hence

1. *to ask, to request, to entreat, to beseech*.
a) Genr. and construed: a) With acc. of pers. Matt. 5, 42 $\tau\phi$ αἰτοῦντί σε δίδου. Luke 6, 30.—John 4, 10. Comp. Dem. 255. 15. β) With acc. of thing, Matt. 7, 10 *καὶ ἐὰν ἔχῃς αἴτησιν*. Luke 11, 12. (Hdtan. 3. 11. 18.) Mid. Matt. 14, 7. 20, 22 *οὐκ οἶδατε τί αἰτεῖσθε*. 27, 58. Mark 6, 24. 10, 38. 15, 43. Luke 23, 52. Acts 12, 20. So Xen. Cyr. 1. 6. 6 *σωτηρίαν αἰτεῖσθαι*. γ) With two acc. of pers. and thing, Matt. 7, 9. Mark 6, 22 *αἰτησόν με δ' ἐὰν θέλῃς*. v. 23. Luke 11, 11. So Sept. Ps. 21, 5. Xen. Cyr. 8. 3. 41. δ) With acc. of thing and *παρά τινος* of pers. Matt. 20, 20 *αἰτοῦσά τι παρ' αὐτοῦ*. John 4, 9. Acts 3, 2. So Xen. An. 1. 3. 16. e) Absol. Matt. 7, 8 *πᾶς γὰρ δ' αἰτῶν λαμβάνει*. Luke 11, 9. 10. Mid. c. part. Mark 6, 25 *ἤτησατο λέγουσα*.

b) Spec. of persons asking of God, *to ask, to entreat, to pray for*, in the like constructions, e. g. Aec. of pers. Matt. 6, 8. 7, 11. Luke 11, 13. Acc. of thing, Mark 10, 35. John 14, 13. 14. 15, 7. 16, 24; Mid. Matt. 21, 22. Mark 11, 24. Acts 13, 21. 1 John 5, 14. 15; by attract. *οἷ* for *δ* Matt. 18, 19. Eph. 3, 20. With two acc. John 16, 23; Mid. John 11, 22. 15, 16. With acc. and *παρά c. gen.* 1 John 5, 15. James 1, 5; so Xen. Cyr. 1. 6. 5. Also Mid. with inf. of object, Acts 7, 46. Eph. 3, 13; with *ἵνα* Col. 1, 9. Absol. Act. Matt. 7, 7. John 16, 24. James 1, 6. 4, 3 bis. 1 John 5, 16; Mid. John 16, 26. James 4, 2.—For the interchange of the Act. and Mid. compare John 16, 26 with vv. 23. 24. James 4, 3; see Winer § 39, 6.

2. In a stronger sense, *to ask for, to require, to demand*, construed as above; e. g. acc. of things, Acts 16, 29 *αἰτήσας δὲ φῶτα*. Luke 1, 63. 1 Cor. 1, 22; so Xen. An. 2, 1. 10 *ὁ βασιλεὺς αἰτεῖ τὰ ὅπλα*. Mid. Acts 25, 3. 15 *αἰτούμενοι κατ' αὐτοῦ δικην*. Matt. 27, 20. Mark 15, 6. Luke 23, 25; so Pol. 28. 13. 1.—With two acc. Act. Luke 12, 48. 1 Pet. 3, 15; so Xen. An. 1. 3. 14, 16.—With acc. and *παρά τινος* Mid. Acts 9, 2. Sept. c. *παρά τινος* for $\pi\eta$ η η Deut. 10, 12. Pol. 28. 11. 7, 10.—Also Mid. with acc. and inf. Luke 23, 23. Acts 3, 14; acc. of pers. and inf. of object, Acts 13, 28; c. *καθὼς κτλ.* Mark 15, 8.

αἴτημα, *ατος, τό*, (αἰτέω), *a request, petition*, pr. thing asked for, e. g. from God,

Phil. 4, 6. 1 John 5, 15. Sept. for חֲבֵלֵי 1 Sam. 1, 17. 27. Ep. Pseudo-Socr. 24.) Emphat. *a requirement, demand*, Luke 23, 24. So τὸ τυραννικὸν αἶτημα Plat. Rep. 566. b.

αἰτία, as, ἡ, *a cause*, i. e. 1. *a motive, reason*, why something takes place, Matt. 19, 3 κατὰ πᾶσαν αἰτίαν. Luke 8, 47. Acts 10, 21. 23, 28. 28, 20; δι' ἣν αἰτίαν for *what cause*, wherefore, Acts 22, 24. 2 Tim. 1, 6. 12. Tit. 1, 13. Heb. 2, 11. So 2 Macc. 4, 28. 35 δι' ἣν αἰτίαν. Pol. 4. 76. 5.—Spec. *a matter, case*, Lat. *causa* i. q. res, Matt. 19, 10. So Lat. *causa* Cic. Off. 3. 27.

2. In a forensic sense, e. g. a) *a charge, accusation*, Acts 25, 18. 27. Matt. 27, 37. Mark 15, 26. So Plut. M. Ant. 6 fin. Xen. Hell. 1. 4. 14. b) *fault, guilt*, John 18, 38 οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19, 4. 6; αἰτία θανάτου *a fault* worthy of death Acts 13, 28. 28, 18. Sept. for חֲבֵלֵי Gen. 4, 13. So Xen. Mem. 2. 8. 6.

αἰτίωμα, atos, τό, (αἰτιάομαι,) *a charge, accusation*, Acts 25, 7 Rec.—Plut. Coriolan. 31. Thuc. 5. 72.

αἰτιάομαι, ὦμαι, Mid. depon. (αἰτία,) *to accuse, to charge*, c. inf. as object, Rom. 3, 9 in Mss.—Plut. Pericl. 29. Xen. Mem. 1. 1. 2.

αἴτιος, ia, iow, adj. (αἰτία,) pr. *causing*; in N. T. used substantively.

1. Masc. ὁ αἴτιος, *the causer or author* of any thing; αἴτιος τῆς σωτηρίας Heb. 5, 9.—Jos. Ant. 3. 3 θεὸν... τῆς σωτηρίας αἴτιον. Luc. Tim. 38. Xen. Cyr. 1. 4. 24 αἴτιον... ὄντα τοῦ ἔργου.

2. Neut. τὸ αἴτιον, *a cause*, i. q. ἡ αἰτία, e. g. a) *a reason, motive*, Acts 19, 40. So Jos. Ant. 7. 4. 1. Xen. An. 4. 1. 17 τὸ αἴτιον τῆς σπουδῆς. b) *fault, guilt*, Luke 23, 4. 14; αἴτιον θανάτου v. 22. So αἴτιος *guilty* Hist. of Sus. 53. Xen. Hell. 1. 7. 6.

αἰτίωμα, atos, τό, (αἰτιάομαι,) *a charge, accusation*, Acts 25, 7; a later form for αἰτίωμα, received by Griesbach and other editors.

αἰφνιδίος, iou, ὁ, ἡ, adj. (kindr. ἄφνω, ἀφανής, φαίνω,) *unforeseen, sudden*, with the force of an adverb, Luke 21, 34. 1 Thess. 5, 3.—Wisd. 17, 5. Hdtan. 1. 6. 8. Thuc. 4. 125.

αἰχμαλωσία, as, ἡ, (αἰχμή, ὄλωσις,) *captivity*, pr. in war, Rev. 13, 10 εἰς αἰχμαλωσίαν. Sept. for חֲבֵלֵי Deut. 28, 41. So Jos. Ant. 10. 4. 5. Plut. Themist. 31.—

Meton. concr. *captives*, a captive multitude, Rev. 13, 10 εἰς αἰχμαλωσίαν συνάγει. Eph. 4, 18 quoted from Ps. 68, 19 where Sept. for חֲבֵלֵי. So Diod. Sic. 17. 70.

αἰχμαλωτεύω, f. εἴσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, c. acc. Eph. 4, 8. Trop. 2 Tim. 3, 6 Rec. Sept. for חֲבֵלֵי Ps. 68, 19; חֲבֵלֵי Ez. 29, 13. —Constant. Porphy. Adm. 30. 94. b. Nicet. Annal. 16. 5. A late word for the earlier αἰχμάλωτον ποιεῖν, Lobeck ad Phryn. p. 442.

αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, Pass. Luke 21, 24. Sept. for חֲבֵלֵי 1 K. 8, 36. (Diod. Sic. 13. 59.) Trop. 2 Tim. 3, 6 in later editions; comp. Judith 16, 9 τὸ κάλλος αὐτῆς ἡχμαλώτισε ψυχὴν αὐτοῦ.—Trop. also *to bring into captivity, subjection*, e. g. the mind or will, c. acc. Rom. 7, 23. 2 Cor. 10, 5.—A late word for the earlier αἰχμάλωτον ποιεῖν, Lob. ad Phryn. p. 442.

αἰχμάλωτος, ου, ὁ, ἡ, (αἰχμή, ὀλίσκομαι,) *one captured in war, a captive*, Luke 4, 18 or 19. Sept. for חֲבֵלֵי Is. 61, 1.—1 Macc. 2, 9. Hdtan. 7. 2. 18. Xen. Cyr. 3. 1. 7.

αἰών, ὄνος, ὁ, poet. ἡ, (kindr. αἰεί, or perh. from αῶ,) pr. *duration, the course or flow of time*, in various relations as determined by the context, viz. A) For *human life, existence*, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. Xen. Cyr. 3. 3. 3 ἡδίων τὸν αἰῶνα διάγειν, for the more usual τὸν βίον διάγειν. Plato Gorg. p. 448. c. B) For *time indefinite, a period of the world, the world*, in Gr. writers, and also in Sept. and N. Testament; see below in no. 1. C) For *endless duration, perpetuity, eternity*; e. g. as distinguished from ὁ χρόνος, Plato Tim. p. 37. d. εἰκόνα δ' ἐπινοεῖ κινητὴν... τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα οὐρανόν, ποιεῖ, μένοντος αἰῶνος ἐν ἐνί, κατ' ἀριζμὸν ἰούσαν αἰῶνον εἰκόνα, τούτων δὲ δὴ χρόνον ὀνομάκαμεν. Ib. p. 38. a. Plato Locr. p. 97. d. οὐ γὰρ ἦν πρὸ κόσμου ἄστρα· διόπερ οὐδ' ἐνιαυτός· οὐδ' ἔραν περίοδοι, αἷς μετρέεσθαι ὁ γενναῖος κόσμος οὗτος. εἰκὼν δὲ ἐστὶ τῷ ἀγεννάτῳ χρόνῳ, δὲ αἰῶνα ποταγορέομεν, κτλ. Diod. Sic. 1. 6. 92; see in no. 2. a. Sept. mostly for Heb. חֲבֵלֵי 'hidden time,' *duration, eternity*.—Hence in N. T. of *long-continued time, indefinite duration*, in accordance with Greek usage, but modified as to construction and extent by the example of the LXX, and the Rabbinic views.

1. Of time indefinite, Lat. *aevum, an age*

or *period of the world, the world*; see above in B. Thus

a) Of time long past, as in Gr. writers, *time immemorial, the olden time, of old*, referring to high antiquity, e. g. ἀπ' αἰώνος *from of old, since the world began*, Luke 1, 70 διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰώνος προφητῶν αὐτοῦ. Acts 3, 21. 15, 18. Plur. ἀπὸ τῶν αἰώνων *from past ages, from of old*; Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Eph. 3, 9. So too ἐκ τοῦ αἰώνος, id. John 9, 32 ἐκ τοῦ αἰώνος οὐκ ἤκουσθη, i. e. *never*. Also πρὸ τῶν αἰώνων, *before the ages, worlds, from eternity*, 1 Cor. 2, 7; i. q. πρὸ χρόνων αἰώνων 2 Tim. 1, 9. Tit. 1, 2. In the same sense, Jude 25 πρὸ παντός τοῦ αἰώνος, in some editions.—Sept. ἀπ' αἰώνος and ἀπὸ τοῦ αἰώνος for עוֹלָם Gen. 6, 4. Is. 64, 4; also πρὸ αἰώνων for עוֹלָם Ps. 55, 19. Tob. 4, 12. So Ael. V. H. 6. 13 ἐξ αἰώνος καὶ εἰς ἐγγόνους. Diod. Sic. 4. 83 of the temple of Venus: *μόνον δὲ τοῦτο τὴν ἐξ αἰώνος ἀρχὴν λαβόν*. Lycurg. 216. 4 ἐξ ἀπώτατος τοῦ αἰώνος συνηθροισμένη δόξα.

b) Of time present, according to the Jewish usage, ὁ αἰὼν οὗτος, *this age, this world, the present scene and order of things in its course or flow, corresponding to the Rabb. עוֹלָם הַזֶּה*, see Buxtorf Lex. 1620. a) With the idea of *evil* both moral and physical, as frailty, transiency, care, corruption, sin. Matt. 13, 22 ἡ μέριμνα τοῦ αἰώνος τούτου. Mark 4, 19; comp. Luke 21, 34. Luke 16, 8 οἱ υἱοὶ τοῦ αἰώνος τούτου *the sons of this world*, worldly men. 20, 34. Hence called αἰὼν πονηρός *evil world* Gal. 1, 4; and Satan is said to be ὁ θεὸς τοῦ αἰώνος τούτου 2 Cor. 4, 4. So Rom. 12, 2. 1 Cor. 1, 20. 2, 6 bis. 8. 3, 18. [Eph. 6, 12.] 1 Tim. 6, 17. 2 Tim. 4, 10. Tit. 2, 12. Eph. 2, 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου *according to the course or lapse of this world*, the present age or period of ὁ κόσμος, q. d. as it is wont to go in this world. In antith. to the future; Matt. 12, 32 οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, comp. Mark 10, 30 where it is ἐν τῷ καιρῷ τούτῳ. Eph. 1, 21. So Sept. and Heb. עוֹלָם Ecc. 3, 11; comp. 8, 17.—The present age or period of the world is spoken of as succeeded by the reign of the Messiah, the world to come (see in no. 2. b); hence the *end of the world* is sometimes the coming of Christ and the introduction of the gospel, i. e. the end of the Jewish *dispensation*, see in ἔσχατος no. 2. b; so ἡ συντέλεια τοῦ αἰώνος Matt. 24, 3; ἡ συντ. τῶν αἰώνων Heb. 9,

26; τὰ τέλη τῶν αἰώνων 1 Cor. 10, 11. Or also it is referred to his second coming at the day of judgment; so ἡ συντέλεια τοῦ αἰώνος Matt. 13, 39. 40. 49. 28, 20 ἐγὼ μετ' ὑμῶν εἰμὶ... ἕως τῆς συντ. τοῦ αἰώνος. β) Meton. *the world*, as created and existing; only in Plur. as including the upper and lower worlds, the heavens and the earth, *the universe*; see Winer § 27. 3. Heb. 1, 2 δι' οὗ τοὺς αἰῶνας ἐποίησε. 11, 3 πιστεῖ νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ.—So perh. Wisd. 13, 9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνανται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὖρον, comp. v. 7. Eccles. 36, 17. Tob. 13, 6. Greg. Syncell. p. 47 Dindorf. ὁ βασιλεὺς πάντων τῶν αἰώνων.

2. Put for *endless duration, eternity, ever, everlasting*, as in Gr. writers; see above in C. Thus

a) Genr. 1 Tim. 1, 17 τῷ δὲ βασιλεῖ τῶν αἰώνων *to the king of eternity, the king eternal*; the Plur. being here used perh. as implying eternity both *ante* and *post*; see Winer § 27. 3. So Eccles. 36, 17 [19] σὺ κύριος εἰς θεὸς τῶν αἰώνων. Tob. 13, 6. 10. Philo de Mund. p. 1157 κύριος βασιλεύων τῶν αἰώνων. Jos. Ant. 1. 18. 6 δέσποτα παντὸς αἰῶνος. Others in all these passages take αἰὼν, αἰῶνες, in the sense of *the world, the universe*; see Bleek Hebräerbr. II. p. 39.—Spec. a) Of eternity *ante*; Plur. Eph. 3, 11 ἡ σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων, *according to his eternal purpose, from eternity*. So Diod. Sic. 1. 6 ἀπεφώναντο καὶ τὸ γένος τῶν ἀνθρώπων ἐξ αἰῶνος ὑπάρχειν. Plato as quoted above in C. β) Of eternity *post*; once simply, 2 Pet. 3, 18 εἰς ἡμέραν αἰώνος, i. q. *εἰς ἡμέραν αἰώνιον*, i. e. *time without end, eternal duration, for ever*; comp. Sept. εἰς τὸν αἰῶνα χρόνον for עוֹלָם עוֹלָם Ex. 14, 13; חַי עוֹלָם Is. 13, 20. Elsewhere only with εἰς, and always implying duration without end; so εἰς τὸν αἰῶνα *for ever*, spoken of God and his word 1 Pet. 1, [23]. 25; of Christ's priesthood Heb. 5, 6. 6, 20. 7, 17. 21. 24. 28. John 12, 34; of the happiness of the righteous, John 6, 51. 58. 2 Cor. 9, 9. 1 John 2, 17. 2 John 2; of the punishment of the wicked, εἰς αἰῶνα id. 2 Pet. 2, 17. Jude 13; and so genr. Luke 1, 55 (others ἕως αἰῶνος). John 8, 35 bis. 14, 16. 1 Cor. 8, 13. With a negat. *never*, Matt. 21, 19. Mark 3, 29 οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα. 11, 14. John 4, 14. 8, 51. 52. 10, 28. 11, 26. 13, 8. Sept. for עוֹלָם Is. 40, 8. 51, 6. 8; עוֹלָם עוֹלָם Deut. 29, 29; חַי עוֹלָם Jer. 50,

39. Is. 28, 28. Eccclus. 18, 1 ὁ ζῶν εἰς τὸν αἰῶνα sc. ζεός. Comp. Lycurg. 211. 19 οὐ μόνον εἰς τὸν παρόντα κίνδυνον, ἀλλ' εἰς ἅπαντα τὸν αἰῶνα κτλ. Diod. Sic. 1. 72 διὰ τὸν φόβον τῆς... βλασφημίας εἰς ἅπαντα τὸν αἰῶνα. ibid. 1. 92 ὡς τὸν αἰῶνα διατρίβειν μέλλοντος καθ' ἑδου, spoken of a shade in Hades.—Plur. εἰς τοὺς αἰῶνας id. for ever, comp. οὐρανός and οὐρανοί, σάββατον and σάββατα, see Winer § 27. 3. So of Christ Luke 1, 33 καὶ βασιλεύσει... εἰς τοὺς αἰῶνας, parall. οὐκ ἔσται τέλος. Elsewhere only of God in ascriptions, [Matt. 6, 13.] Rom. 1, 25. 9, 5. 11, 36. 16, 27. 2 Cor. 11, 31; of Christ Heb. 13, 8. Sept. for עֲלֵי־עַד Ps. 104, 31; עֲלֵי־עַד־עַד Ps. 77, 8.—Intens. in Plur. εἰς τοὺς αἰῶνας τῶν αἰώνων, for ever and ever; comp. Heb. עֲלֵי־עַד, עַד־עַד, τὰ ἅγια ἁγίων, the holy of holies, see Gesen. Lehrs. p. 691, 692. Heb. Gr. § 117. Winer § 37. 2. So of God, in ascriptions, Gal. 1, 5. Phil. 4, 20. 1 Tim. 1, 17. 2 Tim. 4, 18. 1 Pet. 5, 11. Rev. 1, 6. 4, 9. 10. [5, 14.] 7, 12. 10, 6. 15, 7; and so in the still stronger expression: εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων Eph. 3, 21. Of Christ Heb. 13, 21. 1 Pet. 4, 11. Rev. 1, 18. 5, 13. 11, 15; of the happiness of the saints in heaven Rev. 22, 5; of the punishment of the wicked, Rev. 19, 3. 20, 10; also εἰς αἰῶνας αἰώνων id. Rev. 14, 11. Once Sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος id. Heb. 1, 8, quoted from Ps. 45, 7 where Sept. for Heb. עַד־עַד. So Sept. εἰς αἰῶνα αἰῶνος for עַד־עַד Ps. 19, 10. 110, 3. 10; also εἰς αἰῶνος τῶν αἰώνων Dan. 7, 18. (Tob. 6, 17 εἰς τὸν αἰῶνα τοῦ αἰῶνος.) The same is εἰς πάντας τοὺς αἰῶνας Jude 25.

b) In the later Jewish and Rabb. usage, the world to come, always including the idea of endless duration, eternity, and corresponding to the Rabb. עוֹלָם הָבָה; so Buxtorf Lex. 1620: "Mundum futurum, sive עוֹלָם הָבָה, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur... Quidam per עוֹלָם הָבָה intelligunt עִיר־מְשִׁיחַ הָבָה, dies Messia, quibus scil. venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnatus sit. Vide Abarbanel in Pirke Aboth c. 4." In accordance with this distinction, the world to come, i. e. the kingdom of the Messiah, the new gospel dispensation, is regarded as beginning with the coming of Christ on earth at the close of the Jewish dispensation; but as

fully developed and established in its glorious spiritual character only at Christ's coming to judgment at the last day; see in βασιλεία no. 3; ἔσχατος no. 2. b; and comp. above in no. 1. b. a. E. g. ὁ αἰὼν ὁ μέλλων, Heb. 6, 5 δυνάμεις τε μέλλοντος αἰῶνος, comp. Heb. 2, 5; so with αἰὼν impl. Matt. 12, 32. Eph. 1, 21; ὁ αἰὼν ὁ ἐρχόμενος, Mark 10, 30. Luke 18, 30; ὁ αἰὼν ἑκείνος Luke 20, 35. Plur. οἱ αἰῶνες οἱ ἐπερχόμενοι id. Eph. 2, 7; see above in lett. a. β.

αἰώνιος, ἰου, ὁ, ἡ, adj. (αἰών,) also fem. αἰωνία 2 Thess. 2, 16. Heb. 9, 12. Plat. Tim. 38. b; ever enduring, perpetual, everlasting, corresponding in usage to αἰὼν q. v.

1. Of time long past and indefinite, of past ages, primeval, most ancient, of old, since the world began; Rom. 16, 25 μυστηρίου χρόνους αἰώνιους σκεπηθέντων, the mystery kept secret in the times of old, since the world began. So πρὸ χρόνων αἰώνων before the times of old, from eternity, 2 Tim. 1, 9. Tit. 1, 2; i. q. πρὸ τῶν αἰώνων 1 Cor. 2, 7; see in αἰὼν no. 1. a. Sept. for עֲלֵי־עַד Ps. 77, 6. Prov. 22, 28. Hab. 3, 5.

2. Of endless duration, eternal, everlasting, for ever, e. g. a) Genr. as implying eternity both ante and post, see in αἰὼν no. 2. a. So of God, Rom. 16, 26 κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ. Of the Spirit which was in Christ, Heb. 9, 14 διὰ πνεύματος αἰωνίου. Sept. ζεὸς αἰώνιος for עֲלֵי־עַד Gen. 21, 33. Is. 40, 28. So Baruch 4, 8. 10. 14. Plato Locr. 96. d, ζεὸν δὲ τὸν αἰώνιον νόον ὁρῶ μόνος. b) Elsewhere of the future without end, eternity post; so genr. τὰ δὲ μὴ βλεπόμενα αἰώνια, opp. πρόσκαιρα, 2 Cor. 4, 18; οἰκία ἐν τοῖς οὐρανοῖς 5, 1; σκηναί Luke 16, 9; διαθήκη Heb. 13, 20; λύτρωσις 9, 12; εὐαγγέλιον Rev. 14, 6; and in ascription to God, φ' τιμῇ καὶ κράτος αἰώνιον 1 Tim. 6, 16; adverbially, Philem. 15 ἵνα αἰώνιον αὐτὸν ἀπέχης, see Buttm. § 123. 6. Kühn. § 588. Sept. διαθήκη αἰώνιος for עֲלֵי־עַד Gen. 9, 16. 17, 7. sarp. So Eccclus. 45, 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 1, 93 εἰς τὴν αἰώνιον οἰκισιν. Plato Legg. 904. a, ἀνάλεστρον δὲ ἐν γενόμενον, ἀλλ' οὐκ αἰώνιον.—Hence of Christ's kingdom 2 Pet. 1, 11; and of the happiness of the saints in heaven, in the world to come, see in αἰὼν no. 2. b; so σωτηρία αἰώνιος Heb. 5, 9; δόξα 2 Cor. 4, 17. 2 Tim. 2, 10. 1 Pet. 5, 10; παράκλησις 2 Thess. 2, 16; κληρονομία Heb. 9, 15; espec. ζωὴ αἰώνιος, life eternal, Matt. 19, 16. 29. 25, 46. Mark 10, 17. 30. Luke 10, 25. 18, 18.

30. John 3, 15. 16. 36. 4, 14. 36. 5, 24. 39. 6, 27. 40. 47. 54. 68. 10, 28. 12, 25. 50. 17, 2. 3. Acts 13, 46. 48. Rom. 2, 7. 5, 21. 6, 22. 23. Gal. 6, 8. 1 Tim. 1, 16. 6, 12. 19. Tit. 1, 2. 3. 7. 1 John 1, 2. 2, 25. 3, 15. 5, 11. 13. 20. Jude 21. Sept. for $\epsilon\beta\iota\sigma$ Dan. 12, 2. 2 Macc. 7, 9. Contra, of the punishment of the wicked, e. g. $\kappa\acute{o}\lambda\alpha\sigma\iota\varsigma$ $\alpha\iota\omega\acute{\nu}\iota\omicron\varsigma$ Matt. 25, 46; $\kappa\rho\acute{\iota}\sigma\iota\varsigma$ Mark 3, 29; $\kappa\rho\acute{\iota}\mu\alpha$ Heb. 6, 2; $\delta\lambda\epsilon\tau\omicron\varsigma$ 2 Thess. 1, 9; $\pi\upsilon\rho$ Matt. 18, 8. 25, 41. Jude 7. Sept. $\alpha\iota\sigma\chi\acute{\iota}\eta$ $\alpha\iota\omega\acute{\nu}\iota\omicron\varsigma$ for $\epsilon\beta\iota\sigma$ Dan. 12, 2.

ἀκαθαρσία, ας, ἡ, (a priv. $\kappa\alpha\theta\alpha\acute{\iota}\rho\omega$), *uncleanliness, impurity, filth*; physical, Matt. 23, 27. Sept. for $\epsilon\beta\iota\sigma$ 2 Sam. 11, 4. Plut. de placit. Philos. 5. 6. Plato Tim. 72. c.—Moral, mostly as opp. to purity of mind, chastity, i. q. *lewdness*, Rom. 1, 24. 6, 19. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 4, 7, comp. v. 3. Sept. for $\epsilon\beta\iota\sigma$ Ez. 22, 15. 36, 25. Once of impure motives, covetousness, 1 Thess. 2, 3, comp. v. 5. So genr. wickedness, depravity, Dem. 553. 12. Arr. Epict. 4. 11. 5.

ἀκαθάρτης, τητος, ἡ, (a priv. $\kappa\alpha\theta\alpha\acute{\iota}\rho\omega$), *uncleanliness*, i. e. *lewdness*, trop. for idolatry, Rev. 17, 4 Rec. Others $\tau\acute{\alpha}$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\alpha$. Not found in classic writers.

ἀκάθαρτος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\theta\alpha\acute{\iota}\rho\omega$), *unclean, impure, filthy*, pr. not cleansed, Xen. Eq. 5. 10.—In N. T.

1. Levitically, ceremonially, see Lev. 5, 2; *unclean*, e. g. of food, Acts 10, 14. 11, 8; of birds Rev. 18, 2. See Lev. 11, 4 sq. Deut. 14, 7 sq. where Sept. for $\kappa\alpha\theta\alpha\rho$. Transferred to persons, e. g. heathen, not Jews, Acts 10, 28; unbelievers, not connected with the Christian community, 1 Cor. 7, 14 see in $\delta\gamma\acute{\iota}\omega\varsigma$ and $\delta\gamma\iota\omicron\varsigma$ no. 1. 2 Cor. 6, 17, quoted from Is. 52, 11 where Sept. for $\kappa\alpha\theta\alpha\rho$.

2. Morally, i. q. *lewd, lascivious*, Eph. 5, 5. Trop. of idolatry, $\tau\acute{\alpha}$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\alpha$ Rev. 17, 4 in later editions; see in $\acute{\alpha}\kappa\alpha\theta\alpha\rho\eta\varsigma$. Symm. for $\pi\omega\tau\eta\rho$ Hos. 4, 14.

3. In a wider sense, *wicked, depraved*; so of *unclean* or *foul spirits*, $\pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\alpha$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\alpha$, devils, demons, (called also $\pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\alpha$ $\pi\omega\tau\eta\rho\acute{\alpha}$ Matt. 12, 45. Luke 7, 21.) Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 33. 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2; comp. Sept. for $\pi\omega\tau\eta\rho$ Zech. 13, 2. So called as the authors and promoters of all uncleanness, e. g. *lewdness*, Tob. 3, 8. 6, 14, comp. Gen. 6, 2; *wickedness, idolatry*, Sept. Ps. 96, 5. Bar. 4, 7. 2 Cor. 4, 4; dwelling also in

unclean places, Bar. 4, 35. Sept. Is. 13, 21. 34, 14. See in $\delta\alpha\iota\mu\acute{o}\nu\iota\omicron\varsigma$ no. 2.—So genr. Sept. for $\kappa\alpha\theta\alpha\rho$ Is. 6, 5: $\epsilon\beta\iota\sigma$ Job 15, 16. Dem. 403. 14. Plato Legg. 716. e, $\acute{\alpha}\kappa\alpha\theta\alpha\rho\tau\omicron\varsigma$. . . $\tau\eta\eta\psi\upsilon\chi\eta\eta\eta\delta\gamma\epsilon\kappa\alpha\kappa\acute{o}\varsigma$.

ἀκαιρέομαι, οὔμαι, ($\acute{\alpha}\kappa\alpha\iota\rho\omicron\varsigma$, $\kappa\alpha\iota\rho\acute{o}\varsigma$), *to lack opportunity*, absol. Phil. 4, 10. A word of the later Greek, Lob ad. Phryn. p. 126.

ἀκαιρως, adv. ($\acute{\alpha}\kappa\alpha\iota\rho\omicron\varsigma$, $\kappa\alpha\iota\rho\acute{o}\varsigma$), *unseasonably*; 2 Tim. 4, 2 $\epsilon\upsilon\kappa\alpha\iota\rho\omicron\varsigma$ $\acute{\alpha}\kappa\alpha\iota\rho\omicron\varsigma$ *in season and out of season*, i. e. for the hearers, whether they will listen or not; comp. Ez. 2, 5. 7.—Ecclus. 35, 4 $\acute{\alpha}\kappa\alpha\iota\rho\omicron\varsigma$ $\mu\grave{\eta}$ $\sigma\omicron\phi\acute{\iota}\zeta\omicron\upsilon$. Pluto Tim. 33. a.

ἄκακος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\kappa\acute{o}\varsigma$), *without evil*, i. e.

1. *unsuspecting, simple-minded*, Rom. 16, 18. Sept. for $\epsilon\beta\iota\sigma$ Prov. 1, 4. 14, 15.—Pol. 3. 98. 5. Plato Alcib. II. 140. c.

2. *harmless, blameless*, Heb. 7, 26. Sept. for $\epsilon\beta\iota\sigma$ Job 2, 3. 8, 20.—Plato Tim. 91. d.

ἄκανθα, ης, ἡ, (kindr. $\acute{\alpha}\kappa\eta$), *a thorn, thorn-bush*, Matt. 7, 16. Luke 6, 44. Heb. 6, 8, comp. Gen. 3, 18 where Sept. for $\gamma\acute{\iota}\tau$. Also $\sigma\pi\epsilon\acute{\iota}\rho\epsilon\iota\upsilon$ v. $\pi\epsilon\sigma\epsilon\acute{\iota}\rho\epsilon\iota$ $\epsilon\pi\acute{\iota}$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\alpha$ Matt. 13, 7 bis. 22. Mark 4, 7 bis. 18. Luke 8, 7 bis. 14; Sept. $\sigma\pi$. $\epsilon\pi\acute{\iota}$ $\acute{\alpha}\kappa$. for $\gamma\acute{\iota}\tau$ Jer. 4, 3. Spec. $\sigma\tau\acute{\epsilon}\phi\omega\varsigma$ $\epsilon\acute{\iota}\zeta$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\omega\eta\eta$, *a crown of thorns*, i. e. of thorn-branches, Matt. 27, 29. John 19, 2.—Sept. also for $\epsilon\beta\iota\sigma$ Cant. 2, 2. Diod. Sic. 5. 41. Hdot. 2. 96.

ἄκανθινος, ου, ό, ἡ, adj. ($\acute{\alpha}\kappa\alpha\theta\alpha\rho\alpha$), *made of thorns, of thorn-branches*, Mark 15, 17. John 19, 5.—Hdot. 2. 96 $\iota\sigma\tau\acute{o}\varsigma$ $\acute{\alpha}\kappa\alpha\theta\alpha\rho\iota\varsigma$.

ἄκαρπος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\rho\acute{o}\varsigma$), *unfruitful, barren*, e. g. $\delta\epsilon\acute{\iota}\nu\delta\rho\alpha$ $\acute{\alpha}\kappa\alpha\rho\mu\alpha$ Jude 12. Sept. Jer. 2, 6 $\epsilon\acute{\nu}$ $\gamma\eta$ $\acute{\alpha}\kappa\alpha\rho\mu\omega$. So Pol. 12. 3. 2 $\chi\acute{\omega}\rho\alpha$.—Trop. *unfruitful*, yielding no good fruit of knowledge or virtue, Matt. 13, 22. Mark 4, 19; or of beneficence 1 Cor. 14, 14. Tit. 3, 14. 2 Pet. 1, 8. So Eph. 5, 11 $\tau\acute{\alpha}$ $\epsilon\rho\gamma\alpha$ $\tau\acute{\alpha}$ $\acute{\alpha}\kappa\alpha\rho\mu\alpha$ $\tau\omicron\upsilon$ $\sigma\acute{o}\kappa\tau\omicron\upsilon\varsigma$, *the unfruitful works of darkness*, i. e. evil, wicked; opp. \acute{o} $\kappa\alpha\rho\acute{o}\varsigma$ $\tau\omicron\upsilon$ $\phi\omega\tau\acute{o}\varsigma$ ($\pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$) in v. 9.—Plato Phædr. 277. a, of $\lambda\acute{o}\gamma\omicron\iota$. . . $\omicron\upsilon\chi\acute{\iota}$ $\acute{\alpha}\kappa\alpha\rho\mu\iota$.

ἀκατάγνωστος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\tau\alpha\gamma\acute{\nu}\omega\sigma\kappa\omega$), *not to be condemned, blameless*, e. g. discourse, Tit. 2, 8.—2 Macc. 4, 47 of persons on trial.

ἀκατακάλυπτος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\tau\alpha\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$), *unveiled*, 1 Cor. 11, 5. 13.—Sept. Cod. Alex. Lev. 13, 45. Pol. 15. 27. 2.

ἀκατάκριτος, ου, ό, ἡ, adj. (a priv. $\kappa\alpha\tau\alpha\kappa\rho\acute{\iota}\nu\omega$), *uncondemned*, Acts 16, 37. 22, 25.

ἀκατάλυτος, ου, ό, ή, adj. (a priv. καταλύω,) *indissoluble*; hence, *enduring, everlasting*, Heb. 7, 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

ἀκατάπανστος, ου, ό, ή, adj. (a priv. καταπαύω,) *unceasing, continual*, Pol. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν. Diod. Sic. 11. 67.—In N. T. c. gen. *not ceasing from any thing*; 2 Pet. 2, 14 ὀφθαλμοὶ ἀκ. ἀμαρτίας *eyes not ceasing from sin*, i. e. from lascivious gazing.

ἀκαταστασία, ας, ή, (ἀκατάστατος,) *pr. instability*; hence *disorder, commotion, tumult*, Luke 21, 9. 1 Cor. 14, 33. 2 Cor. 6, 5. 12, 20. James 3, 16. Sept. for תַּיְתָר Prov. 26, 28.—Tob. 4, 13. Pol. 1. 70. 1.

ἀκατάστατος, ου, ό, ή, adj. (a priv. καίσταμαι,) *unstable, inconstant*, James 1, 8. Sept. for תַּיְתָר Is. 54, 11.—Pol. 7. 4. 6. Plut. Symp. 7. 10. 1.

ἀκατάσχετος, ου, ό, ή, adj. (a priv. κατέχω,) *not to be held fast, unrestrainable, untamable*, James 3, 8.—Sept. Job 31, 11. Diod. Sic. 14. 53, 54. Plut. C. Mar. 44. fin.

Ἀκελδαμά, indec. Aram. אַקֶּלְדָּמָא, *the field of blood*, the field purchased with the money for which Judas betrayed Jesus, and appropriated as a place of burial for strangers; Acts 1, 19. Now shown on the south of Jerusalem beyond the valley of Hinnom; see Bibl. Res. in Pal. I. p. 524.

ἀκέραιος, ου, ό, ή, adj. (a priv. κεράννυμι,) *unmixed, simple*, as ή γῆ Plato Crit. 111. b.—In N. T. trop. *simple, blameless, without guile*, Matt. 10, 16. Rom. 16, 19. Phil. 2, 15. So Jos. Ant. 1. 2. 2 ἀκέραιος βίος. Diod. Sic. 13. 20. Plato Polit. 268. b.

ἀκλινής, έος, ους, ό, ή, adj. (a priv. κλίνω,) *not inclining or leaning*, Plato Phædo 109. a.—In N. T. trop. *unwavering, inflexible, firm*, Heb. 10, 23. So Symm. Job 61, 4. Æl. V. H. 12. 64 βασιλεία ἀσφαλής καὶ ἀκλινής.

ἀκμάζω, f. άσω, (ἀκμή,) *to be at the highest point, to be in full bloom or vigour, to flourish*, Jos. Ant. 1. 18. 3. Plato Ax. 367. b.—In N. T. *to be fully ripe*, as fruits in their best state, absol. Rev. 14, 18. So Plut. Lucull. 31. Xen. Hell. 1. 2. 4.

ἀκμή, ης, ή, (ἀκή,) *a point, edge of a weapon* Pol. 15. 16. 3; of time, life, *acme, flower*, ἐν ἀκμῇ τοῦ βίου Xen. Cyr. 7. 2. 20.—In N. T. only acc. ἀκμὴν as Adverb, for the earlier κατ' ἀκμὴν χρόνον, *at this point of time*, i. e. *even now, yet, still*, Matt.

15, 16. So Pol. 1. 13. 12. Xen. An. 4. 3. 26. See Lob. ad Phryn. p. 123.

ἀκοή, ης, ή, (ἀκούω,) 1. *the hearing*, i. e. a) The sense of hearing, 1 Cor. 12, 17 bis. 2 Tim. 4, 3. 4; the act of hearing, 2 Pet. 2, 8. (Xen. Mem. 1. 4. 6.) So by Hebr. ἀκοῇ ἀκούετε *with the hearing ye shall hear*, Matt. 13, 14. Acts 28, 26; quoted from Is. 6, 9, where Sept. for inf. absol. שָׁמַעַ. b) Plur. αἱ ἀκοαί, the instrument of hearing, *the ears*; Mark 7, 35 διηνοίχθησαν αὐτοῦ αἱ ἀκοαί. Luke 7, 1. Acts 17, 20. Heb. 5, 11 ὡς οἱ ταῖς ἀκοαῖς dull *as to your ears*, dull of hearing; see Winer § 31. 3. So 2 Macc. 15, 39. Plato Epin. 985. c.

2. Meton. *what is heard*, viz. a) The thing announced, *message, teaching, preaching*. John 12, 38 and Rom. 10, 16 τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, i. e. *our message*, quoted from Is. 53, 1, where Sept. for תַּיְתָר. So *what is heard, the message heard*, Rom. 10, 17 bis. Gal. 3, 2. 5 ἐξ ἀκοῆς πίστεως *from the message or preaching of faith*, opp. ἐξ ἔργων νόμου. 1 Thess. 2, 13 and Heb. 4, 2 ὁ λόγος τῆς ἀκοῆς *the word of the message*, the word preached. So Xen. Hi. 1. 14. b) Genr. *a report, rumour*, Matt. 4, 24. 14, 1. 24, 6. Mark 1, 28. 13, 7. Sept. for תַּיְתָר 2 Sam. 13, 30; שָׁמַעַ Jer. 50, 43. So Dem. 597. 12. Thuc. 2. 41.

ἀκολουθέω, ώ, f. ήσω, (a of unity, κέλειςθες,) *to follow, to go with, to accompany any one*. a) Genr. and construed with a dat. Matt. 4, 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 8, 1. 9, 19. 27. Mark 5, 24. Luke 9, 11. John 11, 31. Acts 12, 8. 9. Rev. 14, 4. al. sæp. Sept. for תַּיְתָר בָּרַךְ 1 Sam. 25, 42. (Hdian. 6. 7. 17. Xen. Hell. 5. 2. 26.) Absol. Luke 22, 54. Acts 21, 36. 1 Cor. 10, 4 ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *of the spiritual rock that followed them*, i. e. which miraculously gave them water both at Horeb and Kadesh; see Ex. 17, 6. Num. 20, 8 sq. With μετά τινος Rev. 6, 8; see Lobeck ad Phryn. p. 353 sq. So Dem. 608. 14. b) Spec. *to follow a teacher, to accompany him personally*, as was usual with the disciples of Jewish doctors and Greek philosophers, c. dat. Matt. 4, 20. 22. 9, 9. 19, 27. 28. Mark 1, 18. John 1, 41. al. With a negat. Mark 9, 38; μετά τινος Luke 9, 49 see above in lett. a. So Sept. ἀκολ. ὀπίσω for תַּיְתָר תַּיְתָר 1 K. 19, 20.—Also in the sense: *to be or become the disciple of any one as to faith, doctrine, practice, to follow his teaching*, c. dat. Matt. 16, 24. Mark 8, 34. Luke

9, 23. John 8, 12, 12, 26; with *πίσω μου* Matt. 10, 38. [Mark 8, 34.] See above Sept. 1 K. 19, 20. Comp. ἀκολ. τοῖς νόμοις 2 Macc. 8, 36. Jos. Ant. 4. 6. 11. c) *to follow one after another*, c. dat. Rev. 14, 8. 9. So Ecclus. Prol. init. d) Of acts, deeds; so c. *μετά τινος*, Rev. 14, 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their works do follow them*, their good deeds accompany them to the judgment-seat and receive an immediate reward. Also of sins, absol. Rev. 18, 5 Rec. ἠκολούθησαν, where others read ἐκολλήθησαν. So Judith 12, 2 τὰ ἠκολουθήματα μοι, 'things accompanying me,' brought with me. +

ἀκούω, f. ἀκούομαι, perf. ἀκήκοα; Pass. perf. ἤκουσμαι, aor. 1 ἤκουσθην; Buttm. § 85. 2. § 98. n. 6. Kühn. §§ 222, 223. Later and less usual is fut. ἀκούσω Matt. 13, 19. 13, 14. 15. John 10, 6. Sept. Is. 6, 9. Luc. Navig. 11; see Winer § 15. Passow s. v.—*To hear*, Sept. everywhere for שָׁמַע.

1. Intrans. *to hear*, to have or recover the faculty of hearing; e. g. of those deaf, Matt. 11, 5 and Luke 7, 22 κωφοὶ ἀκούουσι. Mark 7, 37. Rom. 11, 8 ὅσα τοῦ μὴ ἀκούειν, *ears so as not to hear*. (Xen. Mem. 4. 8. 8. Apol. Socr. 6.) So βαρῶς ἀκούειν *to hear heavily*, to be dull of hearing, Matt. 13, 15. Acts 28, 27.

2. Trans. *to hear*, to perceive by the ear, in various constructions both of the object heard and the person from whom it is heard. Thus,

a) Genr. in the following constructions: a) Absol. the thing heard and person being implied from the context. Matt. 13, 16 καὶ (μακάριοι) τὰ ἔργα ὑμῶν, ὅτι ἀκούει. v. 17. Mark 4, 15. Luke 6, 27. Rom. 10, 14. al. (Xen. Hell. 4. 2. 3.) John 9, 27 τί πάλιν θέλετε ἀκούειν. So τοῖς ὅσιν ἀκούειν Matt. 13, 15. Acts 28, 27; ἀκοῇ ἀκούειν Matt. 13, 14. Acts 28, 26, see in ἀκοή no. 1. a; with its Part. in the like intensive sense, ἵνα... ἀκούοντες ἀκούωσι Mark 4, 12; see Winer § 46, 10. (Comp. Plut. de Lib. educ. 18 μὴ ἀκούειν ἀκούοντας.) Part. ἀκούσας, ἀκούσαντες, often thus serves for transition or connection; Matt. 2, 3 ἀκούσας δὲ Ἡρώδης... ἐταράχθη. 8, 10. 9, 12. John 6, 60. Acts 4, 24. 14, 14. (Xen. Cyr. 1. 4. 13, 14.) With παρά τινος of pers. John 1, 41. 6, 45. β) With acc. of object; Matt. 10, 27. 12, 19 οὐδὲ ἀκούει τις... τὴν φωνὴν αὐτοῦ. 13, 17. 20. Luke 1, 41. John 3, 8. Acts 4, 20. 5, 24. 1 John 1, 1. al. sēp. Luke 23, 6 ἀκούσας Γαλιλαίων *hearing the name Galilee*. Eph. 4, 21 εἶγε αὐτὸν (Χριστὸν) ἠκού-

σατε, i. e. Christ as the sum and substance of the apostolic preaching. (Dem. 240. 12. Plato Rep. 565. e.) Pass. Matt. 2, 18 φωνὴ ἠκούσθη. Luke 12, 3. Acts 11, 22. Rev. 18, 22. Heb. 2, 1 τοῖς ἀκουσθεῖσι sc. ῥήμασι, i. e. the doctrines heard. With an adjunct of pers. superadded; e. g. in the genit. Acts 1, 4 ἣν ἠκούσατέ μου *which ye have heard of (from) me*; so with ἐκ τινος 2 Cor. 12, 6; ἀπό τινος 1 John 1, 5; παρά τινος pr. *with any one*, while with him, John 8, 26. 40. 15, 15. Acts 10, 22. 28, 22. 2 Tim. 1, 13 (ὡν by attr. for δ). 2, 2. Soc. gen. Xen. Cyr. 3. 1. 1; ἐκ τινος Hom. Od. 15. 374; ἀπό τινος Thuc. 1. 125; παρά τινος Xen. An. 1. 2. 5. γ) With genit. of object; Mark 14, 64 ἀκ. τῆς βλασφημίας. Luke 6, 47 ἀκ. τῶν λόγων. 15, 25. John 5, 25. 6, 60. Acts 7, 34. 9, 7. Heb. 3, 7. Rev. 16, 1. al. sēp. So Dem. 226. 21. Xen. Cyr. 6. 2. 13. δ) With genit. of pers. *to hear one speaking*, Luke 2, 46. 47. 21, 38. John 3, 29. 10, 20 τί αὐτοῦ ἀκούετε. Acts 22, 22. al. (Xen. Mem. 2. 6. 31.) So with a participle added; as Mark 14, 58 ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, as in Engl. *we heard him saying*. Acts 2, 6. 11. Rev. 6, 3. 5. 16, 5. 7; see Winer § 46. 1. (Xen. Eccl. 1. 1.) With περί τινος of object superadded, *to hear one concerning any thing*, Acts 17, 32. 24, 24; comp. Xen. Mem. 4. 8. 4. e) With ἀπό τινος of pers. and περί τινος of object; Acts 9, 13 ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου. ζ) With acc. of pers. and particip. Rev. 5, 13 πᾶν κτίσμα... ἤκουσα λέγοντας, an example of the 'constructio ad sensum.' η) With ὅτι, Acts 22, 2 ἀκούσαντες δὲ, ὅτι τῇ Ἑβραϊδὶ διαλέκτῃ προσεφώνει αὐτοῖς. So Xen. Hell. 5. 1. 26.

b) Spec. *to give ear*, to hearken, to listen, to hear with attention. So in a direct address, Imper. ἀκουε, ἀκούετε, *hear!* absol. Mark 4, 3. 12, 29. Acts 7, 2. 13, 16; acc. of thing, Acts 2, 22; gen. of pers. Mark 7, 14. (absol. Xen. Cyr. 2. 4. 16. ib. 7. 2. 11.) Of those who listen to a teacher; absol. Luke 19, 48; acc. of thing Luke 5, 1; gen. of thing John 12, 47. John 6, 60 τίς δύναται αὐτοῦ ἀκούειν, comp. v. 61; gen. of pers. Mark 6, 20. Luke 15, 1. Rev. 3, 20. Part. ἀκούοντες *hearers, listeners, disciples*, Luke 6, 27.—Spec. a) i. q. *to give heed to*, *to hear and obey*, with acc. of thing, Matt. 10, 14 δε εἰν... μηδὲ ἀκούσῃ τοῖς λόγοις ὑμῶν. John 5, 24. Gal. 4, 21. Rev. 1, 3; gen. of pers. or of voice, Matt. 17, 5 αὐτοῦ ἀκούετε. 18, 15. 16. Mark 6, 11. Luke 9, 35. 16, 29. 31. John 10, 8. Acts 3, 22. 23. 4, 19. 1 John 4, 5. 6; so ἀκ. τῆς

φωῆς id. John 10, 3. 16. 27. 18, 37. Sept. for שָׁמַע Gen. 3, 17. Ex. 16, 20; שָׁמַעְתִּי 2 Chr. 20, 14. Is. 48, 18. (1 Esdr. 5, 69. c. gen. Ael. V. H. 3. 16. Xen. Cyr. 8. 6. 1.) Here belongs the phrase: ὁ ἔχων οὖς (ἄτα), ἀκούσας, *whosoever hath ears, let him hear*, i. e. give heed and obey, Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. Matt. 11, 15. 13, 9. Luke 14, 35. Comp. the phrases ὁ ἔχων οὖν Rev. 13, 18 and ὁ ἔχων σοφίαν Rev. 17, 9. β) By Hebr. of God, *to hear and answer prayer*, i. q. εἰσακούω, only in John; so c. gen. John 9, 31. 11, 41. 42. 1 John 5, 15. So Heb. שָׁמַע Sept. εἰσακούω Ps. 10, 17. 28, 2. Comp. Plato Legg. 712. b. Soph. Oed. R. 903.

c) In a judicial sense, *to hear*, e. g. testimony, a prisoner, sc. as a judge or magistrate; absol. καὶ οὗτος ἀκούω, κρίνω John 5, 30; with gen. of the person heard Acts 24, 4. 25, 22. 26, 3; c. παρά τινας John 7, 51. Sept. for שָׁמַע 2 K. 15, 3.—Xen. Cyr. 1. 2. 14 of διὰ γεραίτερος ἀκούσαντες ἐκρίνουσιν.

d) Also *to hear of a thing, to learn by hearing, to be informed, to know*, constr. as above in lett. a. a) Absol. i. e. without a case of the object; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς . . . καὶ ἔλεγε. Rom. 10, 18. 15, 21. Part. Matt. 14, 13. 22, 7. Mark 3, 21. β) With acc. of object; Matt. 11, 2 ἀκ. τὰ ἔργα τοῦ Χρ. 24, 6 and Luke 21, 9 πολέμους κτλ. Acts 23, 16 τὴν ἐνέδραν. Gal. 1, 13. Eph. 1, 15. 3, 2. Philem 5. James 5, 11. (Hdian. 4. 4. 19. Xen. Cyr. 1. 1. 4.) With acc. and particip. 3 John 4 ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Luke 4, 23. Acts 7, 12. (Xen. Cyr. 2. 4. 12 ὅτι ἀκούει τοὺς πολέμους προσιώντας ἐφ' ἡμᾶς.) Pass. 1 Cor. 5, 1 ἀκούεται ἐν ὑμῖν πορνεία *fornication is heard of (reported) among you*, I hear of it. Matt. 28, 14. Also acc. with περί τινας, Luke 16, 2 τί τοῦτο ἀκούω περί σου. Luke 9, 9. So Xen. An. 7. 7. 30. γ) With genit. of the object; Rom. 10, 14 πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν. So Xen. Mem. 3. 5. 9. δ) With περί τινας of object; Mark 5, 27 ἀκούσασα περί τοῦ Ἰησοῦ. So Xen. An. 2. 5. 26. ε) With ὅτι, Matt. 2, 22. 4, 12. 5, 21. 27. Mark 16, 11. Luke 1, 68. Gal. 1, 23. Phil. 2, 26. 1 John 2, 18. (Xen. Oec. 15. 5. Vect. 4. 14.) Pass. c. ὅτι, Mark 2, 1. John 9, 32. So with ἐκ τινας of the source, John 12, 34. ζ) With acc. and infin. 1 Cor. 11, 18. So Xen. Mem. 3. 1. 1. η) With εἰ, followed by the indicative in an indirect inquiry; Acts 19, 2 οὐδὲ εἰ πνεῦμα ἄγιον ἐστὶν ἠκούσαμεν. See Winer § 42. 4.

e) Spec. *to hear and understand, to comprehend*; absol. Mark 4, 33 καὶ οὕτως ἠδύναντο ἀκοῦν. 1 Cor. 14, 2. Sept. for שָׁמַע Gen. 11, 7. 42, 23.—Ael. V. H. 13. 45. Porphyr. de Abstin. 3. 22. p. 248, Ἀραβες μὲν κοράκιον ἀκούουσιν, Τυρῆνοι δὲ ἀετῶν. Athen. 9. 383. a, ἔλεγε ρήματα ἀ οὐδὲ εἰς ἤκουσεν ἄν. +

ἀκρασία, as, ἡ, (ἀκρατής,) *incontinence, inabstinence*, 1 Cor. 7, 5; also Matt. 23, 25 where Griesb. ἀδικία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

ἀκρατής, εἶος, οὗς, ὁ, ἡ, adj. (a priv. κράτος,) *incontinent, impotens sui*, 2 Tim. 3, 3.—Pol. 8. 11. 2. Xen. Mem. 1. 2. 12.

ἄκρατος, ου, ὁ, ἡ, adj. (a priv. κεράννυμι,) *unmixed, undiluted*, spoken of the wine of God's wrath, as strong and intoxicating, Rev. 14, 10. So Sept. for תַּבַּחַת wine of wrath Jer. 25, 15; for תַּבַּחַת Ps. 75, 9.—Pr. 3 Macc. 5, 2. Xen. An. 5. 4. 29.

ἀκριβεία, as, ἡ, (ἀκριβής,) *exactness, strictness, extreme accuracy*. Acts 22, 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρὸς νόμου, i. e. instructed in all the exactness, the precise discipline and observance, of the traditional law.—Ecclus. 42, 4. Jos. Vit. 38 οἱ (Φαρισαῖοι) περὶ τὰ πατρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν. Plato Phædr. 271. a, πάση ἀκριβείᾳ γράψει.

ἀκριβής, εἶος, οὗς, ὁ, ἡ, adj. (ἀκρος,) *pr. pointed*; hence *exact, strict, precise*, Jos. Ant. 2. 5. 1. Plato Rep. 342. d, ὁ ἀκριβής λατρός.—In N. T. Superl. ἀκριβέστατος, η, ου, *most exact, strictest*; Acts 26, 5 κατὰ τὴν ἀκριβεστάτην αἵρεσιν, i. e. strictest in the exposition and observance τῶν ἐσῶν καὶ ζητημάτων in v. 3. (Plato Parm. 134. ε, ἔχειν τὴν ἀκριβεστάτην ἐπιστήμην.) Neut. compar. ἀκριβέστερον as Adv. *more accurately, more perfectly*, Acts 18, 26. 23, 15. 20. 24, 22. So Plato Phil. 57. c.

ἀκριβῶς, ὦ, f. ὡς, (ἀκριβής,) *to know or do accurately*, Pol. 20. 22. 7. Plato Charm. 156. a.—In N. T. *to inquire accurately, diligently*; with acc. and παρά τινας Matt. 2, 7. 16; comp. ἀκριβῶς ἐξετάζω in v. 8. So Xen. Oec. 20. 10 ἀκριβοῦντες ὡς γίγνεται.

ἀκριβῶς, adv. (ἀκριβής,) *with exactness, accurately, diligently*, Matt. 2, 8. Luke 1, 3. Acts 18, 25. Eph. 5, 15. 1 Thess. 5, 2. So Xen. Oec. 2. 3. Plato Rep. 346. b, d.—Compar. ἀκριβέστερον, see in ἀκριβής.

ἀκρίς, *idos*, ἡ, a locust, Matt. 3, 4. Mark 1, 6. Rev. 9, 3. 7. Sept. for חָגָב Ex. 10, 4. 12. 13; חָגָב Lev. 11, 22; קָנָן Jer. 51, 14. 27. al. So Hom. Il. 21. 12. Theophr. Fr. 14. 3-5. Plut. Sap. Conv. 2. p. 343.—Locusts are one of the most terrific scourges of oriental countries; see Ex. 10, 12 sq. Joel 1, 4. 2, 2 sq. They are enumerated in Lev. 11, 22 among the living things which are clean, and the use of which for food was permitted to the Israelites; comp. Matt. l. c. Mark l. c. They are eaten in the East to the present day; Niebuhr Arabian p. 171. Burckh. Trav. in Syria p. 239. Plin. H. N. 9. 50. ib. 11. 35. Winer Realw. art. *Heuschrecken*.

ἀκροατήριον, *lou, τό*, (ἀκροατής,) Lat. *auditorium*, a place of hearing, place of trial, Acts 25, 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arr. Epict. 3. 23. 8. Lat. *auditorium* was also a place where public trials were held; see the lexicons.

ἀκροατής, *οὔ, δ*, (ἀκροάομαι,) a hearer, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3.—In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, a hearer of the law, of the word, i. e. one who merely hears, but does not regard; Rom. 2, 13. James 1, 22. 23. 25. So Plut. Lucull. 42. Thuc. 2. 35 ἀκροατής ξυνηϊδῶς καὶ εὐνοῦς.

ἀκροβυστία, *as, ἡ*, not found in Gr. writers; prob. a corrupt form for the common ἀκροβυστία, (ἀκρον, πόσση,) which has the same signification; see Aristot. de part. Anim. 2. 18.

1. *the foreskin, prepuce*; Acts 11, 3 ἀκροβυστίαν ἔχοντες having the foreskin, uncircumcised. Sept. for חֲבֻשָׁה Gen. 17, 11. 14. Lev. 12, 13.—Judith 14, 10.

2. Meton. *uncircumcision*, the state of being uncircumcised, Rom. 2, 25. 26 ult. 4, 9. 10 bis. 11 bis. 12. 1 Cor. 17, 18. 19. Gal. 5, 6. 15. Col. 2, 13 ἐν...τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν.—Abstr. for concr. *the uncircumcised*, the gentiles, opp. ἡ περιτομή the Jews; so Rom. 2, 26 init. 27. 3, 30. Gal. 2, 7. Eph. 2, 11. Col. 3, 11. The Jews called all other nations in scorn, *the uncircumcised*; Judg. 14, 3. 15, 18. Is. 52, 1.

ἀκρογωνιαίος, *αἰα, αἰον*, (ἀκρον, γωνία,) forming the extreme corner; only of a stone, ὁ λίθος, a corner-stone, laid first at the foundation, and on which, as it were, the whole building rests; spoken of Christ, Eph. 2, 20. 1 Pet. 2, 6 quoted from Is. 28,

16, where Sept. for חֲבֻשָׁה; comp. Job 38, 6. (Barnab. Ep. c. 6.) The same is Heb. חֲבֻשָׁה, Sept. κεφαλὴ γωνίας, Ps. 118, 22; comp. Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. The word חֲבֻשָׁה here refers to the head or point where two walls meet; not to the highest point or coping; see Heb. Lex. חֲבֻשָׁה no. 4.

ἀκροθίνιον, *λου, τό*, (ἀκρον, τίς,) mostly in Plur. τὰ ἀκροθίνια, pr. *the top of the heap*, put for the first fruits of grain or other things offered to the gods; Hesych. ἀκροθίνιον ἀπαρχὴ τῶν θινῶν θῖνες δὲ εἰσιν οἱ σαρκοὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213. [210].—In N. T. Plur. *the first of the spoils*, Heb. 7, 4. In Grecian armies a portion of the spoils was consecrated to the gods before the remainder was divided; this was called τὰ ἀκροθίνια; see Potter's Gr. Ant. II. p. 107, 108. Dict. of Antt. art. *Donaria*. So Hdt. 8. 121, 122. Xen. Cyr. 7. 5. 35. Sing. Plato Legg. 946. b.

ἄκρος, *a, on*, (ἀκρή,) pr. 'what is at the end,' *extreme, uttermost, highest*, Xen. Ven. 3. 4. ib. 5. 10.—In N. T. only Neut. τὸ ἀκρον as Subst. *a point, end, extremity*, Matt. 24, 31. Mark 13, 27. Luke 16, 24. Heb. 11, 21. Sept. for חֲצִי Deut. 4, 32. Is. 13, 5. So Pol. 1. 42. 1. Xen. Cyr. 7. 3. 5.

Ἀκύλας, *ου, δ*, *Aquila*, pr. n. of a Jew born in Pontus, who with his wife Priscilla was banished from Rome with the other Jews by a decree of Claudius; comp. Suet. Claud. c. 25. Being tent-makers, they established themselves at Corinth, where Paul joined them; and they would seem to have been converted under his preaching. They accompanied Paul from Corinth to Ephesus; and were afterwards in Rome. Acts 18, 2. 18. 26. Rom. 16, 3. 1 Cor. 16, 19. 2 Tim. 4, 19.

ἀκυρώω, *ᾶ, f. ᾶσω*, (ἀκυρος; a priv. κύρος,) *to invalidate, to make of no effect, to annul*, c. acc. ἐντολὴν Matt. 15, 6; λόγον Mark 7, 13; διαθήκην Gal. 3, 17. Comp. Sept. Prov. 1, 26.—1 Esdr. 6, 32. Diode. Sic. 16. 24. Plut. Lycurg. 9.

ἀκωλύτως, *adv.* (a priv. κωλύω,) *without hindrance*, Acts 28, 31.—Hdian. 8. 2. 1. Plato Crat. 415. d.

ἄκων, *ουσα, ov, adj.* (for ἀκών; a priv. ἐκών,) *unwilling*, of one who acts against his will, not spontaneously, 1 Cor. 9, 17.—Sept. Job 14, 17. Plut. Pomp. 32 fin. Xen. Mem. 2. 1. 17.

ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, compact gypsum, the *alabastris* of Pliny, sometimes called also *onyx*, as having the colour of the human Hdian. 3. 15. 16. Pliny H. N. 3. 3. The ancients used it for perfume-vases, in the form of vials with long necks, the mouths of which were sealed; 'unguenta optime servantur in alabastris' Plin. H. N. 13. 3. Poll. Onom. 10. § 120. Hence, *an alabaster*, pr. a box or vase of alabaster for perfumes, Hdot. 3. 20. Athen. 6. 19. ib. 15. 13.—In N. T. in a wider sense, *an alabaster*, genr. for a *perfume-vase*, *an unguent-box*, made of any materials, as gold, glass, stone; Matt. 26, 7. Mark 14, 3 bis. Luke 7, 37. In Mark 14, 3, the woman breaks the neck of the vase. So genr. Ael. V. H. 12. 18. Theocr. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Magn. ἀλάβαστρον σκεῦος τι ἐξ ὑέλου, ἢ μυροθήκη. See Poll. On. l. c.

ἀλαζονεία, ας, ἡ, (ἀλαζών,) *boasting, ostentation, pride*, James 4, 16. 1 John 2, 16.—Wisd. 5, 8. Pol. 5. 33. 8. Xen. Mem. 1. 7. 1.

ἀλαζών, ονος, ὁ, (kindr. ἀλῆ,) *a boaster, braggart*, Rom. 1, 30. 2 Tim. 3, 2. Sept. for אַלְאָן Hab. 2, 5.—Hdian. 6. 2. 15. Xen. Cyr. 2. 2. 12, where ὁ ἀλαζών is defined.

ἀλαλάζω, f. ἀλῶ, (ἀλαλή,) *to shout, to raise the battle-cry*, Sept. for שָׁרָא Josh. 6, 20. Xen. Cyr. 3. 2. 9; hence genr. *to utter a cry, to cry aloud*, e. g. in joy, *to shout*, Sept. for שָׁרָא Ps. 47, 2. 66, 1. Judith 14, 9. Soph. Ant. 133.—In N. T.

1. Of mournful cries, *to lament aloud, to wail*, absol. Mark 5, 38. Sept. for בָּיָא Jer. 25, 34. 47, 2.—Eurip. Elect. 848; of a host in flight, Plut. Lucull. 28.

2. Of cymbals, Part. neut. ἀλαλάζον, *clanging, clattering*, 1 Cor. 13, 1.

ἀλάλητος, ου, ὁ, ἡ, adj. (α priv. λαλέω,) *unspeoken, unutterable*, not to be expressed in words, Rom. 8, 26.—Anthol. Gr. ed. Jac. II. p. 74.

ἄλαλος, ου, ὁ, ἡ, adj. (α priv. λαλος, λαλέω,) *speechless, mute, dumb*, Mark, 7, 37 ποιεῖ... τοὺς ἀλάλους λαλεῖν. Symm. for עִבֵּי Hab. 2, 18.—Also πνεῦμα ἄλαλον *a dumb spirit* Mark 9, 17. 25, i. e. obstinately silent, contrary to their usual character, comp. Mark 1, 24. 34. 5, 7. Luke 4, 34. 8, 28. So Plut. de defect. Orac. 51 ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

ἅλας, τό, dat. ἁλατι, (in the usage of common life for ὁ ἅς,) *salt*, Matt. 5, 13.

Mark 9, 49. 50 bis. Luke 14, 34 bis. Sept. for מֶלַח Lev. 2, 13. Judg. 9, 45. al.—Trop. as salt preserves and seasons food, so the apostles were to have a wisdom from above to direct their lives and teachings, so as to save themselves and others; Matt. 5, 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Mark 9, 50 ult. Col. 4, 6 λόγος... ἁλατι ἡρτυμένος. Comp. Diog. Laert. 8. 1. 19.

ἀλείφω, f. ψω, (α copul. λίπος,) *to oint, to anoint*, c. acc. τὴν κεφαλὴν Matt. 6, 17. Luke 7, 46; τοὺς πόδας Luke 7, 38. 46. John 12, 3; τὸν κύριον, i. e. his feet John 11, 2; the sick Mark 6, 13. James 5, 14; a dead body, Mark 16, 1. Sept. for מָשַׁח Gen. 31, 13; 2 Sam. 12, 20. So Judith 16, 8. Ael. V. H. 3. 38. Xen. CEC. 10. 5.—The Jews anointed the head at their feasts in token of rejoicing; see Ps. 23, 5. 45, 8. 104, 15. Ecc. 9, 8. Judith 16, 8. The anointing of the feet was unusual; and testified to extraordinary respect and devotedness. In respect to a dead body, comp. Gen. 50, 2. John 19, 40. For the sick, and also genr. see Lightfoot Hor. Heb. ad Matt. 6, 17 et Mar. 6, 13.

ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ, φωνή,) on the form see Lob. ad Phryn. p. 229; *cock-crowing*, pr. AEsop. Fab. 79.—In N. T. *cock-crowing, the third watch* of the night, from midnight to cock-crowing or dawn, Mark 13, 35; see in art. φυλακή. So Niceph. Greg. 9. 14. p. 284. c.

ἀλέκτωρ, ορος, ὁ, (ἀλέκτρος, λέκτρον,) a poetic form, see Lob. ad Phryn. p. 229; *a cock, gallus*, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27.—Aristoph. Vesp. 1490. AEsch. Agam. 1656.

Ἀλεξανδρεὺς, έως, ὁ, *an Alexandrian*, i. e. *a Jew of Alexandria* in Egypt, Acts 6, 9. 18, 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants; Philo. in Flacc. p. 971. c. Jos. Ant. 19. 5. 2.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship of Alexandria in Egypt, Acts 27, 6. 28, 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. n. a) A man whose father Simon was compelled to bear the cross of Jesus, Mark 15, 21. b) A former high priest, Acts 4, 6. c) A certain Jew of Ephesus, Acts 19, 33 bis. d) A brazier or coppersmith, χαλκεύς, 1 Tim. 1, 20. 2 Tim. 4, 14.

ἀλευρον, ου, τό, (ἀλέω,) *flour, fine meal*, Matt. 13, 33. Luke 13, 21. Sept. for $\pi\upsilon\rho\rho$ Num. 5, 15. Judg. 6, 19.—Plut. Agesi. 36 pen. Xen. Cyr. 5. 2. 5.

ἀλήθεια, ας, ἡ, (ἀληθής q. v.) *truth, reality*, opp. to what is false, unreal.

1. Genr. *the truth*, conformity to the nature and reality of things. a) Absol. of what is true in itself; Rom. 2, 2 τὸ κρίμα τοῦ θεοῦ ἐστι κατὰ ἀλήθειαν. Opp. to mere appearance, pretext, form; Phil. 1, 18 εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται. 1 John 3, 18. So John 4, 23. 24 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, *in spirit and in truth*, i. e. with the heart and with that true worship of which the external form is but the symbol; comp. Heb. 10, 1. 9, 9 sq. 23. 24; see also Sept. and $\pi\upsilon\rho\rho$ 1 Sam. 12, 24. 1 K. 2, 4. 3, 6. So Xen. An. 7. 7. 24. Plato Legg. 730. b) In relation to what is spoken, declared, taught, known; so λέγειν v. λαλεῖν τὴν ἀλήθειαν, *to speak the truth*; 1 Tim. 2, 7 ἀλήθειαν λέγω, οὐ ψεύδομαι. John 16, 7. Rom. 9, 1. Eph. 4, 25. Mark 5, 33 εἶπεν αὐτῷ π. τὴν ἀλήθειαν. John 5, 33. 2 Cor. 12, 6 ἀλ. γὰρ ἐρῶ. Acts 26, 25. 2 Cor. 7, 14 ult. So ἐν ἀληθείᾳ *in truth, truly*, according to the truth, Matt. 22, 16. 2 Cor. 7, 14. Col. 1, 6; ἐκ ἀληθείας id. Mark 12, 14. 32. Luke 20, 21; emphat. *of a truth, truly*, Luke 4, 25. 22, 59. Acts 4, 27. 10, 34. Sept. for $\pi\upsilon\rho\rho$ 2 Chr. 18, 15. 1 K. 22, 16. Sept. ἐκ ἀληθείας for $\pi\upsilon\rho\rho$ Job 9, 2. So Xen. Mem. 2. 6. 36. Plato Apol. 20. d. 33. c) Meton. *truthfulness*, the love and practice of truth, sincerity, faithfulness. John 8, 44 bis, ἐν τῇ ἀληθείᾳ οὐχ ἔστηχεν, *ἐτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ*, *he abode not in the truth* (as a rule of duty), *because there is no love of truth in him*. Rom. 3, 7 ἡ ἀλήθεια τοῦ θεοῦ *the truthfulness of God*, comp. v. 3. 4. Rom. 15, 8. 1 Cor. 5, 8. 2 Cor. 11, 10. Eph. 5, 9. Sept. for $\pi\upsilon\rho\rho$ Josh. 2, 14; $\pi\upsilon\rho\rho$ Ps. 36, 5. So Eccles. 7, 20.

2. Spec. in N. T. *divine truth, religious truth*, the faith and practice of the true religion; so called as proceeding from the true God and declaring what is true of himself and of his counsels and will. Thus a) In respect to God; John 1, 14. 17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ I. X. ἐγένετο, i. e. the grace or love of God and the *truth* of God's being, character, and will, as fully revealed in the gospel; see v. 18. Rom. 1, 18, comp. v. 19. 20; see in ἀδικία b. Rom. 1, 25 τὴν ἀλ. τοῦ θεοῦ, *the true being and character of God*.

So ἀλήθεια of God 1 Esdr. 4, 33–41. b) Of Christ; John 14, 6 ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλ. καὶ ἡ ζωὴ *I am the way and the truth and the life*, i. e. I am the way to the Father as being the personal manifestation of the truth and life which are in him; comp. Heb. 10, 19. 20. c) Of the Spirit; John 14, 17 τὸ πνεῦμα τῆς ἀληθείας *the Spirit of truth*, i. e. the Spirit of God, which itself is truth, and reveals all truth and guides believers into it. John 15, 26. 16, 13 bis, τὸ πνεῦμα τῆς ἀλ. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. 1 John 4, 6. 5, 6. d) Of the truth shadowed forth in the Mosaic dispensation, i. e. ἡ μόρφωσις...τῆς ἀληθείας ἐν τῷ νόμῳ Rom. 2, 20. e) Of the truth of God as revealed in the gospel, *gospel truth*, as opp. to heathen and Jewish fables; John 8, 32 bis, καὶ γνώσεσθε τὴν ἀλ. καὶ ἡ ἀλ. ἐλευθερώσει ὑμᾶς. v. 40 τὴν ἀλ. ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ. v. 45. 46. 17, 17 bis, ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθεύει ἔστι, *sanctify* (and consecrate) *them in thy truth*, in and through their relation to thy truth as believers and preachers, see v. 18. John 17, 19. 18, 37 bis. 38 τί ἐστιν ἀλήθεια *what is truth?* referring to religious truth. Rom. 2, 8. 2 Cor. 4, 2. 13, 8 bis. Gal. [3, 1.] 5, 7. Eph. 4, 21. 24 ἐν... ὁσιότητι τῆς ἀληθείας *in... holiness of the truth*, such as the gospel requires and imparts. Eph. 6, 14. 2 Thess. 2, 10. 12. 13. 1 Tim. 2, 4. 7 ult. 3, 15. 4, 3. 6, 5. 2 Tim. 2, 18. 25. 3, 7. 8. 4, 4. Tit. 1, 1. 14. Heb. 10, 26. James 3, 14. 1 Pet. 1, 22. 2 Pet. 1, 12. 2, 2. 1 John 1, 8. 2, 4. 21 bis. 3, 19. 2 John 1 bis. 2. 3. 3 John 1. 8. 12 ὑπ' αὐτῆς τῆς ἀληθείας *by the truth itself*, personified. So ἡ ἀλήθεια τοῦ εὐαγγελίου *the truth of the gospel* as fully understood and received, Gal. 2, 5. 14. Col. 1, 5; ὁ λόγος τῆς ἀληθείας *the word of the truth*, the doctrine and preaching of the gospel, Eph. 1, 13. Col. 1, 5. 2 Tim. 2, 15; λόγος ἀληθείας id. 2 Cor. 6, 7. James 1, 18. So Heb. $\pi\upsilon\rho\rho$, Sept. ἀλήθεια, *the true religion*, Ps. 25, 5. 26, 3. 86, 11. Dan. 9, 13. f) Of practical truth, a life and conduct conformed to the truth of the gospel; John 3, 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν *but he that doeth the truth*, practises it, lives according to it; opp. ὁ φαῦλα πράσσων in v. 20. 1 John 1, 6. 1 Cor. 13, 6 opp. ἡ ἀδικία. James 5, 19. 2 John 4. 3 John 3 bis. 4. So Sept. for $\pi\upsilon\rho\rho$, opp. ἀδικία, Ps. 119, 30; τῇ Prov. 28, 6.

ἀληθεύω, f. εἶσω, (ἀληθής,) *to be truthful, to deal truthfully*, in word and deed, Eph. 4, 15; c. dat. *to or with any one* Gal.

4, 16. Sept. for Γῆς Γῆς Gen. 42, 16. Sept. Prov. 21, 3.—Plut. de cap. ex inimic. Util. 4. Xen. Cyr. 1. 6. 36. Comp. Plato Demod. 383 c, πόταρον ἀληθεύει, ἢ ψεύδεται.

ἀληθής, ἑός, οὗς, ὁ, ἡ, adj. (a priv. λήσω,) pr. unconcealed, open; hence *true*, *real*, opp. to false, unreal.

1. Genr. *true*, conformed to the nature and reality of things, e. g. a) Of what is *true* in itself, opp. to what is mere appearance; Acts 12, 9 οὐκ ᾔδει, ὅτι ἀληθές ἐστι τὸ γινόμενον. So Plato Phædr. 69. b, ἀληθὴς ἀπεργή. b) Of what is spoken, declared, testified, etc. John 4, 18 τοῦτο ἀληθὴς εἶρηκας. 10, 41. 19, 35; so of a proverb 2 Pet. 2, 22. Of testimony, ἡ μαρτυρία, John 5, 32. 8, 14. 21, 24. Tit. 1, 13. 3 John 12; and hence of what is to be received as *true*, *valid*, *credible*, John 5, 31. 8, 13. 17. Sept. for Γῆς Deut. 17, 4. So Xen. Œc. 8. 21. c) Meton. *truthful*, loving and practising the truth, sincere, faithful; Matt. 22, 16. Mark 12, 14. 2 Cor. 6, 8 ὡς πλάνοι, καὶ ἀληθεῖς. So Plato Hipp. min. 368. e.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion. a) Of God and his gifts, e. g. ἡ χάρις τοῦ Θεοῦ 1 Pet. 5, 12; also *truthful*, faithful to his word and promises, John 3, 33. 8, 26. Rom. 3, 4. So Wisd. 1, 6. b) Of Christ and his decisions; John 8, 16 ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν, opp. κατὰ τὴν σάρκα in v. 15; so of his anointing or teaching 1 John 2, 27; of his body as the true bread of life, John 6, 55 bis, Lachm. c) In relation to the gospel and its truth; Phil. 4, 8 ὅσα ἐστὶν ἀληθῆ, i. e. conformed to the truth of the gospel. So ἐντολὴ καὶ νῆ 1 John 2, 8. d) Of a person whose conduct is thus conformed; John 7, 18 οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. Sept. for Γῆς 2 Chr. 31, 20; Γῆς Is. 41, 26.

ἀληθινός, ἡ, ὦν, (ἀληθής,) *true*, *real*; opp. to false, unreal.

1. Genr. *true*, as conformed to the nature and reality of things, not false; so ὁ λόγος John 4, 37; οἱ λόγοι Rev. 19, 9. 21, 5. 22, 6; ἡ μαρτυρία John 19, 35. Sept. λόγος ἀλ. for Γῆς 1 K. 10, 6. Dan. 10, 1.—Æl. V. H. 2. 3. Plato Rep. 522. a, λόγος ἀληθινός.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion; e. g. a) Of God, John 7, 28 ἐστὶν ἀληθινός ὁ πῆψας

με. 17, 3 τὸν μόνον ἀληθινὸν Θεόν. 1 Thess. 1, 9. [Heb. 9, 14.] 1 John 5, 20 ter. Rev. 6, 10. So of God's ways, αἱ ὁδοὶ Rev. 15, 3; his judgments, αἱ κρίσεις Rev. 16, 7. 19, 2. Sept. ὁ Θεὸς ὁ ἀληθινός for Γῆς Is. 65, 16; also κρίσις ἀλ. for Γῆς Is. 59, 4. b) Of Christ, the Messiah, Rev. 3, 7. 14. 19, 11; of his decisions [John 8, 16]. Trop. as τὸ φῶς τὸ ἀληθινόν John 1, 9; also ἡ ἀμπελος ἡ ἀληθινή John 15, 1; comp. Jer. 2, 21. c) In relation to the gospel, *true* as being conformed to the gospel and its truth; so Luke 16, 11 τὸ ἀληθινόν *the true good*, opp. to this world's goods. Trop. τὸ φῶς τὸ ἀληθινόν *the true light* of the gospel 1 John 2, 8; ὁ ἄρτος τοῦ οὐρανοῦ *the true bread from heaven*, opp. to the manna, John 6, 32; ἡ σκηνὴ ἡ ἀληθινή Heb. 8, 2, and τὰ ἅγια τὰ ἀληθινὰ 9, 24, *the true tabernacle* or *sanctuary* in heaven, from which those on earth were copied; comp. Heb. 8, 5. Rev. 11, 19. 15, 5; also Wisd. 9, 8. Eccus. 24, 8–12. d) Of persons, whose heart and life are conformed to the gospel truth, *true*, sincere, faithful; e. g. John 4, 23 οἱ ἀληθινοὶ προσκυνῶνται, comp. in ἀλήθεια no. 1. a. So of the heart, Heb. 10, 22.

ἀλήθω, f. ἀλήσω, a later pres. form for Att. ἀλέω, Lob. ad Phryn. p. 151; *to grind*, with a hand-mill, absol. Matt. 24, 41. Luke 17, 35. Sept. for ἡ γῆ Judg. 16, 21. Ecc. 12, 3. So Diod. Sic. 3. 13.—The grinding in the east was mostly done by female slaves: see Ex. 11, 5. Bibl. Res. in Palest. II. p. 181.

ἀληθῶς, adv. (ἀληθής,) *truly*, in very truth, i. e. really, in very deed; John 1, 48 ἴδε, ἀληθῶς Ἰσραηλίτης. 4, 42. 6, 14. 55 bis. [7, 26 ἀλ. ὁ Χρ.] 7, 40. 8, 31. 1 Thess. 2, 13. 1 John 2, 5. Sept. for Γῆς Gen. 20, 12. So Hadian. 8. 3. 21. Plato Rep. 490. d.—Hence *truly*, *certainly*, in very truth; John 7, 26 ἀληθῶς ἔγνωσαν. 17, 8. Acts 12, 11. Emphat. before a declaration, *truly*, of a truth, verily, Matt. 14, 33. 26, 73. 27, 54. Mark 14, 70. 15, 39; with λέγω, Luke 9, 27. 12, 44. 21, 3. Sept. for Γῆς Jer. 28, 6.

ἀλιεύς, ἑως, ὁ, (ἄλς, ἄλιος,) a fisher, fisherman, Luke 5, 2; trop. Matt. 4, 18. 19. Mark 1, 16. 17. Sept. for ἄλς Jer. 16, 16; ἄλς Ez. 47, 11.—Plut. M. Anton. 29. Xen. Œc. 16. 7.

ἀλιεύω, f. εὐσω, (ἀλιεύς,) *to fish*, absol. John 21, 3. Sept. for ἄλς Jer. 16, 16.—Luc. Piscat. 47. Plut. M. Anton. 29.

ἀλλίζω, f. ἰω, (ἀλς.) to salt, to sprinkle or season with salt; only Pass. Matt. 5, 13 ἐν τίνι ἀλισθήσεται, *wherewith shall it (the salt) be salted*, i. e. recovered, made salt again; comp. Mark 9, 50.—Trop. Mark 9, 49 bis, πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται, *for every one shall be salted with fire, and every sacrifice shall be salted with salt*. Since ἀλισθήσεται expresses only a salting or seasoning in order to preserve and make better, it follows that τὸ πῦρ cannot here be the fire of eternal punishment as in vv. 43–48, but rather the purifying fire of the trials and conflicts of the Christian life, including the self-denial required in vv. 43–48; comp. 1 Pet. 1, 7. Is. 10, 16. 17; and πᾶς therefore stands for *every one* who is approved, every Christian. Hence we may paraphrase thus: *Every believer shall be salted, seasoned, made acceptable to God, with the fire of conflict and trial; and every sacrifice, every one who consecrates himself, shall be salted with the salt of wisdom from above*; see in ἀλας. The last clause is quoted from Lev. 2, 13, where Sept. pr. for πῶρη πῶρη.

ἀλίσγημα, σος, τό, (ἀλίσγειν,) a pollution, an abomination, any thing polluted, abominable; once Acts 15, 20 τοῦ ἐπέχεσθαι ἀπὸ τῶν ἀλίσγημάτων τῶν εἰδώλων, i. q. εἰδωλάσματα in v. 29; i. e. the flesh of victims offered to idols, which remained over and was eaten by the worshippers, or was sometimes sold in the markets; see Hom. Od. 3. 470. Theophr. Char. 10. 1 Cor. 10, 25. Potter's Gr. Ant. I. p. 232 sq. Dict. of Ant. art. *Sacrificium*. To partake of this knowingly was unlawful to the Jews, and was prohibited to Christians; Ps. 106, 28. Acts 15, 29. 1 Cor. 10, 20 sq. Rev. 2, 14. Lightfoot and Schöttgen Hor. Heb. ad 1 Cor. c. 8.—Hesych. ἀλίσγημάτων τῆς μεταλήψεως τῶν μαρῶν θυσίων. Not found elsewhere. The verb ἀλίσγειν is found only in Sept. for לִשְׁחַח Dan. 1, 8. Mal. 1, 7. 12; also Eccles. 40, 29.

ἀλλά, part. adversative, *but*; pr. for ἄλλα, neut. plur. of ἄλλος, and serving to introduce a clause or sentence expressing *something else*. According to the nature of the preceding clause, ἀλλά marks either the direct *contrary* and *opposite* of that clause, as after a negative; or it indicates only *something different* from what the first clause expresses, and thus serves to modify or limit it. See Buttm. §149. 16. Kühner §322. 6. Id. Ausf. Gr. §741. Rarely found in Sept.

1. After a negat. clause it marks the contrary, *but, but on the contrary*, Germ. *sondern*. Once with τοῦναντίον added, Gal. 2, 7 ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανέβητο, ἀλλὰ τοῦναντίον ἰδόντες κτλ.

a) Genr. Matt. 5, 17 οὐκ ἤλθον καταλύσαι, ἀλλὰ πληρῶσαι. v. 39. 7, 21. 10, 20. 34. Mark 9, 8. 37. 10, 8. 13, 11. Luke 20, 38. John 3, 15. 36. 10, 18. 11, 51. Acts 5, 4. Rom. 2, 13. 29. 1 Cor. 2, 4. 5. 2 Cor. 2, 4. 3, 3. Heb. 9, 24. al. *sæpius*. (Plato Gorg. 452. e, οὐχ αὐτῷ, ἀλλὰ σοί. Xen. Hi. 1. 8 οὐχ οὕτως ἔχει ταῦτα, ἀλλ' κτλ.) Sometimes in the clause after ἀλλά there is a species of anacoluthon, e. g. in Paul's writings where he introduces a scriptural quotation, as Rom. 15, 3 καὶ ὁ Χρ. οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται· οἱ δνειδισμοὶ κτλ. v. 21. 1 Cor. 2, 9; see Winer §64. II. 2. d, ult. In other cases the verb after ἀλλά is to be supplied; Matt. 20, 23 οὐκ ἔστιν ἐμοὶ δοῦναι, ἀλλ' οἷς ἠτοίμασται κτλ. supply δοθήσεται. Mark 10, 40. John 1, 8. 9, 3. Eph. 4, 29. Sometimes the idea to be supplied is the opposite of that in the first clause; 1 Cor. 7, 19 ἡ περιτομή οὐδὲν ἐστὶ... ἀλλὰ τήρησις ἐπιτολῶν Θεοῦ sc. ἐστὶ τι. See Winer §66. 1.—The negative of the preceding clause may be expressed by an interrogative implying negation; e. g. John 7, 48. 49 μή τις ἐκ τῶν ἀρχόντων ἐπιστευσεν εἰς αὐτόν;... ἀλλ' ὁ δῆλος οὗτος κτλ. 1 Cor. 10, 19, 20; so too Luke 17, 7. 8, where ἀλλά is followed by an interrogation implying an affirmative.

b) Emphat. when preceded by οὐ μόνον, so that οὐ μόνον... ἀλλά, *not only... but*, marks gradation; John 11, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ κτλ. 12, 9. Acts 19, 26. 1 John 5, 6; with πολλὰ μάλλον added Phil. 2, 12. (So without καί, Hdian. 3. 4. 19. Xen. Mem. 1. 6. 2. Plato Phædr. 228. a, οὐ μόνον ἀπαξ... ἀλλὰ πολλάκις.) In like manner with καί, e. g. οὐ μόνον... ἀλλὰ καί, *not only... but also*, Matt. 21, 21. John 5, 18. Rom. 1, 32. 5, 11. 8, 23. 9, 10. 2 Cor. 7, 7. 8, 10. 19. 9, 13. Phil. 2, 27. 2 Tim. 4, 8. 1 John 2, 2. So Luc. D. Deor. 6. 3. Plato Gorg. 449. 6. Xen. Cyr. 1. 6. 17. See in no. 3. c.

2. After a clause not negative, ἀλλά is i. q. *but*, Germ. *aber*, and marks *something different*, but not contrary; implying a modification or limitation of what the first clause expresses, or a transition to something else. See Kühner §322. 6. Ausf. Gr. §741. 3.

a) Genr. as modifying, limiting, etc. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω

ἐστὶ τὸ τέλος. Mark 11, 32. 13, 20. 14, 28. John 10, 8. 11, 42. 16, 20. Acts 7, 48. Rom. 4, 2. 5, 14. 15. 10, 16 comp. v. 11–13. 1 Cor. 6, 12. Phil. 3, 7 comp. v. 5. 6. Heb. 4, 2. 1 Pet. 3, 14. al. *sapiss.* So in a parenthetic clause; Rev. 2, 9 οὐδὲ σου . . . τὴν πτωχείαν (ἀλλὰ πλούσιος εἶ) καὶ τὴν κτλ. Sometimes μέν stands in the first clause and serves to prepare the antithesis; Acts 4, 17 comp. 16. Rom. 14, 20 πάντα μέν κα-
 ζαρὰ, ἀλλὰ κτλ. 1 Cor. 14, 17. So Luc. D. Deor. 8 pen. Xen. Cyr. 7. 1. 16. Plato Gorg. 448. d.—Sometimes a word or phrase drawn from the context is to be supplied after ἀλλά, e. g. Mark 14, 49 ἀλλ' [τοῦτο γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαί, comp. Matt. 26, 56. Also John 13, 18. 14, 31. 15, 25. 1 John 2, 19 ἀλλ' [ἐξ ἡμῶν ἐξήλ-
 ζον] ἵνα κτλ.—The repetition of ἀλλά serves for emphasis, 1 Cor. 6, 11; comp. Xen. An. 1. 3. 3. Winer § 67. 2. b.—For ἀλλά com-
 bined with other particles, see no. 3.

b) Spec. and frequently ἀλλά is employed in abrupt transitions, where the discourse or train of thought is interrupted or partially broken off; see Winer § 57. 4. Kühn. § 619. 5. Thus a) By an objection; 1 Cor. 15, 35 ἀλλ' ἐρεῖ τις. Rom. 10, 18. 19. So Sept. Job 11, 5. Xen. Cyr. 1. 3. 11. β) By a correction of what precedes; Mark 14, 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. 2 Cor. 11, 1. Heb. 3, 16. See in lett. a. γ) By an interrogation in like manner corrective; Matt. 11, 8. 9 τί ἐξήλθετε εἰς ἔρημον θεάσασθαι; . . . ἀλλὰ τί . . . ἀλλὰ τί κτλ. Luke 7, 24. 25. 17, 8. Heb. 3, 16. δ) By a phrase of incitement or command, with the imperat. Acts 10, 20 ἀλλὰ ἀναστὰς κατὰβηθι κτλ. 26, 16. Matt. 9, 18. Mark 9, 22. 16, 7. Luke 7, 7. 22, 36. So Sept. Job 12, 7. Xen. Cyr. 5. 5. 24 ἀλλὰ λέγε. An. 2. 3. 4. ε) By an appeal to God as the source of truth; John 8, 26.

c) Genr. as marking transition to something else, viz. α) Where something is said to be or to be done notwithstanding what precedes, *but, yet, nevertheless.* Mark 14, 28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν, comp. v. 27; see also Matt. 26, 32 where it is δέ. John 16, 7. Acts 20, 24. 1 Cor. 4, 4. 9, 12. 10, 5. 2 Cor. 13, 4. So Sept. Job 36, 10. β) In an antithetic clause expressing something additional, *but, but now, but further.* Mark 13, 24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις . . . ὁ ἥλιος σκοτισθήσεται. Luke 6, 27. 11, 42. John 6, 36. 64. Gal. 2, 14. Eph. 5, 24. al. So Jos. Ant. 5. 10. 4 ἀλλὰ σήμαινε πρὸς αὐτόν. γ) Emphat. like ἀλλὰ καί, where there is a

gradation in the sense, *but still more, yea, even*; see in no. 3. c. John 16, 2 ἀποσυνα-
 γώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα κτλ. 2 Cor. 1, 9. 7, 11 where the repetition is intensive.

d) After conditional clauses with εἰ, ἐάν, the apodosis is sometimes introduced by ἀλλά, implying strong antithesis, *yet, nevertheless, yet at least*; Mark 14, 29 καὶ εἰ πάν-
 τες σκανδαλισθῶσιν, ἀλλ' οὐκ ἐγώ. 1 Cor. 4, 15 ἐάν γὰρ κυρίου παιδαγωγούς ἔχετε . . . ἀλλ' οὐ κτλ. 8, 6. 2 Cor. 4, 16. 5, 16. 11, 6. Col. 2, 5.—Xen. Cyr. 5. 5. 33 εἰ μὴ ταῦτα, ἀλλὰ τοιαῦτα. An. 7. 7. 43.

3. Joined with other particles, viz.

a) ἀλλὰ γε or ἀλλὰ γέ, found twice in N. T. α) Implying modification or limi-
 tation, *but indeed*; see no. 2. a. Luke 24, 21. So Plato Phaed. 58. d, ἀλλὰ σχολάζω γε. β) After a conditional clause with εἰ, *yet at least, yet surely*; see in no. 2. d. 1 Cor. 9, 2 εἰ ἅλλοις οὐκ εἰμὶ ἀπόστολος, ἀ-
 λάγε ὑμῖν εἰμι. So Xen. Cyr. 1. 3. 6 εἰ τοίνυν οὕτω γινώσκεις, ἀλλὰ κρέα γε εὐχοῦ.
 —In Gr. writers ἀλλά and γε are usually thus separated by one or more words; Wi-
 ner § 65. 5.

b) ἀλλ' ἢ, only after a negative clause, *other than, except, unless*; pr. for ἄλλο ἢ, Winer § 57. 4. a. note. Buttm. § 150, 13. Kühn. § 619. 3. Ausf. Gr. § 751. 5. Found thrice in N. T. Luke 12, 51 οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισθῶν. [1 Cor. 3, 5.] 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ὅ ἀναγνώσκετε ἢ καὶ ἐπιγινώσκετε, i. e. *other than what ye read or also acknowledge*.—1 Macc. 9, 6. Xen. An. 7. 7. 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι.

c) ἀλλὰ καί, *but also.* α) After a negative clause, *as οὐ μόνον . . . ἀλλὰ καί, not only . . . but also*, see above in no. 1. b. Once after μή, Phil. 2, 4. β) Without a preceding negative, and marking gradation, *but also, yea also, yea even*; see in no. 2. c. Luke 12, 7 ἀλλὰ καὶ αἱ τριῖς τῆς κεφ. ὑμῶν πᾶσαι ἡρτίσθηται. 16, 21. 24, 22. John 11, 22. Phil. 1, 18. (Luc. D. Deor. 3. 1. Xen. Mem. 2. 7. 9.) Once after a conditional clause with εἰ, see no. 2. d. Rom. 6, 5.

d) ἀλλὰ μὲν οὖν, *emphat. yea there-
 fore, yea indeed*; see no. 2. c. γ. Once Phil. 3, 8 ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι κτλ. *yea as-
 suredly, and I count all things, etc.*

e) ἀλλ' οὐδέ, *but not even, but neither*, after a negative clause, and marking grada-
 tion; Luke 23, 15 ἀλλ' οὐδὲ Ἡρώδης, *but not even Herod.* 1 Cor. 3, 2. 4, 3. Where a pre-
 ceding negative is implied; Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίων ἐστὶν ἠκούσαμεν. Gal.

2. 3. So Jos. B. J. 4. 2. 3. Xen. Mem. 2. 3. 8. οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδέ περᾶσομαι. +

ἀλλάσσω v. -τω, f. ἄξω, (ἄλλος,) to make otherwise, to alter, to change, c. acc. e. g. τὴν φωνήν Gal. 4, 20; τὰ ἔθνη the customs, to do them away, Acts 6, 14. Sept. for אֲנִי Jer. 13, 23. So Diod. Sic. 1. 73. Plato Rep. 380. d.—Pass. to be changed, either for the better 1 Cor. 15, 51. 52; or for the worse, as οἱ σὺναι, to grow old and pass away, Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for הָיָה; comp. Is. 51, 6. So Act. Wisd. 4, 11. Luc. D. Deor. 4. 1.—Also to change one thing for another, to exchange; with ἐν, Rom. 1, 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιώματι κτλ. they changed the glory of God for the likeness, etc. quoted from Ps. 106, 20, where Sept. for הָיָה. So c. ἐν Soph. Antig. 945.

ἀλλαχόθεν, adv. (ἄλλος,) from elsewhere, another way, John 10, 1.—Sept. Alex. Esth. 4, 14. AEL. V. H. 6. 2. Plut. Fab. M. 6.

ἀλληγορέω, ὦ, f. ἴσω, (ἄλλος, ἀγορεύω,) to allegorize, Pass. Gal. 4, 24 ἀνά ἑστὴν ἀλληγορούμενα, which things are allegorized, spoken allegorically, i. e. may be taken or used as an allegory.—Jos. Ant. Præm. 4. Clem. Alex. Protr. 11 ὅφισι ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα. Plut. de Is. et Osir. 32. Id. Vit. Hom. 96.

ἀλληλουῖα, indec. alleluia, Heb. הַלְלוּיָהּ hallélujah, praise ye Jehovah, Rev. 19, 1. 3. 4. 6. Comp. Ps. 104, 35.—Tob. 13, 18.

ἀλλήλων, Gen. plur. of the recipr. pronoun; Dat. οἰς, αἰς, οἰς; Accus. οὖς, ας, α; each other, one another, Matt. 24, 10. John 15, 12. 17. al. sæp. Buttm. § 74. 4.—Xen. Cæc. 8. 13. +

ἀλλογενής, ἑός, οὖς, ὁ, ἡ, adj. (ἄλλος, γένος,) of another race or nation, a stranger, not a Jew, Luke 17, 18, comp. v. 16. Sept. for אִי Ex. 29, 33; אֲנִי-אֲנִי Ex. 12, 43. Is. 56, 3. 6.—1 Macc. 3, 36. 46.

ἀλλομαι, f. ἀλούμαι, Mid. depon. aor. 1 ἤλαμην, Buttm. § 114, to leap, to spring, intrans. Acts 3, 8. 14, 10. Sept. for אֲנִי Job 6, 10; אֲנִי 1 Sam. 10, 10. (Wisd. 5, 21. Plut. M. Cræsa. 31. Xen. Anab. 5. 9. 5.) Spoken of a fountain, John 4, 14; so Lat. salio, Virg. Ecl. 5. 47.

ἄλλος, ἡ, ο, other, not the same; used with or without the article; Buttm. § 127. 10.

1. Without the article, other, another, some other. a) Simply, Matt. 2, 12 δι' ἄλ-

λῆς ὁδοῦ. 13, 33. 26, 71. 27, 42. Gal. 1, 7. al. sæpiss. Other, another of the same kind, Mark 7, 4. 8. John 21, 25; another besides, Matt. 25, 16. 17. Mark 12, 32. 15, 41. John 6, 22. 14, 16 ἄλλον παράκλητον. So as marking succession, i. e. in the second or third place, Mark 12, 4. 5. Rev. 12, 3. 13, 11. John 20, 30 πολλὰ μὲν οὖν καὶ ἄλλα many truly and other things, i. e. many other also, not only these but also others; for this καὶ see Herm. ad Viger. p. 835. Sept. mostly for אֲנִי, as Gen. 41, 3. Num. 23, 13. 1 K. 13, 10. So Hadian. 8. 5. 13. Xen. Cyr. 1. 4. 15. b) Distributively, when repeated or joined with other pronouns; e. g. οὗτος... ἄλλος, this... that, one... another, Matt. 8, 9; οἱ μὲν... ἄλλοι δέ, some... others, Matt. 16, 14; ἄλλοι... ἄλλοι, some... others, Matt. 13, 5—8. Mark 4, 7. 8. 6, 15. 8, 28. 1 Cor. 12, 8. 9. 10. So Acts 2, 12 ἄλλος πρὸς ἄλλον one to another. Acts 19, 32 and 21, 34 ἄλλοι μὲν οὖν ἄλλο τι ἔρκαζον, some cried one thing and some another.—Xen. An. 2. 1. 15 ἄλλος ἄλλα λέγει. Wisd. 18, 18 ἄλλος ἀλλοχῇ.

2. With the article, ὁ ἄλλος, the other, Matt. 5, 39. 10, 23. 12, 13. John 18, 15. 16. al. sæp. Rev. 17, 10 ὁ ἄλλος, the other, the remaining one. So οἱ ἄλλοι, the others, the rest, 1 Cor. 14, 29. John 21, 8. al. sæp.—Xen. Cyr. 3. 3. 4. +

ἀλλοτριόεπισκοπος, ὅπου, ὁ, (ἄλλοτριος, ἐπίσκοπος,) found only in N. T. once 1 Pet. 4, 15, pr. i. q. ἀλλοτρίων ἐπίσκοπος, an overseer of other men's matters, perh. an indiscreet zealot against heathen manners and customs.

ἀλλότριος, ἰα, ἰων, (ἄλλος,) another's, belonging to another; so of things Luko 16, 12. Rom. 14, 4. 15, 20. 2 Cor. 10, 15. 16. 1 Tim. 5, 22. Heb. 9, 25. Sept. for אֲנִי Hos. 8, 12. So AEL. V. H. 6. 1. Xen. Cyr. 3. 1. 39.—In the sense of strange, foreign, e. g. a land, γῆ, Acts 7, 6. Heb. 11, 9. Sept. for אֲנִי Ex. 2, 22. 18, 3. Eccclus. 39, 4. Of persons not belonging to one's family or country, a stranger, foreigner, John 10, 5 bis. Matt. 17, 25. 26. Sept. for אֲנִי Ps. 49, 11; אֲנִי 1 K. 8, 41. 43. 1 Macc. 15, 33. Once of foreign enemies, gentiles, Heb. 11, 34. So Sept. for אֲנִי Is. 1, 7. Adj. hostile Pol. 28, 4. 4. Xen. An. 3. 5. 5.

ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος, φυλή,) one of another race or nation, a foreigner, stranger, not a Jew, Acts 10, 28. Sept. for אֲנִי Is. 61, 5; אֲנִי Is. 2, 6.—2 Macc. 10, 2. Plut. J. Cæs. 56. Plato Legg. 629. d.

ἄλλως, adv. (ἄλλος,) *otherwise*; 1 Tim. 5, 25 καὶ τὰ (ἔργα) ἄλλως ἔχοντα, *and these works that are otherwise*, i. e. not κατὰ ἔργα. —Sept. Job 11, 12. Dem. 1466. 5. Xen. An. 3. 2. 37.

ἀλοῶω, ᾧ, f. ἴσω, (ἀλώη,) *to tread out* grain sc. by driving cattle round and round upon the threshing-floor, *to thresh* with cattle; spoken of the animal, absol. 1 Cor. 9, 9 and 1 Tim. 5, 18, quoted from Deut. 25, 4 where Sept. for שׁוּף. Also of the person, absol. 1 Cor. 9, 10; Sept. for שׁוּף Is. 41, 15. For the modes of treading out grain in Palestine, see Bibl. Res. in Palest. II. p. 277, 371. III. p. 143.—Xen. Œc. 18. 2, 3; comp. Schol. in Aristoph. Thesm. 2.

ἄλογος, ου, ὁ, ἡ, adj. (α priv. λόγος,) *without reason*, i. e.

1. *irrational, brute*, 2 Pet. 2, 12. Jude 10 ἄλογα ζῷα.—Wisd. 11, 15. Plut. Symp. 7. 5. 2. Xen. Hi. 7. 3.

2. *unreasonable, absurd*; Acts 25, 27 ἄλογον γάρ μοι δοκεῖ.—Pol. 3. 15. 9. Xen. Ag. 11. 1.

ἀλόη, ἡς, ἡ, *aloe, aloe-wood*, once John 19, 39; i. q. Heb. עֵץ הַלֵּבָנוֹת Num. 24, 6 and רִיבֹנִית Ps. 45, 9; in Gr. writers ἀγαλλόχων and later ξυλαλόη. It is the name of a tree, *excaecaria agallochon* Linn. growing in India and other oriental regions; the wood of which is highly aromatic and is greatly prized as a perfume. It is of course entirely different from the *aloes* of the shops. See Dioscor. 1. 21. Celsius Hierobot. I. p. 168. Rosenm. Bibl. Alterthumsk. IV. i. p. 225–228.

ἄλς, ἁλός, ὁ, *salt*, once Mark 9, 49; see in ἁλίζω, comp. ἁλς. Sept. for מֶלַח Lev. 2, 13.—Plut. Symp. 5. 10. 1. Hdot. 4. 181, 183.

ἀλυκός, ἡ, ὄν, (ἁλς,) adj. *salt, briny*, e. g. water, James 3, 12. Sept. for מֶלַח Num. 34, 3. 12.—Plut. Quæst. natural. 5. Plato Tim. 65. e.

ἄλυπος, ου, ὁ, ἡ, adj. (α priv. λύπη,) *without sorrow*; Phil. 2, 28 καὶ ἄλυπός τοι εἰμι ὃ and that I may be the less sorrowful. —Luc. D. Mort. 20. 4. Plato Ax. 372. a, ψυχὴ ἄλυπος.

ἄλυσις, εως, ἡ, (α priv. λύω,) pr. ἄλυσις, Schäfer ad Greg. Cor. p. 523; *a chain*, Rev. 20, 1. Acts 21, 33. So Luc. Hist. conser. 55. Xen. Eq. 10. 9.—Spec. for binding prisoners, Mark 5, 3. 4 bis. Luke 8, 29. (Pol. 3. 82. 8. Dem. 778. 20.) In Acts 28, 20, comp. v. 16, it refers to the chain by which a prisoner was bound to a

soldier; sometimes also to two soldiers, Acts 12, 6. 7; see Jos. Ant. 18. 6. 7. Dict. of Antt. art. *Catena*. Trop. *bonds, imprisonment, state of custody*, Eph. 6, 20. 2 Tim. 1, 16; comp. Wisd. 17, 17.

ἀλυσιτελής, εός, οὗς, ὁ, ἡ, (α priv. λυσιτελής,) *gainless, unprofitable*, Xen. Vect. 4. 6.—In N. T. *unprofitable, hurtful*, Heb. 13, 17. So Pol. 3. 116. 13. Xen. Mem. 1. 7. 4.

Ἀλφαῖος, αἰον, ὁ, *Alpheus*, pr. n. of two men in N. T.

1. The father of James the less, Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and husband of Mary the mother of James, Matt. 27, 56. Mark 15, 40. Luke 24, 10; who also was the sister of our Lord's mother, John 19, 25. In this last passage the husband of Mary is called Κλωπας, the two names (Ἀλφαῖος and Κλωπας) being different modes of pronouncing in Greek the Heb. name אֶלְפָּה. Matt. and Mark give it without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶלְפָּה Hag. 1, 1; while John exchanges the π for the Gr. κ, as Sept. in φασέκ for פֶּסַח 2 Chr. 30, 1.

2. The father of Matthew or Levi, Mark 2, 14.

ἄλων, ωνος, ἡ, *a threshing-floor, area*, Sept. for אֵילָן Gen. 50, 10. 11; in Gr. writers usually ἡ ἄλως, Dem. 1040. 23. Xen. Œc. 18. 6, 7, 8.—In N. T. meton. *the produce of the threshing-floor, corn, grain*, Matt. 3, 12. Luke 3, 17. Sept. for אֵילָן Job 39, 12. Ruth 3, 2. See in ἀλοῶω.

ἄλώπηξ, εκος, ἡ, *a fox*, Matt. 8, 20. Luke 9, 58. Trop. of Herod Antipas, Luke 13, 32. Sept. for אֶלְפָּה Judg. 15, 4.—Æl. V. H. 1. 5. Xen. Ven. 3. 1; trop. Plut. Sull. 28.

ἄλωσις, εως, ἡ, (ἀλίσκω,) *a taking, capture*; 2 Pet. 2, 12 γεγενημένα εἰς ἄλωσιν, *made for capture*, to be taken, caught. Aquil. for אֶלְפָּה Job 24, 5.—Of a city, Hdian. 1. 1. 5. Plato Legg. 685. c.

ἅμα, adv. (kindr. is a copul.) *at one time, at the same time*, viz.

1. Genr. and simply, Acts 24, 26. 27, 40. Col. 4, 3. 1 Tim. 5, 13. Philem. 22. So Pol. 3. 31. 2. Xen. An. 1. 8. 10.—Of persons doing any thing at the same time, in company, i. e. *together, alike*; Rom. 3, 12 πάντας ἐξέκλιναν, ἅμα ἡχρειώθησαν, *they are together become unprofitable*, all alike; quoted from Ps. 14, 3 where Sept. for אֶלְפָּה; also Gen. 13, 6. 22, 6. (Xen. Cyr. 1. 3. 10.) So ἅμα σὺν, *together with*, as

ἅμα σὺν αὐτοῖς 1 Thess. 4, 17. 5, 10.
Comp. Xen. Cyr. 8. 8. 12.

2. With dat. like a preposition, *together with*, *with*, Buttm. § 146. 3. Matt. 13, 29 *μήποτε ἀμα αἰνούς ἐκραύωσιντε τὸν σίτον*. Sept. for *וְיָ* Deut. 33, 5; *וְיָיִךְ* Jer. 34, 24. So Jos. Ant. 5. 7. 4 *ἀμα γυναιξὶ καὶ νέκροις*. Xen. Mag. Eq. 5. 13 *ἀμ' ἰώροις*.—Of time, Matt. 20, 1 *ἐξῆλθεν ἀμα πρωί*, *with the dawn*, at dawn. Comp. *ἀμα τῇ ἡμέρᾳ* Mic. 2, 1. 1 Macc. 4, 6. Xen. An. 4. 1. 5; *ἀμα τῷ* Jos. Ant. 6. 3. 5.

ἀμαθής, éos, ōs, é, ἡ, adj. (a priv. *μαθή-*
 -*ro*.) *unlearned, uninstructed*, 2 Pet. 3, 16.—
El. V. H. 2. 8. *Xen. Mem.* 1. 2. 49.

ἀμαράντινος, ου, ό, ή, adj. (α priv. μαρ-
αινομαι,) *unfading, enduring*, 1 Pet. 5, 4.
—Philostr. Heroic. 19. Hesych. ἀμαράν-
τινος· ἄσκητον.

ἀμάρωντος, ου, ο, ἡ, adj. (i. q. ἀμάρωντος,) *unfading, enduring*, 1 Pet. 1, 4.—Wisd. 6, 12.

ἀμαρτάνω, f. *ἀμαρτήσω* Butt. § 112. 11; aor. 1 *ἡμάρτησα*, aor. 2 *ἡμαρτον*. The forms *ἀμαρτήσω* and *ἡμαρτήσω* belong to the later Greek; the earlier fut. was *ἀμαρτήσομαι*, Lobbeck ad Phryn. p. 732. Butt. § 114. Pr. to miss, to err from a mark or way, Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311.—In N. T. trop. and only in a moral or religious sense, to err, to do wrong, to turn away from the truth, i. e. genr. to sin, absol. Matt. 27. 4. John 5. 14. 8, 11. 9, 2. 3. Rom. 2. 12 bis. 3, 23. 5, 12. 14. 16. 6, 15. 1 Cor. 7. 28 bis. 36. 15, 34. Eph. 4. 26. 1 Tim. 5. 20. Tit. 3. 11. Heb. 3. 17. 10, 26. 1 Pet. 2. 20. 2 Pet. 2. 4. 1 John 1, 10. 2, 1 bis. 3, 6 bis. 8. 9. 5, 16. 18. Sept. for *ἁμῆ* Ex. 9. 28. 35. So *ἀμαρτάνω ἀμαρτήσω*, to sin a sin, 1 John 5. 16. Butt. § 131. 4. Kühn. § 278. 1. Sept. for *ἁμῆ* Lev. 4. 14. Ex. 32. 29. 30. So Xen. Cyr. 3. 1. 40. Plato Rep. 336. e. ib. 379. d, *ἀμαρτάνω ἀμαρτάνω*.—With eis c. acc. to sin against any one, to offend, to wrong, Matt. 18, 15. 21. Luke 15. 18. 21. 17, 3. 4. Acts 25, 8 *ὅτι εἰς τὸν νόμον τῶν Ἰουδαίων . . . ὅτι εἰς Καϊσάρᾳ τι ἡμαρτον*. 1 Cor. 6, 18. 6, 12 bis. Sept. for *ἁμῆ* Gen. 20, 6. 9. 1 Sam. 2, 25. So Xen. Hell. 2. 4. 21. Plato Rep. 396. a.—By Hebr. *ἀμαρτάνω ἐναντὶν τινος*, to do evil before or in the sight of any one, i. e. to sin against, to wrong, as above, Luke 15, 18. 21. Sept. for *ἁμῆ* 1 Sam. 7. 6. 12, 23; also Susan. 23 *ἐναντὶν τοῦ κυρίου*.

ἁμαρτήμα, ατος, τό, (ἁμαρτάνω,) pr. a
mistake, error, Polyb. 34. 3. 11. Thuc. 4.

89.—In N. T. *a fault, sin*, Mark 3, 28. [29.] 4, 12. Rom. 3, 25. [5, 16.] 1 Cor. 6, 18. [2 Pet. 1, 9.] Sept. for **חַטָּאת** Gen. 31, 36; **חַטָּאת** Ex. 28, 38; **חַטָּאת** Is. 58, 1. So Dem. 131. 4. Xen. Cyr. 3. 1. 27.

ἀμαρτία, as, ἡ, (*ἀμαρτάνω*), a miss, mistake, error in judgment, Thuc. 1. 32 *δόξης δὲ μᾶλλον ἀμαρτία*. Plato Crat. 437. b.—In N. T. only in a moral or religious sense, *sin*, i. e.

1. Abstr. *sin*, i. q. τὸ ἁμαρτάνειν, a *sinning*, the act of sinning, a voluntary departure from right, duty, law, and including the idea of exposure to penalty. Hence ἁμαρτία differs from and includes ἀνομία 'transgression of law'; and also ἀδικία 'wrong-doing, unrighteousness'; comp. 1 John 5, 17 πᾶσα ἀδικία ἁμαρτία ἐστὶ all *unrighteousness is sin*, is wrong in itself and exposes us to penalty; comp. 3, 4. John 8, 46 τίς ἐλέγχει με περὶ ἁμαρτίας; v. 34. 16, 8. 9. 2 Cor. 11, 7. 1 John 3, 4. 8. 9. So Ecclus. 25, 24 [20] ἀπὸ γυναικὸς ἀρχή ἁμαρτίας.—Spec. in Rom. Paul uses ἁμαρτία for *sin, sinful-ness*, as the ruling attribute in man; partly as a principle Rom. 7, 8; partly as the state or condition of sinning described in Rom. 1, 18 to 3, 20. Thus Rom. 3, 9 πάντας ὑφ' ἁμαρτιαν εἶναι, to be all under sin, under its power, sinful, i. e. all *under* ἡμαρτον v. 23. Rom. 5, 12 δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον ἐσθλάζε. v. 13. 6, 1. 6 τὸ σῶμα τῆς ἁμαρτίας, i. e. the body as the seat of sin, in which sin rules. vv. 10. 11—14. 17. 18. 20. 22. 23. 8, 10. Gal. 3, 22. Heb. 3, 13. Rom. 7, 7 ὁ νόμος ἁμαρτία; *is the law sin?* i. e. the principle or cause of sinning; or perh. better, *sinful*, opp. ἄγιος in v. 12. The apostle in c. 7 rises also to a personification of ἁμαρτία as an indwelling principle; Rom. 7, 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία. vv. 9. 11. 13. 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. vv. 20. 23. 25. 8, 2. 3. 1 Cor. 15, 56. A similar prosopopoeia see in James 1, 15. Prov. 8, 1 sq. Also 2 Thess. 2, 3 ὁ ἄνθρωπος τῆς ἁμαρτίας the *man of sin*, in whom sin is personified and represented, as is righteousness in Christ.

2. Meton. *sin* as committed, *a sin, fault*,
i. q. ἀμαρτία, spoken of actual transgres-
sion; comp. ἀμαρτία περὶ τοὺς θεούς Plato
Rep. 379. d. Thus Rom. 7, 5 τὰ πᾶσι-
μα τὰ ἐν ἀμαρτίᾳ the affections of *sins*,
leading to *sins*, sinful. Matt. 12, 31 ὡσαύ-
τα ἀμαρτία καὶ θάνατον. Heb. 4, 15 χωρὶς
ἀμαρτίας. So in phrases, as ἀφεσις ἀμαρ-
τιῶν Matt. 26, 28. Acts 2, 38; ἀφίμνηται
ἀμαρτίας Matt. 9, 2. 5. 6; αἵματι τὰς ἀμ.

1 John 3, 5; ἀφαιρεῖν τὰς ἁμ. Rom. 11, 27; ἀνεγκεῖν ἁμαρτίας to bear sins, i. e. their punishment, Heb. 9, 28; see more fully under art. ἀφεσις, ἀφίημι, αἶρω no. 3, ἀφαιρῶ, ἀναφέρω. So too καθαρίζειν ἀπὸ πάσης ἁμαρτίας to cleanse from all sins, 1 John 1, 7; σώζειν ἀπὸ τῶν ἁμ. Matt. 1, 21. In most of these expressions the sin is represented as removed out of God's sight, and so not punished, but pardoned. Opp. is Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην, let not this sin stand against them, lay it not to their charge; also John 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει, your sin remaineth, is not taken away, but is punished.—In other constructions, e. g. ὁμολογεῖν τὰς ἁμ. 1 John 1, 9. Matt. 3, 6; ἁμαρτίαν ἔχειν to have sin, to be a sinner, John 9, 41. 15, 22. 24. 19, 11. 1 John 1, 8; ἐργάζεσθαι ἁμαρτίαν to commit sin James 2, 9, comp. Eccclus. 27, 10; ποιεῖν ἁμαρτίας id. James 5, 15; i. q. ἁμαρτάνειν ἁμαρτίαν 1 John 5, 16, see in ἁμαρτάνω. Also θυσία ὑπὲρ ἁμαρτιῶν a sin-offering Heb. 5, 1. 3. 7, 27; προσφορά περὶ ἁμ. id. Heb. 10, 18; θυσία περὶ ἁμαρτίας id. Heb. 10, 26; ellipt. v. 6. 8, comp. 13, 11, quoted from Ps. 40, 7 where Sept. περὶ ἁμαρτίας for πηρὶ. Further, John 9, 34 ἐν ἁμαρτίαις οὐ ἐγενήθης ὁλος, thou wast wholly born in sins, wast infected from the womb with the sins of thy parents; comp. Ps. 51, 7. 58, 4. 1 Cor. 15, 17 ἐτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, ye are yet in your sins, they are not taken away, forgiven. Heb. 9, 28 χωρὶς ἁμαρτίας, i. q. χωρὶς τοῦ ἀνεγκεῖν ἁμαρτίας, see the context. 2 Cor. 5, 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, him who knew no sin hath he made sin for us, i. e. hath put him in the place of sin, hath laid on him the burden of our sins; opp. ἵνα ἡμεῖς γινώμεθα δικαιοσύνην Θεοῦ.—Collect. sometimes in John, sins; John 1, 29 ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου, comp. 1 John 3, 5 τὰς ἁμαρτίας ἡμῶν ἄρη, see in αἶρω no. 3. John 8, 21, comp. v. 24. So Sept. 2 K. 21, 17.—Sometimes the specific sins intended may be gathered from the context; e. g. unbelief, ἀπιστία, John 8, 21. 24. 15, 22; falsehood, deceit, John 8, 46; lewdness, 2 Pet. 2, 14; apostasy, Heb. 11, 25. 12, 1. 4. etc.—Sept. for κτλ Gen. 41, 9. 2 K. 14, 6. Lys. 694. 2. Plato Rep. 342. b. Xen. Ag. 11. 6. x

ἁμάρτυρος, ου, ὁ, ἡ, adj. (a priv. μάρτυς,) without witness, unattested, Acts 14, 17.—Jos. Ant. 14. 7. 2. Plut. de Solert. Anim. 23. Thuc. 2. 41.

ἁμαρτωλός, ου, ὁ, ἡ, adj. (ἁμαρτάνω,) sinful, living in sin, wicked.

1. Pr. as Adj. Mark 8, 38 ἐν τῇ γενεῇ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ v. ἄνθρωπος ἁμαρτωλός, a sinful man, a sinner, Luke 5, 8. 19, 7. 24, 7. John 9, 16. 24. Also γυνὴ ἁμαρτωλός Luke 7, 37. 39. So Sept. for κτλ Num. 32, 14; κτλ Is. 1, 4. (Eccclus. 27, 30. Plut. de audiend. Poet. 7.) Luke 13, 2 ἁμαρτωλοὶ παρὰ πάντας more wicked than all others. 18, 13. Rom. 3, 7. 5, 8. 5, 19 ἁμαρτωλοὶ κατεστύθησαν οἱ πολλοί, opp. δίκαιοι κατ. οἱ πολλοί. 7, 13. Gal. 2, 17.

2. Subst. a sinner, Matt. 9, 10. 11. 13. 11, 19. 26, 45. Mark 2, 15. 16 bis. 17. 14, 41. Luke 5, 30. 32. 6, 32. 33. 34. 7, 34. 15, 1. 2. 7. 10. John 9, 25. 31. Gal. 2, 15. 1 Tim. 1, 9. 15. Heb. 7, 26. 12, 3. James 4, 8. 5, 20. 1 Pet. 4, 18. Jude 15. [Rev. 21, 8.] Sept. for κτλ Ps. 1, 1. 5. Is. 13, 9; ψλ Ps. 37, 12. Ez. 33, 8.—Others regard the plural as put in the Jewish idiom directly for τὰ ἔθνη, gentiles, heathen, in Matt. 26, 45. Mark 14, 41. Luke 6, 32. 33. 34. 24, 7. But this is not necessary, nor probable in the mouth of our Lord.

ἄμαχος, ου, ὁ, ἡ, adj. (a priv. μάχη,) Pass. unfought, unconquerable, Hdot. 1. 84. Plato Menex. 240. d. Act. not fighting, Xen. Cyr. 4. 1. 16.—In N. T. intens. for not contentious, not quarrelsome, 1 Tim. 3, 3. Tit. 3, 2.

ἁμάω, ὦ, f. ἦσω, (kindr. ἄμα,) to gather together, to collect, e. g. stalks, reeds, Hom. Il. 24. 451.—In N. T. to gather the crops, to harvest, to reap, c. acc. James 5, 4; comp. Lev. 19, 13. Deut. 24, 14. 15. Sept. for רצץ Lev. 25, 11. So Hdot. 6, 28. Diod. Sic. 1. 14.

ἁμέθυστος, ου, ὁ, (a priv. μεθύω,) an amethyst, a precious stone of a deep purple or violet colour, a variety of quartz; Rev. 21, 20. Sept. for πηρὶ Ex. 28, 19.—The ancient Magi pretended that the amethyst was an antidote against drunkenness, whence its name. Plin. H. N. 37. 40. Rosenn. Alterthk. IV. i. p. 39.

ἁμέλῳ, ὦ, f. ἦσω, (ἀμελής; a priv. μέλει,) to be careless, heedless, absol. Matt. 22, 5; c. infin. 2 Pet. 1, 12. With a genit. not to care for, to neglect, 1 Tim. 4, 14. Heb. 2, 3. 8, 9.—Wisd. 3, 10. Luc. D. Deor. 20. 16. Xen. Mem. 1. 2. 24.

ἁμεμπτος, ου, ὁ, ἡ, adj. (a priv. μέμφομαι,) Act. not blaming, well content, Xen. Cyr. 4. 5. 52.—In N. T. Pass. blameless,

without reproach, Luke 1, 6. Phil. 2, 15. 3, 6. 1 Thess. 3, 13. Heb. 8, 7. Sept. for עֲלֵי Job 1, 1. 8; עֲלֵי Gen. 17, 1. So Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

ἀμέμπτως, adv. (ἀμειπτος,) *unblamably, blamelessly, without reproach*, 1 Thess. 2, 10. 5, 23.—Addit. to Esth. 13, 3. Plut. an seni sit ger. Resp. 9. Plato Legg. 751. d.

ἀμέριμνος, ου, δ, ἡ, adj. (a priv. μέριμνα,) *without care or anxiety*, unconcerned, 1 Cor. 7, 32. Matt. 28, 14.—Wisd. 6, 15. Anthol. Gr. II. p. 51. Hdnian. 2. 4. 3.

ἀμετάβητος, ου, δ, ἡ, adj. (a priv. μεταβησις,) *immovable, immutable*, sure, Heb. 6, 18. Neut. τὸ ἀμετάβητον as Subst. *immutability*, Heb. 6, 17.—3 Macc. 5, 1. 12. Pol. 30. 17. 2. Diod. Sic. 1. 25.

ἀμετακίνητος, ου, δ, ἡ, adj. (a priv. μετακινέω,) *immovable, firm*, 1 Cor. 15, 58. Dion. Hal. 8. 74. Plato Ep. 343. a.

ἀμεταμέλητος, ου, δ, ἡ, adj. (a priv. μεταμέλει,) *not to be repented of, unchangeable*, Rom. 11, 29. 2 Cor. 7, 10.—Pol. 21. 9. 11. Plato Tim. 59. d.

ἀμετανόητος, ου, δ, ἡ, adj. (a priv. μετανοέω,) *Act. unrepentant, impenitent*, e. g. ἡ καρδιά Rom. 2, 5.—Test. XII Patr. p. 685. Pass. Luc. Abdic. 11.

ἀμετρος, ου, δ, ἡ, adj. (a priv. μέτρον,) *without measure, immoderate*; hence εἰς τὰ ἀμετρα *immoderately, excessively*, i. q. ἀμέτρος, 2 Cor. 10, 13. 15.—Jos. B. J. 4. 5. 5. Theocr. 15. 45. Plato Legg. 716. c.

ἀμήν, *amen*, Heb. אָמֵן, pr. adj. *true, faithful*; then Subst. as אָמֵן יְהוֹיָכֵן, Sept. צֶדֶק אֱלֹהִים, Is. 65, 16. The Heb. אָמֵן occurs often in O. T. as an adv. *truly, surely, verily*; usually at the end of a sentence, where it serves to confirm the words which precede, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5, 13, Sept. ἀμήν. Deut. 27, 15–26, Sept. γένοιτο. Or in praising God, when the assembly respond אָמֵן, as Ps. 41, 14. 72, 19. 89, 53, Sept. ἀμήν. Ps. 106, 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5, 22, Sept. γένοιτο; or to a command, 1 K. 1, 36, Sept. γένοιτο. Rarely אָמֵן stands in O. T. at the beginning of a sentence, for emphasis, *verily, in truth*, Sept. ἀληθῶς, Jer. 28, 6; also fem. הָאָמֵן, Sept. ἀληθῶς, Josh. 7, 20, comp. Job 19, 5.—Hence in N. T.

1. Adj. as in Heb. *true, faithful*. Rev. 3, 14 δ ἀμήν, δ μάρτυς ὁ πιστὸς καὶ ἀληθι-

νός, *the true, the faithful and true witness*, where the last words explain the first. See Is. 65, 16 above.

2. Adv. at the end of a sentence, in doxologies or ascriptions of praise, hymns, etc. *amen, so be it*, Matt. 6, 13. Rom. 1, 25. 9, 5. Rev. 1, 6. 5, 14. al. sæp. Comp. Ps. 106, 48. 1 Chr. 16, 36. Neh. 8, 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. 14, 16. Also after benedictions, invocations, Rom. 15, 33. 16, 24. 1 Cor. 16, 24. Heb. 13, 25.—Strengthened by ναί, Rev. 1, 7 ναὶ ἀμήν, *yea amen!* 2 Cor. 1, 20 ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμήν, *are in him yea and amen*, i. e. are most true and faithful. So too before an ascription, Rev. 7, 12.

3. Adv. emphat. at the beginning of a sentence, *truly, verily*, Matt. 5, 18. 16, 28 comp. Luke 9, 27 ἀληθῶς. Matt. 25, 40. Luke 4, 24 comp. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3, 3. 5. 11. 5, 19. 8, 51. al. sæp. +

ἀμήτωρ, ορος, δ, ἡ, adj. (a priv. μήτηρ,) *without mother, motherless*, as the gods, Eurip. Phœn. 676. Plato Conv. 180. d; an orphan, Hdot. 4. 154; or one born of a mean mother Eurip. Ion. 109; *unmotherly*, spoken of a mother Soph. Elect. 1154.—In N. T. *without mother*, spoken of Melchizedek, i. e. 'whose mother is not mentioned in the genealogies,' Heb. 7, 3. Though Melchizedek was a priest, yet he was not so by genealogical descent; his ancestors cannot be traced; see in ἀγενεαλόγητος. So Philo de Temul. p. 248, 290; de Monarch. p. 827. b.

ἀμίαντος, ου, δ, ἡ, adj. (a priv. μαιίνω,) *unstained, unsoiled; trop. undefiled* by sin, e. g. a person, Heb. 7, 26. So Wisd. 8, 20. Plato Legg. 777. e, ἀμίαντος τοῦ τε ἀνοσίου περὶ καὶ ἀδίκου.—Of worship, *undefiled, pure*, James 1, 27; the heavenly inheritance, 1 Pet. 1, 4. (2 Macc. 15, 34.) Also of marriage, *undefiled, chaste*, Heb. 13, 4. So Wisd. 3, 13.

Ἀμιναδάβ, δ, indec. *Aminadab*, Heb. אֲמִינָדָב (kindred of the prince), pr. n. of an ancestor of Christ, Matt. 1, 4 bis. Luke 3, 33.

ἄμμος, ου, δ, *sand*, Matt. 7, 26, Rom. 9, 27. Heb. 11, 12. Rev. 12, 18. 20, 8. Sept. for עָפָר Gen. 13, 16; חֹלֶב Gen. 22, 17.—Diod. Sic. 5. 7. Plato Phæd. 110. a.

ἀμνός, οῦ, δ, *a lamb*; in N. T. only trop. of Christ delivered over to death, as a lamb to the sacrifice, John 1, 29. 36. 1 Pet. 1, 19. Acts 8, 32, comp. Is. 53, 7 where

Sept. for לָקַח. Sept. for שָׁקַח Ex. 12, 5; רָחַץ Is. 16, 1.—Aristoph. Av. 1559. AEL. H. A. 4. 15. So ἀμὼς θεοῦ, the Messiah, Test. XII Patr. p. 724, 725, 730.

ἀμοιβή, ἥς, ἡ, (ἀμείβω,) *change*, Hom. Od. 14. 521; *requital* for evil, *indemnity*, Hom. Od. 12. 382.—In N. T. *requital* for good, for kind offices; 1 Tim. 5, 4 ἀμοιβὰς ἀποδίδοναι *to give full requital, to requite*. So Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Plato Conv. 202. e.

ἀμπελος, οὐ, ἡ, *a vine*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. James 3, 12. (Luc. D. Deor. 18. 2. Xen. Œc. 19. 12.) Trop. John 15, 1. 4. 5 *I am the true vine*, etc. i. e. Christ is the true, the real vine, of which his disciples are the branches; just as with Paul Christ is the head and they the members, comp. Eph. 5, 23. 30. Col. 2, 19. The figure expresses the closest union and communion.—In Rev. 14, 18. 19 ἡ ἀμπελος τῆς γῆς, *the vine of the earth*, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63, 2. 3. Lam. 1, 15.

ἀμπελουργός, οὔ, ὁ, ἡ, (for ἀμπελοεργός; ἀμπελος, ἔργον,) *a vine-dresser*, Luke 13, 7. Sept. for עֲבָד 2 Chr. 26, 10. Is. 61, 5.—Plut. de Stoic. rep. T. VI. p. 88. Aristoph. Pac. 189.

ἀμπελών, ὄνος, ὁ, (ἀμπελος,) *a vineyard*, Matt. 20, 1. 2. 4. 7. 8. 21, 28. 33. 39. 40. 41. Mark 12, 1. 2. 8. 9 bis. Luke 13, 6. 20, 9. 10. 13, 15 bis. 16. 1 Cor. 9, 7. Sept. for עֲבָד Gen. 9, 20. Is. 5, 1–7.—Plut. pro Nobil. 3. Diod. Sic. 4. 6.

Ἀμπλίας, ἰου, ὁ, *Amplias*, pr. n. of a Christian at Rome, Rom. 16, 8.

ἀμύνω, f. ὑπῶ, (α euph. μύνη,) *to avert, to ward off*, c. acc. et dat. Hom. Il. 1. 156; *to defend*, Thuc. 3. 67. Xen. Cyr. 3. 3. 67. Mid. *to ward off from oneself, to repulse*, 2 Macc. 10, 17. Xen. An. 3. 1. 14; *to defend oneself*, Xen. Cyr. 7. 5. 30.—In N. T. only Mid. ἀμύνομαι, *to aid, to defend*; absol. c. dat. impl. Acts 7, 24 ἡμίνατο sc. αὐτόν. Sept. c. acc. for שָׁרַף־יִי. So absol. Xen. Hell. 7. 5. 10 πόλιν ἐρημον τῶν ἀμυνουμένων. Plato Rep. 464. e, c. dat. ἡλιξί... ἡλικας ἀμύνεσθαι καλόν.

ἀμφιβάλλω, f. βαλῶ, (βάλλω,) *to cast around*, as a garment, c. acc. et dat. Eurip. Herc. F. 465.—In N. T. of a net, *to cast round about*, so as to enclose fish, Mark 1, 16 in later edit. Sept. Hab. 1, 17; comp. Soph. Ant. 343.

ἀμφιβληστρον, οὐ, τό, (ἀμφιβάλλω,) pr. 'what is cast around,' e. g. *a garment*, Eurip. Hel. 1088.—In N. T. *a fish-net, drag*, Matt. 4, 18. Mark 1, 16. Sept. for רֶשֶׁת Hab. 1, 16; רֶשֶׁת Hab. 1, 15. 17. So Hes. Scut. 215. Hdt. 1. 141. Plut. de Solert. Anim. 26.

ἀμφιέννυμι, f. ἀμφίσσω, (έννυμι, Butt. m. § 108. III,) *to put on around* any one, *to clothe*; c. acc. et οὕτως, Matt. 6, 30 et Luke 12, 28 τὸν χρόνον... ὁ θεὸς οὕτως ἀμφιέννυσσι, i. e. if God so clothe, adorn. Pass. with ἐν c. dat. Matt. 11, 8. Luke 7, 25.—Act. with two acc. Xen. Cyr. 1. 3. 17; acc. et dat. Plato Prot. 321. a. Pass. c. acc. Luc. Nigrin. 11. Aristoph. Ecc. 820.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. n. of a city of Macedonia, Acts 17, 1. It was situated in a strong position near the mouth of the river Strymon; which flowed around it on three sides, and gave occasion for the name. Now called Marmara. See Leake's Travels in Northern Greece, III. p. 183, 190 sq.

ἀμφοδον, οὐ, τό, (ἀμφί, ὁδός,) pr. *a way round*; then, *a street* of a town or village, espec. as leading round a quarter or block of dwellings, i. q. ἀγυιά. Mark 11, 4. —Sept. τὰ ἀμφοδα Jer. 17, 27. 49, 27. Hesych. ἀμφοδα· αἱ ῥύμαι, ἀγυαί, διόδοι. So ἡ ἀμφοδος Xen. An. 4. 2. 11. ib. 5. 2. 7. Greg. Cor. p. 505.

ἀμφοτέρος, ἐρα, ἐρον, correl. pron. *each of two*; in N. T. only Plur. ἀμφοτέροι, αι, α, *both*, spoken of two, Matt. 9, 17. 13, 30. 15, 14. Luke 1, 6. 7. 5, 7. 38. 6, 39. 7, 42. Acts 8, 38. Eph. 2, 14. 16. 18 τοὺς ἀμφοτέρους, *both*, i. e. Jews and Gentiles. Acts 23, 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits. Sept. for עֲנִי־יִי Gen. 21, 27. Ex. 12, 22.—Ecclus. 10, 7. Hdt. 3. 6. 8. Xen. Mem. 1. 1. 5.

ἀμώμητος, οὐ, ὁ, ἡ, adj. (α priv. μωμάομαι,) *unreproachable, blameless*, Phil. 2, 15. 2 Pet. 3, 14.—Hom. Il. 12. 109. Pind. Pyth. 2. 135.

ἄμωμον, οὐ, τό, *amomum*, a fragrant plant or seeds brought by the ancients from the east, and used in preparing precious ointment, Rev. 18, 13 in later edit. It was of various qualities; growing in Armenia and Media, and also in Pontus; with seeds in clusters like grapes; Plin. H. N. 12. 28. Theophr. H. Pl. 9. 7. The modern *amomum* of the shops, *sison amomum*, is supposed to be a different plant.

ἄμωμος, ου, ὁ, ἡ, adj. (a priv. μῶμος,) without blemish, spotless, Heb. 9, 14. 1 Pet. 1, 19 ἀμωμὸν ἀμόμωτον, trop. of Christ, a lamb without blemish, as was required by the Mosaic law in regard to all victims; see Lev. 22, 19–22 where Sept. for עֲדָשׁ. Also of the church as a bride, Eph. 5, 27. So Theocr. Id. 18. 25 of a maiden. Anacr. Fragn. 42. 2 κόμης ἄμωμον ἀνδρός.—Trop. faultless, blameless, Eph. 1, 4. [Phil. 2, 15.] Col. 1, 22. Jude 24. Rev. 14, 5. So Wisd. 2, 22. Hdor. 2. 177.

Ἀμών, ὁ, indec. *Amon*, Heb. אֲמֹן (architect), pr. n. of a king of Judah, Matt. 1, 10 bis. See 2 K. 21, 8 sq. 2 Chr. 33, 20 sq.

Ἀμώς, ὁ, indec. *Amos*, Heb. אֲמֹס (strong), pr. n. of an ancestor of Jesus, Luke 3, 25.

I. **ἄν**, a conditional modal Particle, often used in connection with the Indicative, Subjunctive, and Optative; differing from **ἄν** for **ἰάν**, for which see the next article. Its primary power is to modify the relation expressed by the mood; whence then arises its secondary use as subjoined to other words. It shows that what the mood expresses is to be conceived of as *dependent on some condition*; which condition, however, the particle does not point out, but only causes it to be felt. Hence, in strictness, **ἄν** in every case includes in itself the idea of a whole conditional clause. In English it may sometimes be rendered *perhaps, possibly*, or the like; but is commonly not to be expressed by any corresponding word; simply imparting to a sentence a stamp of *uncertainty* and mere *possibility*. Its place is usually after one or more words in a clause; it being thus distinguished from **ἄν** for **ἰάν**, which stands first in a clause.—On the nature, power, and use of this particle, see generally Butt. § 139. 3 sq. Kühner Gr. § 260. Id. Ausf. Gr. § 453 sq. Winer Gr. § 43. Herm. ad Vig. p. 789, etc. Herm. de part. **ἄν**, Lips. 1831.

I. With the **INDICATIVE**, in the *historical* tenses, but not in the Present or Future; since what actually is or *has been*, cannot be made conditional. With the Fut. Indic. it is found in Gr. writers very rarely; but does not occur in N. T. See Butt. l. c. § 139. 3. I. Kühn. § 260. R. 1.

1. Mostly in the apodosis, after a conditional clause with **εἰ**, signifying that *if* the subject of the protasis had taken place, *then* the subject of the apodosis would likewise have taken place; but that in fact neither

the one nor the other has taken place; comp. in art. **εἰ** I. 2. e. Thus

a) With the Indic. *Imperfect*, to express the idea: *I would or might do*. a) Where the protasis also has the Imperf. Luke 7, 39 οὗτος εἰ ἦν προφήτης, γίνωσκεν ἂν, τίς καὶ ποταπὴ ἡ γυνή, *if this man were a prophet, he would know who and what this woman is*; but he is not a prophet, and he does not know. Luke 17, 6. John 5, 46. 8, 42. 9, 41. 15, 19. 18, 36. 1 Cor. 11, 31. Gal. 1, 10. Heb. 8, 4. 7. (Luc. D. Deor. 18. 1. Xen. Mem. 4. 2. 24. Plato Gorg. 516. e, εἰ ἦσαν ἄνδρες ἀγαθοί... οὐκ ἂν ποτε ταῦτα ἐπασχον.) So Heb. 11, 15 εἰ μὴν ἐκείνης ἐμνημόνεον... εἶχον ἂν καιρὸν ἀνακάμψαι, where the writer speaks of the past as if present; comp. Pres. ἐμφανίζουσιν and ἀρέγονται in vv. 14. 16. Matt. 23, 30 εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς κοινωνοὶ κτλ. *if we were in the days of our fathers, we would not be partakers, etc.*—Sometimes **ἄν** is omitted in this construction; and in the later Greek was more and more thus omitted; Winer § 43. 2 mid. Kühner § 260. R. 3. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὕτως. 19, 11. Rom. 7, 7. In John 8, 8 the reading varies. (Lycurg. Leocr. 154. 3 Reisk. Plato Gorg. p. 514. c, εἰ δὲ μήτε διδάσκαλον εἶχομεν... οὕτω δὲ ἀνέστην ἦν κτλ.) So too after a Pluperf. in the protasis, Acts 26, 32. Sometimes also both **ἄν** and the verb of the apodosis are omitted, or absorbed in an interrogation; as 1 Cor. 12, 17 bis. 19. β) Where the protasis has the aorist; Gal. 3, 21 εἰ γὰρ ἐδόθη νόμος... ὅπως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. Heb. 4, 8. (Thuc. 1. 74. Xen. Mem. 1. 1. 5 δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν.) Here too **ἄν** may be omitted, as John 15, 22. By aposiopesis, the whole apodosis is sometimes suppressed; Luke 19, 42 εἰ ἔγινωκαί σύ... τὰ πρὸς εἰρήνην σου, sc. καλῶς ἂν εἶχες. Heb. 7, 11. Winer § 66. II.

b) With the Indic. *Aorist*, to express the idea: *I would or might have done*. a) Where the protasis also has the aorist; Matt. 11, 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις... πάλαι ἂν μετενόησαν, *if these miracles had been done in Tyre, they would have repented*. v. 23. Luke 10, 13. Rom. 9, 29. 1 Cor. 2, 8. Gal. 4, 15. Also Matt. 24, 22 and Mark 13, 20, referring to the eternal counsels of God. So Plut. Moral. II. p. 65 εἰ γὰρ μὴ σὺ τὴν πᾶν ἀπίθαλας, οὐκ ἂν ἐγὼ ἀνέλαβον. Xen. Apol. Socr. 8. β) Where the protasis has the Imperfect; John 14, 28 εἰ ἡγαπᾶτε με, ἐχάρητε ἂν. v. 2. 18, 30.

Acts 18, 14. So Plut. Pomp. 2 fin. Plato Phaed. 65. p. 106. a, οὐκ οὖν εἰ καὶ τὸ ἀνερ-
μον ἀναγκαῖον ἦν . . . οὐ γὰρ ἂν ἀπώλετό γε
κτλ. γ) Where the protasis has the Plu-
perf. Matt. 12, 7 εἰ δὲ ἐγνώκετε . . . οὐκ ἂν
κατεδικάσατε. Matt. 24, 43. Luke 12, 39.
John 4, 10. δ) Where the protasis is im-
plied in the context; Luke 19, 23 διὰ τί
οὐκ ἔδωκας τὸ ἀργύριόν μου . . . καὶ ἐγὼ ἐλ-
θὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, i. e. if thou
hadst done this. Matt. 25, 27. Heb. 10, 2
ἐπεὶ [εἰ ἐδύναντο τελειῶσαι] οὐκ ἂν ἐπαύ-
σαντο κτλ. Comp. Xen. An. 4. 2. 10.

c) With the Indic. *Pluperfect*, to express
the idea: *I would or might have done*; e. g.
after a Pluperf. in the protasis, John 8, 19
εἰ ἐμὲ ἤθετε, καὶ τὸν πατέρα μου ἤθετε ἂν.
14, 7. Also after an Imperf. in the prota-
sis, 1 John 2, 19 εἰ γὰρ ἦσαν ἐξ ἡμῶν, με-
μενήκεισαν ἂν μετ' ἡμῶν. John 11, 21. Wi-
ner § 43. 2. b. So Plut. Mor. II. p. 34
πλείονα δ' ἂν τούτων εἰρήκειμεν, εἰ πλείονα
οἶον εἴχομεν.

2. In *relative clauses*, after relative pro-
nouns and adverbs, (ὅς, ὅστις,) ὅσος, καθότι,
ὅπου, ὥς. Here ἂν is followed by the Indi-
cative, when a matter of fact is spoken of,
something certain in itself, but yet *indefinite*
in respect to time or other circumstances,
i. e. happening *repeatedly* where occasion
offers; Winer § 43. 3. a. Herm. ad Viger.
p. 818 sq. So in N. T. with Indic. *Imper-*
fect; Mark 6, 56 bis, καὶ ὅπου ἂν εἰσπορεύ-
ετο . . . καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο,
and whithersoever he entered . . . and as ma-
ny as touched him were made whole, i. e.
however many wherever he went; comp.
without ἂν, Matt. 14, 36 καὶ ὅσοι ἤψαντο
διεσώθησαν, spoken definitely of one time
and place. Acts 2, 45 and 4, 35 καθότι ἂν
τις χρεῖαν εἶχε as a man at any time had
need. 1 Cor. 12, 3 ὥς ἂν ἤγεσθε as ye were
at any time led. So Aristoph. Acharn. 873.
Luc. Demon. 10 ὅποσοι ἂν ἐδόκουν αὐτῷ.
With aor. Sept. Gen. 2, 19. Lev. 5, 3. Luc.
D. Mort. 9. 2. Dem. 1106. 1; and so always
in Gr. writers with a past tense.—Hence in
text. rec. Mark 11, 24 ὅσα ἂν προσευχόμε-
νοι αἰτεῖσθε, the Subjunctive αἰτήσθε should
be read as in Mss. So too Luke 8, 18. 10,
8, in Mss.

II. With the *SUBJUNCTIVE*. Here strictly
ἂν is unnecessary; since the mood itself
expresses the relation of *condition*, and
so includes the idea of ἂν. Yet where the
Subjunctive stands in a dependent clause
introduced by a relative word or conjunc-
tion, usage requires that ἂν should be
evolved from the idea of the mood and con-

nected, not with the verb, but with the rela-
tive or other particle; see Buttm. § 139. 14.
Kühn. § 260. 3. Ausf. Gr. § 454. c. Winer
§ 43. 3. b.

1. In *relative clauses*, where ἂν subjoined
to the relative renders it general and *indefi-*
nite, implying *possibility* but not certainty;
Lat. *cunque*, Engl. *ever, soever*. In these
cases the later incorrect orthography some-
times writes *ἐάν* for ἂν; see in *ἐάν* II.

a) After relative *Pronouns*, as ὅς ἂν,
ὅσος ἂν, ὅστις ἂν, i. q. Lat. *quicumque*,
Engl. *whoever, whosoever, whatsoever*. a)
Before the Subjunct. *Present*, expressing
what may have taken place or usually takes
place, or also what is customary and con-
tinued; Winer l. c. Matt. 7, 12 πάντα οὖν
ὅσα ἂν ἐέλγητε. 16, 25 ὅς γὰρ ἂν ἐέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι. Mark 4, 25. Luke 8,
18. 10, 5. John 2, 5. 5, 19 ἂν γὰρ ἂν ἐκεί-
νος ποιῇ. Rom. 9, 15. 16, 2. 1 Cor. 16, 2
ὅτι ἂν εὐδοῶται. Gal. 5, 10. 17. Col. 3, 17.
1 John 2, 5. al. So Xen. Cyr. 1. 5. 14 ὅτι
ἂν δύνωμαι. Plato Prot. 334. d, περὶ οὗ ἂν ἢ
ὁ λόγος. β) Before the Subjunct. *Aorist*,
expressing what may hereafter take place;
Matt. 5, 19 ὅς δ' ἂν ποιήσῃ. vv. 21. 22. 10,
11 εἰς ἣν δ' ἂν πόλιν . . . ἐσελθῇτε into what-
soever city ye shall enter. 12, 32. 26, 48.
Mark 3, 28. 29. Luke 10, 35. John 1, 33.
4, 14. Acts 7, 3 (quoted from Gen. 12, 1).
Rom. 10, 13. Rev. 13, 15. al. So Plut.
Mor. II. p. 22 ὅσον ἂν αἰτήσῃ. Xen. An. 2.
2. 20. Hi. 1. 26.

b) After relative *Adverbs*, e. g. a) ὅπου
ἂν, *wheresoever*, with Subj. *Aorist*, Mark 9,
18. 14, 9. (Xen. Cyr. 4. 5. 41. An. 2. 3.
26.) Also *whithersoever*, with Subj. *Pre-*
sent, Luke 9, 57. James 3, 4. Rev. 14, 4.
So Xen. Mem. 1. 6. 6. β) *ὁσάκις ἂν*, as
often as, with Subj. *Present*; 1 Cor. 11, 25.
26. γ) *ὥς ἂν*, as, in whatever way, with
Subj. *Present*; 1 Thess. 2, 7 ὥς ἂν τρόπος
ᾤαμην τὰ τέκνα.

c) After particles of *time*, imparting to
them the idea of *indefiniteness*; Winer § 43.
5. a) *ἄχρι οὗ ἂν*, *till, until* a time indefi-
nite; so with the Subj. *Aorist*, 1 Cor. 15,
25. Rev. 2, 25. So *ἄχρις ἂν* Xen. An. 2.
3. 2; see Lob. ad Phryn. p. 14, 15. β)
ἕως ἂν, *till, until*, id. with Subj. *Aorist*, Matt.
2, 13. 5, 18. 22, 44 (quoted from Sept. Ps.
110, 1). Mark 6, 10. 9, 1. Luke 9, 27. 1
Cor. 4, 5. James 5, 7. al. ssep. So Plut.
Mor. II. p. 126. Xen. An. 5. 1. 11. γ)
ὥνικα ἂν, *whenever, as soon as*, indef. with
Subj. *Aorist*, 2 Cor. 3, 16. So Xen. Cyr.
1. 2. 4. δ) *ὅτε ἂν*, see *ὅταν*. e) *ὥς ἂν*,
whenever, as soon as, with Subj. *Aorist*;

1 Cor. 11, 34 ὡς ἂν ἔλθω. Rom. 15, 24 Lachm. So Ceb. Tab. 4 ὡς ἂν εἰσελθῶσιν εἰς τὸν βίον. ib. 9.

2. After the *final* particle ὅπως, indicating a purpose of which the accomplishment is possible, though uncertain, and dependent on circumstances; Winer § 43. 6. Acts 3, 19 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως that so perhaps may come times of refreshing. Matt. 6, 5. Luke 2, 35. Acts 15, 17 comp. Sept. Am. 9, 12. Rom. 3, 4 comp. Sept. Ps. 51, 6. So App. Exp. Alex. M. 4. 22. 7. Xen. An. 5. 9. 17.

III. With the OPTATIVE. Here ἂν subjects the wish or supposition expressed by the mood to some condition, and thus marks it as uncertain and merely possible; Winer § 43. 1. b. Buttm. § 139. 15. Kühn. § 260. 4. Ausf. Gr. § 467. Thus

1. In wishes, prayers, etc. Acts 26, 29 εὐχάμην ἂν τῷ Θεῷ, *I could pray to God*, i. e. were I to follow out my feelings, though it might be in vain.—Themist. 6. p. 80. d, ἐγὼ δὲ εὐχάμην ἂν, οὐχ ὑμᾶς, ἀλλ' ὑπὲρ ὑμᾶς δεδιῖναι. Xen. Mag. Eq. 8. 6. So βουλόμην ἂν Xen. Mem. 3. 5. 1. Plato Ion 532. a.

2. In interrogative clauses, where the thing inquired about is certain or possible, but the inquirer is in doubt when or how it is to take place; e. g. a) Direct, with Opt. Present, Acts 8, 31 πῶς γὰρ ἂν δυναίμην; i. q. οὐκ ἂν δυναίμην. So Plut. Mor. II. p. 170 πῶς ἂν δυναίμεθα ζῆν. Xen. An. 7. 6. 6. b) Indirect, with Opt. Present, Luke 1, 62 τί ἂν εἰλοὶ καλεῖσθαι αὐτόν, *what (how) he might wish him to be called?* since he was to have some name. Luke 9, 46. John 13, 24. Acts 2, 12. 10, 17. 17, 18. 20. With Opt. Aorist, Luke 6, 11 τί ἂν ποιήσεις τῷ Ἰησοῦ. Acts 5, 24. See Winer § 43. 4. So Luc. D. Deor. 20. 2. Xen. Mem. 2. 1. 24.

IV. With the INFINITIVE, espec. after δοκῶ and other like verbs, where it expresses what one thinks may possibly take place; and so gives to the Infin. Aorist or Present the force of a Future; see Buttm. § 139. 17. Kühn. § 260. 5. Id. Ausf. Gr. § 455. Ast Lex. Plat. I. p. 135. Thus, 2 Cor. 10, 9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, *that I may not seem as if (perhaps) about to terrify you by letters*.—Plato Crat. 391. a, ἀλλὰ δοκῶ μοι ἔδε ἂν μᾶλλον πειθίσσεσθαι σοι. Rep. 336. e, καὶ μοι δοκῶ . . . ἄφρονος ἂν γενέσθαι. ib. 457. d.

V. Once ἂν occurs in an exceptive clause without a verb, which however is to be sup-

plied from the preceding context. 1 Cor. 7, 5 μὴ ἀποστρέψετε ἀλλήλους, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, i. e. *except perhaps it be with consent for a time*. See Hartung Lehre v. d. Part. II. p. 330. Kühn. 261. 4. Winer § 43. 1. fin. +

II. ἂν, conjunct. for ἐάν, *if*; with the Subjunct. John 20, 23 bis. Its place is at the beginning of a clause or proposition; and it is thus distinguished from the modal ἂν of the preced. article; Herm. ad Vig. p. 819, sq.—Jos. Ant. 4. 4. 4. Xen. An. 5. 7. 5 ἐάν μὲν ἐγὼ φαίνομαι . . . ἂν δ' ἡμῖν φαίνονται κτλ.

ἀνά, prep. *up, upon, on*, pr. implying motion upwards, opp. κατά; see the compounds and ἀνω. In Gr. poets, c. dat. Hom. Il. 1. 15; in prose only c. acc. as ἀνά τὸν ποταμὸν πλέειν, opp. κατὰ ῥόον, Hdot. 2. 96, Pol. 3. 75. 3; then, *through, throughout*, as if from bottom to top, ἀνά τὴν Ἑλλάδα, Hdot. 6. 131; *planned* ἀνά τὰ ὅρη Xen. Cyr. 2. 4. 27; trop. of mode and manner, as ἀνά κράτος q. d. *from weakness up to strength*, i. e. *strongly, vigorously*, Xen. Cyr. 4. 2. 30. ib. 5. 3. 12. See Buttm. 147. n. 1. Kühn. § 290. 1. Ausf. Gr. § 602.—Hence in N. T. only with the Accusative.

1. Of place, *through*; as ἀνά μέσον τιος *through the midst of*, e. g. τοῦ σιτοῦ Matt. 13, 25; τῶν ὀρίων Mark 7, 31. Sept. Is. 57, 5. (Diod. Sic. 2. 4. Xen. An. 7. 4. 2 ἀνά τὸ πεδίον.) Also of rest, *in the midst of*, e. g. ἀνά μέσον τοῦ θρόνου Rev. 7, 17 comp. 5, 6 ἐν μέσῳ. Trop. of persons, *between*, 1 Cor. 6, 5. Sept. Ex. 11, 7. 1 Macc. 7, 28.

2. Of manner, as ἀνά μέρος, pr. *through each share or turn*, i. e. *by course, by turns*, alternately, 1 Cor. 14, 27.—Pol. 4. 20. 10. Gr. writers use more commonly κατὰ μέρος, Xen. Hell. 6. 2. 29. Plato Legg. 671. c.—Hence

3. In a distributive sense, pr. *through*; as ἀνά πᾶν ἔτος *through every year*, i. e. *every year, annually*, Hdot. 7. 106; ἀνά πέντε παρασάγγας τῆς ἡμέρας Xen. An. 4. 6. 4.—In N. T. *through, by*, signifying manner, and approaching to the nature of an adverb; Mark 6, 40 ἀνέπεσον πρασιαὶ πρασιαὶ ἀνά ἑκατὸν κτλ. i. e. *by hundreds*. Luke 9, 14. 10, 1 ἀπέστειλεν αὐτοὺς ἀνὰ δύο, i. e. *two and two*. So Pol. 2. 10. 3. Xen. An. 3. 4. 21 ἐποίησαντο ἐξ ὁδῶν ἀνὰ ἑκατὸν ἀνδρας.—Elsewhere in N. T. ἀνά becomes still more an adverb, *each, apiece*, standing between a verb and its accusative, and qualifying the former; Matt. 20, 9. 10 ἔλαβον ἀνὰ δηνάριον, *they received each a denarius*. Luke 9, 3. John 2, 6 ὕδρια . . . χωροῦσαι

ἀνὰ μετρητάς δύο ἢ τρεῖς. Rev. 4, 8. Also once before a nominative; Rev. 21, 21 ἀνὰ εἰς ἕκαστος τῶν πύλων ἦν κτλ. Comp. Hom. II. 18. 562 ἀνὰ βότρυες ἦσαν. Pol. 3. 104. 4 ἐξέπεμψε τῆς νυκτὸς εἰς τὰς ἐπιτηδαιότητας ὑποβολὰς ἀνὰ διακοσίους καὶ τριακοσίους ... ἡμέρας. ib. 2. 24. 13.

NOTE. In composition ἀνά denotes: a) up, upwards; as ἀναβαίνω. b) re-, back, again, as if 'up stream,' implying return, repetition; as ἀναχωρέω, ἀνακαινίζω. c) Emphasis, intensity; as ἀναγινώσκω.

ἀναβαθμός, ου, ό, (ἀναβαίνω), an ascent, i. e. a stair, a step, Plur. stairs, leading up into the fortress Antonia, Acts 21, 35. 40. See Jos. B. J. 5. 6. 8. Biblioth. Sac. 1846. p. 622. Sept. for תַּיִם I K. 10, 19. 20.—Jos. Ant. 8. 5. 2. Ἰ. H. A. 6. 61. Hdot. 2. 125. The Attic form was ἀναβασμός, Lob. ad Phryn. p. 324.

ἀναβαίνω, f. βήσομαι, (βαίνω,) aor. 2 ἀνέβην, imperat. ἀνάβηθι, also apoc. ἀνάβα Rev. 4, 1; see Buttm. § 114 in βαίνω.

1. to go or come up, to ascend, to go from a lower to a higher place; e. g. as into a chariot, absol. Acts 8, 31 παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. So John 10, 1 ἀναβαίνων ἀλλαχόθεν, climbing up some other way, sc. into the sheep-fold, not by the door. The place whence one goes up is put with ἀπὸ c. gen. Matt. 3, 16 ἀπὸ τοῦ ὕδατος. Rev. 7, 2; with ἐκ c. gen. Acts 8, 39 ἐκ τοῦ ὕδατος. Rev. 11, 7. 13, 11. The place whither one goes up, is put with εἰς c. acc. as εἰς τὸ ὄρος Matt. 5, 1. 14, 23. 15, 29. Mark 3, 13; also Matt. 15, 39. Mark 6, 51. John 7, 14. [John 21, 3 εἰς τὸ πλοῖον]; with ἐπὶ c. acc. Luke 5, 19 ἐπὶ τὸ δῶμα. 19, 4. So with ἀπὸ Xen. Hell. 6. 5. 26; ἐκ ib. 5. 4. 58. Pol. 10. 4. 6; εἰς Xen. Hell. 1. 4. 19. Dem. 799. ult. ἐπὶ Xen. Cyr. 7. 1. 39. Dem. 567. 13.—In a wider sense, of those who go from a lower to a higher region of country; comp. the ἀνάβασις of Xenophon, and Xen. An. 1. 1. 2. So to Jerusalem, as situated on the mountains; εἰς Ἱεροσόλ. Matt. 20, 17. 18. Mark 10, 32. (Jos. Ant. 12. 7. 6.) Absol. of persons going up to Jerusalem; John 7, 8 where εἰς τὴν ἑορτὴν marks the object of the journey. John 7, 10. 12, 20. Acts 18, 22. 24, 11. So Sept. and תַּיִם Ezra 7, 6. 7. Also εἰς Ἰουδαίαν Luke 2, 4, sc. from Galilee, with ἀπὸ and ἐκ of place whence.—Spoken of those who ascend into heaven, either to dwell with God or to have intercourse with him; so ἀν. εἰς τὸν οὐρανόν Rev. 11, 12; εἰς τὸ ὕψος Eph. 4, 8 (Sept. Ps.

68, 19); ὑπεράνω... τῶν οὐρ. Eph. 4, 10; πρὸς τὸν πατέρα John 20, 17 bis; ὅπου ἦν τὸ πρότερον John 6, 62, comp. 1, 2. 14, 28; ἔδε Rev. 4, 1. 11, 12; absol. Eph. 4, 9. So of those acquainted with things from heaven, or known only in heaven, John 3, 13. Rom. 10, 6; comp. Deut. 30, 12. Prov. 30, 4. Here too belongs John 1, 52: ye shall see heaven open, and the angels of God ascending (ἀναβαίνοντας) and descending upon the Son of man, i. e. ye shall behold the Son of man receiving constant communications of divine power and favour from the Father. Angels are here put to represent the medium of communication; but not as implying their visible appearance; the figure being drawn from Gen. 28, 12.

2. Of things, to go or come up, to rise, to be brought up; e. g. a fish out of the sea, Matt. 17, 27. (Æsop. F. 95 καρκίος ἀπὸ τῆς θαλάσσης ἀναβάς.) Of smoke, to rise up, Rev. 9, 2. 14, 11. 19, 3; c. dat. Rev. 8, 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, i. e. for or in behalf of the prayers of the saints, along with them and aiding them; see Winer § 31. 3 ult. Of plants, to rise up, to grow up, Matt. 13, 7. Mark 4, 8. 32. Sept. and תַּיִם Is. 5, 4. (Xen. Œc. 19, 18 ἀμπέλως ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα. Theophr. H. Pl. 8. 3.) Trop. of a rumour, Acts 21, 31 ἀνέβη φάσις τῷ χιλιάρχῳ word came up to the chiliarch, he being in the fortress Antonia. Also of prayers, ἀν. ἐνόησιον τοῦ θεοῦ Acts 10, 4. Spoken likewise of thoughts, purposes, which come up, arise, in one's mind, e. g. ἐν τῇ καρδίᾳ Luke 24, 38; ἐπὶ τὴν καρδίαν Acts 7, 23. 1 Cor. 2, 9 (comp. Is. 64, 4). So Heb. תַּיִם תַּיִם תַּיִם, Sept. ἀναβαίνειν ἐπὶ τὴν καρδίαν, Jer. 3, 16. 32, 35. 44, 21. +

ἀναβάλλω, f. βαλῶ, (βάλλω,) to throw or cast up, a mound Thuc. 4. 90; to throw or put back, to put off, ἀεθλον Hom. Od. 19. 584.—In N. T. Mid. ἀναβάλλομαι, to put off, to defer, in a judicial sense, c. acc. of pers. Acts 24, 22. Sept. Ps. 78, 21. So Diod. Sic. 16. 79 τὴν κώλασιν εἰς ἕτερον ἀνεβάλετο καιρόν. Plato Phæd. 107. a. Xen. Cyr. 8. 1. 18.

ἀναβιβάζω, f. ἀσω, (βιβάζω,) to make go up, to cause to ascend, Xen. 4. 2. 28.—In N. T. to draw up, to drag or haul in, e. g. a net to the shore, c. acc. et ἐπὶ τι, Matt. 13, 48. Sept. for תַּיִם Gen. 37, 28. So of ships id. Xen. Hell. 1. 1. 2 πρὸς τὴν γῆν ἀνεβιβάσε τὰς ἐαυτοῦ τριήρεις.

ἀναβλέπω, f. ψω, (βλέπω,) 1. to look up, to raise the eyes, εἰς τὸν οὐρανόν

Matt. 14, 19. Mark 6, 41. 7, 34. Luke 9, 16; *eis autōn* Acts 22, 13; absol. Mark 8, 24. 16, 4. Luke 19, 5. 21, 1.—So *eis tōn autōn* 2 Macc. 7, 28. Plato Ax. 370. b. Xen. Cyr. 6. 4. 9; *πρός τινα* Plut. de Animæ procreat. 28. Xen. Cyr. 1. 4. 12.

2. *to see again, to recover sight*, as the blind, Matt. 11, 5. 20, 34. Mark 8, 25. 10, 51. 52. Luke 7, 22. 18, 41. 42. 43. Acts 9, 12. 17. 18. 22, 13 ἀνάβλεψον. Of one blind from his birth, John 9, 11. 15. 18 bis. Sept. for *ἐγὼ* Is. 42, 18.—Plut. adv. Stoic. 10. Plato Phædr. 243. b.

ἀνάβλεψις, *ως, ἡ*, (ἀναβλέπω,) *a seeing again, recovery of sight*, Luke 4, 19; comp. Sept. Is. 61, 1.—Æl. H. An. 17. 13.

ἀναβοάω, *ᾧ, f. ἦσω*, (βοάω,) *to cry aloud, sc. by lifting up the voice, to cry out*, absol. Mark 15, 8. Luke 9, 38; c. dat. intens. *φωνῇ μεγ.* Matt. 27, 46. Sept. for *ῥῆ* Ez. 11, 13; *ῥῆ* Num. 20, 16.—Luc. Asin. 26. Pol. 8. 32. 3. Xen. An. 5. 4. 31.

ἀναβολή, *ἡς, ἡ*, (ἀναβάλλω,) *pr. earth thrown up* Xen. An. 5. 2. 5.—In N. T. in a judicial sense, *delay, a putting off*, Acts 25, 17. So Dem. 235. 11. Plato Conv. 201. d.

ἀνάγειον, *ου, τό*, (ἀνά, γαῖα, γῆ,) i. q. *ἀνέγειον*, for which it is substituted in later editions; written also *ἀνώγειον*, *ἀνέγειον*, Lob. ad Phryn. p. 297; *pr. 'any thing above ground'; hence, an upper room*, in the upper story or connected with the roof, for the reception of guests, a receiving-room or parlour, i. q. *τὸ ὑπέρφωον* where see; Mark 14, 15. Luke 22, 12; comp. Acts 20, 8. See Bibl. Res. in Pal. III. p. 26, 417.—So *ἀνέγειον* Xen. An. 5. 4. 29.

ἀναγγέλλω, *f. γελῶ*, (ἀγγέλλω,) aor. 1 *ἀγγέμιλα*, also Pass. aor. 2 *ἀγγέλην* Rom. 15, 21 (Sept. Is. 52, 15). 1 Pet. 1, 12. Hdian. 3. 1. 12, comp. Butt. § 101. n. 4; *to bring word or announce back, to report back, to tell*, with acc. and dat. Acts 16, 38. 2 Cor. 7, 7; dat. and *ἐν* John 5, 15, comp. v. 12. 13; acc. Acts 14, 27. So Xen. An. 1. 3. 21. Thuc. 4. 122.—Hence *genr. to announce, to declare, to tell*, c. acc. Mark 5, 19. Acts 15, 4. 19, 18. Pass. c. dat. et *περί τινος* Rom. 15, 21, comp. Sept. Is. 52, 15. With *eis* c. acc. of place Mark 5, 14. Sept. for *ἐν* Deut. 26, 3. Spoken of teachers, *to declare, to show forth*, with acc. and dat. John 4, 25. 16, 13. Acts 20, 27. 1 John 1, 5; Pass. 1 Pet. 1, 12; c. dat. John 16, 14. 15. Acts 20, 20; dat. and *περί τινος* John

16, 25. Sept. for *ἐν* Hiph. Deut. 8, 3; *ἐν* Hiph. Deut. 24, 8.

ἀναγεννάω, *ᾧ, f. ἦσω*, (γεννάω,) *pr. to beget anew; hence trop. to regenerate, to renew*, a person by a change from a carnal to a christian life, from sinful to holy affections; c. acc. 1 Pet. 1, 3. Pass. v. 23. Kindred are: *υἱοὺς Θεοῦ εἶναι* Gal. 3, 26; *τέκνα Θεοῦ γενέσθαι* John 1, 12. 13; *ἐκ Θεοῦ γεννηθῆναι* 1 John 3, 9; *ἀνοθεν γεννηθῆναι* John 3, 3.

ἀναγινώσκω, *f. γνῶσομαι*, (γινώσκω,) aor. 2 *ἀνέγνω*; Pass. perf. *ἀνέγνωσμαι*, aor. 1 *ἀνεγνώσθην*; intens. *to know accurately, precisely*, Hom. Il. 13. 734; also *to know again, to recognize*, Hd. 2. 91.—In N. T. *pr. to know and distinguish accurately; spec. to know by reading, and hence, to read a writing or book*.

1. *Genr. to read for oneself, to know by reading*, c. acc. John 19, 20 *τὸν τίτλον πολλοὶ ἀνέγνωσαν*. 2 Cor. 1, 13; c. acc. of the author of a book, Acts 8, 28. 30; absol. Matt. 24, 15. Mark 13, 14. Acts 23, 34. Rev. 1, 3. Trop. 2 Cor. 3, 2. So c. acc. Æl. V. H. 14. 43. Xen. An. 1. 6. 4; absol. Xen. Mem. 4. 2. 20.—Aor. 2 *ἀνέγνω*, *to have read, to know by reading*, e. g. c. acc. *ἐν* Matt. 12, 3; *ἐν* Matt. 19, 4. 21, 16; *ἐν* of place where, and *ἐν* Matt. 12, 5. 21, 42.

2. *Spec. to read before others, to read aloud*, c. acc. Acts 13, 27; acc. of the author Acts 15, 21. 2 Cor. 3, 15. Pass. c. dat. 1 Thess. 5, 27. Sept. often for *ἐν* Deut. 31, 11. Neh. 13, 1.—1 Macc. 10, 7. Xen. Hell. 7. 1. 39. +

ἀναγκάζω, *f. ἄσω*, (ἀνάγκη,) *to necessitate, to compel, to constrain*, by authority, threats, or also by persuasion; constr. *pr. with acc. of pers. and inf.* So with *inf.* pres. Gal. 6, 12; acc. om. Acts 26, 11; Pass. Gal. 2, 14. (Plato Prot. 326. c; acc. om. 1 Macc. 2. 25. Xen. Mem. 1. 2. 44.) With *inf.* aor. Matt. 14, 22. Mark 6, 45; acc. om. Luke 14, 23; *inf.* om. 2 Cor. 12, 11; Pass. Acts 28, 19. Gal. 2, 3. So Hdian. 4. 9. 6. Xen. Conv. 3. 5.

ἀναγκαῖος, *α, ου*, (ἀνάγκη,) *Act. necessitating, compulsory*, Hom. Od. 17. 399; Pass. *necessitated, compelled*, Od. 24. 498.—In N. T. *necessary*, e. g. a) As depending on the laws of nature and life; 1 Cor. 12, 22. Tit. 3, 14 *eis τὰς ἀναγκαῖας χρείας for the necessary wants of Christian brethren*. So Pol. 5. 56. 12. Xen. Mem. 4. 5. 9. b) As connected by natural and necessary ties, as kindred, friends, *near*; Acts 10, 24 *τοὺς ἀναγκαίους φίλους*. So Pol. 5. 71. 2.

Xen. Mem. 2. 1. 14. c) Neut. ἀναγκαῖον εἶναι, *to be necessary, needful*, i. e. to be right, proper; Acts 13, 46 ὑμῖν ἦν ἀναγκαῖον, i. e. it was matter of duty. Heb. 8, 3 ὅθεν ἀναγκαῖον sc. ἐστὶ. Phil. 1, 24. So Pol. 6. 15. 9. Xen. Cyr. 1. 4. 25. Also ἀναγκαῖον ἡγέομαι, *to regard as necessary*, to think right and proper, 2 Cor. 9, 5. Phil. 2, 25. So 2 Macc. 9, 21.

ἀναγκαστῶς, adv. (ἀναγκαστός, ἀνάγκη,) *by constraint, unwillingly*, opp. ἐκουσίως, 1 Pet. 5, 2.—Plato Ax. 366. a.

ἀνάγκη, ης, ἡ, (kindr. ἀγχω,) 1. *necessity, need*, as arising: a) From the influence of others, *constraint*, 1 Cor. 7, 37. 2 Cor. 9, 7. Philem. 14. So Xen. Cyr. 8. 1. 20. b) From the nature and circumstances of the case, Matt. 18, 7. Heb. 7, 12. 27. 9, 16. 23. So Jos. Ant. 16. 9. 3. Xen. Cyr. 1. 2. 15. c) From obligation, duty; e. g. ἀνάγκη ἐστίν, *I have need, I must needs*, it is right and proper, Luke 14, 18. 23, 17. Jude 3; ἀνάγκη ἐστὶ c. inf. *there is need*, Rom. 13, 5. 1 Cor. 9, 16 ἀνάγκη γάρ μοι ἐπικεῖται, *for necessity is laid upon me*, an obligation which I cannot resist. So Xen. Mem. 4. 8. 2. Cyr. 2. 4. 12.

2. Spec. *difficulty, distress, straits*, Luke 21, 23. 1 Cor. 7, 26. 2 Cor. 6, 4. 12, 10. 1 Thess. 3, 7. Sept. for צָרָה Ps. 119, 143; צָרָה Ps. 25, 17; צָרָה Job 27, 9.—Hdot. 1. 116. Diod. Sic. 4. 43. Xen. Mem. 3. 12. 2 eis τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες.

ἀναγνωρίξω, f. ἴσω, (γνώριζω,) pr. *to know again, to recognize*, Plato Lach. 181. c.—In N. T. only Pass. aor. 1 ἀνεγνωρίσθη with Mid. reflexive signif. *to let oneself be recognized, to make oneself known*, Acts 7, 13. Sept. for יָדָע Gen. 45, 1. See Buttm. § 136. Kühn. § 250. R. 1.

ἀνάγνωσις, εως, ἡ, (ἀναγνώσκω,) *reading*, for oneself 1 Tim. 4, 13; aloud in public Acts 13, 15. 2 Cor. 3, 14. Sept. for מִקְרָא Neh. 8, 3.—Pol. 9. 1. 5. Plato Euthyd. 279. e.

ἀνάγω, f. ἄξω, (ἄγω,) aor. 2 ἀνήγαγον, Pass. aor. 1 ἀνήχθη.

1. *to lead or conduct up, to bring up*, from a lower to a higher place; so with acc. and eis c. acc. of place, Luke 2, 22 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, see in ἀναβαίνει no. 1. Luke 4, 5. Acts 9, 39. 16, 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon to his own dwelling. Pass. Matt. 4, 1. Sept. for מָלַךְ Gen. 50, 24. So Plato Rep. 533. d, ἄλκει καὶ ἀνάγει ἄνω. Xen. Hell. 1. 4. 6.—

As in Engl. *to lead up* before a tribunal, as occupying a higher place; Luke 22, 66 ἀν. αὐτὸν εἰς τὸ συνέδριον *they led him up into (before) the Sanhedrim*. Acts 12, 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring him up*, sc. for sentence and execution, *to the people*, i. e. in the presence of the people; comp. v. 6. So 2 Macc. 6, 10. Xen. Hell. 3. 3. 11.—Of sacrifices, *to offer*, sc. by leading up the victim or placing the sacrifice upon the altar; Acts 7, 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ. So Sept. and מָלַךְ 1 K. 3, 15; and so מָלַךְ Sept. ἀναφέρω Lev. 14, 20. Hdot. 2. 60.—Also ἀναγαγεῖν ἐκ νεκρῶν, *to bring up from the dead*, from the grave, Rom. 10, 7. Heb. 13, 20. So Sept. and מָלַךְ Ps. 30, 4. 71, 20.

2. Spec. as a nautical term, ἀνάγειν ναῦν, *to lead up a ship, to put out to sea*, since from the shore the sea appears as an acclivity, Hdot. 8. 57, 70, 83; ναῦν om. 8. 76. Comp. in ἐπανάγω.—Hence in N. T. Mid. or Pass. ἀνάγομαι, Aor. ἀνήχθη, *to put to sea, to launch forth, to set sail*, fully ἐν πλοίῳ Acts 28, 11; absol. Luke 8, 22. Acts 21, 1. 2. 27, 2. 28, 10; with ἀπὸ c. gen. *whence*, Acts 13, 13. 16, 11. 18, 21. 27, 21; eis c. acc. *whither*, Acts 20, 3. 13; κατέβηεν Acts 27, 4. 12. So Plut. Cato Min. 56. ib. Thes. 26. Xen. An. 5. 7. 17.

ἀναδείκνυμι, f. δείξω, (δείκνυμι,) *to show aloft*, as a torch Pol. 8. 30. 10.—In N. T. *to show forth, to declare*, c. acc. Acts 1, 24. (Pol. 2. 46. 5. Xen. Hell. 3. 5. 16.) Hence *to declare, to appoint*, c. acc. Luke 10, 1. So 2 Macc. 14, 12 στρατηγόν. Diod. Sic. 1. 66.

ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι,) *a showing forth, sign*, Diod. Sic. 1. 85.—In N. T. *a showing forth, manifestation*, i. e. the public appearance of John the Baptist, Luke 1, 80. So Pol. 15. 26. 7. Plut. Mar. 8.

ἀναδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take up, to catch*, as a shield catches darts, Hom. Il. 5. 619; *to take upon oneself*, 2 Macc. 8, 36. Xen. Cyr. 1. 6. 18.—In N. T. *to take up, to receive*, e. g. persons as guests, c. acc. Acts 28, 7. (So δέχομαι Diod. Sic. 13. 4; ὑποδέχομαι Ael. V. H. 4. 9.) Trop. *to take to oneself, to receive*, e. g. τὰς ἐπαγγελίας Heb. 11, 17.

ἀναδίδωμι, f. δώσω, (δίδωμι,) *to give up, to deliver up*, e. g. a letter to any one, c. acc. et dat. Acts 23, 33.—Pol. 29. 10. 7. Xen. Conv. 2. 8.

ἀναζάω, ὦ, f. ἥσω, (ζάω,) *to revive, to live again*, intrans. Rom. 14, 9 and Rev. 20,

5 Rec. Trop. of one lost and restored to his friends, Luke 15, 24. 32. Trop. also of sin, *to revive*, to gain strength; Rom. 7, 9 ἡ ἁμαρτία ἀνέζησεν. So trop. Artemid. 4. 82.

ἀναζητέω, ᾧ, f. ἦσω, (ἀνά intens. ζη-
ρίω,) *to seek diligently*, again and again, *to inquire after*, c. acc. Luke 2, 44. [45.] Acts 11, 25. Sept. for זָרַק Job 3, 4; זָרַק Job 10, 6.—Æl. V. H. 3. 28. Plato Apol. 18. b.

ἀναζώννυμι, f. ῥώσω, (ζώννυμι,) *to gird up with a belt or girdle*; Mid. *to gird up oneself, to be girded*. The orientals dress in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them. Hence 1 Pet. 1, 13 trop. c. acc. ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, *having girded up the loins of your mind*, holding your minds in constant preparation. So Sept. and וָרָסָה Prov. 31, 17.

ἀναζωπυρέω, ᾧ, f. ἦσω, (ζωπυρέω, ζώ-
πυρον; ζῶς, πῦρ,) *to light up again, to kindle up*, pr. as fire; in N. T. and elsewhere only trop. *to kindle up, to stir up*, to excite to new life and vigour, c. acc. 2 Tim. 1, 6. Sept. intrans. for זָרַק Gen. 45, 27.—Trans. Jos. Ant. 8. 8. 5. Pass. Plato Rep. 527. d. Xen. Eq. 10. 16.

ἀναβάλλω, f. αἰῶ, (βάλλω,) aor. 2 ἀνέ-
βαλον a rare form Winer § 15. Buttm. Ausf. Sprachl. II. p. 195; *to put forth anew, to flourish again*, to come into fresh leaf and blossom, as a tree Hom. II. 1. 236. Wied. 4, 4. Also trans. *to make put forth anew, to make flourish again*, Sept. Ez. 17, 24 ἐγὼ . . . ξηραίων ξύλον χλωρόν, καὶ ἀναβάλλων ξύ-
λον ξηρόν. Eccclus. 50, 10; trop. as εἰρήνην, εὐλογίαν, Eccclus. 1, 18. 11, 22.—In N. T. once trop. Phil 4, 10 *ὅτι ἀνεβάλετε τὸ ἐπὶ ἐμοῦ φρονεῖν*, i. e. either trans. *that ye have let your care for me put forth (flourish) again*; or intrans. *that ye have put forth again (are again prospered) as to your care for me*. The former seems preferable on account of the acc. τὸ φρονεῖν.

ἀνάθεμα, ατος, τό, (ἀνατίθημι,) pr. *any thing consecrated to the gods, a sacred gift or offering*, laid up or suspended in the temple of a god, Plut. Pelop. 25 ἐπεχείρησεν ἄναθεμα τοιόνδε ποιῆσαι. Sept. for זָרַק Josh. 7, 11, comp. v. 23; comp. also 6, 19. 24. A later form for the Attic ἀνάθημα, Lob. ad Phryn. p. 249.—But Heb. זָרַק, Sept. ἄναθεμα, is said also of persons or animals consecrated or devoted to God, Lev. 27,

28 comp. v. 29; and as every living thing thus devoted could not be redeemed, but was to be put to death, hence זָרַק and Sept. ἀνάθεμα denotes *any thing devoted to death or destruction, any thing accursed*, on which a curse is laid, as cities and their inhabitants which were to be destroyed, Josh. 6, 17. 18. 7, 1. etc. In Deut. 7, 26 it is parallel with βδέλυγμα, *an abominable thing*.—Hence in N. T. *an anathema, curse*; Acts 23, 14 ἀνατίματι ἀναθεματίσαμεν ἑαυτοὺς *we have cursed ourselves with a curse*, have bound ourselves by a curse. Meton. of persons, *one accursed*, i. e. separated from God's favour and delivered over to destruction; 1 Cor. 12, 3 λέγειν Ἰησοῦν ἀνάθεμα. 16, 22. Gal. 1, 8. 9. Rom. 9, 3 ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *to be accursed from Christ*, i. e. to be separated from Christ and the benefits of his death, and devoted to eternal destruction; for this use of ἀπό comp. 2 Thess. 1, 9.

ἀναθεματίζω, f. ἴσω, (ἀνάθεμα,) *to anathematize, to lay under a curse, to curse*, absol. Mark 14, 71; *to bind by a curse*, c. acc. Acts 23, 12. 14. 21, see in ἀνάθεμα.—Sept. for זָרַק Num. 18, 14. Josh. 6, 21; so 1 Macc. 5, 5.

ἀναθεωρέω, f. ἴσω, (ἀνά intens. θεω-
ρέω,) *to behold attentively, to consider dili-
gently*, c. acc. Acts 17, 23. Heb. 13, 7.—Diod. Sic. 14. 109. Luc. Vit. Auct. 2.

ἀνάθημα, ατος, τό, (ἀνατίθημι,) *a gift, offering, consecrated to God and laid up or suspended in the temple*, Luke 21, 5. On the form, see in ἀνάθεμα. So Pol. 11, 4. 1. Xen. Hell. 7. 3. 8.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, and the spoils of enemies, were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. Dict. of Antt. art. *Donaria*. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 16, 19. 2 Macc. 5, 16. 9, 16. 3 Macc. 3, 17.

ἀναιδεῖα, ας, ἡ, (ἀναιδής; a priv. αἰδέο-
μαι,) pr. *shamelessness, impudence*; put for *importunity* Luke 11, 8.—Eccclus. 25, 22. Plato Legg. 841. a.

ἀναίρεσις, εως, ἡ, (ἀναίρειω,) *a taking up or away, of dead bodies for burial*, Thuc. 3. 113.—In N. T. *a taking away from life*, i. e. *death, a putting to death*, Acts 8, 1. [22, 20.] Sept. for זָרַק Num. 11, 15. So 2 Macc. 5, 13. Hdian. 2. 13. 1. Plut. M. Crass. 4.

ἀναιρέω, ᾧ, f. ἦσω, (αἰρέω,) aor. 2 ἀνείλον, whence instead of ἀνείλετε, Mid. ἀνείλετο, we have in later editions the Alexandrine forms ἀνείλατε, ἀνείλατο, Acts 2, 23. 7, 21. Sept. Is. 38, 14; for which see Phryn. et Lob. p. 183; Buttm. § 96. n. 1 marg. Winer Gr. § 13. 1. *To take up, lift up, from the ground*, Hom. Od. 3. 453. Sept. for מִן הָאָרֶץ Num. 16, 37. Mid. id. Xen. An. 5. 7. 21. Also *to take up* for burial, Dem. 1069. 2.—Hence in N. T.

1. *Pr. to take up*; Mid. trop. *to take up for oneself*, e. g. a child exposed, *to adopt, to bring up*, c. acc. Acts 7, 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter took up Moses, adopted him.—Diod. Sic. 3. 58 ἀναλέσθαι τὸ βρέφος, comp. Sept. Ex. 2, 10. So Lat. tollō, Cic. Div. 1. 21.

2. *to take up and carry away, to take away, to remove*, e. g. a table and its dishes Xen. Cyr. 8. 8. 20.—Hence in N. T. a) Of things, sacrifices, *to take away, to abolish*, c. acc. Heb. 10, 9. So Pol. 32. 1. 3. Xen. Cyr. 1. 1. 1. b) Of persons, *to put away, to put to death, to kill, to slay*, c. acc. Matt. 2, 16. Luke 22, 2. Acts 5, 33. 36. 7, 28 bis. 9, 23. 24. 29. 16, 27 ἐαυτὸν ἀναιρεῖν. 23, 15. 21. 27. 25, 3. Spoken of a public execution, Luke 23, 32. Acts 2, 23. 10, 39. 12, 2. 13, 28. 22, 20. 26, 10. So Sept. for חָרַץ Ex. 21, 29; חָרַץ 2 Sam. 10, 18.—Hdian. 2. 1. Plato Legg. 870. d.

ἀναίτιος, ἴου, ὁ, ἡ, adj. (a priv. αἰτία,) *blameless, guiltless*, Matt. 12, 5. 7. Sept. for מִן דֵּעָא Deut. 19, 10. 13.—Ælian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

ἀνακαθίζω, f. ἴσω, (καθίζω,) pr. trans. *to set up*; in N. T. intrans. or with ἐαυτὸν impl. *to sit up*, Luke 7, 15. Acts 9, 40.—Plut. Philop. 20 μάλισ ἐαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Mid. Plato Phæd. 60. b.

ἀνακαινίζω, f. ἴσω, (καινίζω,) *to renew, to restore to a former state*, c. acc. Sept. τὸ πρόσωπον τῆς γῆς for מִן הָאָרֶץ Ps. 104, 30; τὸν πόλεμον Jos. Ant. 9. 8. 2; τὸν πόλεμον Plut. Marcell. 6.—In N. T. trop. *to renew eis μετάνοιαν*, sc. apostates from the true faith in Christ, 'to bring them back to repentance and their former faith,' c. acc. Heb. 6, 6. Sept. trop. for מִן הָאָרֶץ Ps. 103, 5. So 1 Macc. 6, 9. Luc. Philopat. 12 δι' ὕδατος ἡμᾶς ἀνεκαίνισεν. Pass. Isocr. Areop. 3. p. 141. d.

ἀνακαινός, ὦ, f. ὥσω, (καινός,) *to renew, to renovate, to refresh, to invigorate*, Pass. 2 Cor. 4, 16. Trop. *to renew, to change from a carnal to a christian life*,

from sinful to holy affections, Pass. Col. 3, 10; comp. Eph. 4, 23. John 3, 5.—Found elsewhere only in ecclesiast. writers; the Attics employed ἀνακαινίζω q. v. H. Planck de Nat. et Ind. p. 51. Winer § 16. 1.

ἀνακαίνωσις, εως, ἡ, (ἀνακαινός,) a *renewing, renovation*, trop. of the heart from sinful to holy affections, Rom. 12, 2. Tit. 3, 5.

ἀνακαλύπτω, f. ψω, (καλύπτω,) *to uncover, to unveil*, Sept. for מִן הָאָרֶץ Deut. 22, 30. Xen. Conv. 1. 16.—In N. T. trop. *to unveil, to remove a veil* from the mind or heart, by which the truth is shut out; Pass. 2 Cor. 3, 14 τὸ κάλυμμα μένει... μὴ ἀνακαλυπτόμενον, the same veil remaineth unveiled, not taken away, i. e. the blindness and prejudices of their minds remain. v. 18 ἀνακαλυπτομένη προσώπων, with unveiled face, the veil of blindness being taken away; comp. v. 13. Sept. for מִן הָאָרֶץ Is. 22, 14; מִן הָאָרֶץ Is. 3, 17. So Pol. 4. 85. 6.

ἀνακάμπω, f. ψω, (κάμπω,) pr. trans. *to bend or turn back*; in N. T. intrans. *to turn back, to return*, c. πρὸς τινα Matt. 2, 12. Acts 18, 21; absol. Heb. 11, 15. Sept. for מִן הָאָרֶץ Ex. 32, 27. So Diod. Sic. 3. 55. Plato Phæd. 72. b.—Trop. Luke 10, 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει *your peace (salutation) shall return to you again*, i. e. shall be without fruit, as though it had never been given; comp. Is. 45, 23. 55, 11. Parall. is Matt. 10, 13.

ἀνάκειμαι, f. κείσομαι, (κείμεν,) *to be laid up*, as offerings in the heathen temples, Ceb. Tab. 1. Thuc. 3. 114; and also in the Jewish temple, Jos. Ant. 3. 1. 7; comp. in ἀνάθημα.—Hence in N. T.

1. *to be laid out*, as a dead body on a table or the like, Mark 5, 40 Rec.

2. *to lie up at a table, to recline at table*, i. e. upon a couch or triclinium, which was usually higher than the low table itself, in the ancient manner of eating; see Potter's Gr. Antt. II. p. 376 sq. Adam's Rom. Antt. p. 436. Dict. of Antt. arts. *Triclinium, Cæna*. Earlier Gr. writers used κείμεν simply, Lob. ad Phr. p. 216, 217. Corresp. in Engl. is *to sit at table, to sit at meat*; so absol. Mat. 26, 7. Mark 14, 18. 16, 14; Part. ὁ ἀνακείμενος, *one at table, a guest*, Matt. 22, 10. 11. Luke 22, 27 bis. John 6, 11. 13, 28; with μετὰ τῶς Matt. 26, 20; with σύν τινι [John 12, 2]; with ἐν c. dat. of place Matt. 9, 10. Luke 7, 37. John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *lying in the bosom of Je-*

us, i. e. next to him on the triclinium; so Lat. *in sinu recumbo* Plin. Ep. 4.—1 Eadr. 4, 10. Athen. 7. 35, 58. Pol. 13. 6. 8.

ἀνακεφαλαίωω, ᾤ, f. ὥσω, (κεφαλαίωω,) *to sum up, to recapitulate*, as an orator at the close of his discourse; Quint. 6. 1, "rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαίωσις dicitur."—Hence in N. T. a) Pass. *to be summed up, comprehended* in one; i. e. several precepts under one more general, Rom. 13, 9. b) Mid. spoken of God, Eph. 1, 10 ἀνακεφαλαίωσας τὰ πάντα ἐν τῷ Χριστῷ, *to gather together for himself into one all things in Christ*, i. e. to bring together in Christ into one body all the parts now severed and scattered; espec. the Jews and Gentiles, comp. Eph. 2, 14. 15. Comp. Aristot. περὶ δὲ τῶν ἀξιολογωτάτων ἐν τῇ γῇ μερῶν οὖν λέγωμεν, αὐτὰ τὰ ἀνεγκλίαι ἀνακεφαλαίουμενοι, quoted in Wetst. N. T. ad Rom. 13, 9.

ἀνακλίνω, f. κλῖνω, (κλίνω,) *to make recline, to let lean back* against any thing, e. g. τόξα ποτὶ γαίῃ Hom. Il. 4. 113.—Hence in N. T.

1. Pr. *to make lean or lie back, to lay down*, as an infant for sleep, Luke 2, 7.—Mid. of a person asleep, Hom. Od. 18. 189.

2. In the later usage, *to make lean back, or recline* in order to take a meal; pr. at table upon the triclinium, Luke 12, 37; see fully in ἀνάκειμαι no. 2. Used also of those reclining upon the grass for the same purpose, Mark 6, 39. Luke 9, 15.—Mid. *to lean or lie back, to recline* at table, i. q. ἀνάκειμαι no. 2; absol. Luke 7, 36; also upon the grass, ἐπὶ τοὺς χόρτους Matt. 14, 19. Trop. Matt. 8, 11 and Luke 13, 29 ἀνακλ. μετὰ Ἀβραάμ . . . ἐν τῇ βασιλείᾳ τῶν οὐρ. i. e. in splendid banquets with the patriarchs; under which image the later Jews typified the happiness of the righteous in the kingdom of the Messiah; comp. Matt. 22, 1. Luke 14, 15. 22, 30. Schoettgen Hor. Heb. in Matt. l. c.—Pol. 31. 4. 5 οὗς δ' ἀνέκλινε.

ἀνακόπτω, f. ψω, (κόπτω,) *to beat or drive back*, the sea Jos. Ant. 2. 16. 2; an assailant Thuc. 4. 12.—Hence in N. T. *to hinder, to check*, c. acc. Gal. 5, 7 Rec. τίς ἡμᾶς ἀνέκοψε; where later edit. ἐνέκοψε. So Wisd. 18, 23. Plut. J. Cæs. 38.

ἀνακράζω, f. ξω, (κράζω,) *to cry aloud, to cry out*, by lifting up the voice, intrans. Mark 1, 23. 6, 49. Luke 4, 33 8, 28. 23, 18. Sept. for קָרָא 1 K. 22, 32; קָרָא Josh. 6, 5; קָרָא Judg. 7, 20.—Pol. 36. 5. 3. Xen. Cyr. 3. 3. 67.

ἀνακρίνω, f. κνω, (κρίνω,) pr. *to separate or divide up*; hence trop.

1. *to examine well, to search carefully, to inquire into*, e. g. a) Genr. c. acc. Acts 17, 11 τὰς γραφάς. 1 Cor. 10, 25. 27 μηδὲν ἀνακρίνοντας lit. *searching out nothing*, asking no questions; comp. in ἀλόγημα. Sept. for קָרָא 1 Sam. 20, 12. So Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 6. 13. b) In a forensic sense, *to examine*, as a judge, c. acc. Luke 23, 14. Acts 4, 9. 12, 19. 24, 8. 28, 18; so of other persons 1 Cor. 9. 3. So Susann. vv. 48. 51. Plato Legg. 855. e. In Gr. writers also of a previous private examination, to determine whether an action would lie, Dem. 1066. 9.

2. *to judge of, to estimate, to understand and appreciate*, c. acc. 1 Cor. 2, 15. 4, 3. 4. Pass. 1 Cor. 2, 14. 15. 4, 3. 14, 24.—Phavorin. ἀνακρίνω· τὸ πραχθεὶς ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts 25, 26.—Pol. 12. 27. 3. Plato Legg. 855. e. Of a previous private examination, see in ἀνακρίνω no. 1. b, Dem. 1142. 10.

ἀνακίπτω, f. ψω, (κίπτω,) *to lift up oneself* from a stooping posture, *to rise up*, intrans. Luke 13, 11. John 8, 7. 10; trop. *to be elated* with joy, Luke 21, 28. Sept. for קָרָא Job 10, 15.—Luc. de Dom. 2. Xen. Eq. 7, 10; trop. Pol. 1. 55. 1. Xen. CEC. 11. 5.

ἀναλαμβάνω, f. λήφομαι, (λαμβάνω,) *to take up*, e. g.

1. Pr. from the ground, Sept. for קָרָא Judg. 19, 28; קָרָא Josh. 4, 8. Hence in N. T. ἀνελήφθη εἰς οὐρανόν, *to be taken up, received up, into heaven*, Mark 16, 19. Acts 1, 11. 10, 16; simpl. ἀνελήφθη id. Acts 1, 2. 22; ἐν δόξῃ 1 Tim. 3, 16. So Sept. and קָרָא 2 K. 2, 9. 10. 1 Macc. 2, 58. Ecclus. 48, 9. Philo Vit. Mos. II. p. 179. 5.

2. *to take up* with the idea of bearing; Acts 7, 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μωϋσέως, quoted from Am. 5, 26, where Sept. for קָרָא; referring to the time of the wanderings in the desert. Also *to take up* arms, weapons, in order to bear or wear them, Eph. 6, 13. 16. Sept. for קָרָא Num. 25, 7; קָרָא Deut. 1, 41.—Hdian. 2. 6. 19. Xen. Hell. 2. 4. 6.

3. *to take up* as a companion, fellow-traveller, *to take along*, Acts 20, 13. 14. 23, 31. 2 Tim. 4, 11. Sept. for קָרָא Gen. 24, 61.—Jos. Ant. 4. 5. 1. Xen. Cyr. 1. 4. 19.

ἀνάληψις, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up, into heaven*, Luke 9, 51.—Test. XII Patr. p. 585.

ἀναλίσκω, f. λίσσω, (ἀλίσκομαι.) aor. 1 ἀνήλωσα and ἀνάλωσα, Matth. § 166. n. 2. Buttm. § 114; *to use up* in a bad sense, *to consume, to spend*, e. g. money Xen. Mem. 2. 7. 11.—In N. T. of persons, *to consume, to destroy*, c. acc. Luke 9, 54. 2 Thess. 2, 8. Pass. Gal. 5, 15. Sept. for לָקַח Jer. 50, 7; חָרַב Is. 32, 10. So 2 Macc. 2, 10. Xen. Cyr. 2. 1. 8.

ἀναλογία, as, ἡ, (ἀνάλογος, λόγος.) *analogy, proportion*; Rom. 12, 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the proportion or measure of one's faith, like μέτρον πίστεως v. 3.—Pol. 9. 20. 1. Plato Polit. 257. b, κατὰ τὴν ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης.

ἀναλογίζομαι, f. ἵσομαι, (λογίζομαι.) *to reckon up, to count up*, arithmetically, Plato Prot. 332. c.—In N. T. trop. *to reckon up, to consider*, Heb. 12, 3. So Jos. Ant. 4. 8. 46. Plato Rep. 330. e.

ἀναλος, ου, ὁ, ἡ, adj. (a priv. ἄλς,) *saltless, insipid*. Mark 9, 50 ἐὰν τὸ ἅλας ἀναλον γένηται, *if the salt become saltless*, lose its saltiness.—Plut. Symp. 5. 10. 1 τὸν ἄρτον ἀναλον.

ἀνάλυσις, εως, ἡ, (ἀναλύω,) *an unloosing, releasing*; from evils, κακῶν Soph. El. 142; *a breaking up, departure*, ἐκ τοῦ συμποσίου Philo in Flacc. 981. e. Jos. Ant. 19. 4. 1.—In N. T. trop. *departure from life*, 2 Tim. 4, 6; comp. Phil. 1, 23. So ἀνάλυσις ἐκ τοῦ βίου Phil. in Flacc. 991. c.

ἀναλύω, f. ἴσω, (λύω,) *to unloose, to undo*, e. g. the web of Penelope, Hom. Od. 2. 105; the fastenings of a ship for departure, Od. 15. 548; *a prisoner, to release*, Od. 12. 200.—In N. T. intrans. *to make oneself loose, to break up, to depart*. a) Pr. ἐκ τῶν γάμων Luke 12, 36; here the idea of returning home is implied. So 2 Macc. 9, 1. Ael. V. H. 4. 23 ἐκ συμποσίου. Pol. 2. 32. 3. b) Trop. *to depart from life, to die*, Phil. 1, 23; comp. 2 Tim. 4, 6. So ἀπολύω Ael. V. H. 5. 6.

ἀναμάρτητος, ου, ὁ, ἡ, adj. (a priv. ἁμαρτάνω,) *without fault or sin, sinless*, John 8, 7.—Sept. Dent. 29, 18. Plut. comp. Pericl. et Fab. Max. 3. Xen. Mem. 4. 2. 26.

ἀναμένω, f. νῶ, (μένω.) *to wait up to the time, to wait out, to remain waiting*; intrans. Judith 7, 12. Hdot. 7. 42.—In N. T. trans. *to wait for, to expect*, c. acc. 1 Thess. 1, 10. Sept. for חָרַב Is. 59, 11. So Judith 8, 17. Plut. Cato Min. 35. Xen. Cyr. 3. 3. 23.

ἀναμνησκω, f. μνήσω, (μνησκειν.) Pass. aor. 1 ἀνεμνήσθην with Mid. signif. *to remind one of a thing, to put in mind of*, with two acc. of pers. and thing; 1 Cor. 4, 17 ὅς ὑμᾶς ἀναμνήσκει τὰς ὁδοὺς μου. With acc. of pers. and inf. *to remind*, i. q. *to admonish*, 2 Tim. 1, 6. Sept. for חָרַב 1 K. 17, 18. So with two acc. Diod. Sic. 17. 10. Xen. An. 3. 2. 11; see Buttm. § 131. 5. Kühn. § 280. 3.—Mid. *to recall to mind, to recollect, to remember*; absol. Mark 11, 21; with acc. of thing, 2 Cor. 7, 15 τὴν ὑπακοήν. Heb. 10, 32; with gen. of thing, Mark 14, 72 τοῦ ῥήματος in text. rec. Others τὸ ῥῆμα. Sept. c. gen. for חָרַב Gen. 8, 1. So c. acc. Plut. de Superst. 7. Xen. An. 7. 1. 26; c. gen. Eccclus. 3, 15. Plato Rep. 516. c.

ἀνάμνησις, εως, ἡ, (ἀναμνησκω,) *a recalling to mind, remembrance*, Luke 22, 19. 1 Cor. 11, 24. 25 comp. v. 26. Heb. 10, 3. Sept. חָרַב Num. 10, 10.—Wied. 16, 6. Pol. 9. 10. 10. Plato Phil. 34. b, ἀναμνήσεις καὶ μνήμας.

ἀνανεόω, ῶ, f. ὠσω, (νεόω,) usually Mid. depon. ἀνανέομαι, οὔμαι, *to renew*, c. acc. τὴν φιλίαν 1 Macc. 14, 18. 22; τὸν ὄρκον Thuc. 5. 18.—In N. Test. Pass. *to be renewed*, trop. Eph. 4, 23 ἀν. τῷ πνεύματι τοῦ νοῦς ὑμῶν *and be renewed in the spirit of your mind*, i. e. changed from a carnal to a christian spirit and life; comp. Col. 3, 10. Comp. M. Antonin. 4. 3 ἀνανέει σεαυτὸν.

ἀνανήφω, f. ψω, (νήφω,) *to become sober again*, pr. ἐκ μέθης Luc. Hermot. 83. Plut. Camill. 23.—In N. T. trop. *to come to one's sober senses, to recover oneself*; 2 Tim. 2, 26 ἐκ τῆς τοῦ διαβόλου παγίδος. So Cebe. Tab. 9. Jos. Ant. 6. 11. 10 ἐκ Σρήνων.

Ἀνανίας, α, ὁ, Ananias, Heb. חֲנַנְיָהּ (Jehovah hath bestowed) *Hananiah*, pr. n. of three persons in N. T.

1. A Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5, 1. 3. 5.

2. A Christian Jew at Damascus, through whom Paul was restored to sight, Acts 9, 10 bis. 12. 13. 17. 22, 12.

3. A high priest of the Jews, before whom Paul was brought, Acts 23, 2 (comp. v. 4). 24, 1. He was son of Nebedæus; and was made high priest by Herod king of Chalcis about A. D. 48; Jos. Ant. 20. 5. 2. Four years later (A. D. 52) he was sent as a prisoner to Rome by Quadratus, proconsul of Syria, and Jonathan appointed in his place; but Ananias having been discharged

by the emperor Claudius, and Jonathan being murdered through the treachery of Felix, the former appears to have been reinstated in the high-priesthood (comp. Acts 23, 4. Jos. Ant. 20. 9. 2), which he held until the appointment of Ismael the son of Phabeus to that office shortly before the departure of Felix, A. D. 60 or 61; Jos. Ant. 20. 6. 2. ib. 8. 5, 8, 11. Ananias continued afterwards to exert great influence; and was at last murdered in a tumult; Jos. Ant. 20. 9. 2 sq. B. J. 2. 17. 9. —Others suppose Ananias not to have been reinstated as high-priest; but to have officiated as ἱερεὺς or vicar while the office was vacant. The Rabbins also speak of a ἱερεὺς of this name; see Lightfoot Hor. Heb. in Act. 23, 2. Buxt. Lex. Chald. art. ἱερεὺς.

ἀναντιρρήτος, ου, δ, ἡ, adj. (a priv. ἀν-τι, ἐπέω,) *not to be spoken against, not to be contradicted*, indisputable, Acts 19, 36.—Symm. Job 11, 2. Pol. 28. 11. 4. Plut. Themist. 24.

ἀναντιρρήτως, adv. (preced.) *without contradiction, without opposition*, promptly, Acts 10, 29.—Pol. 23, 8. 11.

ἀνάξιος, ου, δ, ἡ, adj. (a priv. ἄξιος,) *unworthy, inadequate*, c. gen. 1 Cor. 6, 2.—Sept. Jer. 15, 29. Hdian. 2. 7. 6. Plato Rep. 496. a.

ἀναξίως, adv. *unworthily, irreverently*, 1 Cor. 11, 27. 29.—2 Macc. 14, 42. Hdian. 2. 7. 6. Plato Rep. 388. d.

ἀνάπαυσις, εως, ἡ, (ἀναπαύω,) *rest, quiet*, from care or sorrow; Matt. 11, 29 εὐφραντε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14, 11. 4, 8 ἀνάπαυσιν οὐκ ἔχουσι... λέγοντες, *they have no rest... saying*, i. e. they cease not saying; see Buttm. § 144. 6. Kuhn. 310. 4. f. Sept. for רַחֲמֵיךָ Jer. 45, 3; רַחֲמֵיךָ Lev. 25, 8. So Jos. Ant. 3. 12. 3. Pol. 5. 75. 6. Plato Tim. 59. c.—Meton. *a resting-place, abode*, Matt. 12, 43 comp. v. 44. Luke 11, 24. Sept. for רַחֲמֵיךָ Ruth. 3, 1; רַחֲמֵיךָ 1 Chr. 28, 2. Eccles. 24, 7.

ἀναπαύω, f. αὔω, (ἀνά intens. παύω,) *to make wholly cease or desist from any thing*, Il. 17. 550; also *to let rest, to give rest to any one*, c. acc. Ael. V. H. 10. 4. Xen. Cyr. 7. 1. 4.—Hence in N. T.

1. Trop. *to give rest to the mind from care or sorrow, to refresh*, c. acc. Matt. 11, 28. 1 Cor. 16, 18. 2 Cor. 7, 13. Philem. 7. 20. Sept. for רַחֲמֵיךָ Is. 14, 3.—Eccles. 3, 6. Pol. 3. 42. 9 ἀναπαύειν ἑαυτὸν ἐκ τῆς κακοπαθείας.

4

2. Mid. ἀναπαύομαι, *to take rest, to rest*, from labour, care, sorrow; absol. Mark 6, 31. Luke 12, 19. Rev. 6, 11; of those who sleep, Matt. 26, 45. Mark 14, 41. Sept. for רַחֲמֵיךָ Deut. 5. 4. So Plut. Symp. 8. 7. 4. Xen. Cyr. 4. 5. 22.—With ἐκ c. gen. Rev. 14, 13 ἀν. ἐκ τῶν κόπων αὐτῶν spoken of the dead. Comp. Pol. 3. 42. 9 in no. 1; also ἀναπαύομαι ἀπὸ τινος Thuc. 7. 73. Matth. § 355. n. 1.—With ἐπὶ c. acc. of pers. *to rest upon*, trop. of the Spirit of God descending and resting upon any one, 1 Pet. 4, 14. So Sept. and לָךְ רַחֲמֵיךָ Is. 11, 2.

ἀναπειθῶ, f. εἰσω, (ἀνά intens. πείθω,) *to persuade over to evil, to seduce*, c. acc. et inf. Acts 18, 13. Sept. for רַחֲמֵיךָ Jer. 29, 8.—1 Macc. 1, 11. Xen. Cyr. 5. 1. 8. Genr. Hdian. 3. 15. 2. Plato Hipp. min. 370. a.

ἀναπέμπω, f. ψω, (πέμπω,) 1. *to send up* before a higher tribunal, *to remit*, c. acc. et πρὸς τινα Luke 23, 7. 15. [Acts 25, 21.]—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Pol. 1. 7. 12 εἰς τὴν Ῥώμην.

2. *to send back again*, c. acc. et dat. Luke 23, 11; acc. Philem. 11.—Plut. Pomp. 36.

ἀνάρητος, ου, δ, ἡ, adj. (ἀνά, πηρός,) *maimed, crippled*, deprived of some member or of the use of it, Luke 14, 13. 21.—2 Macc. 8, 24. Ael. V. H. 11. 9. Plato Crit. 53. a.

ἀναπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἀνέπεσον, Mid. aor. 1 ἀνεπεσάμην Luke 14, 10. 17, 7, in later editt. see Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phr. p. 724; pr. *to fall back, to lie back*, as rowers Xen. Céc. 8. 8; *to fall back, to lie down, ἐπὶ τινος κλί-νῃς* Diod. Sic. 4. 59.—In N. T. *to fall back, to recline, to lie at table*, upon the triclinium in the ancient manner of eating; see fully in ἀνάκειμαι no. 2; and for this late usage of the verb see Lob. ad Phr. p. 216. Corresp. in Engl. is *to sit at table, to sit down to a meal*. Absol. Luke 11, 37. 17, 7. 22, 14. John 13, 12; with εἰς c. acc. of place Luke 14, 10; with ἐπὶ c. acc. John 21, 20 ἐπὶ τῷ στήθεσσι Ἰησοῦ, *on his breast*, i. e. next to him on the triclinium; comp. John 13, 23. Spoken also of those lying upon the ground for the same purpose, ἐπὶ τὴν γῆν Matt. 15, 35; ἐπὶ τῆς γῆς Mark 8, 6; absol. Mark 6, 40. John 6, 10 bis. So absol. Tob. 2, 1. Luc. Asin. 23.

ἀναπληρώω, ῶ, f. ὥσω, (πληρώω,) *to fill up, to fill full*, e. g. a void, τὸ κενωθέν Plato Tim. 81. b; a number Xen. Vect. 4. 24.—In N. T. trop. *to fill up, to fulfil, to*

complete, c. acc. a) Of iniquity, sin, *to fill up*; 1 Thess. 2, 16 *eis τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας*, comp. Matt. 23, 32 *πληρῶσατε τὸ μέτρον τῶν πατέρων*. Comp. also Gen. 15, 16. 2 Macc. 6, 13–15. b) Of a prophetic declaration, *to fulfil*, Pass. Matt. 13, 14. So ἀναπλήρωσις 1 Esdr. 1, 57. c) Of a command, precept, *to fulfil*, τὸν νόμον τοῦ Χρ. Gal. 6, 2; comp. John 13, 34. So πληρῶσαι ἐντολὰς Hdian. 3. 11. 9. d) Of character; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου *he that filleth up (occupieth) the place of the unlearned*; sustains that character in relation to the gift of tongues. Comp. Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. Tac. Ann. 4. 38 'ei locum principem impleam.' Rabb. κῆρ πῖρξ Buxt. Lex. Chald. 2001. e) Of deficiency, *to fill up or out, to supply*, τὸ ὑμῶν ὑστέρημα 1 Cor. 16, 17. Phil. 2, 30. So Jos. Ant. 5. 6. 2 τὸ λείπον. Plut. de Pueris educ. 13 τὴν ἑλλειψιν.

ἀναπολόγητος, ου, δ, ἡ, adj. (a priv. ἀπολογέομαι.) *without apology or excuse, inexcusable*, Rom. 1, 20. 2, 1.—Pol. 12. 21. 10. Plut. Brut. 46.

ἀναπράσσω v. -ττω, f. ξω, (πράσσω,) *to do up, i. e. to require, to exact a debt*, in some Mss. Luke 19, 23, instead of ἀν ἔπραξα.—Lys. 374. 3. Xen. An. 7. 7. 31.

ἀναπτύσσω, f. ξω, (πτύσσω,) *to unfold, to undo*, espec. a roll or volume, *to unroll*, e. g. τὸ βιβλίον Luke 4, 17; see in βιβλίον. Sept. for ὡρῃ 2 K. 19, 14.—Hdod. 1. 125; a garment Plut. Demetr. 42.

ἀνάπτω, f. ψω, (ἀπτω,) *to light up, to kindle*, c. acc. Acts 28, 2. James 3, 5; Pass. Luke 12, 49. Sept. for ἱναῖ Jer. 9, 12; ὡρῃ Mal. 4, 1.—Pol. 14. 5. 1. Xen. An. 5. 2. 24.

ἀναριθμητος, ου, δ, ἡ, adj. (a priv. ἀριθμέω,) *not to be numbered, innumerable*, Heb. 11, 12. Sept. for ἡρῃ Job 21, 33.—Diod. Sic. 2. 12. Xen. An. 3. 2. 13.

ἀνασειώ, f. είω, (σειώ,) *to shake up or back*, e. g. the locks, Eurip. Bacch. 240; *to shake or wave up and down*, as the hands Thuc. 4. 38.—In N. T. trop. *to stir up, to excite*, τὸν ὄχλον Mark 15, 11. Luke 23, 5. So Diod. Sic. 13. 91 τὰ πλήρη.

ἀνασκευάζω, f. άσω, (σκευάζω,) pr. *to pack up baggage* (τὰ σκευή) or any thing as baggage, Xen. An. 5. 10. 8. Cyr. 8. 5. 4; then *to lay waste, to ravage, to destroy*, by collecting and carrying off every thing, Xen. Cyr. 6. 2. 25. Thuc. 4. 116.—Hence in

N. T. trop. *to destroy, to subvert*, τὰς ψυχὰς Acts 15, 24. So Pol. 9. 31. 6 συνθήκας. 12. 25. 4 τὴν κοινὴν φήμην.

ἀνασπᾶω, ά, f. άσω, (σπᾶω,) *to draw up or out*, c. acc. Luke 14, 5; Pass. Acts 11, 10. Sept. for ἡρῃ Hab. 1, 15.—Pol. 5. 110. 4. Xen. Mem. 3. 10. 7.

ἀνάστασις, εως, ἡ, (ἀνίστημι,) Act. a *raising up*, as of walls, Dem. 478. 24; of suppliants from a temple, Thuc. 1. 133; of the dead, Eurip. Eum. 648 ἀπαξ θανάτος ὅστις ἔστ' ἀνάστασις. Pass. a *rising up*, e. g. from a seat, Ast Plat. Rep. 4. 4. Sept. for πῖρ Lam. 3, 63; from ambush Pol. 5. 70. 8.—In N. T. only Pass.

1. Trop. a *rising up*, opp. ἡ πτώσις fall; Luke 2, 34 οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραήλ, i. e. for the fall of many and for the uprising of many; for the downfall and destruction of the great and the wise through unbelief (Luke 1, 52. 1 Cor. 2, 6), and for the salvation of the lowly and afflicted, the poor in spirit, through faith; comp. Rom. 9, 32. 33.

2. Spec. in N. T. the resurrection of the body from death, the return of the dead body to life, viz.

a) Of individuals who have returned to life on earth; Heb. 11, 35 *women received their dead ἐξ ἀναστάσεως*, lit. *out of or through resurrection*, raised again to life; comp. 1 K. 17, 17 sq. 2 K. 4, 20 sq.—So the resurrection of Jesus, Acts 1, 22. 2, 31. 4, 33. 17, 18. Rom. 6, 5. Phil. 3, 10. 1 Pet. 3, 21; also ἀνάστασις νεκρῶν v. ἐκ νεκρῶν id. Rom. 1, 4. 1 Pet. 1, 3.

b) Of the future and general resurrection at the end of all things; John 11, 24 ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Matt. 22, 30; also ἀνάστασις νεκρῶν Acts 17, 32. 23, 6. 24, 15. 21. 26, 23. 1 Cor. 15, 12. 13. 21. Heb. 6, 2; ἀν. τῶν νεκρῶν Matt. 22, 31. 1 Cor. 15, 42; ἡ ἀνάστασις ἡ ἐκ νεκρῶν Acts 4, 2. With an adjunct, John 5, 29 bis, *eis ἀνάστασιν ζωῆς . . . eis ἀνάστασιν κρίσεως, resurrection of life, unto eternal happiness; resurrection of condemnation, unto eternal misery*. Heb. 11, 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. the resurrection unto life eternal.—This general resurrection the Sadducees denied, Matt. 22, 23. 28. Mark 12, 18. 23. Luke 20, 27. 33. Acts 23, 8; and also certain Christians, 2 Tim. 2, 18.

c) Of the resurrection of the righteous, τῶν δικαίων, Luke 14, 14. 20, 35. 36; called also the *first* resurrection, Rev. 20, 5. 6.

Comp. 1 Cor. 15, 23. 24. 1 Thess. 4, 16.—See also 2 Macc. 7, 9. 14. 13, 43–45; whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7, 14, comp. Is. 26, 14.

d) Meton. the author of resurrection, John 11, 25.

ἀναστατός, ὁ, f. ὄσω, (ἀνάστατος, ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατος ποιεῖν in earlier writers, Sturz de Dial. Alex. p. 146; pr. to let be ἀνάστατον, i. e. of persons, to drive out from house and home, Aq. and Symm. for πῆλῃ Ps. 59, 12; πῆλ Ps. 11, 1; of cities, to lay waste, to ravage, like ἀνάστατος ποιεῖν Thuc. 6. 76. Xen. Hell. 6. 5. 35.—Hence in N. T. to bring into confusion, to make uproar, to turn upside down, c. acc. τὴν οἰκουμένην Acts 17, 6; absol. 21, 38. Trop. the minds of Christians, to trouble, to disturb, Gal. 5, 12; comp. ἐταράσσων v. 10.

ἀνασταυρώω, ὁ, f. ὄσω, (σταυρώω,) to crucify again, afresh, trop. c. acc. et dat. Heb. 6, 6 ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ. So all the Greek commentators; also Jerome ad Gal. 5, 24. E. g. Chrysost. ἀνασταυροῦντας· ἀνοξεν πάλιν σταυροῦντας. Phot. ἀνασταυροῦντας· ἐπὶ δευτέραν σταύρωσιν... καλοῦντας αὐτόν. See Bleek Brief an d. Heb. in loc.—In Gr. writers ἀνασταυρῶ is to fasten up upon the cross, to crucify, Jos. Ant. 11. 6. 10. Pol. 1. 11. 5. Xen. An. 3. 1. 17.

ἀναστενάζω, f. ὄσω, (στενάζω,) to fetch up a deep sigh, to sigh deeply, absol. Mark 8, 12. Sept. for פָּתַח Lam. 1, 4.—2 Macc. 6, 30. Xen. Conv. 1. 15.

ἀναστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἀναστρέφην.

1. Trans. to turn up, to turn upside down, to overturn, c. acc. τὰς τραπέζας John 2, 15.—Ecclus. 36, 12. Luc. Gall. 9. Xen. Ven. 9. 18.

2. Intrans. or with ἑαυτὸν implied, to turn back, to turn again, to return; Acts 5, 22 ἀναστρέψαντες δὲ ἀπήγγειλαν. Sept. for נָשָׁב Gen. 8, 7. 9. al. So Hsian. 3. 11. 4. Xen. An. 4. 2. 29.—By Hebr. once like נָשָׁב it is to be translated by an adverb, again, anew; Acts 15, 16 ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ, i. e. I will again build up, etc. comp. Am. 9, 11. So נָשָׁב Gen. 20, 31. 2 K. 1, 13. 20, 5; see Heb. Lex. art. נָשָׁב. Heb. Gr. § 139. 4. n. 1.

3. Mid. and aor. 2 Pass. to turn oneself about in a place or among persons, to move

about, Lat. versari. a) As to place, to be or abide in, to sojourn, with ἐν c. dat. Matt. 17, 22 ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ. Trop. of a state or condition, to be in, to live in; so ἐν πλάνῃ 2 Pet. 2, 18. For 2 Cor. 1, 12 and Eph. 2, 3, see in lett. b. So Sept. for יָבֵטֵן Josh. 5, 5. Xen. Cyr. 8. 8. 7; trop. Ecclus. 8, 8. Xen. Ag. 9. 4. b) As to persons, to live among, to have converse with; with ἐν c. dat. of pers. and also ἐν c. dat. of state or condition, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀναστρέφημεν ἐν τῇ κόσμῳ. Eph. 2, 3. Hence absol. to live, to walk, to conduct oneself, with an adv. of manner, 1 Tim. 3, 15. Heb. 10, 33. 13, 18; ἐν φόβῳ of manner 1 Pet. 1, 17. So Sept. for יָבֵטֵן Prov. 20, 7.

ἀναστρόφη, ἡ, (ἀναστρέφω,) a turning about, Xen. Cyr. 8. 4. 8.—In N. T. converse, manner of life, walk, conduct, Gal. 1, 13. Eph. 4, 22. 1 Tim. 4, 12. Heb. 13, 7. James 3, 13. 1 Pet. 1, 15. 18. 2, 12. 3, 1. 2. 16. 2 Pet. 2, 7. 3, 11. So 2 Macc. 5, 8. Arr. Epict. 1. 9. 11. Pol. 4. 82. 1.—In Heb. 13, 7. 1 Pet. 1, 15, others render it life, but without necessity.

ἀνατάσσω v. -τω, f. τάξω, (τάσσω,) to set up in order, to arrange, Mid. c. acc. Luke 1, 1 ἀνατάσσας διήγησιν.—Hesych. ἀνατάσσας· εὐτρεπίσασθαι. Comp. Plut. de Solert. Anim. 12 ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν.

ἀνατέλλω, f. τελέω, (τέλλω,) aor. 1 ἀνέτεila, perf. ἀνατέταλα Heb. 7, 14.

1. Trans. to let uprise, to cause to rise, as God the sun, τὸν ἥλιον Matt. 5, 45. Sept. for פָּתַח of plants Gen. 3, 18.—Diod. Sic. 17. 7 ὀράσθαι τὸν ἥλιον... ἀνατέλλοντα τὰς ἀκτίνας. Hom. Il. 5. 777 of plants.

2. Intrans. to uprise, i. e. a) Of heavenly bodies, to rise from the horizon; so the sun Matt. 13, 6. Mark 4, 6. 16, 2 (see in ἥλιος). James 1, 11; the morning star, trop. 2 Pet. 1, 19; light Matt. 4, 16; a cloud Luke 12, 54. Sept. for פָּתַח of the sun and light Gen. 32, 31. Is. 58, 10; of the morning star Job 3, 9. Is. 14, 12. So Pol. 9. 15. 10. Xen. Cyr. 8. 3. 2 πρὶν ἥλιον ἀνατέλλειν. Earlier Gr. writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lob. ad Phryn. p. 124. b) Of plants, to spring up, to arise, trop. of Christ's descent from Judah, Heb. 7, 14. So pr. Sept. for פָּתַח Ez. 17, 6. Jos. Ant. 1. 1. 1. Theophr. C. Pl. 3. 7.

ἀνατίθημι, f. τίσω, (τίθημι,) to set or put up upon, as upon the cross Pol. 1. 86.

6; a load upon an animal Xen. Cyr. 8. 5. 4; to lay up, as a votive gift in a temple, Judith 16, 19. Sept. 1 Sam. 31, 10. Xen. An. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνε-
-*Σέμην*, to set up or forth in one's own be-
half, to propound, to declare, for considera-
tion, c. acc. et dat. Acts 25, 14. Gal. 2, 2.
So 2 Macc. 3, 9. Plut. Amat. Narr. 2.
Mor. IV. p. 517, τὴν πρᾶξιν ἀνέθετο τῶν
ἐταίρων τοῖσιν.

ἀνατολή, ἥς, ἡ, (ἀνατέλλω q. v.) an
uprising, the rising of the heavenly bodies
from the horizon, as of the sun Plato Polit.
269. a. Sept. Judg. 5, 31; of the stars Æl.
H. An. 9. 17. On the use of ἀνατολή and
ἐπιτολή, see Lob. ad Phryn. p. 124 sq.—
Hence in N. T.

1. Meton. the day-spring, dawn, i. q.
φῶς ἀνατέλλον. Luke 1, 78 ἐπεσκέψατο
ἡμᾶς ἀνατολή ἐξ ὕψους, the day-spring hath
visited us from on high, i. e. the Messiah,
who is elsewhere spoken of as a light;
comp. Is. 9, 1 [2]. 49, 6. 60, 1-3.

2. Meton. the east, the orient, the eastern
quarter of the earth or heavens; Matt. 2, 1.
2. 9. Rev. 21, 13; also ἀνατολή ἡλίου Rev.
7, 2. Plur. ἀνατολαί id. Matt. 24, 27; also
ἀνατολαί ἡλίου Rev. 16, 12. In Matt. 8, 11
and Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν
from the east and west is put by synecd.
i. q. 'from every quarter.' Sept. Plur. for
ἡμῶν Num. 32, 19; ὅτι Gen. 2, 8.—Sing.
Hdian. 3. 8. 13. Plato Locr. 96. d. Plur.
Diod. Sic. 2. 43. Plato Def. 411. b.

ἀνατρέπω, f. ψω, (τρέπω,) to turn up,
to turn upside down, to overturn, pr. Dem.
403. 7. Xen. Cyr. 2. 2. 5.—In N. T. trop.
to overthrow, to subvert, c. acc. τὴν πίστιν
2 Tim. 2, 18; τοὺς οἴκους Tit. 1, 11. So
Sept. Prov. 10, 3. Dem. 324. 27. Plato
Legg. 709. a.

ἀνατρέφω, f. ἔρψω, (τρέφω,) to nour-
ish up, to bring up a child, Mid. c. acc. et
dat. Acts 7, 21; Pass. v. 20. So Wisd. 7, 4.
Hdian. 5. 8. 3. Xen. Mem. 4. 3. 10.—Also
of mental training, to bring up, to train up,
Pass. Acts 22, 3. So Hdian. 1. 4. 8. Plut.
de Musica 31.

ἀναφαίνω, f. φανῶ, (φαίνω,) to light up,
to let shine, e. g. lamps Od. 18. 310; the
stars Xen. Mem. 4. 3. 4; to make appear, to
show, Xen. Conv. 4. 12.—Hence in N. T.
Mid. to show oneself, to appear, e. g. the king-
dom of heaven, Luke 19, 11. So Sept. Job
11, 18 ἀναφαίνεται σοι εἰρήνη. Also pr. Pol.
10. 48. 7. Xen. Hell. 3. 5. 21.—Pass. of
persons, to be shown, to be made to see;

Acts 21, 3 ἀναφανέστε τὴν Κύπρον, being
shown Cyprus, having it pointed out to us
in the distance; instead of ἀναφανείσθης
ἡμῖν τῆς Κ. For the construction, comp.
Rom. 3, 2. Buttm. § 134. 5. Kühn. § 281.
3. Winer § 40. 1. So Theophan. p. 392
ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς
οἱ στρατηγοί.

ἀναφέρω, f. ἀνοίσω, (φέρω,) aor. 1
ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. to bear upwards, to carry up, to lead
up, from a lower to a higher place; e. g. of
persons c. acc. et eis c. acc. as eis ὄρος
Matt. 17, 1. Mark 9, 2; Pass. eis τὸν οὐρα-
νόν Luke 24, 51. Sept. for ἡμῶν 1 Chr.
15, 3. 12; ἡμῶν 1 Sam. 17, 54. So Luc.
Dial. Deor. 20. 6. Xen. Conv. 8. 30.—Of
things, as sacrifices, to bring up, to offer up,
by placing the victim or thing offered upon
the altar; so with acc. and ἐπὶ τὸ θυσιαστή-
ριον James 2, 21; acc. simply Heb. 7, 27
bis. 13, 15. 1 Pet. 2, 5. Sept. with ἐπὶ τὸ
θυσ. for ἡμῶν Gen. 8, 20; simpl. Lev. 14,
9. Judg. 11, 31.

2. Trop. ἀνεγκεῖν τὰς ἁμαρτίας ἡμῶν, to
bear up our sins, to take upon oneself and
bear our sins, i. e. to bear the penalty of sin,
to make expiation for sin, spoken of Christ
1 Pet. 2, 24. Heb. 9, 28, quoted from Is.
53, 12 where Sept. for ἡμῶν. Comp. Sept.
ἀνοίσουσιν τὴν πορνείαν ἡμῶν for ἡμῶν Num.
14, 33.—So ἀν. ἁμαρτίαν Antiph. 753. 10;
κινδύνους Thuc. 3. 38.

ἀναφωνέω, ᾠ, f. ἦσω, (φωνέω,) to
speak up or out, intrans. with dat. of man-
ner, Luke 1, 42. Sept. for ἡμῶν 1 Chr.
15, 28.—Plut. Themist. 26 ἀεφώνησε μέ-
τρη ταυτί. Pol. 3. 33. 4.

ἀνάχυσις, εως, ἡ, (ἀναχέω,) an out-
pouring, as the estuary of a river, Strab.
3. p. 206, 374.—In N. T. trop. outpouring,
effusion, excess; 1 Pet. 4, 4 eis τὴν αὐτὴν
τῆς ἀσεβείας ἀνάχυσιν into the same outpour-
ing (excess) of rioting.

ἀναχωρέω, ᾠ, f. ἦσω, (χωρέω,) to give
place, to go back, to draw back, e. g.

1. Genr. to withdraw from a place, to
depart, intrans. with eis c. acc. of place
whither, Matt. 2, 12. 14. 22. 4, 12. 14, 13.
15, 21. Mark 3, 7 (others πρὸς). John 6,
15; with ἐκείθεν Matt. 12, 15, comp. 14,
13; absol. Matt. 2, 13. 9, 24 ἀναχωρεῖτε
withdraw, give place. 27, 5. Sept. with eis
for ἡμῶν Hos. 12, 12.—So with eis Hdian.
1. 12. 2. Xen. Hell. 2. 4. 7; absol. Plato
Conv. 175. a.

2. Spec. to withdraw, for privacy, to go

aside, intrans. with κατ' ἑαυτὸν Acts 23, 19; absol. 26, 31. Comp. Hdtan. 1. 12. 12 ἐν τοῖς ἀναχωρηκόσι τόποις.

ἀναψύξις, εως, ἡ, (ἀναψύχω,) a refreshing, revival; Acts 3, 19 καιροὶ ἀναψύξεως times of refreshing, i. e. of joy to come in the kingdom of Christ; comp. v. 20. 21. Sept. for רִחֻץ Ex. 8, 11 [15].—Philo de Abr. p. 371. d. Strabo 17. p. 1137.

ἀναψύχω, f. ξω, (ψύχω,) to breathe up, to take breath; hence to revive, be refreshed. Sept. for שָׁנָה Ex. 23, 12; רִחֻץ 1 Sam. 16, 23. Trans. to revive, to refresh, with cooling, Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, to cheer, c. acc. 2 Tim. 1, 16 ὅτι πολλὰς με ἀνέψυξε. So Pass. Xen. Hell. 7. 1. 19.

ἀνδραποδιστής, οὔ, δ, (ἀνδραποδίζω, ἀνδράποδον,) a slave-dealer, man-stealer, 1 Tim. 1, 10; comp. Ex. 21, 16. Deut. 24, 7.—Pol. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, ου, δ, (ἀνὴρ,) Andrew, an old Greek name Hdot. 6. 126; in N. T. pr. n. of one of the Apostles, Mark 3, 18; the brother of Simon Peter, Matt. 4, 18. 10, 2. Mark 1, 16. Luke 6, 14. John 6, 8. He was from Bethsaida of Galilee; and had been a follower of John the Baptist; John 1, 41. 45. He was one of those most closely connected with Jesus, Mark 1, 29. 13, 3. John 6, 8. 12, 22 bis. Mentioned also Acts 1, 13; but not later.

ἀνδρίζω, f. ἴσω, (ἀνὴρ,) to make manly, c. acc. Xen. Ec. 5. 4.—In N. T. Mid. to show oneself a man, to be manly, 1 Cor. 16, 13. Sept. for פָּרַץ Deut. 31, 6. 7; יָצַח Josh. 1, 6. 9. So 1 Macc. 2, 64. Luc. Eun. 13. Xen. An. 4. 3. 34.

Ἀνδρόνικος, ου, δ, (ἀνὴρ, νικάω,) Andronicus, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

ἀνδροφόνος, ου, δ, ἡ, adj. (ἀνὴρ, φονεύω,) manslaying; as Subst. a manslayer, murderer, 1 Tim. 1, 9.—2 Macc. 9, 28. Luc. Asin. 21. Plato Euth. 9. a.

ἀνέγκλητος, ου, δ, ἡ, adj. (a priv. ἐγκαλέω,) not arraigned or accused; hence blameless, unblamable, 1 Cor. 1, 8. Col. 1, 22. 1 Tim. 3, 10. Tit. 1, 6. 7.—Jos. Ant. 5. 8. 8. Plut. Pericl. 15. Xen. Mem. 2. 8. 5.

ἀνεκδυήγητος, ου, δ, ἡ, adj. (a priv. ἐκδυήγημαι,) not to be related, unspeakable, unutterable, 2 Cor. 9, 15.—Athenagor. Apol. p. 10, of God. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

ἀνεκλάλητος, ου, δ, ἡ, adj. (a priv. ἐκκαλέω,) unspeakable, unutterable, 1 Pet. 1, 8.—Eunap. Proeres. ὡς ἐπίζητο τὴν ἀλογον ταύτην καὶ ἀνεκλάλητον σωτηρίαν.

ἀνέκλειπτος, ου, δ, ἡ, adj. (a priv. ἐκλείπω,) unfailing, inexhaustible, Luke 12, 33.—Diod. Sic. 3. 23. Plut. de defect. Orac. 51.

ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only Neut. compar. ἀνεκτότερον ἔσται Matt. 10, 15. 11, 22. 24. [Mark 6, 11.] Luke 10, 12. 14.—Pol. 12. 9. 5. Plato Legg. 907. a.

ἀνελεήμων, ονος, δ, ἡ, adj. (a priv. ἐλεῆμων,) unmerciful, cruel, Rom 1, 31. Sept. for רַחֻם Prov. 5, 9. 11, 17.—Wisd. 12, 5. 19, 1. Comp. ἀνελεμόνως Antiph. 114. 10.

ἀνεμίζομαι, Pass. (ἀνεμος,) to be wind-driven, tossed by the wind, James 1, 6.—Not found in Sept. nor in Gr. writers.

ἀνεμος, ου, δ (ἄω, ἄημα,) 1. wind, pr. a breath or stream of air, Matt. 11, 7. 14, 24. Mark 4, 41. Luke 7, 24. Rev. 7, 1 μὴ πνέῃ ἀνεμος. Spoken of violent, stormy winds, Matt. 7, 25. 27. 8, 26. 27. 14, 30 τὸν ἀνεμον ἰσχυρόν. v. 32. Mark 4, 37. 39 bis. 6, 48. 51. Luke 8, 23. 24. 25. John 6, 18. Acts 27, 4. 7. 14. 15. James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6, 13. Sept. for רִיחַ Job 21, 18. Is. 41, 16. al. So Pol. 9. 25. 3. Xen. Ec. 18. 1.—Rev. 7, 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. Sept. for רִיחַיָּם יְבִרָתָם Jer. 49, 36. Hence

2. Meton. οἱ τέσσαρες ἄνεμοι, the four winds, i. e. the four quarters of the earth or heavens, whence the four cardinal winds blow, Matt. 24, 31. Mark 13, 27; comp. Luke 13, 29. Sept. for רִיחַיָּם יְבִרָתָם 1 Chr. 9, 24. Dan. 11, 4.—Jos. Ant. 8. 3. 5.

3. Trop. as the emblem of instability, inconstancy; Eph. 4, 14 ἀνεμος τῆς διδασκαλίας wind of doctrine, i. e. varying and unstable doctrines, vain opinions.—Ecclus. 5, 9. So רִיחַ Job 15, 2.

ἀνένδεκτος, ου, δ, ἡ, adj. (a priv. ἐνδέχεται,) inadmissible, impossible, Luke 17, 1; comp. Matt. 18, 7.

ἀνεξερεύνητος, ου, δ, ἡ, adj. (a priv. ἐξερευνᾶω,) unsearchable, inscrutable, Rom. 11, 33.—Symm. for רִקְקִי Prov. 25, 3; יִרְבֵּי Jer. 17, 9. Aristot. Eth. N.

ἀνεξίκακος, ου, δ, ἡ, adj. (ἀνέχομαι, κακός,) enduring evil, patient under evils and injuries, 2 Tim. 2, 24.—Hierocl. ad Pythag. Carm. Aur. 7. Luc. Jud. Voc. 9; comp. ἀνεξικακία Wisd. 2, 19. Plut. Pelop. 25.

ἀνεξιχνίαστος, ου, δ, ἡ, adj. (a priv. *ἐξιχνιάω*.) *not to be traced out*; trop. *unsearchable, inscrutable*, Rom. 11, 33. Eph. 3, 8. Sept. for יִשְׁרָאֵל Job 6, 9. 9, 10. —Prayer of Manass. 6.

ἀνεπαίσχυντος, ου, δ, ἡ, adj. (a priv. *ἐπαισχύνομαι*.) *not to be made ashamed, without cause of shame, irreproachable*, 2 Tim. 2, 15. —Jos. Ant. 18. 7. 1; so Adv. *-ως*, Agapet. 57. Wetst. in loc.

ἀνεπιλήπτος, ου, δ, ἡ, adj. (a priv. *ἐπιλαμβάνω*.) *not to be laid hold of or attacked*, Thuc. 6. 17. —In N. T. *not to be reprehended, blameless, unblamable*, 1 Tim. 3, 2 comp. Tit. 1, 7 *ἀνέγκλητος*. 1 Tim. 5, 7. 6, 14. So Plut. Pericl. 10. Xen. Cyr. 1. 2. 15.

ἀνέρχομαι, aor. 2 *ἀνῆλθον*, (*έρχομαι*.) *to go up, to ascend*, from a lower to a higher place, as *εἰς τὸ ὄρος* John 6, 3; *εἰς Ἱεροσόλυμα* Gal. 1, 17. 18; see in *ἀναβαίνω* no. 1. Sept. for יָרַד 1 K. 13, 12; מָלַךְ Judg. 21, 8. —Hdian. 3. 8. 11. Xen. Hell. 2. 4. 39.

ἀνεσις, *εως*, ἡ, (*ἀνίημι*.) 1. *a letting up or loose, remission, relaxation*, pr. from close confinement; Acts 24, 23 *ἔχειν ἀνεσιν*, *to have relaxation*, i. e. from actual bonds. So Sept. *δοῦναι ἀνεσιν* 2 Chr. 23, 15. —Also from exertion, obligation; 2 Cor. 8, 13 *οὐ ἵνα ἄλλοις ἀνεσις*, i. e. from the duty of contributing. So from exertion, toil, Jos. Ant. 3. 10. 6. Hdian. 8. 5. 19.

2. Trop. *remission, rest, quiet*; e. g. internal 2 Cor. 3, 12; external 2 Cor. 7, 5. 2 Thess. 1, 7. —Pol. 1. 66. 10. Plato Legg. 724. a.

ἀνεράζω, f. *ἀνω*, (*ἀνδ* intens. *ἐράζω*.) *to examine thoroughly, to inquire strictly*, Sept. for עָרַךְ Judg. 6, 20. Susann. 14. —In N. T. in a judicial sense, *to examine, to put to the question*, by scourging to force confession, c. acc. Acts 22, 24. 29.

ἀνευ, prep. c. gen. (kindr. *ἀν* priv. Engl. *un-*.) *without*; e. g. of things, implying their absence, as *ἀνευ γογγυσμῶν without murmurings* 1 Pet. 4, 9; *ἀνευ λόγου without word*, i. e. without preaching and admonition, 1 Pet. 3, 1. Sept. for לֹא Ex. 21, 11; אֲלֵךְ Is. 55, 1. So Dem. 141. 4. Xen. An. 2. 6. 6. —Of persons, praegn. Matt. 10, 29 *ἀνευ τοῦ πατρὸς without the Father*, without his knowledge and will; comp. Luke 12, 6. Sept. for לֹא Am. 3, 5. So Hom. Il. 15. 213. Dem. 1240. 30; *ἀνευ βασιλείας* Xen. Hell. 4. 8. 16. —In Gr. writers *ἀνευ* is found also as an adverb without case; Winer § 58. 6. Buttm. § 146. 4. 2.

ἀνεύθετος, ου, δ, ἡ, adj. (a priv. *εὐθετος*.) *not well-situated, not commodious*, Acts 27, 12. —Hesych. *ἀνευθέτου· ἀχρήστου*.

ἀνευρίσκω, aor. 2 *ἀνεύρου*, (*εὐρίσκω*.) *to find out, to trace out*, by inquiry, c. acc. Luke 2, 16. Acts 21, 4. —Plut. Camill. 30. Xen. Cyr. 1. 6. 40.

ἀνέχω, f. *έξω*, (*έχω*.) *to hold up*, e. g. *τὰς χεῖρας* Jos. Ant. 3. 1. 6. Hom. Il. 3. 318; *to hold up or back*, as horses Il. 23. 426; the rain from falling, Sept. for שָׁנָה Am. 4, 7. —In N. T. only Mid. *ἀνέχομαι*, f. *ἀνέξομαι*, imperf. *ἀνεχόμεν*, also *ἡνεχόμεν* 2 Cor. 11, 1. 4 Rec. aor. 2 *ἡνεσχόμεν* Acts 18, 14; for the double augm. see Buttm. § 86. n. 3, 4. Kühn. § 126. 1; pr. *to hold oneself up*, and so *to hold or bear up against any thing, to endure*; constr. c. gen. Matth. § 359. n.

1. Of pers. *to bear with, to have patience with the errors and weaknesses of others*; c. gen. Matt. 17, 17 *ἕως πότε ἀνέξομαι ὑμῶν*. Mark 9, 19. Luke 9, 41. Acts 18, 14. 2 Cor. 11, 1 bis. 19. Eph. 4, 2. Col. 3, 13; absol. 2 Cor. 11, 4. Sept. for פָּקַדְתִּי Is. 63, 15. —Pol. 3. 82. 5. Plato Rep. 564. d.

2. Of things: a) *to endure, to bear patiently*, as afflictions; 2 Thess. 1, 4 *ταῖς θλίψεσιν αἷς ἀνέχεσθε*, i. e. *αἷς* for *δι* by attraction; absol. 1 Cor. 4, 12. 2 Cor. 11, 20. So c. gen. 2 Macc. 9, 12. Hdian. 8. 5. 9. Plato Apol. 31. b. b) *to endure, to bear with*, i. e. to admit doctrine, exhortation, 2 Tim. 4, 3. Heb. 13, 22. So Sept. Job 6, 26.

ἀνεψιός, οὔ, δ, a cousin, Lat. *consobrinus*, Col. 4, 10. —Sept. Num. 36, 11. Plut. Thes. 7. Xen. An. 7. 8. 9.

ἀνηδρον, ου, τό, *dill, anethum graveolens* v. *hortense*, an aromatic plant, Matt. 23, 23. —Theophr. H. Pl. 7. 1. 2. Dioscor. 3. 461. Plin. H. N. 19. 52, where *anethum* is distinguished from *anisum*, anise. Celsii Hierob. I. p. 494.

ἀνήκω, defect. (*ήκω*.) *to have come up or reached to any thing*, Hdot. 7. 60. Xen. An. 6. 2. 3, 5; *to pertain or belong to*, 1 Macc. 10, 42. Dem. 1390. 17. —In N. T. trop. *to be pertinent, fit, proper*; impers. Col. 3, 18 *ὡς ἀνήκεν ἐν κυρίῳ*. Part. neut. *τὸ ἀνήκον, τὰ ἀνήκοντα, that which is proper, becoming*, Philem. 8. Eph. 5, 4. Compare Hdot. 6. 109. Suid. *ἀνήκον· τὸ πρέπον*.

ἀνήμερος, ου, δ, ἡ, adj. (a priv. *ήμερος*.) *untamed, ungentle, fierce*, of persons 2 Tim.

3, 3.—Æsch. Prom. 716. Arr. Epict. 1. 3.
7. Plut. Pomp. 28.

ἀνὴρ, ἀνδρὸς, ὁ, (kindr. ἀρῆν, ἄρης,) *a man*, one of the male sex, Lat. *vir*.

1. Genr. as opp. to woman; Luke 1, 27. 34 ἐπεὶ ἄνδρα οὐ γνώσκω. 5, 18. 7, 20. John 1, 13. Acts 2, 22. 9, 38. 10, 5. 30. 13, 21. Rom. 11, 4. James 1, 8. 2, 2. al. απρ.—Xen. Cæc. 7. 30. Plato Conv. 191. e.

2. Spec. *a man* of adult years. a) As distinguished from a youth, etc. Luke 19, 2. John 1, 30; so where ἄνδρες, γυναῖκες, παῖδια are spoken of, Matt. 14, 21. 15, 38. Mark 6, 44. Acts 17, 12. So Plato Rep. 549. e. Xen. Conv. 4. 17. b) As married, *a husband*, Matt. 1, 16. Mark 10, 2. 12. Luke 2, 36. 16, 18. John 4, 16–18. 1 Cor. 7, 2–4. 13. 14. Gal. 4, 27. Col. 3, 19. al. Sept. and ὡς Gen. 2, 23. 3, 6. (Ecclus. 4, 10. Luc. D. Mort. 23. 3. Xen. Cyr. 1. 3. 13.) Also *a husband* by anticipation, *one betrothed*, a bridegroom, Matt. 1, 19. Rev. 21, 2. Sept. and ὡς Deut. 22, 23. So of a bride, εἰς ἀνδρὸς [οἰκίαν] λέναι v. ἔλξαι Alciph. p. 364. Liban. p. 556. c. Comp. Greg. Cor. p. 45 Schæf. c) Plur. of soldiers, or rather of the temple guards under the direction of the Sanhedrim, *men*, Luke 22, 63; comp. v. 47 and Matt. 26, 47. So of soldiers 1 Macc. 3, 39. Xen. An. 1. 2. 1. d) With an adjunct; e. g. with an adj. as ἀνὴρ φρόνιμος Matt. 7, 24; ἀνὴρ μωρός v. 26; also Luke 5, 8. 12. James 1, 8. al. So Hñian. 2. 15. 1. Xen. An. 1. 3. 20. With pron. τίς, where ἀνὴρ is pleonast. Luke 8, 27. Acts 10, 1. 16, 9. So Xen. An. 4. 8. 4. With a gentile noun, as Acts 8, 27 ἀνὴρ Ἀθιοπῶν *an Ethiopian*. 10, 28. 22, 3. Plur. Matt. 12, 41 ἄνδρες Νινευίται. Luke 11, 32. Acts 11, 20. So Æl. V. H. 12. 56. Xen. An. 1. 8. 1 ἀνὴρ Πέρσης. e) In a direct and respectful address, simply ἄνδρες, *men*, *sirs*, Acts 14, 15. 19, 25. 27, 10. 21. 25. (Xen. An. 1. 4. 14.) With a gentile noun; Acts 1, 11 ἄνδρες Γαλιλαῖοι. 2, 14. 22. 5, 35. 13, 16. 17, 22 ἄνδρες Ἀθηναῖοι, *Athenians*. 19, 35. 21, 28. So Xen. An. 1. 7. 3. With ἀδελφοί, Acts 1, 16; comp. ἄνδρες φίλοι Xen. An. 1. 6. 6. f) Indef. for ἀνὴρ τίς or simple τίς, Luke 9, 38 ἀνὴρ ἀπὸ τοῦ οὐλοῦ. Acts 6, 11. So Xen. Cyr. 2. 2. 22 ἀνὴρ τοῦ δήμου.

3. Trop. *a man* in understanding, intelligence, true wisdom; opp. a child 1 Cor. 13, 11; and so τέλειος ἀνὴρ Eph. 4, 13. James 3, 2.—So *a man* worthy of the name, Hom. Il. 5. 529. Hñdot. 7. 210. Xen. Cyr. 4. 2. 25.

4. Indef. *a man*, any man or person, one of the human family, Lat. *homo*. Rom. 4, 8 μακάριος ἀνὴρ, φ κτλ. James 1, 12. 20. 23. Plur. Luke 11, 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης. Acts 4, 4. Matt. 14, 35 οἱ ἄνδρες τοῦ τόπου ἐκείνου *the men of that place*, the people, the inhabitants.—Sing. Soph. CEd. Col. 567 or 573. Xen. Mem. 4. 5. 2. Plur. Luc. D. Mort. 24. 1. Xen. Cyr. 4. 3. 13. +

ἀνδρίστημι, f. στήσω, (ἀντί, ἰστημι,) in N. T. only perf. ἀνδρίστηκα, aor. 2 ἀντίστην, Mid. impf. ἀντιστάμην; Act. intrans. *to stand against*, Mid. *to set oneself against*; i. e. genr. *to withstand*, *to resist*, *to oppose*, c. dat. Matt. 5, 39 μὴ ἀντιστήναι τῷ πονηρῷ. Luke 21, 15. Acts 6, 10. 13, 8. Rom. 9, 19. 13, 2. Gal. 2, 11. 2 Tim. 3, 8 bis. 4, 15. James 4, 7. 1 Pet. 5, 9; absol. Rom. 13, 2 οἱ ἀνδριστῆτες. Eph. 6, 13. Sept. for τῇψ Ps. 76, 8; τῇψ Deut. 25, 18.—Hñian. 2. 10. 11. Plato Conv. 196. d. Absol. Xen. An. 7. 3. 11.

ἀνδομολογέομαι, οὔμαι, Mid. depon. (ἀντί, ὁμολογέω,) pr. *to utter in turn the same things*, said of a person or party as over against another; hence, *to assent* or *consent* in turn, on one's part, c. dat. Pol. 28. 4. 4. ib. 17. 6; *to make an agreement* Pol. 5. 105. 2; *to confess in turn*, on one's part, e. g. τὰς ἀμαρτίας Jos. Ant. 8. 10. 3. 1 Esdr. 8, 91; c. dat. Pol. 30. 8. 7.—In N. T. *to profess* or *declare in turn*, *to praise*, *to laud*, on one's part, c. dat. Luke 2, 38 καὶ αὐτὴ ἀνδομολογεῖν τῷ κυρίῳ and she too (in turn, on her part) *praised the Lord*, i. e. as Simeon had done just before, vv. 34. 35. So Sept. for ἡ τῇψ Pa. 79, 13. Comp. Dioc. Sic. 1. 70 ἀνδομολογεῖσθαι τὰς ἀρετὰς τοῦ βασιλέως.

ἄνθος, eos, τό, (ἀνά, ἄνω,) *a flower*, James 1, 10. 11. 1 Pet. 1, 24 bis. Sept. for γῆ Num. 17, 8.—Luc. Nigr. 30. Xen. Ven. 5. 5.

ἀνδρακιά, ἄς, ἡ, (ἀνδραξ,) *a fire of coals*, a heap of burning coals, John 18, 18. 21, 9.—Ecclus. 11, 32. Dem. 423. 2. Plut. Symp. 6. 7. 2.

ἀνδραξ, akos, ὁ, *a coal*; Rom. 12, 20 ἀνδρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ thou shalt heap coals of fire on his head, i. e. awaken feelings of shame and compunction; quoted from Prov. 25, 22, where Sept. for τῇψ.—Hñian. 4. 7. 9. Plut. C. Mar. 44.

ἀνδρωπάρεσκος, ου, ὁ, ἡ, (ἀνθρωπος, ἀρίσκω,) a word of the later Greek, Lob.

ad Phryn. p. 621; Plur. as Subst. *men-pleasers*, Eph. 6, 6. Col. 3, 22.—Sept. Ps. 53, 6. Psalt. Salom. 4, 8. 10. p. 929.

ἀνθρώπινος, η, ον, (*ἄνθρωπος*), *pertaining to man, human*, i. e. a) As distinctive of man; James 3, 7 ἡ φύσις ἀνθρωπίνη *man's nature*, opp. to that of beasts, etc. So Hsian. 1. 13. 12. Xen. Mem. 1. 4. 13. b) As proceeding from or instituted by man, e. g. σοφία ἀνθρωπίνη, *man's wisdom*, not the true, 1 Cor. 2, 4. 13. Also 1 Cor. 4, 3 ἀνθρωπίνη ἡμέρα *a man's day*, i. e. a judgment day of man's appointment; antith. ἡμέρα κυρίου. 1 Pet. 2, 13. So Dem. 317. 23. Plato Apol. 20. d, ἄνθρω. σοφία. c) As common to man or to his experience; 1 Cor. 10, 13 πειρασμός . . . ἀνθρώπινος, i. e. *common to man*, and therefore adapted to his weakness; opp. ὑπὲρ δὲ δύνασσε. Nent. as adv. Rom. 6, 19 ἀνθρωπίνον λέγω *I speak in the manner of men*, in language and examples drawn from common life, i. q. κατὰ ἀνθρώπον λέγω Gal. 3, 15. So Pol. 3. 5. 8. Xen. Cyr. 3. 1. 40.

ἀνθρωποκτόνος, ου, δ, ἡ, adj. (*ἄνθρωπος*, κτείνω.) *manslaying*; Subst. *a manslayer, murderer*, John 8, 44. 1 John 3, 15 bis. Comp. Wisd. 2, 24.—Eurip. Iph. T. 390.

ἄνθρωπος, ου, δ, ἡ, (kindr. ἀνά, ἄνω, ἄνθος,) *a man*, one of the human family, *man or woman, a person*, Lat. *homo*. Sept. often for ἄνθρω; ἄνθρω; ἄνθρω.

1. Pr. and *definite* or *indefinite*, as put with or without the article or other adjuncts.

A) *Definite*, with the art. ὁ ἄνθρωπος, οἱ ἄνθρωποι, and also in the Vocative.

a) Where the person spoken of is already *known*, either from the context or in some other way. a) Simply, e. g. Sing. ὁ ἄνθρωπος, Matt. 12, 13 τότε λέγει τῷ ἀνθρώπῳ, comp. v. 10. 26, 72. 74. Mark 3, 3. 5 comp. v. 1. 5, 8 comp. v. 2. 14, 71. Luke 6, 8 comp. v. 6. 8, 29. 33. 35 comp. v. 27. John 2, 25 bis, where ὁ ἄνθρωπος is the particular person with whom Jesus might at any time have to do. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον *doth our law condemn the man?* i. e. the person accused. John 19, 5 ἴδε ὁ ἄνθρωπος, i. e. the man whose life ye seek. Matt. 12, 43 and Luke 11, 24 *when the unclean spirit is gone out ἀπὸ τοῦ ἀνθρώπου*, i. e. the man in whom he had dwelt. Acts 19, 16. 25, 22 comp. v. 14. 2 Thess. 2, 3.—PLUR. οἱ ἄνθρωποι, *the men, the persons*, already known; Matt. 8, 27 οἱ δὲ ἄνθρωποι θαύμασαν, i. e. those in the boat with Jesus. Luke 7, 31. John

4, 28 τοῖς ἀνθρώποις, *the men of the city, the inhabitants*. John 6, 10. 14 comp. v. 5. 2 Thess. 3, 2. Rev. 9, 6. 10. 15. 18. 20, comp. v. 4. β) With an adjunct rendering the person more definite and distinct; e. g. οὗτος, as ὁ ἄνθρω. οὗτος or οὗτος ὁ ἄνθρω. Mark 14, 71. 15, 39. Luke 2, 25. John 7, 46. Acts 5, 28. al. Plur. Acts 4, 16. 5, 35. 38. 16, 17. 20. With ἐκεῖνος, Matt. 12, 45. 18, 7. Mark 14, 21. Luke 11, 26. James 1, 7. Plur. Acts 16, 35. Also with τοιοῦτος, 2 Cor. 12, 3; δε, δεστίς with its verb John 9, 24. Acts 4, 22; Plur. John 17, 6. Rev. 9, 4. So with a numeral, as εἰς ἄνθρωπος *the one man* Rom. 5, 15. 19; or a subst. with the art. in apposition, as οἱ ἄνθρωποι οἱ ποιμένες Luke 2, 15; or a participle with the art. Luke 11, 44. John 5, 12. Acts 4, 14. 21, 28. Rev. 16, 2. γ) Vocat. ἄνθρωπε, addressed to a person standing by, and less respectful than ἀνὴρ q. v. Luke 5, 20. 12, 14. 22, 58. 60. Also ὦ ἄνθρωπε, addressed by a writer to the person to whom he writes, or with whom he is discussing or disputing; 1 Tim. 6, 11 σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, *but thou, O man of God*. Rom. 2, 1. 3. 9, 20. James 2, 20 comp. v. 18. So Plut. de sera Num. vind. 8. Xen. Cyr. 2. 2. 7.

b) Where the Sing. ὁ ἄνθρωπος, *the man*, is used in a collective or *generic* sense, either for all mankind or for a particular class of men; Winer § 27. 1. Matt. 4, 4 οὐκ ἐπ' ἄνθρω μόνῳ ζήσεται ὁ ἄνθρωπος. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 15, 11 bis. 18. 20 bis. Mark 2, 27. Luke 4, 4. Rom. 7, 1. 10, 5. 1 Cor. 2, 11 bis.—So with an adjunct for greater definiteness, e. g. δε with its verb Rom. 4, 6; a participle with the art. Rom. 14, 20.

c) Where the Plur. οἱ ἄνθρωποι, *the men*, is used in a *generic* sense, more or less limited according to the context. a) As referring mainly to those round about, *the people with whom we live*, in comm. Engl. *the folks*; usually in Engl. without art. *men, people, folks, other men*. Matt. 10, 17 προσέχετε ἀπὸ τῶν ἀνθρώπων *beware of men*, people, i. e. those with whom you are brought in contact. Matt. 5, 13 καταστρεῖσθαι ὑπὸ τῶν ἀνθρώπων. v. 16. 19. 6, 1. 2. 5. 14. 15. 16. 18. 7, 12. 13, 25. Mark 8, 27. Acts 18, 13. al. With a participle without art. Mark 8, 24. β) Where οἱ ἄνθρωποι refers to mankind as a whole, though without including every individual; Engl. usually without art. *men, mankind*. Matt. 12, 31 πάντα ἁμαρτία . . . ἀφεθήσεται τοῖς ἀνθρώποις. 19, 12. Mark 7, 21. John 3, 19. Acts

15, 17. 24, 16. Rom. 14, 18. 1 Cor. 13, 1. Eph. 4, 14. Col. 2, 22. 1 Tim. 6, 9. 2 Tim. 3, 2. Rev. 8, 11. 13, 13. al. With an adj. implying a *class* of mankind, 1 Pet. 2, 15. 2 Pet. 3, 7. Opp. to God, and with a participle with the art. James 3, 9. γ) Where *all* mankind are included; John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Acts 17, 30. Rom. 2, 16. Heb. 9, 27. Rev. 16, 18. Matt. 9, 8 τὸν δόνα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, i. e. they regarded the power exercised by Jesus as something imparted to mankind or to the human nature.—Also where *of* ἄνθρωποι stands in antith. with ὁ θεός, including also the idea of frailty and imperfection; Matt. 10, 32. 33. Mark 7, 8. Luke 12, 8. 9. 16, 15; comp. below in B. c. ε.

B) Indef. without the art. ἄνθρωπος *a* man, ἄνθρωποι *men*, i. e. an individual or individuals of the human family.

a) In the predicate of a sentence; Matt. 8, 9 καὶ γὰρ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. Acts 10, 26. 28. James 5, 17. Plur. Acts 4, 13. 14, 15.—Plato Crat. 399. c.

b) When ἄνθρωπος is subjoined in apposition by way of explanation; so with *ὅς* after a pron. John 8, 40; after a noun 1 Tim. 2, 5.

c) Genr. and in various relations, viz. α) For an individual in particular circumstances, but not before known or referred to, *a* man, a certain man; Plur. *men*, certain men. Matt. 13, 31 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. v. 44. 21, 28. Mark 4, 26. 12, 1. Luke 13, 19. 20, 9. John 9, 1. Plur. of persons slain Rev. 11, 13. So where the writer does not wish to specify the person more nearly; 2 Cor. 12, 2 οὗτος ἄνθρωπον ἐν Χριστῷ. Rev. 13, 18 ἀρξὺς γὰρ ἀνθρώπου ἐστὶ. β) With an adjunct expressing the character or circumstances of a person or persons; e. g. a prep. with its case, Mark 1, 23 ἄνθρωπος ἐν πνεύματι ἀκατάργου. δ, 2. John 3, 1 ἄνθρωπος ἐκ τῶν Φαρισαίων. So with an appellative, where we may render merely the latter; Matt. 11, 19 and Luke 7, 34 ἄνθρωπος φάγος καὶ οἰνοπότης, i. e. *a glutton and a wine-bibber*. Matt. 13, 45 ἄνθρωπος ἔμπορος. v. 52. 18, 23. 20, 1. 21, 33. Comp. Matth. 23, 430. 6. With a gentile noun, Matt. 27, 32 ἄνθρωπος Κυρηναῖος, i. e. *a Cyrenian*. Acts 21, 39. 22, 25. ἄνθρωπος Ῥωμαῖος *a Roman*. Plur. Acts 16, 37. (Xen. An. 6. 2. 23.) With an adj. John 9, 16 ἄνθρωπος ἀμαρτωλός. Mark 13, 34 ἄ ἀπόδημος. Acts 4, 9 ἄνθρωπος ἀσθενής. Matt. 9, 32. 13, 28. Rom. 1, 23. 7, 24. Tit. 3, 10. Plur. Luke 24, 7. Acts

4, 13. With *τίς* indef. *a certain man*, Matt. 18, 12. Luke 10, 30. 12, 16. 14, 2. John 5, 5. al. Plur. 1 Tim. 5, 24. Jude 4. With relat. *ὅς* and its verb, Luke 2, 25. 5, 18. John 4, 29; so with *καί* instead of a relat. Luke 6, 6; or also *ὅτι* instead of a relat. John 5, 7. With a participle having the art. Rom. 1, 18. 2, 9. Jude 4; but usually without art. Matt. 9, 9. 11, 8. 12, 10. Mark 3, 1. Luke 4, 33. John 9, 11. Acts 15, 26. al. γ) For *any* man or *men*, whoever he or they may be, of whatever birth, age, country, rank, character. Matt. 12, 12 πᾶσα οὖν διαφέρει ἄνθρωπος προβάτου. Luke 18, 2. 4. John 5, 34. 41. 7, 46. Acts 12, 22. 1 Cor. 6, 18. 15, 21 where the expression is general, though the individual referred to is known, comp. Rom. 5, 15. 17. Gal. 3, 15. 6, 1. Phil. 2, 8. Rev. 4, 7. al. Plur. ἄνθρωποι *men*, Luke 1, 25. Acts 17, 26. 1 Cor. 3, 21 καυχᾶσθαι ἐν ἀνθρώποις, comp. v. 32. 4, 9. 14, 2. 3. 2 Cor. 5, 11. 1 Tim. 2, 5. Heb. 5, 1. Rev. 9, 7. al. Sometimes the genit. Plur. ἀνθρώπων approaches to the nature of an adj. or compound idea; e. g. ὁμοῖς ἀνθρώπων *men-fishers* Matt. 4, 19. Mark 1, 17; ἐντάλματα ἀνθρώπου *human commandments* Matt. 15, 9. Mark 7, 7; so Luke 9, 56. Acts 17, 25. Phil. 2, 7. In like manner the genit. Sing. ἀνθρώπου is found instead of an adj. 2 Pet. 2, 16 ἐν ἀνθρώπου φωνῇ *with man's voice*, i. e. *a human voice*. Rev. 21, 17. So Sept. Is. 8, 1. δ) With an adjunct of number or quantity; e. g. a numeral, as *εἰς* ἄνθρωπος. John 11, 50. 18, 14; *δύο* ἄνθρωποι. Luke 18, 10. John 8, 17. So with *πᾶς*, as *πᾶς* ἄνθρωπος. John 1, 9. Col. 1, 28 bis. James 1, 19; *πάντες* ἄνθρωποι. Luke 13, 4. Acts 22, 15. Rom. 5, 12. 18. 1 Cor. 7, 7. Phil. 4, 5. 1 Tim. 2, 1. 4. al. Neg. οὐδεὶς ἀνθρώπων Mark 11, 2. Luke 19, 30. 1 Tim. 6, 16. James 3, 8; *μηδεὶς* ἀνθρώπων Acts 4, 17. With *τίς* interrog. implying a negat. *τίς* ἄνθρωπος *what man?* Matt. 7, 9. 12, 11. Luke 15, 4. Acts 19, 35; *τίς* ἀνθρώπων 1 Cor. 2, 11. ε) In antithesis with God, Christ, or with the operations of the Holy Spirit, ἄνθρωπος includes the idea of frailty, imperfection, error, sin; so opp. God, Matt. 19, 6 δὲ οὖν ὁ θεὸς συνέκλεισε, ἄνθρωπος μὴ χωρίζεται. 21, 25. 26. 22, 16. Mark 10, 27. Acts 5, 29. Rom. 2, 29. al. Opp. Christ, Gal. 1, 12 οὐδὲ παρὰ ἀνθρώπων... ἀλλὰ δι' ἀποκαλύψεως Ἰ. Χρ. Col. 3, 23. Heb. 7, 28. Opp. God and Christ, Gal. 1, 1 bis. 10 bis. So too in respect to the agency of the Spirit, as *ψυχικός* ἄνθρωπος opp. *πνευματικός* 1 Cor. 2, 14 comp. 15. ζ) In the

phrase κατὰ ἄνθρωπον, according to man, i. e. as a man, after the manner of men; Gal. 1, 11 τὸ εὐαγγέλιον... οὐκ ἔστι κατὰ ἄνθρωπον, i. e. not after the manner of men, not such as men would make it, comp. v. 12. 1 Cor. 3, 3 οὐχί... κατὰ ἄνθρωπον παραπεθεῖτε walk ye not as men? parall. σαρκικοί ἐστε. 1 Cor. 15, 32 see in *θηριομαχίῳ*. So λέγειν v. λαλεῖν κατὰ ἄνθρωπον to speak after the manner of men, i. e. either as men speak, perh. inconsiderately, Rom. 3, 5; or by an example drawn from common life, Gal. 3, 15; or from human insight or experience, 1 Cor. 9, 8.

2. Spec. ἄνθρωπος with or without the art. stands in place of words expressing various relations which are determined by the context, e. g. a) For a man, vir, a male adult person, Matt. 25, 24. Luke 19, 21. 22. John 1, 6. 3, 1. Acts 4, 13. al. So ἄνθρωπος τοῦ θεοῦ, a man of God, his minister or messenger, 2 Tim. 3, 17. 2 Pet. 1, 21. (Sept. for עֶבְרִי מַלְאָךְ 1 K. 13, 1. 1 Esdr. 5, 49.) Also ὁ ἄνδρ. τῆς ἀμαρτίας 2 Thess. 2, 3, see in *ἀμαρτία* no. 1. b) For a husband, opp. a wife, Matt. 19, 3. 5. 10. Mark 10, 7. 1 Cor. 7, 1. Eph. 5, 31. So Sept. and שָׂרָא Gen. 2, 24. c) For a householder, master, pater-familias, opp. οἱ οἰκιστοί, Matt. 10, 36. d) For a son, opp. a father, Matt. 10, 35; and genr. for a male child, John 7, 22. 23. 16, 21. So Eccles. 3, 11. Hdian. 1. 5. 15. e) For a servant, slave, opp. a master, Luke 12, 36 comp. 37. Also Rev. 18, 13 ψυχὰς ἀνθρώπων men's persons, i. e. slaves; in allusion to Ez. 27, 13 where Sept. for עַבְדֵּי שָׁמַיָא id. See in art. *ψυχή* no. 3. c. So Xen. Vect. 4. 14. Mem. 2. 1. 15.

3. Trop. in phrases, viz. a) Of the inner and outer man; e. g. ὁ ἔσω ἄνθρωπος the inner man, the mind, the soul, the rational and moral nature, Rom. 7, 22. Eph. 3, 16; called also ὁ κρυπτός τῆς καρδίας ἄνθρωπος the hidden man of the heart 1 Pet. 3, 4. Opp. is ὁ ἔξω ἄνθρωπος the outer man, the body, 2 Cor. 4, 16. b) Of the old and new man; e. g. ὁ παλαιὸς ἄνθρωπος the old man, the carnal unrenewed nature, Rom. 6, 6. Eph. 4, 22. Col. 3, 9. Opp. is ὁ καινὸς ἄνθρωπος the new man, i. e. renewed and sanctified in Christ, Eph. 4, 24; impl. Col. 3, 10. So Christ is said to create in himself the two (Jew and Gentile) εἰς ἓνα καινὸν ἄνθρωπον into one new man, who is neither Jew nor Gentile, Eph. 2, 15; comp. Gal. 3, 28. 6, 15.

4. In the phrase υἱὸς τοῦ ἀνθρώπου, son of man.

a) Without art. a son of man, i. q. a man, one of the human race, parall. with ἄνθρωπος, Heb. 2, 6 τί ἐστὶν ἄνθρωπος... ἢ υἱὸς ἀνθρώπου, quoted from Ps. 8, 5 where Sept. for עֶבְרִי מַלְאָךְ. Spoken of the Messiah as ὁμοῖος υἱῷ ἀνθρώπου like unto a son of man, in the likeness of man, Rev. 1, 13. 14, 14; in allusion to Dan. 7, 13, where Sept. for Chald. שְׁנֵי בָרִי. John 5, 27 see in lett. b. Plur. οἱ υἱοὶ τῶν ἀνθρώπων the sons of men, i. e. men, Eph. 3, 5. Mark 3, 28 πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, i. q. τοῖς ἀνθρώποις in Matt. 12, 31. So Sept. for אֲנָשִׁי בְנֵי Gen. 11, 5. Ecc. 2, 8. al.

b) With the art. ὁ υἱὸς τοῦ ἀνθρώπου the Son of man, pr. n. for the Messiah, used by Jesus of himself, in allusion to Dan. 7, 13; see above in lett. a. Just as the Messiah is called ὁ υἱὸς τοῦ θεοῦ the Son of God, as partaking of the divine nature and sent forth from God (see in *υἱός*); so he calls himself ὁ υἱὸς τοῦ ἀνδρ. the Son of man, as bearing the human form and nature, born of a woman and made like unto his brethren (Heb. 2, 17); Matt. 8, 20. 9, 6. 10, 23. 11, 19. 12, 8. Mark 2, 10. 28. Luke 5, 24. 6, 5. John 1, 52. 3, 13. 6, 27. 53. 62. al. Once without art. John 5, 27 ὅτι υἱὸς ἀνθρώπου ἐστὶ, i. e. because he hath taken upon himself the human nature. In Dan. 7, 13. 14 the Messiah is represented as 'coming with the clouds of heaven,' and this is repeated in Matt. 24, 30. Mark 13, 26. Luke 21, 27; also Matt. 26, 64. Mark 14, 62. Luke 22, 69. In all, Jesus uses this appellation of himself in the Gospels 84 times; elsewhere it is used of him only once, by Stephen Acts 7, 56.—Others: THE Son of man, in distinction from all other men, THE MAN in the highest sense, the model and archetype of man. +

ἀνθυπατεύω, f. εἶσω, (ἀνθύπατος,) to be proconsul, to govern as proconsul, c. gen. Acts 18, 12.—Hdian. 7. 5. 2. Plut. Comp. Demosth. c. Cic. 3 fin.

ἀνθύπατος, ου, ὁ, (ἀντί, ὑπατος,) a proconsul, Acts 13, 7. 8. 12. 19, 28 καὶ ἀνθύπατοι εἰσιν, a generic Plur. for a proconsul; Winer ὁ 27. 2. So Pol. 21. 8. 11. Plut. Galb. 3.—For the rank and authority of proconsuls, see in art. ἡγεμόν no. 2. Cyprus was originally a pretorian province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Strabo 14. 684, 685. Dion Cass. 54. 4. See Adam's

Rom. Ant. p. 158. 165. Dict. of Antt. art. *Provincia*.

ἀνίστημι, f. ἀνήσω, (ἵστημι) aor. 2 ἀνῆν, Pass. aor. 1 ἀνέστην, to send up or forth, Od. 4. 568; to make spring up Æsch. Supp. 266.—In N. T. to let up, to let go, i. e.

1. to slacken, to loosen, c. acc. τὰς ζευκτηρίας Acts 27, 40. Pass. Acts 16, 26 τὰ δεσμὰ ἀνέστη.—Wisd. 16, 24. Plut. M. Ant. 49. Xen. Mem. 3. 10. 7 opp. ἐντρέιψω.

2. to leave off, to cease from, c. acc. τὴν ἀρετὴν Eph. 6, 9. (Xen. Cyr. 7. 5. 75.) Also to leave, not to care for a person, c. acc. Heb. 13, 5 οὐ μὴ σε ἀνῶ, comp. Deut. 31, 6 where Sept. for ἵστη Hiph.

ἀνίλεως, ω, δ, ἡ, adj. (a priv. ἰλεως, ἰλαος.) without mercy, stern, only James 2, 13.

ἀνικητος, ου, δ, ἡ, adj. (a priv. νίπτω,) unvanquished, δ. χεῖρες Matt. 15, 20. Mark 7, 2. 5.—Hom. Il. 6. 266. Hes. Op. 723. Luc. Demon. 4.

ἀνίστημι, f. ἀναστήσω, (ἵστημι) aor. 1 ἀνέστησα; aor. 2 ἀνέστην, imper. ἀνάστηθι, apoc. ἀνάστα Acts 12, 7. Eph. 5, 14. The tenses of this verb, as in ἵστημι q. v. are divided between the trans. and intrans. significations, viz.

I. TRANS. in Act. pres. impf. fut. and aor. 1; to make stand up, to raise up, i. e.

1. Pr. from a sitting posture, c. acc. Acts 9, 41. So Pol. 13. 7. 8, comp. Xen. Mem. 1. 4. 11.—Of the dead, to raise up sc. from the grave into life, c. acc. John 6, 39. 40. 44. 54. Acts 2, 24. 32. 13, 33; also c. ἐκ νεκρῶν Acts 13, 34. 17, 31. So Hom. Il. 24. 551. Xen. Ven. 1. 6.

2. Trop. to raise up, to cause to exist or appear. e. g. τὸν Χριστόν Acts 2, 30. 3, 26; προφῆτην Acts 8, 22. 7, 37, comp. Deut. 18, 18 where Sept. for עֲבָדִי. Also c. acc. et dat. as σπέρμα τῷ Matt. 23, 24, comp. Sept. and עֲבָדִי Gen. 38, 8.—Not elsewhere trans. in N. T.

II. INTRANS. in Act. perf. plupf. and aor. 2; also in Mid. to stand up, to rise up, to arise, viz.

1. Pr. from a posture or condition of rest, e. g. a) Of persons sitting, Matt. 9, 9. 26, 62. Mark 2, 14. 14, 60. Luke 4, 16. 29. Acts 9, 18; c. inf. 1 Cor. 10, 7. Sept. for עָבַד Ezra 9, 5. (Dem. 228. 18. Xen. An. 3. 2. 34.) Pregn. Luke 4, 38 καὶ ἀναστὰς ἐκ τῆς συναγωγῆς, and he arose and went out of the synagogue; comp. Plato Phæd. 116. a, ἀνίστατο εἰς οἶκμά τι. Once of a person kneeling, Luke 22, 45 ἀναστὰς ἀπὸ

τῆς προσευχῆς, comp. v. 41. Sept. and עָבַד 1 K. 8, 54.—In the simplicity and particularity of ancient narrative, this verb (usually Part. ἀναστὰς) is often put before verbs of going, and also of undertaking or doing any thing, like Heb. עָבַד; see Heb. Lex. עָבַד no. 1. b. Winer § 67. 2. n. Mark 7, 24. 10, 1. Luke 1, 39. 15, 18. 20. 23, 1. Acts 8, 26. 27. 9, 11. al. So Sept. and עָבַד Gen. 23, 2. 1 Sam. 26, 2. Xen. Cyr. 5. 2. 14 ἀναστὰς ἐξῆλθαι. b) Of persons lying down; e. g. those sleeping, Mark 1, 35. Luke 11, 7. 22, 46. So Xen. Ec. 11. 4. Plato Ax. 367. c. The Atticists disallow this word in respect to sleep, preferring ἡγέρθην or ἐξηγέρθην; so Ammon. ἡγέρθη ἀπὸ ὕπνου, ἀνίστη δὲ ἀπὸ κλίνης. Thom. Mag. art. ἀνίστησα.—Genr. of those lying down for any cause, Mark 5, 42. 9, 27. Luke 17, 19. Acts 9, 6. 34. 40. 12, 7. Sept. and עָבַד Prov. 24, 16. Mic. 7, 8. So Luc. D. Mort. 27. 5. Xen. An. 4. 5. 8. c) Of the dead, to rise up from the grave into life, to live again; with ἐκ νεκρῶν Matt. 17, 9. Mark 9, 9. 10. Luke 16, 31. 24, 46. John 20, 9. Acts 17, 3; trop. of those dead in sin, Eph. 5, 14. Absol. id. Matt. 20, 19. Mark 12, 23. Luke 18, 33. 24, 7. John 11, 23. 24. Acts 9, 40. 1 Thess. 4, 14. 16. al. So 2 Macc. 7, 9 comp. v. 14. Hom. Il. 24. 756. Palæph. 27. Luc. Philops. 26. Hdol. 3. 62. d) With ἐπὶ τινα, to rise up against any one, in a hostile sense, to assail, Mark 3, 26. Sept. for עָבַד Gen. 4, 8. So c. εἰς τινα Thuc. 8. 45.

2. Trop. to rise up, to arise, to appear, to come into existence, e. g. a king Acts 7, 18; c. inf. Rom. 15, 12; a high priest Heb. 7, 11. 15. So Sept. for עָבַד Ex. 1, 8. Also i. q. to appear, to stand forth, e. g. before a tribunal Matt. 12, 41. Luke 11, 32. Mark 14, 57; genr. Acts 5, 36. 37. 6, 9. 20, 30. Comp. Sept. and עָבַד 2 Chr. 20, 5. +

Ἄννα, ης, ἡ, Anna, pr. n. of a prophetess, Luke 2, 36.

Ἄννας, α, δ, Annas, pr. n. of a high priest of the Jews, ἀρχιερεύς, Luke 3, 2. John 18, 13. 24. Acts 4, 6. He is called by Josephus Ἄνανος Ananus the son of Seth. He was made high priest by Quirinus (Cyrenius) procurator of Syria about A. D. 8; but was deposed by the procurator Valerius Gratus about A. D. 14 or 15. His successor was Ismael, the son of Phabius; then followed not long after (μετ' οὐ πολὺ) Eleazar, a son of Annas; then after a year, Simon son of Kamithus; and after another year, in A. D. 26, Joseph or Caias

phas, the son-in-law of Annas (John 18, 13); see Jos. Ant. 18. 2. 1, 2. As Caiaphas held the office until A. D. 35, he was the actual high priest at the time of our Lord's trial; but Annas is also there so called, as having before held the office. His great influence may be ascribed to this fact, and to his family connection with Caiaphas. Others suppose him to have been the vicar (ἡγούμενος) of Caiaphas; see in ἀρχιερεύς no. 1.

ἀνόητος, ου, δ, ἡ, adj. (a priv. νοέω,) Pass. *unthought of, unheard of*, Hom. H. Merc. 80; *not to be conceived of* Plato Phaed. 80. b. Act. *not thinking*, incapable of thought, Plato Parm. 132. c.—In N. T. Act. *not understanding, unwise, foolish*, Luke 24, 25. Gal. 3, 1. 3. Tit. 3, 3; opp. σοφοί Rom. 1. 14. Of lusts, *foolish, sensual*, 1 Tim. 6, 9. Sept. for 𐤁𐤓𐤕𐤓 Prov. 17, 28; 𐤁𐤓𐤕𐤓 Prov. 15, 21. So Dem. 311. 11. Xen. Mem. 2. 1. 31.

ἄνοια, as, ἡ, (ἄνοος, ἄνοος,) *want of understanding, folly*, Sept. for 𐤁𐤓𐤕𐤓 Prov. 22, 15. Dem. 195. 3.—In N. T. intens. *extreme folly, madness*, Luke 6, 11. 2 Tim. 3, 9. So 2 Macc. 14, 5. 15, 33. Xen. Cyr. 1. 5. 13.

ἀνοίγω, f. οἶζω, (οἶζω, οἶζνυμι,) aor. 1 ἀνέψα John 9, 14. 30, also later ἤνοιξα Matt. 2, 11. John 9, 17. 21. Pausan. 4. 26. 6; perf. 2 ἀνέψα. Pass. perf. ἀνέψαμαι, and with triple augm. ἤνέψαμαι Rev. 4, 1. 10, 8; Pass. aor. 1 ἀνέψαχθην, later ἤνοιχθην, with triple augm. ἤνέψαχθην Rev. 20, 12; Pass. aor. 2 ἤνοιγην a later form Rev. 11, 19. 15, 5; Pass. fut. 2 ἀνοικήσομαι. For all these forms and augments, see Buttm. §114 οἶζω. Kühner §187. 6. Winer §12. 6. b.—To open, pr. by throwing up or back the lid or door by which any thing is closed; also in later usage Perf. 2 ἀνέψα intrans. *to be open, to stand open*, John 1, 52. 2 Cor. 6, 11. Luc. Navig. 4. Hdian. 4. 2. 14; see Lob. ad Phryn. p. 157, 158. Buttm. §113. n. 3. Attic impf. ἀνέψαγον is trans. Xen. An. 5. 5. 20.

1. Pr. *to open* what is closed by a lid, cover, door; e. g. a) By a lid or cover, c. acc. Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, *their treasures*, i. e. in caskets or boxes. So Eurip. Ion 923 or 936. Philostr. 47. Of a well or pit, as usually covered by a large stone; Rev. 9, 2 ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. Comp. Gen. 29, 2. b) Of a door or gate, c. acc. Acts 5, 19 ἤνοιξε τὰς θύρας. 12, 14. Pass. Acts 12, 10. 16, 26. 27. Rev. 4, 1. (Hdian. 8. 6. 3. Xen. Hell. 5. 1. 14.) So acc. impl. c. dat.

Matt. 25, 11 κύριε, ἀνοίξον ἡμῖν. Luke 12, 36. 13, 25. John 10, 3. Absol. Acts 5, 23. 12, 16. So Pass. impers. in a proverbial phrase, c. dat. Matt. 7, 7 κρούετε, καὶ ἀνοίγησεται ὑμῖν. v. 8. Luke 11, 9. 10. Trop. ἀνοίγειν τὴν θύραν, *to open the door*, i. e. either in order to receive gladly, Rev. 3, 20; or to present opportunity for preaching or embracing the gospel, c. dat. Acts 14, 27. Col. 4, 3; intrans. 1 Cor. 16, 9; Pass. 2 Cor. 2, 12; ἐνώπιόν σου Rev. 3, 8; also as expressing dominion, sovereignty, absol. Rev. 3, 7 bis. Comp. Diod. Sic. 1. 67 ἀνέψατο τοῖς ἄλλοις ἔνεστι τὰ . . . ἐμπόρια.—Spoken also of places closed by a door or otherwise; as the temple, δ ναός, Pass. Rev. 11, 19. 15, 5; sepulchres, τὰ μνημεῖα, which usually have an upright entrance, Pass. Matt. 27, 52. Trop. Rom. 3, 13 τάφος ἀνεψγμένος ὁ λάργυξ αὐτῶν, i. e. as an open sepulchre emits fetid and noisome smells, so the throat of the wicked belches forth noisome slanders against God and the righteous; quoted from Ps. 5, 10 where Sept. for 𐤁𐤓𐤕𐤓 𐤓𐤁𐤕𐤓.

2. Of the heavens, Pass. *to be opened*, intrans. *to be open*; the firmament being regarded as opened so as to permit the vision of things in heaven, or also intercourse between heaven and earth; comp. Ez. 1, 1. Is. 64, 1. Plur. c. dat. Matt. 3, 16 ἀνέψαχθησαν αὐτῷ οἱ οὐρανοί. Absol. Acts 7, 56. Sing. Luke 3, 21 ἀνέψαχθη τὸν οὐρανόν. Acts 10, 11. Rev. 19, 11. Intrans. John 1, 52 τὸν οὐρανὸν ἀνεψγόντα. So Sept. for 𐤁𐤓𐤕𐤓 Ez. 1, 1; 𐤓𐤁𐤕𐤓 Is. 64, 1.

3. Of a book in the ancient form, *to open, to unroll*, sc. a volume rolled up, τὸ βιβλίον Luke 4, 17 in Mas. Also a sealed volume, Rev. 5, 2. 3. 4. 5. 10, 2. 8. Pass. 20, 12 bis. So of the seals of a volume, τὰς σφραγίδας Rev. 5, 9. 6, 1. 3. 5. 7. 9. 12. 8, 1.—Xen. Lac. 6. 4 ἀνοίξαντας τὰ σήματα.

4. Of various organs of the body, which may be closed and opened, e. g.

a) Of the mouth, ἀνοίγειν τὸ στόμα, *to open the mouth*, e. g. a) Of persons who begin to speak, i. q. to speak, to discourse, Matt. 5, 2. 13, 35. Acts 8, 35. 10, 34. 13, 14. Rev. 13, 6. Sept. for 𐤁𐤓𐤕𐤓 Dan. 10, 16. (Ecclus. 15, 5. Luc. Philops. 33.) Intrans. τὸ στόμα ἡμῶν ἀνέψαγε πρὸς ὑμᾶς, *our mouth is open towards you*, we speak freely, frankly, 2 Cor. 6, 11. Hence negat. *not to open one's mouth*, *not to complain*, Acts 8, 32; quoted from Is. 53, 7 where Sept. for 𐤁𐤓𐤕𐤓 𐤁𐤓𐤕𐤓 β. β) Pass. ἀνέψαχθη δὲ τὸ στόμα αὐτοῦ, *and his mouth was open*.

ed, he again spoke, recovered the power of speech, Luke 1, 64. Comp. Sept. and תַּלְמִידֵי תַּלְמִידֵי Num. 22, 28. γ) Of a fish, Matt. 17, 27; comp. Sept. for תַּלְמִידֵי Ps. 22, 14. δ) Trop. of the earth, to open her mouth, i. e. to open, to cleave open, Rev. 12, 16. So Sept. and תַּלְמִידֵי Num. 16, 30. Deut. 11, 6; תַּלְמִידֵי Num. 26, 10.

b) Of the eyes, ἀνοίγειν τοὺς ὀφθαλμούς, to open the eyes, e. g. one's own, Acts 9, 40. Pass. v. 8; or those of one blind, i. q. to cause to see, to restore sight, John 9, 14, 17. 21. 26. 30. 32. 10, 21. 11, 37. Pass. Matt. 9, 30. 20, 33. John 9, 10. So Sept. and תַּלְמִידֵי Is. 35, 5. 42, 7.—Trop. to open the eyes of the mind, to cause to hear and understand, Acts 26, 18.

c) Of the ears, to open the ears, to cause to hear, to restore hearing. Pass. Mark 7, 35 in Mss. for the comm. δαναοίγομαι.

ἀνοικοδομέω, ᾧ, f. ἦσω, (οικοδομέω,) to build again, to rebuild, c. acc. Acts 15, 16 bis; comp. Am. 9, 11, where Sept. for תַּלְמִידֵי.—Lycurg. 193. 10. Xen. Hell. 4. 4. 19.

ἀνοίξω, εως, ἡ, (ἀνοίγω,) an opening, the act of opening, e. g. ἐν ἀνοίξει τοῦ στόματός μου, in the opening of my mouth, i. e. whenever I am called to speak or preach, Eph. 6, 19.—Plut. Symp. 9. 2. 3 ἡ ἀν. τῶν χειλῶν. Thuc. 4. 67 ἡ ἀνοίξεις τῶν πυλῶν.

ἀνομία, as, ἡ, (ἀνομέω, ἀνομος,) pr. lawlessness; then violation of law, transgression, referring in N. T. to the law of God; 1 John 3, 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, whosoever committeth sin, committeth also transgression; for sin is the transgression sc. of God's law; here ἁμαρτία is the more general term, and ἀνομία the more definite and specific; see in ἁμαρτία no. 1. So genr. Xen. Mem. 1. 2. 44.—Hence commonly ἀνομία is used as parall. and nearly synonymous with ἁμαρτία no. 2, viz. transgression, unrighteousness, iniquity; e. g. as opp. δικαιοσύνη, 2 Cor. 6, 14 τίς γὰρ μετοχή δικ. καὶ ἀνομία. Heb. 1, 9; and so Matt. 23, 28. 24, 12. Rom. 6, 19. 2 Thess. 2, 7. Tit. 2, 14. So of ἐργαζόμενοι v. ποιῶντες τὴν ἀνομίαν, workers or doers of iniquity, Matt. 7, 23. 13, 41. Sept. for תַּלְמִידֵי Ps. 5, 6. Job 31, 3. Plur. iniquities, coupled with ἁμαρτία; Heb. 8, 12 and 10, 17 τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομῶν αὐτῶν οὐ μὴ μνησθῶ ἐγώ, quoted from Jer. 31, 34, where the Heb. has only תַּלְמִידֵי, Sept. ἁμαρτιῶν αὐτῶν. Also Rom.

4, 7, quoted from Ps. 32, 1 where Sept. for תַּלְמִידֵי, parall. תַּלְמִידֵי, Sept. ἁμαρτία.—Opp. δικαιοσύνη Hdot. 1. 96. Xen. Mem. 1. 2. 24.

ἀνομος, ου, ὁ, ἡ, adj. (a priv. νόμος,) without law, i. e.

1. not under law, i. e. the Jewish law; spoken of Gentiles and of Paul as conforming to them, 1 Cor. 9, 21 quater. Hence genr. ἀνομοι, Gentiles, heathen, Acts 2, 23.—Wisd. 15, 7. 1 Macc. 2, 44.

2. lawless, wicked, a transgressor, 1 Tim. 1, 9. 2 Pet. 2, 8. 2 Thess. 2, 8 ὁ ἀνομος, i. e. he in whom ἡ ἀνομία is personified, i. q. ὁ ἄνθρωπος τῆς ἁμαρτίας v. 3. Mark 15, 28 and Luke 22, 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53, 12, where Sept. for תַּלְמִידֵי. Sept. also for תַּלְמִידֵי Ez. 18, 24; תַּלְמִידֵי Is. 55, 7.—Antiph. 791. 1. Xen. Mem. 4. 4. 13.

ἀνόμως, adv. (ἀνομος,) without law, not under the Jewish law, Rom. 2, 12 bis; comp. v. 14. 15.—Genr. Isocr. 4. 59 Bekk. Thuc. 4. 92.

ἀνορθόω, ᾧ, f. ὠσω, (ὀρθόω,) to set upright again, what is bowed down or fallen; e. g. τὰ γόνατα τὰ παραλελυμένα, i. q. to strengthen, Heb. 12, 12; quoted from Is. 35, 3 where Heb. תַּלְמִידֵי. (Comp. ἐπανορθόω Xen. Mem. 2. 4. 6.) Pass. aor. 1, Luke 13, 13 καὶ... ἀνωρθώθη and she was set upright again, was made straight, stood erect. Sept. for תַּלְמִידֵי Ps. 20, 9; תַּלְמִידֵי Ps. 145, 14.—Of a tent or building in ruins, to set up again, c. acc. Acts 15, 16; quoted from Am. 9, 11 where Heb. תַּלְמִידֵי Sept. ἀνοικοδομέω. So Hdot. 1. 19. Xen. Hell. 4. 8. 12.

ἀνόσιος, ου, ὁ, ἡ, adj. (a priv. ὅσιος,) unholy, ungodly, wicked, 1 Tim. 1, 9. 2 Tim. 3, 2.—Jos. Ant. 2. 3. 1. Plut. Pomp. 5. Xen. Mem. 1. 1. 11.

ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) a holding back, delay, e. g. a truce Jos. Ant. 6. 5. 1. Xen. Mem. 4. 4. 17; or for doing any thing, time, opportunity, 1 Macc. 12, 25. Hdtan. 3. 6. 21.—In N. T. forbearance, long-suffering, Rom. 2, 4. 3, 26. So Hesych. ἀνοχή· μακροθυμία.

ἀνταγωνίζομαι, f. ἵσσομαι, Mid. depon. (ἀντί, ἀγωνίζομαι,) to struggle against, to strive against; with πρὸς τινα Heb. 12, 4.—With dat. AEL. V. H. 2. 8. Xen. Cyr. 1. 6. 8.

ἀντάλλαγμα, ατος, τό, (ἀνταλλάσσω,) pr. 'what is exchanged against' any thing,

i. e. an equivalent, a price. Matt. 16, 26 and Mark 8, 37 ἀντάλλαγμα τῆς ψυχῆς the price or ransom of his life; comp. Ps. 49, 8 where Heb. נַפְשׁוֹ, Sept. ἐξέδασμα.—Sept. genr. for נַפְשׁוֹ 1 K. 21, 2. Eccclus. 6, 15. Jos. B. J. 1. 18. 3. Eurip. Or. 1157.

ἀνταναπληρῶω, ᾧ, f. ὠσσω, (ἀντί, ἀναπληρῶω,) to fill up instead of another, c. acc. Col. 1, 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. I fill up instead (of you) what is wanting of the afflictions of Christ, i. e. instead of you and for you; see the last clause of the verse.—Dem. 182. 22. Dion Cass. 44. 48.

ἀνταποδίδωμι, f. δώσω, (ἀντί, ἀποδίδωμι,) to give back instead of something received, to repay, to recompense; e. g. good, c. acc. et dat. 1 Thess. 3, 9; acc. impl. Luke 14, 14; Pass. c. dat. Luke 14, 14. Rom. 11, 35. Sept. and בָּרַךְ 1 Sam. 24, 18. So Eccclus. 3, 31. Plato Parm. 128. c.—Also evil, to requite, to avenge, c. acc. et dat. 2 Thess. 1, 6; absol. Rom. 12, 19 and Heb. 10, 30, quoted from Deut. 32, 35 where Sept. for בָּרַךְ. So Sept. also for בָּרַךְ 1 Sam. 24, 18. Judith 7, 15. Comp. Thuc. 1. 43.

ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) recompense, requital, of good Luke 14, 13; of evil Rom. 11, 9. Sept. for בָּרַךְ Ps. 28, 4. Joel 4, 4.—Eccclus. 12, 2. 14, 6.

ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) a giving back in turn Pol. 6. 5. 3. Thuc. 4. 81.—In N. T. compensation, recompense, reward, Col. 3, 24. Sept. for בָּרַךְ Ps. 94, 2. Is. 59, 18. So Diod. Sic. lib. 34. p. 197 Tauchn. Plut. de San. tuend. Praec. 23.

ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) to answer again, to reply against, c. dat. Rom. 9, 20; dat. and πρὸς ταῦτα Luke 14, 6. So Sept. for נָשָׁא Judg. 5, 29. Job 16, 8.

ἀντεῖπον aor. 2, (ἀντί, εἶπον,) to speak against, to gainsay, c. dat. Luke 21, 15; absol. Acts 4, 14. Sept. for נָשָׁא Gen. 24, 50; נָשָׁא Job 20, 2.—Ael. V. H. 3. 26. Xen. Hell. 1. 4. 20. For the present tense, ἀντιλέγω is used, Buttm. § 114 εἰπεῖν. Kühn. 167. 7. n.

ἀντέχω, f. ἀνείξω, (ἀντί, ἔχω,) to hold against, over against, e. g. the hand against the head Soph. Oed. Col. 1651; intrans. to hold out against, to withstand, Hdtian. 6. 3. 13. Mid. to hold before oneself over against any thing, Hom. Od. 22. 74.—In N. T. only Mid. ἀντέχομαι, f. ἀνείξομαι, pr. to hold any thing over against oneself, i. q. to hold fast to, to cleave to, c. gen. Matt. 6, 24.

Luke 16, 13. Tit. 1, 9. Trop. to care for, not to neglect, e. g. τῶν δόξων 1 Thess. 5, 14. Sept. for נָשָׁא Is. 56, 2. 4. 6; נָשָׁא Zeph. 1, 6. So Pol. 5. 1. 8. Xen. Cyr. 2. 2. 37.

ἀντί, prep. c. genit. over against, pr. of place, Xen. An. 4. 7. 6; in war, Hom. Il. 8. 233. ib. 15. 415. Trop. as implying corresponding worth or value, something equivalent to, Hom. Od. 8. 546. Il. 9. 116.—Hence in N. T.

1. Of exchange or requital, for, in return for, e. g. a) Of price, for, Heb. 12, 16 ἀντί βρώσεως μᾶς. Sept. for נָשָׁא Num. 18, 21. 31. (Jos. Ant. 4. 6. 12. Plato Rep. 371. d.) Also of persons for or in behalf of whom a price is paid, by which they are released from a penalty, Matt. 17, 27. 20, 28. Mark 10, 45. So Soph. Elect. 537. Oed. Col. 1326. b) Of retribution, against, for; Matt. 5, 38 bis, ὁφθαλμὸς ἀντί ὁφθαλμοῦ κατ. Rom. 12, 17 κακὸν ἀντί κακοῦ. 1 Thess. 5, 15. 1 Pet. 3, 9 bis. Sept. for נָשָׁא Jer. 11, 17. So Xen. Cyr. 8. 2. 12. c) Of the motive, moving cause, for, on account of, because of; Heb. 12, 2 ἀντί τῆς προκειμένης αὐτῶν χάρις. Eph. 5, 31 ἀντί τοῦτον because of this, for this cause. Luke 12, 3 ἀντ' ὧν because of which things, wherefore. So Wisd. 18, 3. Aesch. Prom. 31. Xen. Cyr. 8. 4. 1. An. 1. 3. 4.—But usually ἀντ' ὧν is for ἀντί τούτων ἐστίν, lit. 'because of these things that,' i. q. because that, or simpl. because; Luke 1, 20 ἀντ' ὧν οὐκ ἐπίστευσας. 19, 44. Acts 12, 23. 2 Thess. 2, 10. Sept. for נָשָׁא Gen. 22, 18; נָשָׁא Jer. 22, 9. So Jos. Ant. 7. 6. 2. Luc. D. Mort. 22. 1. Comp. Xen. Cyr. 6. 1. 48.

2. Of substitution, in place of, instead of. a) Genr. Luke 11, 11 ἀντί ἰχθύος ὀφείω. 1 Cor. 11, 15. James 4, 15. So 1 Macc. 2, 11. Luc. D. Mort. 16. 2. Xen. Cyr. 4. 6. 5. Mem. 1. 2. 64. b) Implying succession; Matt. 2, 22 Ἀρχελαὸς βασιλεύει ἀντί Ἡρώδου. (Xen. An. 1. 1. 4.) So John 1, 16 χάριν ἀντί χάριτος grace instead of grace, i. e. grace for grace, grace upon grace, intensive. Comp. Theogn. Sent. 344 ἀντ' ἀνῶν ἀνίας. Chrysost. de Sacerd. 6. 13 ἕτερον ἀντ' ἑτέρως φρονεῖν.

NOTE. In composition ἀντί denotes: a) over against; as ἀντιτάσσω. b) against, contrary to; as ἀντιλέγω, ἀντίδικος. c) Requital, in return, again; as ἀνταποδίδωμι, ἀντακάλω. d) Substitution; as ἀντίπατος. e) Equivalency, correspondence; as ἀντίτυπος.

ἀντιβάλλω, f. βαλῶ, (βάλλω,) *to cast back and forth*, e. g. weapons Thuc. 7. 25.—In N. T. trop. of words, *to bandy, to exchange*, c. acc. Luke 24, 17 οὗς ἀντιβάλλετε πρὸς ἀλλήλους, i. q. *to discourse*. Comp. 2 Macc. 11, 13 πρὸς ἑαυτὸν ἀντιβάλλον τὸ γεγονός.

ἀντιδιατίθημι, (διατίθημι,) *to set or dispose over against; Mid. to set oneself over against, to oppose oneself*, absol. once Part. 2 Tim. 2, 25.

ἀντιδικός, ου, ὁ, ἡ, (δίκη,) *an adversary in a suit, the adverse party; e. g. the plaintiff, complainant*, Matt. 5, 25 bis. Luke 12, 58. So Dem. 226. 4. Xen. Apol. Soc. 10. 25.—Also genr. *an adversary, enemy*, Luke 18, 3. 1 Pet. 5, 8 ὁ ἀντιδικὸς ὑμῶν διάβολος, i. e. Satan is perh. so called as *the accuser and calumniator* of men before God; comp. Rev. 12, 10. Zech. 3, 1. Job 1, 6 sq. So Sept. Jer. 50, 34; for צַדִּיק 1 Sam. 2, 10; צַדִּיק וְיָשָׁר Is. 41, 11.

ἀντιθέσις, εως, ἡ, (ἀντιτίθημι,) *antithesis, opposition; once 1 Tim. 6, 20 ἀντιθέσεις τῆς ψευδ. γνώσεως*, i. e. antitheses, contrary positions or doctrines.—Luc. D. Mort. 10. 10. Plato Soph. 258. b.

ἀντικαθίστημι, aor. 2 ἀντικατέστην, (καθίστημι,) *trans. to set down over against, to oppose*, e. g. an army Xen. Cyr. 1. 6. 43; *to put in place of* another Sept. Josh. 5, 7. Pol. 22. 15. 11.—In N. T. only aor. 2 intrans. *to stand firm against, to resist*, absol. Heb. 12, 4. So Plut. T. Gracch. 10. Thuc. 1. 74.

ἀντικαλέω, ὦ, f. ἔσω, (καλέω,) *to invite in return, again*, e. g. to a feast, c. acc. Luke 14, 12.—Xen. Conv. 1. 15.

ἀντίκειμαι, f. κείσομαι, (κείμεν,) *to lie over against, opposite to*, as a country, c. dat. Hdian. 6. 4. 8.—In N. T. trop. *to be opposed, contrary to*, c. dat. Gal. 5, 17. 1 Tim. 1, 10. Part. ὁ ἀντικείμενος, *one opposing himself, the opposer, adversary*, c. dat. Luke 13, 17. 21, 15; absol. 1 Cor. 16, 9. Phil. 1, 28. 2 Thess. 2, 4. 1 Tim. 5, 14. Sept. for יָשָׁר Ex. 23, 22; צַדִּיק Is. 66, 6. So Sext. Emp. Hyg. 2. 14. Plato Soph. 258. b, πρὸς ἄλλα ἀντικείμενων.

ἀντικρύ, adv. (ἀντί,) *over against*, c. gen. Acts 20, 15.—Jos. Ant. 7. 10. 2. Pol. 4. 43. 4. Xen. Hell. 6. 2. 22.

ἀντιλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take in turn, again*, Xen. Cyr. 5. 3. 12.—In N. T. only Mid. ἀντιλαμβάνομαι, *to take or lay hold of any thing over against oneself*.

1. Of persons, as supporting them, i. q. *to help, to aid*, c. gen. Luke 1, 54. Acts 20, 35. Sept. for Hiph. of פָּתַח Lev. 25, 35; וְיָזֶר 2 Chr. 28, 23. So Diod. Sic. 11. 13. Thuc. 2. 61.

2. Of things, *to lay hold of*, i. e. *to take part or share in, to engage in*, c. gen. 1 Tim. 6, 2 ἐν πιστοῖς εἰσι καὶ ἀγαπῆτοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι, *because they (the masters) are faithful and beloved, partakers in well-doing*, i. e. engaged in doing good, fulfilling Christian duties. So Jos. Ant. 5. 4. 3 τῆς ἐλευθερίας. Plut. de Liber. educ. 10 τῆς φιλοσοφίας. Plato Rep. 534. d, τῆς παιδείας. Xen. Cyr. 2. 3. 6. See Kypke in loc.—Others here translate: *the partakers of the benefit rendered by the servants*, i. e. enjoying this benefit; comp. Porphyry. de Abst. 1. 46 μήτε ἐσθίων πλείονων ἡδονῶν ἀντιλήψεται. See Elsner Obs. in loc.—Others still take εὐεργεσία i. q. χάρις τοῦ θεοῦ, but against the usus loquendi.

ἀντιλέγω, f. ξω, (λέγω,) *to speak against, to gainsay, to contradict*, c. dat. Acts 13, 45; absol. Acts 13, 45. 28, 19. 22. Tit. 1, 9; c. inf. præg. Luke 20, 27. (Ecclus. 4, 25. Xen. Mem. 2. 6. 39; c. inf. Thuc. 3. 41.) Also *to contradict, to resist, to disobey*, in word and deed, c. dat. John 19, 12; absol. Luke 2, 34. Rom. 10, 21. Tit. 2, 9. Sept. for וְיָזֶר Hos. 4, 4; וְיָזֶר Is. 65, 2. So Jos. Ant. 4. 6. 2. Luc. D. Deor. 8 fin.

ἀντίληψις, εως, ἡ, (ἀντιλαμβάνομαι,) *a taking in turn, again*, Thuc. 1. 120; *a laying hold of, seizure, by disease* Thuc. 2. 49.—In N. T. *help, aid, relief*, afforded to the sick and poor, Plur. 1 Cor. 12, 28. This duty devolved on the διάκονοι, both male and female; comp. Acts 6, 1 sq. Rom. 16, 1. Sept. for וְיָזֶר Ps. 22, 19; וְיָזֶר Ps. 108, 9. So Ecclus. 11, 12. 51, 7. Jos. B. J. 4. 3. 10 init.

ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction, controversy*, Heb. 6, 16. 7, 7. (Pol. 28. 7. 4. Plato Rep. 539. b.) Also *contradiction, opposition, disobedience*, in word and deed, Heb. 12, 3. Jude 11. Sept. for וְיָזֶר Num. 20, 13. So Xen. Hell. 6. 3. 20.

ἀντιλοιδορέω, ὦ, f. ἔσω, (λοιδορέω,) *to revile in turn, again*, absol. 1 Pet. 2, 23.—Luc. Conv. 40. Plut. M. Anton. 42.

ἀντίλutron, ου, τό, (λύτρον,) pr. 'an equivalent for redemption,' i. e. *a ransom*, 1 Tim. 2, 6; comp. Matt. 20, 28.—Anon. Vera. V. T. Ps. 49, 9; where Sept. ἡ τιμὴ τῆς λύτρωσεως.

ἀντιμετρέω, ᾧ, f. ἡσώ, (μετρέω,) *to measure out in turn, again*, Pass. c. dat. Luke 6, 38. [Matt. 7, 2]; a proverbial phrase, i. q. to render like for like.—Luc. Amores 19.

ἀντιμισθία, as, ἡ, (μισθός,) *retribution, recompense*; spoken of penalty, Rom. 1, 27; of reward, 2 Cor. 6, 13 τὴν δὲ αὐτὴν ἀντιμισθίαν πλατύνετε καὶ ὑμεῖς πρὸς τὸν ὁδὸν αὐτῆς (corresponding) *recompense, be ye also enlarged*, i. e. let your hearts be opened towards me, as mine towards you; comp. v. 11.—Found only in N. T.

Ἀντιόχεια, as, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the southern bank of the river Orontes, about 15 miles above its mouth, and was the royal residence and metropolis of all Syria; Jos. B. J. 3. 2. 4. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, Jos. B. J. 7. 3. 3. A large Christian church was early gathered in Antioch, Acts 11, 19 sq. and the distinctive name of *Christians* was here first applied to the followers of Jesus. The modern city is greatly contracted; its former extent being marked by ruins. It still bears the name *Anakia*. See Miss. Herald, 1841, p. 237. Biblioth. Sacra, 1848, p. 455.—Acts 11, 19. 20. 22. 25. 26. 27. 13, 1. 14, 26. 15, 22. 23. 30. 35. 18, 22. Gal. 2, 11.

2. *Antioch of Pisidia*, was prob. so called, as being then attached to that province; though Strabo places it in Phrygia, and Ptolemy in Pamphylia. It was founded by Seleucus Nicanor, and so named after his father; afterwards it enjoyed the title and rights of a Roman colony; Strabo 12. 577. Ptol. 5. 5. Plin. H. N. 5. 24. Its site has recently been identified near the modern town of Yalobatch; see Arundell's Discov. in Asia Minor, I. p. 268 sq. Hamilton's Res. in As. Minor, I. p. 472 sq.—Acts 13, 14. 14, 19. 21. 2 Tim. 3, 11.

Ἀντιοχεύς, ἴως, ὁ, *a man of Antioch, an Antiochian*, Acts 6, 5.

ἀντιπαρέρχομαι, aor. 2 ἦλθον, Mid. depon. (παίρῃ,) *to pass along over against, to pass along by turning out of the way*; absol. Luke 10, 31. 32.—Wisd. 16, 10. Strato 7, in Anth. Gr. III. p. 70.

Ἀντίπας, α, ὁ, *Antipas*, pr. n. of a martyr, Rev. 2, 13. Contracted for Ἀντίπατρος, Jos. Ant. 14. 1. 2.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. n. of a city of Palestine, situated on the western plain on the military road from Jerusalem to Cesarea, Acts 23, 31. It was built by Herod the Great on the site of a former place called Καφαρσαβὰ, and was so named by him in honour of his father Antipater; Jos. Ant. 16. 5. 2. At the present day a village called *Kefr Saba* is found in the same region, the ancient name having survived that of Herod's city; though it may be doubtful whether the modern village occupies the precise site of Antipatris; see Bibl. Res. in Palest. III. p. 45 sq. Biblioth. Sac. 1843, p. 493 sq. Traces of the ancient Roman road still exist between Gophna and Kefr Saba; ib. p. 480–482.

ἀντιπέραν, adv. (πέραν,) *over against, opposite to*, c. gen. Luke 8, 26. Some Mss. have ἀντιπέρα id.—Jos. Ant. 2. 16. 3. Pol. 9. 41. 11. Xen. Hell. 6. 2. 9.

ἀντιπλήττω, f. πεσούμαι, (πλήττω,) *to fall against or upon*, in a hostile sense. Hdian. 6. 3. 13.—In N. T. trop. *to strive against, to resist*, c. dat. Acts 7, 51. So Sept. Num. 27, 14. Pol. 25. 9. 5.

ἀντιστρατεύομαι, Mid. depon. (στρατεύω,) *to make war against*, c. dat. Xen. Cyr. 8. 8. 26.—In N. T. trop. *to war against, to oppose*, c. dat. Rom. 7, 23. So Hesych. ἀντιστρατεύομενον ἀντιστάμενον.

ἀντιτάσσω v. ττω, f. ξω, (τάσσω,) *to range in battle against, to array against*, c. dat. Xen. An. 4. 8. 5; Pass. Jos. Ant. 4. 8. 42.—In N. T. Mid. ἀντιτάσσομαι, trop. *to array oneself against, to resist, to oppose*, absol. Acts 18, 6; c. dat. Rom. 13, 2. James 5, 6. 4, 6 and 1 Pet. 5, 5 quoted from Prov. 3, 34, where Sept. for גָּבַהּ. So Sept. Hos. 1, 6. Dem. 507. pen.

ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί of corresp. τύπος,) *antitypical, like, corresponding to a type or model*; Neut. as Subst. τὸ ἀντίτυπον, *an antitype, likeness*, that which corresponds to a type or model, Heb. 9, 24 comp. 8, 5. 1 Pet. 3, 21.—Hesych. ἀντίτυπος ἴσος, ὁμοιος. So the bread and wine in the eucharist are called ἀντίτυπα of the body and blood of Christ, Macar. Homil. 27. Greg. Naz. Orat. 11. p. 187.—In Gr. writers ἀντίτυπος (ἀντί of opp. τύπος) signifies: *struck back, repelled*, as by a hard body, echoed, Soph. Phil. 695, 1460; also Act. *striking back, repelling*, as a hard body,

resisting, solid, Xen. Mag. Eq. 1. 4. Plato Tim. 62. c. Comp. Elsner in 1 Pet. 1. c.

ἀντίχριστος, ου, δ, (Χριστός,) an anti-christ, i. e. one who denies that Jesus is the Messiah and that the Messiah is come in the flesh; found only in John's epistles, 1 John 2, 18 bis. 22. 4, 3. 2 John 7. What class of persons the writer had in view is unknown; probably Jewish adversaries. Often in the fathers; see Suicer Thes. s. voc.

ἀντλέω, ὦ, f. ἦσω, (ἀντλος,) pr. to bale out water from the hold of a ship, Theogn. 673.—In N. T. to draw out, e. g. water from a well, wine from a jar, c. acc. John 2, 9. 4, 7; absol. 2, 8. 4, 15. Sept. for נָחַץ Gen. 24, 13. 20; נָחַץ Ex. 2, 16. 19. So Xen. CEC. 7. 40. Plato Tim. 79. a.

ἀντλημα, ατος, τό, (ἀντλέω,) 'what is drawn out,' Dioscor. 4. 64.—In N. T. a vessel for drawing water, a bucket, John 4, 11. So Plut. de Solert. Anim. 21.

ἀντοφθαλμέω, ὦ, f. ἦσω, (ἀντοφθαλμος, ὀφθαλμός,) to look in the face, Barnab. Ep. c. 5 eis ἀκτίνας τοῦ ἡλίου ἀντοφθαλμῆσαι.—In N. T. trop. of a ship, to look the wind in the face, to bear up against, to withstand, c. dat. τῷ ἀνέμῳ Acts 27, 15. So genr. Wisd. 12, 14. Pol. 2. 47. 1.

ἀνυδρος, ου, δ, ἡ, adj. (a priv. ὑδωρ,) waterless, dry, e. g. ἀνυδροὶ τόποι dry places, i. e. barren, desert, the abode of evil spirits according to the Jews, Matt. 12, 43. Luke 11, 24; comp. Rev. 18, 2. Tob. 8, 3. Baruch 4, 35. Sept. for חָרָב Hos. 2, 3; חָרָב Isa. 41, 19. So 2 Macc. 1, 19. Pol. 5. 80. 2.—Trop. πηγὰὶ ἀνυδροὶ wells without water 2 Pet. 2, 17, also νεφέλαι ἀνυδροὶ clouds without water Jude 12, i. e. wells or clouds that promise water, but yield none; put as an emblem of those who promise much and perform little, boastful deceivers; comp. 2 Pet. 2, 18. 19.

ἀνυπόκριτος, ου, δ, ἡ, adj. (a priv. ὑποκρίνομαι,) without hypocrisy, unfeigned, sincere, Rom. 12, 9. 2 Cor. 6, 6. 1 Tim. 1, 5. 2 Tim. 1, 5. James 3, 17. 1 Pet. 1, 22.—Wisd. 5, 18. 16.

ἀνυπότακτος, ου, δ, ἡ, adj. (a priv. ὑποτάσσω,) unsubjected, unsubdued, i. e. a) Of things, not made subject to any one, c. dat. Heb. 2, 8. b) Of persons, insubordinate, unruly, disobedient, 1 Tim. 1, 9. Tit. 1, 6. 10. So Symm. for בְּעֵבְרָא וְכִנְיָא 1 Sam. 2, 12. Arr. Epict. 2. 10. 1. Philo Rer. div. Her. T. 1. p. 473.

ἄνω, adv. (ἀνά,) up, upwards, above, i. e.

1. Of motion, up, upwards, John 11, 41. Heb. 12, 15. Sept. for מִלְּפָנֶיךָ Is. 8, 21. 1 Chr. 22, 5.—Plut. de Def. Orac. 26. Xen. CEC. 19. 10.

2. Of place where, up, above, ἐν τῷ οὐρανῷ ἄνω Acts 2, 19. [Rev. 5, 3.] John 2, 7 ἕως ἄνω up to the highest part, to the brim, brimful. Sept. for מִלְּפָנֶיךָ Deut. 4, 39; מִלְּפָנֶיךָ נָצַח, Sept. ἕως ἄνω, 2 Chr. 26, 8. So Pol. 3. 6. 10. Xen. An. 5. 4. 25.—Hence ὁ, ἡ, τὸ ἄνω as Adj. what is above, the upper, Buttm. § 125. 6; (genr. Diod. Sic. 4. 55. Xen. Eq. 1. 2 τῆς οἰκίας τὰ ἄνω. An. 7. 4. 11;) in N. T. referred only to heaven, i. q. ἐπουράνιος, heavenly, celestial; so τὰ ἄνω things above, i. e. either heaven itself John 8, 23 comp. 3, 13; or also heavenly things, divine things, Col. 3, 1. 2; ἡ ἄνω Ἱερουσαλήμ Gal. 4, 26; ἡ ἄνω κλησίς Phil. 3, 14, i. q. ἡ κλ. ἐπουράνιος Heb. 3, 1.

ἀνώγειον v. ἀνώγειον, ου, τό, see in ἀνάγειον.

ἄνωθεν, adv. (ἀνω,) from above, i. e.

1. Of place, e. g. ἀπὸ ἄνωθεν ἕως κάτω from above to below, from the top to the bottom, Matt. 27, 51. Mark 15, 8; ἐκ τῶν ἄνωθεν δὲ οὐλοῦ from the parts above throughout, from the top throughout, John 19, 23. Sept. for מִלְּפָנֶיךָ Ex. 25, 22. So Hdtian. 8. 4. 20. Plato Phaed. 110. b.—Elsewhere from above, i. q. from heaven, and so from God; John 3, 31 ὁ ἄνωθεν ἐρχόμενος. 19, 11. James 1, 17. 3, 15 ἡ σοφία ἄνωθεν κατερχομένη, for which v. 17 ἡ ἄνωθεν σοφία, Buttm. § 125. 6. Here too belongs John 3, 3. 7 γεννηθῆναι ἄνωθεν to be born from above, i. e. from God, ἐκ τοῦ θεοῦ (i. q. ἐκ τοῦ πνεύματος v. 6. 8), in accordance with John's usage; comp. 1, 13. 1 John 2, 29. 3, 9. 4, 7. 5, 1. 4. 18. Sept. for מִלְּפָנֶיךָ Job 3, 4. So Philo de Profug. I. p. 571. 2, εὐρεῖν σοφίαν ἄνωθεν . . . ἀπ' οὐρανοῦ. Xen. Mem. 4. 3. 14.

2. Of time: a) from the first, from the beginning, Luke 1, 3. Acts 26, 5 προγενέσκοντές με ἄνωθεν, from the first, from my earliest years. So Hdtian. 8. 6. 12. Dem. 1125. 24. b) i. q. anew, afresh; Gal. 4, 9 οἱς πάλιν ἄνωθεν δουλείην ὑπέλαβε, where ἄνωθεν strengthens πάλιν. So Wisd. 19, 6.

ἀνωτερικός, ἡ, ὄν, (ἄνω, ἀνώτερος,) upper, higher; Acts 19, 1 ἀνωτερικά μέρη the higher parts, the inland mountainous parts of Asia Minor; comp. Acts 18, 23.—Hippocr. 50. 44.

ἀνώτερος, α, ον, (ἀνω,) compar. *higher*, *superior*, Hippocr. 520. 45. Dio Chrys. 74. —In N. T. Neut. ἀνώτερον as adv. compar. of ἀνω, Buttm. § 115. 5; i. e. a) *higher*, in place, dignity, Luke 14, 10. Sept. for 𐤁𐤏𐤕𐤕 Lev. 11, 21. b) *above*, *before*, in a book or passage, Heb. 10, 8. So Pol. 3. 1. 1.

ἀνωφελής, ἰος, δ, ἡ, adj. (a priv. ἀφελίω,) *useless*, *unprofitable*, Tit. 3, 9. Heb. 7, 18 τὸ . . . ἀνωφελές, *unprofitableness*. — Sept. Prov. 28, 3. Jos. Ant. 4. 8. 2. Xen. Œc. 1. 20.

ἀξίω, ης, ἡ, (a euphon. ξίω,) an *axe*, Matt. 3, 10. Luke 3, 9. Sept. for 𐤁𐤏𐤕𐤕 Deut. 19, 5.—Æl. V. H. 12. 5. Xen. An. 1. 5. 12.

ἄξιος, ἰα, ἰων, (ἄγω, ἄξω, to weigh,) pr. of *like weight* or *value*; hence of *like worth*, *worthy*.

1. Spoken of value, price, of *like worth*, *worthy to be compared* with any thing, usually c. genit. but in N. T. with πρὸς τι, e. g. Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. q. ἄξια . . . τῆς μ. δόξης.—So c. gen. Sept. for 𐤁𐤏𐤕𐤕 Prov. 3, 15. Hom. Il. 8. 234. Plato Eryx. 393. b. Comp. ἀνάξιος πρὸς τι, Plato Prot. 356. a, τίς ἄλλη ἀναξία ἡδονὴ πρὸς λύπην ἰστίν.

2. Genr. *worthy*, *deserving*, either of good or evil. a) Of good; spoken of persons, absol. Matt. 10, 11. 13 bis. 22, 8. Luke 7, 4. Rev. 3, 4. With genit. of thing, *worthy of*, Matt. 10, 10 τῆς τροφῆς. Luke 10, 7 and 1 Tim. 5, 18 τοῦ μισθοῦ. Acts 13, 46. 1 Tim. 6, 1. Heb. 11, 8; gen. of pers. οὐκ ἄξιός μου *not worthy of me*, not worthy to be my disciple, friend, Matt. 10, 37 bis. 38. (Wisd. 3, 5.) With an infin. aor. Luke 15, 19. 21 οὐκ ἄξιός ἐληθῆναι νόσ. Acts 13, 25. Rev. 4, 11. 5, 2. 4. 9. 12. Once with ἵνα, John 1, 27. Of things, c. gen. 1 Tim. 1, 15. 4, 9. So c. gen. Wisd. 6, 16. Hdian 2. 3. 16. Xen. Mem. 1. 2. 62; c. inf. Wisd. 1, 16. Xen. Œc. 21. 12; c. ἵνα comp. Dem. 279. 8 ἀξιοῦν ἵνα βοηθήσῃ. b) Of evil, penalty, spoken of persons, absol. Rev. 16, 6; c. gen. Rom. 1, 32 ζανί- του. Of things, deeds, c. gen. ἄξ. πληγῶν Luke 12, 48; ζανίτου Luke 23, 15. Acts 23, 29. 25, 11. 25. 26, 31. So Dem. 345. 24. Xen. Mem. 1. 1. 1. ib. 1. 2. 62 ζανίτου.

3. Of things, *worthy of*, *suitable to*, *fit*, *meet*, *due*, c. gen. as καρπὸς ἀξίους τῆς μετανόας Matt. 3, 8. Luke 3, 8. Acts 26, 20; ἄξια γὰρ ὧν ἐπράξαμεν Luke 23, 41. So 1 Macc. 10, 54. Plut. adv. Colot. 17 fin.

Xen. Œc. 12. 19.—Hence ἀξίον ἔστι, *it is meet, fit, proper*, 2 Thess. 1, 3; c. inf. 1 Cor. 16, 4. So Dem. 82. 9. Xen. Œc. 4. 43.

ἀξιόω, ῶ, f. ὠσω, (ἀξιος,) 1. *to deem* or *count worthy* of any thing; c. acc. et gen. 2 Thess. 1, 11. Pass. c. gen. 1 Tim. 5, 17. Heb. 3, 3. 10, 29. With acc. and infin. Luke 7, 7. So Æl. V. H. 3. 24. Xen. An. 3. 2. 7; c. inf. Sept. Gen. 31, 28. Xen. Mem. 1. 4. 10.

2. *to deem proper*, *to think good*, c. inf. Acts 15, 38. 28, 22 ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι, *we think it right to hear from thee*, etc. So Jos. 3. 8. 10. Xen. Cyr. 7. 2. 11. —Others in Acts II. cc. *to desire*, *to wish*; as Sept. for 𐤁𐤏𐤕𐤕 Dan. 1, 8. Xen. An. 1. 7. 8.

ἀξίως, adv. (ἀξιος,) *worthily*, *suitably*, *becomingly*, in a manner *worthy* of any one, c. gen. Rom. 16, 2 ἀξίως τῶν ἀγίων. Eph. 4, 1. Phil. 1, 27. Col. 1, 10. 1 Thess. 2, 12. 3 John 6.—Wisd. 7, 15. Plut. de Exil. 4. Xen. Mem. 4. 5. 9.

ἀόρατος, ου, δ, ἡ, adj. (a priv. ὁράω,) *unseen*, *invisible*, e. g. God Col. 1, 15. 1 Tim. 1, 17. Heb. 11, 27; τὰ ἀόρατα Col. 1, 16; τὰ ἀόρ. τοῦ Θεοῦ i. e. his spiritual attributes Rom. 1, 20.—2 Macc. 9, 5. Plut. Romul. 29; of God Xen. Mem. 4. 3. 13.

ἀπαγγέλλω, f. γελῶ, (ἀγγέλλω,) aor. 1 ἀπήγγεila, Pass. aor. 2 ἀπηγγέλην Luke 8, 20. See Buttm. § 101. n. 4; *to bear* or *bring away word*, *a message*, *tidings*, pr. from one person or place to another.

1. Of tidings, intelligence, i. q. *to announce*, *to tell*, *to show*, *to relate*; c. acc. et dat. Matt. 28, 11 τινεῖς . . . ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ὅλα ταῦτα γενόμενα. Acts 23, 17; acc. simpl. Matt. 8, 33. Acts 4, 23. 15, 27; dat. simpl. Matt. 28, 8. 10. Acts 5, 25; Pass. c. dat. Luke 8, 20. With dat. of pers. and περί τινας of things, Luke 7, 18. (Xen. An. 1. 7. 2.) With περί τινας of pers. and acc. of thing, 1 Thess. 1, 9. With dat. of pers. and ἐν, Luke 18, 37. John 20, 18; εἰς c. acc. of place, Mark 5, 14. Luke 8, 34. (Xen. An. 6. 4. 25.) With acc. of thing and πρὸς τινα, Acts 16, 36; with an infin. simpl. Acts 12, 14; absol. John 4, 51. —So genr. Sept. for 𐤁𐤏𐤕𐤕 Judg. 13, 10. 1 Sam. 25, 37. Hdian. 3. 10. 16. Xen. An. 2. 3. 4; c. inf. Plut. Mor. II. p. 17.

2. Of messengers or others who return with an answer, *to bring back word*, *to report*; but the idea *back* lies in the circumstances and not in the prep. ἀπὸ in compo-

sition. So c. acc. et dat. Matt. 11, 4. Luke 7, 22. 14, 21; c. dat. Matt. 2, 8. Acts 22, 26; absol. Acts 5, 22. Sept. for רָחַץ Ruth 3, 16.—Hdian. 5. 4. 1. Xen. Cyr. 2. 4. 8.

3. Genr. of any thing not before known, i. q. *to announce, to tell, to declare, to make known*; c. acc. et dat. Matt. 12, 18 κρίναι τοῖς ὄχλοις ἀπαγγελεῖ. 1 John 1, 2. 3. Heb. 2, 12 ἀπαγγελὼ τὸ θεῶμά σου τοῖς ἀδελφοῖς μου, quoted from Ps. 22, 23 where Heb. רָחַץ Sept. διγῆσμαι. With dat. of pers. and inf. Acts 26, 20; εἶπε 1 Cor. 14, 26. Sept. for רָחַץ Gen. 24, 49; רָחַץ Ps. 78, 4. 6.—Pol. 1. 14. 1. Plato Protag. 87. p. 345. c. +

ἀπάγχω, f. ξω, (ἀγχω,) *to quite choke or strangle*, i. e. *to death*, Od. 19. 230. Pol. 16. 34. 9.—In N. T. Mid. ἀπάγχομαι, *to strangle oneself by hanging, to hang oneself*, Matt. 27, 5; comp. in λάσκω. Sept. for רָחַץ 2 Sam. 17, 23. So Ael. V. H. 5. 8. Xen. Hi. 7. 13.

ἀπάγω, f. ξω, (ἀγω,) aor. 2 ἀπήγαγον, Pass. aor. 1 ἀπήχην.

1. *to lead off or away, to conduct away*; with acc. of pers. and πρός τινα, Acts 23, 17; acc. impl. Luke 13, 16; ἐκ τῶν χειρῶν ἡμῶν Acts 24, 7. Pass. trop. πρός τὰ εἶδωλα 1 Cor. 12, 2. Sept. for רָחַץ Gen. 31, 18; רָחַץ 1 K. 1, 38. So Ael. V. H. 1. 6. Plato Phaed. 3. p. 60. a.—In a judicial sense, *to lead away before a judge, with acc. and πρός τινα*, Mark 14, 53 καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. John 18, 13; acc. impl. Matt. 26, 57. Mark 14, 44. John 19, 16; acc. simpl. Matt. 27, 2. Also *to lead away to prison or to execution*, e. g. αὐτὸν εἰς τὸ σταυρῶσαι Matt. 27, 31; (αὐτὸν) εἰς τὴν παρεμβολήν Acts 23, 10; αὐτὸν ἔσω τῆς αἰῶνς Mark 15, 16; acc. simpl. Luke 23, 26. Pass. absol. ἀπαχθῆναι, *to be led away to death, to be put to death*, Acts 12, 19.—Sept. ἀπηγμένους for Heb. רָחַץ a prisoner, Gen. 39, 22. Ep. Jerem. 18 ἀπ. ἐπὶ τῷ βαλέφ. Plato Legg. 879. d, πρὸς τινα. Gorg. 486. a, εἰς τὸ δεσμωτήριον.

2. Intrans. comp. in ἄγω no. 2; spoken of a way, *to lead away to a place, with εἰς c. acc. trop.* Matt. 7, 13. 14.—So ἄγω Jos. Ant. 8. 7. 4. Philo de Vict. p. 841. a.

ἀπαιδευτος, ου, ὁ, ἡ, adj. (a priv. παιδείας,) *untaught, uneducated, ignorant*, Jos. Ant. 2. 13. 3. Xen. Mem. 4. 1. 4; *unwise, foolish, of persons*, Sept. for רָחַץ Prov. 17, 22; רָחַץ Prov. 8, 5. 15, 15.—In N. T. of things, *foolish, empty, trifling*; 2 Tim. 2, 23 ἀπαιδέτους ζητήσεις. So Aeschin. 7. 13

μαρτυρία. Plato Phaedr. 269. b, ῥῆμά τι εἰπεῖν ἀπαιδευτον.

ἀπαίρω, f. ἀρῶ, (αἶρω,) *to take or lift off, to take away*, ξύλα Hdt. 1. 186; *to take or lead away*, Hdt. 8. 57. Intrans. *to take oneself off, to go away*, Sept. for רָחַץ Gen. 12, 9. Xen. Hell. 6. 5. 32.—In N. T. only Pass. aor. 1 ἀπήρξην, *to be taken away*, c. ἀπό τινος Matt. 9, 15. Mark 2, 20. Luke 5, 35.

ἀπαιτέω, ὦ, f. ἴσω, (αἰτέω,) *to ask or demand from any one, to require from or at one's hands*, Germ. *abfordern*; c. acc. et ἀπό τινος Luke 6, 30. 12, 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου, i. e. 3 plur. indef. for Pass. *they shall require thy life of thee*, i. q. *thy life shall be required of thee*; Buttm. § 129. 19. Winer § 49. 1. Sept. for רָחַץ Deut. 15, 2. 3.—Ael. V. H. 1. 24. Xen. An. 7. 7. 39; τὴν παρὰ τινος Diod. Sic. 11. 66.

ἀπαλγέω, ὦ, f. ἴσω, (ἀλγέω,) *to grieve out, to leave off grieving for any thing*, c. acc. Thuc. 2. 61.—In N. T. *to be apathetic, to be past feeling*, i. e. *past any feeling of shame, of conscience, or the like*; absol. Eph. 4, 19. So Heliodor. 5. p. 213 ἀπαλοῦντες πρὸς τὴν τύχην. Pol. 9. 40. 4.

ἀπαλλάσσω v. -ττω, f. ἄξω, (ἀλλάσσω,) pr. *to change from one condition or place to another*.—Hence in N. T.

1. *to set free, to deliver from a state of fear, bondage, or the like*; c. acc. Heb. 2, 15 ἀπαλλάξῃ τοὺτους ὅσοι φόβῳ θανάτου κτλ. Pass. c. ἀπό τινος, Luke 12, 58 ἀπαλλάξαι ἀπ' αὐτοῦ, sc. from thy opponent, creditor, by private adjustment.—So c. acc. et gen. Jos. Ant. 11. 6. 12. Diod. Sic. 16. 22. Xen. Cyr. 1. 5. 12; of a litigant Plato Legg. 915. c.

2. Mid. *to remove oneself from any one, to depart*, c. ἀπό τινος Acts 19, 12.—Act. 'to put away or remove from,' Xen. An. 3. 2. 28; intrans. 'to depart,' Sept. Ex. 19, 22. Plato Legg. 938. a. Mid. id. c. ἀπό τινος Xen. An. 7. 1. 4.

ἀπαλλοτριῶ, ὦ, f. ὠσω, (ἀλλοτριῶ,) pr. *to abalienate, spoken of persons, to alienate or estrange from*; only Pass. *to be alienated from, to be a stranger to*, c. gen. Eph. 2, 12. 4, 18; absol. Col. 1, 21. Sept. for רָחַץ Ps. 58, 4.—So c. ἀπό τινος Diod. Sic. 11. 48. Aeschin. 29. 20.

ἀπαλός, ἡ, ὁ, (kindr. ἀπνω, ἀφῆ,) *soft to the touch, tender, as a shoot, sprout*, Matt. 24, 32. Mark 13, 28.—So of raiment Hdian. 5. 8. 2; of fruit Xen. Oec. 19. 18.

ἀπαντάω, ὦ, (ἀντάω,) f. ἴσω Mark 14, 18. Diod. Sic. 18. 15; usually f. ἴσομαι

Thuc. 4. 77. Xen. Hell. 1. 6. 3; pr. to come over against from the opposite direction, to come or go to meet, to encounter, to meet; c. dat. pers. Matt. 28, 9. Mark 5, 2. 14, 13. Luke 17, 12. John 4, 51. Acts 16, 16. Sept. for פגשׁ 1 Sam. 10, 5. So Plut. Demetr. 36. Xen. An. 2. 3. 17.—In a hostile sense, to meet, to encounter, c. dat. Luke 14, 31. Sept. for פגשׁ Judg. 8, 21. So Xen. Hell. 5. 4. 10.

ἀπάντησις, εως, ἥ, (ἀπαντάω,) a meeting, encountering; only in the construction εἰς ἀπάντησιν for meeting, after a verb of motion, instead of the inf. ἀπαντᾶν to meet; so c. dat. Acts 28, 15; c. gen. Matt. 25, 1. 6. 1 Thess. 4, 17. Sept. for פגשׁ, c. gen. 1 Sam. 9, 14; c. dat. Jer. 41, 6.—Pol. 5. 26. 5. Diod. 18. 59.

ἄπαξ, adv. of time, once, one time, 2 Cor. 11, 25. Heb. 9, 26. 12, 26. 13. 27. v. 27; c. gen. Heb. 9, 7. ἀπαξ τοῦ ἐναντιοῦ. Sept. for פגשׁ Ex. 30, 11. (Hdian 1. 10. 8. Plato Conv. 185. e.) So ἀπαξ καὶ δις once and again, several times, Phil. 4, 16. 1 Thess. 2, 18. Sept. for פגשׁ Neh. 13, 20. 1 Macc. 3, 30.—Emphat. once and no more, once for all, already, Heb. 6, 4. 9, 27. 28. 10, 2. 1 Pet. 3, 18. [20.] Jude 3. 5. Sept. for פגשׁ Ps. 89, 36. So Jos. Ant. 5. 3. 2. Plato Legg. 711. a.

ἀπαράβατος, ου, ό, ἥ, adj. (a priv. παραβαίνω,) a word of the later Greek, Lob. ad Phryn. p. 313; Act. not having transgressed, not a transgressor, Jos. Ant. 18. 8. 2. contr. Ap. 2. 41; oftener Pass. not to be transgressed, inviolable, Plut. de Fat. 1 λόγος θεῖος ἀπαράβατος. Id. Symp. 9. 14. 6 νόμος.—Hence in N. T. unchangeable, perpetual, spoken of Christ's priesthood as ever remaining to him inviolate, never passing from him to another, ἀδιάδοχος, Heb. 7, 24. So Plut. ascribes to the sun τὴν τάξιν ἀπαράβατον, de Defect. Orac. 3.

ἀπαρασκευάστος, ου, ό, ἥ, adj. (a priv. παρασκευάζω,) unprepared, 2 Cor. 9, 4; comp. v. 3.—Jos. Ant. 4. 8. 41. Hdian. 3. 9. 19. Xen. Cyr. 2. 4. 15.

ἀπαρνέομαι, οὔμαι, f. ἵσσομαι, Mid. depon. (ἀρνέομαι.) Pass. fut. 1 ἀπαρνήσομαι in Pass. signif. Luke 12, 9. Soph. Phil. 527; see Buttm. § 113. n. 6. Winer § 39. 7. d.—To deny utterly, to deny, e. g. things, c. infin. Luke 22, 34 πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι. (Eurip. Hipp. 1280. Plato Gorg. 461. c.) Also persons, to deny, to disown, not to acknowledge; so of Peter

denying his Lord, c. acc. Matt. 26, 34. 35. 75. Matt. 14, 30. 31. 72. Luke 22, 61. John 13, 38; comp. Luke 22, 34 above. Of those whom Christ does not acknowledge, Pass. Luke 12, 9. Sept. for פגשׁ Is. 31, 7. So Plato Rep. 468. c. Dem. 575. 25 τὸ δνομα.—Also c. ἑαυτὸν, to deny oneself, to abstain from gratifying one's own appetites and desires, Matt. 16, 24. Mark 8, 34. Luke 9, 23. Comp. Phil. 3, 7. 8.

ἀπάρτι, adv. of time, i. q. ἀπ' ἀρτι, for which it is put in later editions; from now, i. q. ἀπὸ τοῦ νῦν.

1. Referring to a future more or less remote, henceforth, hereafter, Matt. 23, 39. 26, 29. 64. John 1, 52; comp. Luke 1, 48.

2. Referring to the future as immediately connected with the present, from now on, even now, John 13, 19. 14, 7. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι, who die in the Lord from now on, i. e. just now under the trial of heavy persecutions.—The Attics prob. did not use ἀπάρτι in respect to time; Lob. ad Phryn. p. 20, 21.

ἀπαρτισμός, ου, ό, (ἀπαρίζω, a verb of the later Greek, Lob. ad Phryn. p. 447.) a finishing off, completion; Luke 14, 28 εἰ ἔχει τὰ πρὸς ἀρτισμόν, whether he have wherewith to finish.—Dion. Hal. de Comp. 24. p. 370 ed. Schaef.

ἀπαρχή, ἡς, ἥ, (ἀπαρχομαι,) the beginning, first-fruits, viz.

1. Of things, the first part or portion, the earnest of any thing; Rom. 8, 23 τὴν ἀπαρχὴν τοῦ πνεύματος the first-fruits of the Spirit, the earnest (ἀρράβων) of future and higher gifts; comp. 2 Cor. 1, 22. Eph. 1, 14.—So of the first-fruits offered to God, Sept. for פגשׁ Lev. 23, 10. Plur. Sept. Ex. 23, 19. Ael. V. H. 1. 31. Xen. Œc. 5. 10.

2. Concr. of persons, the first in time or of whom any thing may be predicated; Rom. 11, 16 ἡ ἀπαρχὴ (τοῦ φουράματος) the first-fruits of the mass or lump, trop. for the patriarchs of the Jewish people, parall. ἡ ρίζα. Rom. 16, 5 δε ἔστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first to believe on Christ. 1 Cor. 16, 15. James 1, 18. Rev. 14, 4. So Christ is ἡ ἀπαρχὴ τῶν κεκοιμημένων the first-fruits of them that slept, the first to rise from the dead in the gospel sense, 1 Cor. 15, 20. 23.

ἄπας, ασα, αν, (ἄμα, πᾶς,) strengthened for πᾶς; quite all, all together, e. g. a) Sing. before a subst. with the art. Luke 3, 21 ἅπαντα τὸν λαόν. 8, 37. 21, 4. Acts 25, 24. Sept. for כל Ps. 22, 24. (Hdian. 3. 8. 4. Plato Rep. 442. b.) After a subst. with

the art. Mark 16, 15. Luke 4, 6. 19, 48. So Plato Phil. 21. a. b) Plur. before a subst. or participle with the art. Matt. 28, 11 *ἅπαντα τὰ γενόμενα*. (Plato Rep. 338. e. 463. d.) With pron. of 2 pers. *ὑμεῖς* Gal. 3, 28; 1 pers. *ἡμεῖς* impl. Acts 16, 28. James 3, 2; 3 pers. absol. *ἅπαντες* all, *ἅπαντα* all things, Matt. 24, 39. Mark 11, 32. Luke 3, 16. 5, 11. 26. 28. Acts 2, 44. Eph. 6, 13. al.—Both in Sing. and Plur. *ἅπας* (like *πᾶς*) is spoken indefinitely of a large number, without necessarily including every individual of that number; see Mark 8, 25. 11, 32. Luke 3, 21. 8, 37. 19, 48. +

ἀπασπάζομαι, Mid. depon. (*ἀσπάζομαι*), to finish taking leave of, c. acc. Acts 21, 6 in Mss.—Himer. 194.

ἀπατάω, ᾧ, f. ἤσω, (*ἀπτω*, ᾤφη, Buttm.) to deceive, to beguile, to lead astray, c. acc. Eph. 5, 6. James 1, 26; Pass. 1 Tim. 2, 14 bis. Sept. for אֲרִיָּה Gen. 3, 13.—Hdian. 2. 7. 2. Xen. Mem. 1. 7. 5.

ἀπάτη, ης, ἡ, (*ἀπατάω*), deceit, deceitfulness, as an attribute e. g. τοῦ πλοῦτου Matt. 13, 22. Mark 4, 19; τῆς ἀδικίας 2 Thess. 2, 10; τῆς ἀμαρτίας Heb. 3, 13. Also Eph. 4, 22 αἱ ἐπιθυμίαι τῆς ἀπατῆς deceitful lusts, propensities, Col. 2, 8. 2 Pet. 2, 13.—Judith 9, 10. Pol. 2. 56. 12. Xen. Cyr. 1. 2. 6.

ἀπάτωρ, ὀρος, ὁ, ἡ, adj. (a priv. πατήρ,) fatherless, orphan, Eurip. Orest. 304; as disowned by the father, Plato Legg. 929. a.—In N. T. without father, i. e. whose father is not mentioned in the genealogies, Heb. 7, 3; see fully in ἀμήτωρ.

ἀπαύγασμα, ατος, τό, (*ἀπαυγάζω* 'to flash forth' rays or brightness, Callim. H. in Del. 181.) a flashing forth, radiance, effulgence; Heb. 1, 3 ἀπαύγασμα τῆς δόξης (τοῦ θεοῦ) the effulgence of God's glory, i. e. in whom, as proceeding from the Father, the divine majesty is manifested; comp. Col. 1, 15. So Wisd. 7, 26 ἀπαύγασμα φωτός αὐδίου. Philo de Concup. §11. T. II. p. 356 Mang. Hesych. ἀπαύγασμα· ἡλίου φέγγος. See Bleek Br. an d. Heb. in loc.—Others: reflected brightness; but against both the etymology and the usus loquendi.

ἀπειῶν aor. 2, (*εἶδον*, *εἶδω*), used as aor. of ἀφορᾶω, Buttm. §114 *εἶδω*, ὁράω; to look away from where one is, at or upon any thing, πρὸς τι Thuc. 7. 71; to look at, to have respect to, πρὸς τι Jos. Ant. 2. 6. 1. Plato Soph. 250. b.—In N. T. to see fully, i. e. to the end, to know certainly, c. acc. Phil. 2, 23 ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ. So

Sept. Jon. 4, 5 ὥς οὐ ἀπιδῶ τί ἐστὶ τῇ πόλει, for פִּנְיָ.

ἀπειθεία, ας, ἡ, (*ἀπειθεῖς*), unpersuadableness, unbelief, disobedience, unwillingness to receive and obey the truth, Rom. 11, 30. 32. Heb. 4, 6. 11; οἱ υἱοὶ τῆς ἀπειθείας the children of unbelief or disobedience, i. e. unbelievers, Eph. 2, 2. 5, 6. Col. 3, 6; see in *νίος* A. 4, and comp. Heb. Gr. § 104. 2. Lehrs. p. 647.—Jos. Ant. 3. 15. 2. Plut. Sertor. 25. Xen. Mem. 3. 5. 5.

ἀπειθέω, ᾧ, f. ἤσω, (*ἀπειθεῖς*), to be unpersuadable, unbelieving, disobedient, e. g. a) In respect to Christ and the gospel, not to believe, to reject, c. dat. John 3, 36 ὁ δὲ ἀπειθεῖν τῷ νίῳ. Rom. 2, 8. 1 Pet. 2, 8. 3, 1. 4, 17; absol. Acts 19, 9. Rom. 11, 31; Part. ἀπειθοῦντες unbelieving Acts 14, 2. 17, 5. Rom. 15, 31. In respect to God, τῷ θεῷ Rom. 11, 30; absol. Heb. 3, 18. 11, 31. So Plato Phædr. 271. b, ἡ μὲν (ψυχὴ) πείθεται, ἡ δὲ ἀπειθεῖ. b) Stronger, not to obey, to disobey, pr. in consequence of unbelief; Part. ἀπειθεῖν, ἀπειθήσας, disobedient, rebellious, 1 Pet. 2, 7. 3, 20. Rom. 10, 21 quoted from Is. 65, 2 where Sept. for יִרְיֵה. So c. dat. Baruch 1, 18. Diod. Sic. 5. 71. Xen. Cyr. 1. 2. 2.

ἀπειθής, εὖς, οὖς, ὁ, ἡ, adj. (a priv. πείθομαι), unpersuadable, unbelieving, disobedient, c. dat. Acts 26, 19. Rom. 1, 30. 2 Tim. 3, 2; absol. Luke 1, 17. Tit. 1, 16. 3, 3. Sept. for יִרְיֵה Deut. 21, 18; יִרְיֵה Num. 20, 10.—So c. dat. Hdian. 2. 4. 10. Plato Legg. 936. b.

ἀπειλέω, ᾧ, f. ἤσω, to threaten, absol. 1 Pet. 2, 23 πάσχων οὐκ ἡπείλει. So Eclus. 19, 17. Hdian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Later also Mid. depon. ἀπειλέομαι, οὔμαι, f. ἡσομαι, to threaten; once c. dat. of pers. and a noun of like signif. as dat. of manner, intens. Acts 4, 17 ἀπειλῇ ἀπειλησώμεθα αὐτοῖς let us strongly threaten them. So Polyæn. 7. 35.

ἀπειλή, ης, ἡ, (*ἀπειλέω*), a threat, threatening, Acts 4, 17 see in ἀπειλέω. 4, 29. 9, 1. Eph. 6, 9.—Sept. Prov. 19, 12. Hdian. 1. 10. 5. Xen. Cyr. 4. 5. 18.

ἄπειμι, f. ἔσομαι, (*εἰμί* to be,) to be away, absent, Col. 2, 5. Part. ἀπών, absent, 1 Cor. 5, 3. 2 Cor. 10, 1. 11. 13, 2. 10. Phil. 1, 27.—Wisd. 9, 6. Hdian. 2. 7. 8. Xen. Conv. 8. 18.

ἄπειμι, (*εἰμι* to go,) impf. ἀπῆειν Buttm. § 108. V. Kühn. § 226; to go away to a place, once εἰς τὴν συναγωγὴν Acts 17, 10.

—Jos. Ant. 1. 2. 1. Plut. de cap. ex inim. util. 5; c. eis Xen. Conv. 1. 2.

ἀπειῶπον aor. 2, (εἶπον,) Mid. aor. 1 ἀπειπάμην, Butt. ὅ 114 εἶπείν. Kühn. ὅ 167. 7; to *speak off or out*, in full, bluntly, Hom. Il. 7. 416; to *forbid* Hdol. 1. 155.—In N. T. Mid. to *speak or declare oneself off* from any thing, to *renounce*, to *disown*, c. acc. 2 Cor. 4, 2. Sept. for ὁρῶ Job 10, 3. So Dem. 1133. 7. Diod. Sic. 18. 39. Plato Legg. 928. d.

ἀπειράστος, ου, ὁ, ἡ, adj. (a priv. πειράζω,) *untried, untempted, not temptable*, instead of the earlier ἀπειράτος. James 1, 13 ὁ θεὸς ἀπειράστος ἐστὶ κακῶν, πειράζει δὲ αὐτὸς οὐδὲνα, *God cannot be tempted in respect of evils* (i. e. to do evil), and *himself tempteth no man*; for the gen. see Butt. ὅ 132. 10. d. Kühn. ὅ 273. 5. g. Winer ὅ 30. 4. So Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπειράστον (θεόν). Constit. Apost. 1. 8 λέγει ἡ γραφή· ἀνὴρ ἀδόκιμος ἀπειράστος παρὰ θεοῦ.—Others less well: *God is untied* (inexperienced) in respect of evils, i. q. ἀπειρόκακος Thuc. 5. 105; comp. Jos. B. J. 5. 9. 3 οὐκ ἀπειράστον ἐστὶν αὐτοῖς. Comp. also ἀπειράτος κακῶν Diod. Sic. 1. 1; ἀπειράτος καλῶν Pind. Ol. 11. 19. See Wetstein in loc.

ἀπειρος, ου, ὁ, ἡ, adj. (a priv. πείρα,) *untried, unskilled, ignorant*, c. gen. Heb. 5, 13 ἀπειρος λόγου δικαιοσύνης *unskilled (ignorant) as to the doctrine of righteousness* before God; for the gen. see in ἀπειράστος. Sept. for ἡβῆ 1 Sam. 17, 39.—Wis. 13, 18. Hdian. 5. 5. 1. Xen. Mem. 4. 7. 1, 3.

ἀπεκδέχομαι, f. ἐξομαι, Mid. depon. (ἐκδέχομαι,) to *wait out*, to *wait long for*, to *await*, to *expect*, c. acc. Rom. 8, 19. 23. 1 Cor. 1, 7. Gal. 5, 5. Phil. 3, 20. Heb. 9, 28; absol. Rom. 8, 25. [1 Pet. 3, 20].—Heliod. 106. 296. ed. Cor.

ἀπεκδύομαι, f. δύσομαι, Mid. (ἐκδύω,) to *put off wholly*, to *strip off* a garment or the like *from oneself*; c. acc. trop. Col. 3, 9 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον. So Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθήτα.—Also to *strip* any one for oneself, to *despoil*; c. acc. τὰς ἀρχάς Col. 2, 15. Comp. Act. ἐκδύω, Plut. Lucull. 33 ἐκδύσαι τοὺς βασιλεῖς. Dem. 763. 26.

ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι,) a *putting off*, of a garment or the like; trop. Col. 2, 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.—Only in N. T.

ἀπελάνω, f. ἐλάσω, (ἐλαύνω,) to *drive off* or *away*, c. acc. et ἀπό, Acts 18, 16 καὶ

ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος. Sept. for ὕψι Ez. 34, 12.—Xen. Mem. 2. 6. 12; c. gen. Plut. C. Mar. 17 ἀπελάνων τοῦ βήματος.

ἀπελεγμός, ου, ὁ, (ἀπελέγχω to *refute* fully, Antiph. 131. 35,) *refutation*; Acts 19, 27 εἰς ἀπελεγμὸν ἐλθεῖν to *come into refutation*, i. e. into *disrepute*, *contempt*.—Not found in Gr. writers.

ἀπελευθέρως, ου, ὁ, ἡ, adj. (ἐλευθερος,) *set free from bondage, a freed-man*, 1 Cor. 7, 22.—Jos. Ant. 7. 11. 2. Aeschin. 59. 25. Xen. Athen. 1. 10.

Ἀπελλῆς, ου, ὁ, Apelles, pr. n. of a Christian, Rom. 16, 10.

ἀπελπίζω, f. ἰσω, (ἐλπίζω,) to *hope fully*, to *expect*, ac. *from* others; c. acc. Luke 6, 35 ἀγαθοποιεῖτε καὶ δανείζετε [παρ' ὧν] μηδὲν ἀπελπίζοντες, *do good and lend expecting nothing* in return, i. e. *lend* to those from whom (παρ' ὧν) ye can expect nothing; see παρ' ὧν in v. 34, and comp. there ἀπολαβεῖν. The idea *back* which some insert, belongs to the circumstances, and not to ἀπό in composition.—Others, against the analogy of v. 34, to *hope out*, i. e. to have done hoping, to *despair*; hence: *lend never despairing*, not doubting of requital from God, as in the next clause. So 2 Macc. 9, 18. Pol. 1. 19. 12; περί τινος Diod. Sic. 2. 25.

ἀπέναντι, adv. (έναντι,) pr. *over against* from a person or place, i. e.

1. *over against, opposite to*, c. gen. Matt. 21, 2. 27, 61 καθήμενοι ἀπέναντι τοῦ τάφου. Sept. for ἡβῆ Gen. 2, 16; ἡβῆ Neh. 7, 3.—Pol. 1. 86. 3.

2. *before, in the presence of*, c. gen. Matt. 27, 24 ἀπέναντι τοῦ ὄχλου. Acts 3, 16. Sept. for ἡβῆ Lev. 6, 14. Josh. 7, 13. Trop. Rom. 3, 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36, 2 where Sept. for ὡς ἡβῆ.

3. *against, contrary to*, c. gen. Acts 17, 7 ἀπ. τῶν δογμάτων Καίσαρος. Comp. Ecclus. 37, 4.

ἀπέπω, see ἀπείπον.

ἀπέραντος, ου, ὁ, ἡ, adj. (a priv. περάω, πέρας,) *boundless, endless*; 1 Tim. 1, 4 γενεαλογία ἀπέραντοι. Sept. for ἡβῆ Job. 36, 26.—Pol. 1. 57. 8. Plato Parm. 144. b.

ἀπερισπάστως, adv. (a priv. περισπάω,) *without distraction*, not distracted about worldly things, 1 Cor. 7, 35; comp. vv. 32–34.—Pol. 2. 20. 11. Art. Epict. 1. 29. 59.

ἀπερίτμητος, ου, δ, ἡ, adj. (a priv. περιτέμνω.) *uncircumcised*, pr. Sept. for לִבִּי Gen. 17, 14. 2 Macc. 1, 51.—In N. T. trop. Acts 7, 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσὶν *uncircumcised in heart and ears*, whose heart and ears are still covered so that they neither understand nor hear; comp. Sept. and לִבִּי לֹא שָׁמָעָא Lev. 26, 41. Ez. 44, 7; לִבִּי לֹא שָׁמָעָא Jer. 6, 10.

ἀπέρχομαι, aor. 2 ἀπῆλθον, (ἐρχομαι.) f. ἀπελεύσομαι Matt. 25, 46. Rom. 15, 28. Sept. Gen. 19, 2; also in epic and later prose writers for the Attic ἀπέρω, Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. Winer § 15.

1. *to go away, to depart from a place or person.*

a) Pr. and genr. construed: a) Absol. Matt. 13, 25 ἡσπείρε ζιζάνια ... καὶ ἀπῆλθεν. v. 28. 46. 16, 4. 18, 30. 19, 22. Mark 5, 20. Luke 17, 23. John 16, 7. al. (Dem. 283. 8. Xen. Mem. 4. 2. 39.) Of one departing by water, John 6, 1. 22; comp. on horseback Palæph. Fab. 1. β) With ἀπό c. gen. Mark 5, 17. Luke 1, 38. 8, 37. γ) With εἰς c. acc. of place whither; Matt. 8, 33. 14, 15 εἰς τὰς κόμας. 16, 21. 22, 5 εἰς τὸν ἴδιον ἄγρῳ ... εἰς τὴν ἑμπορίαν αὐτοῦ (others ἐπὶ τὴν ἑμπορίαν). 25, 46. 28, 10. John 4, 8. Rom. 15, 28. Gal. 1, 17. (Sept. Josh. 2, 16. Luc. D. Deor. 16. 1.) Also Matt. 10, 5 εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε *go not away into the way of the gentiles*, i. e. leading to their territories. 8, 32. Mark 9, 43. So too by water, Matt. 8, 18. Mark 8, 13. John 10, 40; with τῷ πλοίῳ added Mark 6, 32. δ) With ἐπὶ c. acc. of place whither; Luke 23, 33 ἐπὶ τὸν τόπον κτλ. 24, 24 ἐπὶ τὸ μνημεῖον. So Luc. D. Deor. 17. 1. ε) With πρὸς c. acc. of pers. *to go away to any one*; Matt. 14, 25 ἀπῆλθε πρὸς αὐτούς. John 6, 68. Rev. 10, 9. So Xen. An. 1. 9. 29. ζ) With ὅπου of place, Matt. 8, 19. η) With πέραν c. gen. John 6, 1; with εἰς c. acc. of place added John 10, 40. θ) From the Heb. with ὀπίσω τινός, *to go away after a person or thing, to follow*, e. g. a person Mark 1, 20. John 12, 19; things, σαρκὸς ἐτίνας Jude 7. So Heb. וַיֵּשְׁבֵם אַחֲרָי, Sept. πορεύομαι ὀπίσω, Judg. 2, 12. 1 Sam. 6, 12.

b) Spec. *to go away apart, to go aside*, Matt. 26, 36. Acts 4, 15.

c) Of those who *go back to the place whence they came*; but the idea *back*, when so expressed, arises from the circumstances, and not from the force of ἀπό in composition; Matt. 8, 21. Luke 7, 24. (Xen. 1. 4.

29.) With εἰς c. acc. of place, Matt. 9, 7. Mark 7, 30. Luke 1, 23. John 4, 3. 28. (Hdian. 8. 8. 18. Xen. An. 4. 8. 6.) With ἀπό τινος added Luke 2, 15. With εἰς τὰ ὀπίσω, *to go away backward from a person*, pr. John 18, 6; trop. 6, 66. With ἐκ Matt. 2, 22.

2. Trop. of things: a) *to go away, to depart from any one*, with ἀπό c. gen. as leprosy, Mark 1, 42. Luke 5, 13; enjoyments, Rev. 18, 14. So Luc. D. Mort. 3. 2. b) Of a report, fame, *to go forth, to be spread abroad*, Matt. 4, 24. c) *to pass away*, aor. 2 *to be past, ended*; e. g. a woe Rev. 9, 12. 11, 14; the present order of things Rev. 21, 1. 4. So Sept. ὁ ἱερός ἀπῆλθεν for הַיְיָ Cant. 2, 11. Plato Legg. 954. d, ἀπελθόντος ἐμαυτοῦ. +

ἀπέχω, f. ἀφέξω, (ἔχω.) *to hold off or keep off*, e. g. a ship from land Hom. Od. 15. 33; *to hold back, to withhold*, Hom. Il. 1. 97. Hdot. 8. 22. Sept. for וַיִּצָּ Joel 1, 13.—Hence in N. T.

1. Mid. ἀπέχομαι, *to hold oneself off from any thing, to abstain*, with ἀπό c. gen. of thing, Acts 15, 20 ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων. 1 Thess. 4, 3. 5, 22; genit. simply Acts 15, 29 ἀπέχεσθαι εἰδωλοθύτων. 1 Tim. 4, 3. 1 Pet. 2, 11.—So c. ἀπό Sept. Job 1, 1. Ecclus. 28, 8; c. gen. Hdian. 4. 7. 10. Xen. Mem. 4. 6. 11.

2. Act. intrans. or with ἐαυτὸν impl. *to hold off, to keep away, to be far off, distant*; with ἀπό c. gen. Luke 7, 6 ἥδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας. 24, 13; absol. 15, 20. Trop. of the heart, Matt. 15, 8 and Mark 7, 6 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for קָרַב.—So c. ἀπό 2 Macc. 12, 29. Xen. An. 4. 3. 5; c. gen. Diod. Sic. 5. 42. Xen. An. 2. 4. 10.

3. Act. *to have or receive in full*, (ἀπὸ of compl.) *to have all that one can expect*; of things c. acc. as μισθόν Matt. 6, 2. 5. 16; παράλησιν Luke 6, 24; πάντα Phil. 4, 18. Of a person, *to have for good*, c. acc. Philom. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃ. So Sept. Num. 32, 19. Jos. B. J. 1. 30. 6. Plut. Solon 22 τὸν μισθόν.—Hence impers. ἀπέχει, lit. 'it has in full,' it is enough, sufficient, Mark 14, 41; comp. Luke 22, 46. So Anacr. 28. 33 ἀπέχει, θλίπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχρη, ἐξαρκεί.

ἀπιστεύω, ᾧ, f. ἥσω, (ἀπιστος.) *not to believe, to disbelieve*, e. g. persons testifying, c. dat. Luke 24, 11; testimony or the like, absol. Mark 16, 11. Luke 24, 41. Acts 28, 24; the gospel, absol. Mark 16, 16. So

Wisd. 1, 2. Palæph. Proœm. 1. Xen. An. 2. 5. 6.—Also, *to be unfaithful, disobedient*, comp. ἀπιστος no. 2. a; absol. Rom. 3, 3. 2 Tim. 2, 13. So Wisd. 10, 7. Xen. Conv. 4. 48.

ἀπιστία, as, ἡ, (ἀπιστος,) *unbelief, disbelief*, i. e. want of faith in God, in Christ, in the gospel, Matt. 13, 58. 17, 20. Mark 6, 6. 9, 24. 16, 14. Rom. 4, 20. 11, 20. 23. 1 Tim. 1, 13 ἐν ἀπιστίᾳ, i. e. ἀπιστος δν. Heb. 3, 12. 19, comp. 4, 2 sq. So genr. Jos. Ant. 2. 4. 3. Dem. 291. 11. Plato Phæd. 88. c.—Also, *unfaithfulness, disobedience*, comp. ἀπιστος no. 2. a. Rom. 3, 3. So Pol. 3. 99. 7. Xen. An. 2. 5. 21.

ἀπιστος, ου, ος, ἡ, adj. (a priv. πίστις.)

1. Act. *unbelieving, disbelieving*, without faith, genr. John 20, 27. So of want of faith in Christ and his gospel, Matt. 17, 17 γενεὰ ἀπιστος. Mark 9, 19. Luke 9, 41; also 2 Cor. 4, 4. Tit. 1, 15. So genr. Hdot. 9. 98. Dem. 349. 15.—Spec. *an unbeliever*, not a Christian, a *gentile, heathen*, 1 Cor. 6, 6. 7, 12. 13. 14 bis. 15. 10, 27. 14, 22 bis. 23. 24, see in σημείον no. 2. a. 2 Cor. 6, 14. 15. 1 Tim. 5, 8. Sept. for 77 Is. 17, 10.

2. Pass. *not to be believed or trusted*, e. g. a) Of persons, *unfaithful, faithless, false*; Rev. 21, 8. Luke 12, 46 μετὰ τῶν ἀπίστων, parall. μετὰ τῶν ὑποκριτῶν Matt. 24, 51. So Plut. Dion 47. Xen. Mem. 2. 6. 19. b) Of things, *incredible*; Acts 26, 8 τί ἀπιστον κρίνεται. So Jos. Ant. 6. 10. 2 ἔργον ἀπιστον. Xen. Hi. 1. 9.

ἀπλός, ους, ὅη ἡ, ὅον οὖν, (kindr. ἄμα,) *one-fold, single*, Lat. simplex; opp. διπλός two-fold, double, Lat. duplex, Xen. Cyr. 4. 5. 41; *simple, not complex*, Xen. Cyr. 1. 6. 27.—In N. T. of the eye, *simple, unclouded*, i. e. not affected with disease, *clear, sound*; opp. ποτηρός diseased; Matt. 6, 22. Luke 11, 34. Comp. Themist. Or. 22. p. 281 βλέμμα ἀπλοῦν καὶ γενναῖον.

ἀπλότης, τητος, ἡ, (ἀπλός,) *singleness* of mind, *simplicity*, genr. 2 Cor. 1, 12. 11, 3. So ἐν ἀπλότητι καρδίας *in singleness of heart*, mind, Eph. 6, 5. Col. 3, 22. Sept. for 2 Sam. 15, 11; 27 1 Chr. 29, 17. So Wisd. 1, 1 ἀπλ. καρδίας. Jos. B. J. 5. 7. 4. Pol. 1. 78. 8.—Spec. as implying *kindness, benevolence, liberality*, Rom. 12, 8. 2 Cor. 8, 2. 9, 11. 13. So Jos. Ant. 7. 13. 4.

ἀπλῶς, adv. (ἀπλός,) *simply*, with singleness of mind, i. e. *kindly, liberally*, see in ἀπλότης ult. James 1, 5 τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς.—Pol. 32. 13. 14 τοῖς φίλοις

ἀπλῶς χρῆσθαι καὶ γενναίως. Also ‘*sincerely*,’ Dem. 328. 3.

ἀπό, a prep. governing only the genitive, i. q. Lat. *ab, abs*; pr. *from, away from* any place, person, object, *from* which a person or thing goes away, is parted, or is derived. It marks in strictness the separation of such objects only as were before *on, at, by, near, with* another, externally; not *in* or *within* another, for in respect to such ἐκ is used. The relation implied by ἐκ is therefore nearer; that by ἀπό remoter. See note 1 below, Kühner § 288. 1. Ausf. Gr. 598. Winer § 51. p. 443. ed. 5.

1. Of PLACE, which is the primary signification.

a) Before a genit. of place or person, and implying external motion *from, away from*, e. g. a) After verbs of *separating*; Matt. 25, 32 bis, καὶ ἀφορμῇ αὐτοὺς ἀπ’ ἀλλήλων κτλ. 1 Thess. 2, 17 ἀποφαινοῦντες ἀφ’ ὑμῶν. So Plato χωρίζειν ἀπὸ Phæd. 45. p. 97. b. β) After verbs of *going away, departing from* a place or person; so with gen. of place, e. g. πορεύεσθαι ἀπὸ τοῦ ἱεροῦ Matt. 24, 1; ἀφίστασθαι ἀπὸ τοῦ ἱεροῦ Luke 2, 37; after ἀποβαίνειν Luke 5, 2; φεύγειν Mark 16, 8. So ἀναβαίνειν ἀπὸ τοῦ ὕδατος *from the water* Matt. 3, 16. Mark 1, 10; μεταβαίνειν Matt. 8, 34, comp. 9, 1. Prægn. ἐξέρχεσθαι ἀπὸ, *to go out and away from* a place, *to go out from, to depart from*, Matt. 13, 1 ἐξελθὼν δ’ Ἰησοῦς ἀπὸ τῆς οἰκίας. 28, 8. Mark 11, 12. Heb. 11, 15; ἐκπορεύεσθαι ἀπὸ id. Matt. 20, 29. Mark 10, 46. Oftener with gen. of pers. e. g. after ἀπέρχεσθαι Luke 1, 38. 2, 15. 8, 37; ἀποσπᾶσθαι Luke 22, 41. Acts 21, 1; ἀφίστασθαι, ἀποστήναι, Luke 4, 13, 13, 27. Acts 10, 15. 38. 19, 9; ἀποχωρεῖν Matt. 7, 23. Luke 9, 39. Acts 13, 13; ἀποχωρίζεσθαι Acts 15, 39; διαστήναι Luke 24, 51; διαχωρίζεσθαι Luke 9, 33; ἔρχεσθαι John 3, 2; πορεύεσθαι Matt. 25, 41. Luke 4, 42. Acts 5, 41; φεύγειν Mark 14, 52. John 10, 5. James 4, 7. Rev. 9, 6. (Xen. Mem. 2. 6. 11. An. 7. 1. 4.) Prægn. ἐξέρχεσθαι ἀπὸ τινος, *to come or go out from* any one, e. g. ἀπὸ θεοῦ John 13, 3. 16, 30; ἔξελθε ἀπ’ ἐμοῦ Luke 5, 8. So of evil spirits, ἐξέρχεσθαι ἀπὸ τινος *to go out from* a person Matt. 12, 43. 17, 18. Luke 4, 35. 41. 8, 2. 29. 11, 24. Acts 16, 18. Also ἐγείρεσθαι ἀπὸ τῶν νεκρῶν *to rise from* with or among *the dead* Matt. 14, 2. 27, 64. 28, 7. Prægn. αἰσχύνεσθαι ἀπὸ τινος *to be ashamed from* any one, i. e. *to turn away from* him with shame, 1 John 2, 28. Sept. for 79 27 Jer. 22, 22. (Ecclus. 41, 17.) Also of those *avoiding* any one, after ἀπο-

στῆραι 1 Tim. 6, 5; ἐκκλίνειν Rom. 16, 17; προσέχειν Matt. 7, 15. Mark 10, 17. Luke 20, 46; στελλεσθαι 2 Thess. 3, 6; or of those *turning back or forsaking* any one, as after ἀποστήναι Acts 21, 21. Heb. 3, 12; μετατίθεσθαι Gal. 1, 6. (Xen. Cyr. 5. 4. 1.) Trop. of diseases *departing from* any one, as leprosy, after ἀπαλλάσσεσθαι Acts 19, 12; ἀπέρχεσθαι Mark 1, 42. Luke 5, 13. γ) After verbs implying motion *downtowards*, or the like; e. g. with a genit. of place, as ἀποκρίπτειν Acts 9, 18; ἀποκρίσσειν Luke 9, 5; καταβαίνειν Matt. 8, 1. 14, 29. 27, 40. 42; κατέρχεσθαι Luke 9, 37; καὶ αἰρεῖν Luke 1, 52. Acts 13, 29; πίπτειν Matt. 15, 27. 24, 29. Luke 16, 21. Acts 20, 9; συλλέγειν Matt. 7, 16 bis. (So with ἀφαιρεῖν Theophr. Char. 2; καταβαίνειν Plut. Pericl. 28. Xen. Cyr. 8. 3. 10.) With gen. of pers. as καταβαίνειν ἀπὸ τοῦ Θεοῦ James 1, 17. Rev. 3, 12. 20, 9. δ) After verbs of *rising up, returning* from a place; with genit. of place, e. g. ὑποστρέφειν Luke 4, 1. 24, 9. Acts 1, 12; ἐγείρεσθαι ἀπὸ τῆς γῆς Acts 9, 8. So ὑπανίστασθαι ἀπὸ τῶν θάλασσar Xen. Hi. 7. 2. ε) After verbs of *taking or driving away, removing*, and the like; with gen. of place, as αἶρειν Matt. 9, 16; of pers. Luke 19, 24; and so αἶρειν ἀπὸ τῆς γῆς, *to take away from the earth*, see in αἶρειν no. 4, Acts 8, 33. 22, 22; ἀπαίρειν c. gen. of pers. Matt. 9, 15. Mark 2, 20; ἀνελαιύνειν Acts 18, 16 (Xen. Mem. 2. 6. 12); ἀποκυλίειν Matt. 28, 2. Luke 24, 2; ἀφαιρεῖν ἀπὸ τοῦ ξύλου τῆς ζωῆς Rev. 22, 19; διάκειν Matt. 23, 34; with gen. of pers. after ἀναλαμβάνειν Acts 1, 11. 22. Also ἐκβάλλειν ἀπὸ *to cast out from*, c. gen. pers. Mark 16, 9; gen. of place Matt. 7, 4. Acts 13, 50; after ἐξελείφειν Rev. 21, 4; ἐξωθεῖν Acts 7, 45. ζ) After verbs of *leading or casting away, receiving from*, and the like; with gen. of place after ἐπανέγειν Luke 5, 3; gen. of pers. after ἄγειν John 18, 28; ἀπολαμβάνειν Mark 7, 33; βάλλειν Matt. 5, 29. 30; ὑπολαμβάνειν Acts 1, 9. η) After verbs of *loosing, letting go*, e. g. c. gen. of thing after λύειν Luke 13, 15. 16. [Acts 22, 30.] Sept. Jer. 40, 4. After ἀπολύεσθαι c. gen. pers. Acts 15, 33; so Plato Phædo 9. p. 65. a. Comp. Matth. Gr. § 353. n.

b) Before a genit. of person, thing, event, or the like, and implying *separation or removal* of any kind, not merely external; *from, away from*. Several classes of words which sometimes take ἀπὸ for the sake of clearness, are also construed with the sim-

ple genitive; see Buttm. § 132. 3. Winer § 51. 1. a) After verbs of *separating, loosing from*, and the like; as ἀπολύεσθαι ἀπὸ ἀνδρός Luke 16, 18; καταργεῖσθαι Rom. 7, 2. 6. Gal. 5, 4; χωρίζειν 1 Cor. 7, 10. Rom. 8, 35. 39. (Plato Phædo 12. p. 67. c.) Prægn. ἀνάθεμα εἶναι ἀπὸ τοῦ Χρ. *to be accursed from Christ*, i. e. separated from his love, Rom. 9, 3, comp. 8, 35. 39; ἀποσπένθειν ἀπὸ τινος *to be dead from* any thing, i. e. delivered from by death, trop. Col. 2, 20; φθείρεσθαι ἀπὸ τινος *to be corrupted away from* 2 Cor. 11, 3; ὑστεροῦν ἀπὸ τινος *to fall short from*, to fail of, Heb. 12, 15. β) After verbs of *departing from, avoiding, abstaining, desisting from*, and the like; with gen. of thing, as ἀπέρχεσθαι ἀπὸ τῶν ἀλισγημάτων Acts 15, 20; also 1 Thess. 4, 3. 5, 22; ἀποστήναι ἀπὸ ἀδικίας 2 Tim. 2, 19; id. c. gen. pers. Acts 5, 38. 22, 29. 2 Cor. 12, 8; βλέπειν c. gen. of thing, *to beware of*, Mark 8, 15; gen. of pers. 12, 38; ἐκκλίνειν c. gen. of thing, 1 Pet. 3, 11; παύειν 1 Pet. 3, 10; καταπαύειν Heb. 4, 4. 10. (Plut. Alex. 25. Thuc. 7. 73.) After προσέχειν Matt. 16, 6. 11. 12 bis; προσέχειν ἑαυτῷ Luke 12, 1. Sept. for יָצַח 2 Chr. 35, 21. Eccles. 6, 13. So after φυλάσσεσθαι Luke 12, 15. and φυλάσσειν ἑαυτὸν 1 John 5, 21. Sept. for יָצַח נַפְשִׁי Ps. 138, 24. (Xen. Cyr. 2. 3. 9.) Also after φεύγειν c. gen. of thing, i. q. *to avoid*, 1 Cor. 10, 14. γ) After verbs of *rising up from, going forth, returning*, with gen. of that with which one was occupied; as ἀποστήναι ἀπὸ τῆς προσευχῆς Luke 22, 45; ὑποστρέφειν Heb. 7, 1; διεγείρεσθαι ἀπὸ τοῦ ὕπνου Matt. 1, 24. With gen. of pers. *from whom* any thing proceeds; so of thoughts ἐκπορεύεσθαι ἀπὸ αὐτοῦ Mark 7, 15; healing power, ἐξέρχεσθαι Luke 8, 46. δ) After verbs of *asking, requiring, forbidding*, with gen. of pers. as ἀπαυεῖν Luke 6, 30. 12, 20; ἐδικεῖν Luke 18, 3. Rev. 6, 10; ἐκζητεῖν Luke 11, 50; καλύειν Luke 6, 29. ε) After verbs of *taking away, removing, depriving*, and the like; sometimes with simple genit. Matth. § 418. n. So with gen. of pers. after αἶρειν Matt. 13, 12. John 10, 18. Eph. 4, 31; ἀφαιρεῖν Luke 10, 42. 16, 3; ἀπώλεσθαι ἀπὸ, prægn. *to perish away from*, Rev. 18, 14; comp. Sept. for יָצַח Jer. 18, 18. Also ἀφαντος γίνεσθαι ἀπὸ τινος *to disappear from* any one, Luke 24, 31. With gen. of thing, as αἶρειν Luke 8, 12; παύειν ἀπὸ *to pass away* (be taken away) from Matt. 5, 18; μετακινεῖσθαι Col. 1, 23;

σαλεύεσθαι 2 Thess. 2, 2. ζ) After verbs of *turning away, averting*, and the like; sometimes with the simple gen. Matth. ̅ 354. γ. So with gen. of pers. after ἀποστρέφειν Rom. 11, 26; κλείειν τὰ σπλάγχνα ἀπὸ τινος 1 John 3, 17; ἐπιστρέφειν Acts 15, 19. With gen. of thing, after ἀποστρέφειν Acts 3, 26; διαστρέφειν Acts 13, 8; ἐπιστρέφειν 1 Thess. 1, 9. Acts 14, 15; also 26, 18. 2 Tim. 4, 4. Prægn. μετανοεῖν ἀπὸ τοῦ ἁμαρτανίου and turn from, Acts 8, 22. Heb. 6, 1. η) After verbs of *hiding, concealing*, and the like; with gen. of pers. after ἀποκρύπτειν Matt. 11, 25. Luke 10, 21. 18, 34; κρύπτειν Luke 19, 42. John 12, 36; gen. of thing Rev. 6, 16; παρακαλύπτειν ἀπὸ pers. Luke 9, 45. Sept. for 𐤒𐤍 𐤒𐤏𐤕𐤓 Gen. 4, 14; 𐤒𐤍 𐤒𐤏𐤕𐤓 2 K. 4, 27. So Eccles. 17, 15. 20. Hom. Od. 23. 110. 3) After adjectives and verbs of *freeing from, cleansing, healing, escaping*, and the like, which are also construed by Gr. writers with the simple genitive; Matth. ̅ 353 and note. Winer ̅ 30. 6. So after adjectives, ἀπὸ c. gen. of thing, as ἀσῶς Matt. 27, 24; ἀσπιλος James 1, 27; ἐλεύθερος Rom. 7, 3; καθαρὸς Acts 20, 26; ἁγίος Mark 5, 34. After verbs, with gen. of thing; as δικαιῶν Acts 13, 39. Rom. 6, 7; ἐκκαθαίρειν 2 Tim. 2, 21; ἐλευθεροῦν Rom. 6, 18. 22. 8, 2. 21; θεραπεύειν Luke 5, 15. 7, 21. 8, 2; ἰάσθαι Mark 5, 29. Luke 6, 17; καθαρίζειν 2 Cor. 7, 1. Heb. 9, 14. 1 John 1, 7. 9; λούειν Rev. 1, 5; λυτροῦν Tit. 2, 14; ραντίζειν Heb. 10, 22; ῥύεσθαι Matt. 6, 13. 1 Thess. 1, 10. 2 Tim. 4, 18; σώζειν Matt. 1, 21. Rom. 5, 9; φεύγειν ἀπὸ τοῦ θανάτου or escape from Matt. 3, 7. 23, 33; φυλάσσειν 2 Thess. 3, 3. With gen. of pers. after ἀπαλλάσσειν Luke 12, 58; ῥύεσθαι Rom. 15, 31. 2 Thess. 3, 2; σώζειν Acts 2, 40. Prægn. ἐνδυναμοῦσθαι ἀπὸ δυνάμεως to be made strong (healed) from weakness Heb. 11, 34. Acts 16, 33 ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πληγῶν he washed (cleansed) them from their stripes, from the blood and filth of their wounds. So perh. once Heb. 5, 7 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας being heard and delivered from his fear; but see in εὐλάβεια, and below in no. 3. e.

c) Before a genit. of place or person from which one goes or comes away, sets off, or the like, and expressing the *terminus a quo*. a) Pr. and genr. implying the direction from which one goes or comes to another place; after verbs of *departing or going, coming, rising, sending, following*, and the like. So with gen. of place, after ἀναβαίνειν, Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ

ἀπὸ τῆς Γαλιλαίας... εἰς τὴν Ἰουδαίαν, see below in note 1. Acts 25, 1; ἀνάγειν Acts 13, 13. 16, 11; ἀνατέλλειν Luke 12, 54; ἀποστέλλειν Acts 11, 11; διέρχεται Acts 13, 14; ἐκπλεῖν Acts 20, 6; ἐξέρχεται Rev. 16, 17 bis; ἐπέρχεται Acts 14, 19; ἔρχεται Mark 1, 9. 7, 1. 2 Cor. 1, 16; impl. Mark 7, 4 καὶ [ἐλθόντες] ἀπὸ ἀγορᾶς, see in ἀγορά. So after ἦκειν Matt. 8, 11. Luke 13, 29 bis; impl. Rev. 16, 12; καταβαίνειν Mark 3, 22. Luke 10, 30; καταντῶν Acts 21, 7; κατέρχεται Acts 11, 27. 12, 19. 15, 1; μεταίρειν Matt. 19, 1; παραγίνεται Matt. 3, 13; πέμπειν Acts 20, 17; συναναβαίνειν Acts 13, 31; συνέρχεται Acts 21, 16; συντρέχειν Mark 6, 33. So ἀκολουθεῖν ἀπὸ τοῦ follow one from a place, Matt. 27, 55. Luke 23, 49. Trop. after μεταμορφοῦσθαι, 2 Cor. 3, 18 ἀπὸ δόξης εἰς δόξαν. With gen. of pers. id. as οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου Acts 10, 17; after ἐξηγείσθαι 1 Thess. 1, 8; ἐξέρχεται 1 Cor. 14, 36; ἔρχεται Mark 5, 35. Gal. 2, 12. 1 Thess. 3, 6; impl. Matt. 26, 47; ἐπιφέρειν Acts 19, 12. So Luc. D. Deor. 14. 2. ib. 24. 2 ἤκουα με ἀπὸ Σιδῶνος. Xen. Hell. 6. 4. 3. β) By Hebraism, like Heb. 𐤒𐤍, it once marks the *quarter* or direction in or towards which a thing is; Rev. 21, 13 quater, ἀπὸ ἀνατολῆς πύλῳν τρεῖς, ἀπὸ βορρᾶ κτλ. lit. from the east, from the north, etc. where we say on the east, on the north. The oriental passes in mind from the place specified to himself; we from ourselves to the place specified. So Heb. 𐤒𐤍 Sept. ἀπὸ βορρᾶ Judg. 7, 1; 𐤒𐤍 Sept. κατ' ἀνατολὰς Gen. 2, 8. 12, 8; see Heb. Lex. 𐤒𐤍 no. 3. h. Comp. Diod. Sic. 1. 31 init. Comp. also Lat. a fronte, a tergo; Fr. dessous, dessus, dehors, dedans. γ) Spec. with gen. of the place from which any thing proceeds, begins, is done, and the like; as Acts 15, 38 τὸν ἀποστάνα ἀπ' αὐτῶν ἀπὸ Παμφυλίας. So after ἀρχεται Luke 24, 27; δέχεται Acts 28, 21; τρέφεται Acts 12, 20. Also ἀπὸ... ὥς, after ἐξέρχεται Matt. 24, 27; ἐπισυνάγειν v. 31. Mark 13, 27; ἀπὸ... μέχρι after πληροῦν Rom. 15, 19. (So ἀπὸ... ὥς Diod. Sic. 1. 31; ἀπὸ... ἄχρι Xen. An. 5. 5. 4.) In the phrase ἀπὸ τοῦ οὐρανοῦ, ἀπ' οὐρανοῦ, from heaven, Mark 8, 11. Luke 21, 11. 22, 43. Acts 9, 3. Rom. 1, 18. 2 Thess. 1, 7. 1 Pet. 1, 12. al. Sometimes, as in poetic and later usage, ἀπὸ is prefixed to an adv. of place in -θεν, e. g. ἄνωθεν, Matt. 27, 51 ἀπὸ ἄνωθεν ὥς κάτω. Mark 15, 38. Comp. Hom. Il. 8. 865 ἀπ' οὐρανόθεν. ib. 24. 492. Lob. ad Phryn. p. 45 sq. Winer ̅ 51. 7. n. 1.

Kühner's Ausf. Gr. § 512. n. 3.—Hence δ) Trop. of *order* or *succession*, i. e. as marking the person or place *from* which the order begins to be reckoned; so with gen. of pers. Jude 14 ἔβδωμος ἀπὸ Ἀδάμ. Matt. 2, 16 ἀπὸ διετούς καὶ κατωτέρω. So with ἔως, Acts 8, 10 ἀπὸ μικροῦ ἔως μεγάλου. Matt. 20, 8. John 8, 9. Heb. 8, 11. Also ἀρχεσθαι ἀπὸ c. gen. of place or thing, Luke 24, 27. Acts 8, 35. 10, 37; with ἔως Luke 23, 5. So with ἀρξάμενος impl. after διαλέγεσθαι, πείθειν, Acts 17, 2. 28, 23; comp. Luke 24, 27. Comp. Plato Phædr. 228. d, ἀρξάμενος ἀπὸ τοῦ πρώτου. Xen. Mem. 2. 1. 1.

d) Implying *distance* of one object from another, with or without the idea of previous motion; *from*, *away from*, *far from*; so ἀπὸ προσώπου τινος *far from the presence of any one* 2 Thess. 1, 9. Rev. 12, 14. (Xen. An. 3. 2. 9.) After ἀπέχειν Matt. 15, 8. Mark 7, 6. Luke 7, 6. 24, 13; so Diod. Sic. 5. 42. Xen. An. 4. 3. 5. Also μακρὰν ἀπὸ Matt. 8, 30. Mark 12, 34. John 21, 8. Acts 17, 27; so Pol. 5. 99. 3. Arr. Alex. 1. 1. 5.—In the later Gr. manner ἀπὸ is likewise prefixed to the noun of measure marking the distance, as John 11, 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε, instead of ὡς σταδίου δεκ. ἀπὸ Ἱερὸς. in Luke 24, 13; also John 21, 8. Rev. 14, 20. So Jos. Ant. 5. 1. 4. Plut. Philop. 4 ἦν ἀγρός... ἀπὸ σταδίων εἰκοσι τῆς πόλεως. Diod. Sic. 1. 51. See Winer § 65. 4 ult.—Put before adv. of distance in -θεν, e. g. ἀπὸ μακρόθεν *from afar, afar off*, Matt. 26, 58. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for פָּרָחָה Ps. 138, 6. Also Sept. Ps. 139, 2. Ezra 3, 13. Polemo Physiogn. 1. 6. See Lob. ad Phryn. p. 45 sq. Winer § 54. 7. n. 1.

e) Before a genit. expressing a *whole* from which a *part* is taken away; i. e. in a *partitive* sense, like ἐκ and Heb. מִן. a) With a gen. of the number or class to which a person belongs; e. g. Matt. 27, 9 δ' ἐτιμήσαντο (τινὲς) ἀπὸ υἱῶν Ἰσραὴλ. v. 21 τινὰ... ἀπὸ τῶν δύο. Luke 6, 13. 9, 38. 16, 30. 19, 39. Heb. 7, 2. 13. So Sept. and ἱρ Ex. 17, 5. Hdot. 6. 27. Thuc. 1. 116 λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν. But usually Gr. writers here employ the simple genitive; Buttm. § 132. 5. Kühner § 273. 3. a. β) After the verbs ἐσθίειν, πίνειν, *to eat or drink of (from)* any thing, to partake of it, Matt. 15, 27. Mark 7, 28. Luke 22, 18. Sept. ἐσθίειν ἀπὸ for יָצַח בְּכֶסֶף

Lev. 11, 40; πίνειν ἀπὸ for יָצַח מִיְיָ Jer. 51, 7. So ἀπολαύειν ἀπὸ τινος Plato Apol. Socr. 10. p. 31. b. But the usual construction of these verbs in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. γ) After verbs of *giving*, *imparting*, *receiving*, *taking away*, and the like, i. e. *to give or take of* any thing, a part of it; e. g. after αἶρειν Mark 6, 43; ἀφαιρεῖν, as ἀφ. ἀπὸ τῶν λόγων κτλ. Rev. 22, 19; διδόναι Luke 20, 10. Rev. 2, 17; ἐκχεῖν Acts 2, 17. 18; ἐπιδιδόναι Luke 24, 42; λαμβάνειν Mark 12, 2; νοσφίζεσθαι Acts 5, 2. 3; φέρεν John 21, 10. So Sept. λαμβάνειν ἀπὸ Ex. 12, 7; comp. Gen. 25, 30. Greek writers employ here only the simple genitive; see Matth. § 323. Buttm. § 132. 5. c. Kühner § 273. 3. b. Winer § 30. 7.

NOTE 1. The mutual relation of ἐκ as the nearer and ἀπὸ as the remoter preposition,—the former referring to what is inner and special, and the latter to what is outer and general,—is seen in Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ, comp. also Acts 28, 34. On the other hand ἀπὸ and ἐκ are used apparently without distinction John 11, 1: Ἀδάμας ἀπὸ Βηθανίας ἐκ τῆς κόμης Μαρίας κτλ. comp. also Rev. 9, 18. 1 Thess. 2, 6. In other instances ἀπὸ is employed interchangeably with ἐκ in the same constructions, either because the more general is put for the special as including it, or because of less precision on the part of the writer; comp. Winer § 51. 5. Thus Matt. 7, 4 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ, comp. v. 5 ἐκ τοῦ ὀφθ. Luke 9, 5 ἐξερχομένου ἀπὸ τῆς πόλεως, comp. John 4, 30 ἐκ τῆς πόλεως. Luke 4, 35 of an evil spirit: ἔξελθε ἐκ αὐτοῦ... ἐξῆλθεν ἀπ' αὐτοῦ, and so Matt. 17, 18 comp. Mark 1, 25. 26. Matt. 1, 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, comp. Rom. 13, 11 ἐξ ὕπνου ἐγερθῆναι. Matt. 14, 2 ἠγέρθη ἀπὸ τῶν νεκρῶν and so 27, 64. 28, 7, comp. Mark 6, 14. 16 ἐκ νεκρῶν and so John 12, 1. 9. Acts 3, 15. 13, 30. etc.—So Xen. Mem. 2. 7. 2 λαμβάνομεν οὐτε ἐκ τῆς γῆς οὐδέν... οὐτε ἀπὸ τῶν οἰκιῶν. Hi. 1. 38.

2. Of TIME, as marking the point or epoch *from* which time is reckoned.

a) Before the genit. of nouns, *from*, e. g. a) With gen. of a noun implying time, as ἀπὸ τῆς ὥρας ἐκείνης *from that very hour* Matt. 9, 22. 15, 28. 17, 18; ἀπὸ τῆς ἑκτῆς ὥρας Matt. 27, 45; ἀπ' ἐκείνης τῆς ἡμέρας Matt. 22, 46. John 11, 53. (Xen. An. 7. 5. 6.) Acts 20, 18. Phil. 1, 5. Acts 15, 7 ἀφ' ἡμερῶν

ἀρχαίων. (Diod Sic. 1. 6.) Luke 8, 43 ἀπὸ ἐτῶν δώδεκα. Rom. 15, 23. Also ἀπ' αἰῶνος Luke 1, 70. Acts 3, 21; ἀπὸ τῶν αἰώνων Eph. 3, 9. Col. 1, 26; ἀπ' ἀρχῆς Matt. 19, 4. 8. Luke 1, 2. John 8, 44. 2 Pet. 3, 4. al. So Dem. 288. 10. Plato Crit. 112. e, ὥς ἀπ' ἀρχῆς ἐγένετο. β) With a gen. of pers. from whom time is reckoned; Matt. 1, 17 ἀπὸ Ἀβραάμ, ... ἀπὸ Δαυὶδ. Acts 3, 24. Rom. 5, 14. (Hdian. 6. 2. 5.) Also ἀπὸ βρέφους from a child 2 Tim. 3, 15; so ἀπὸ παιδῶν Xen. Cyr. 1. 5. 11. γ) With gen. of an event or condition from which time counts; as ἀπὸ τοῦ αἵματος Ἀβελ Matt. 23, 35; ἀπὸ καταβολῆς κόσμου Matt. 13, 35. 25, 34. Luke 11, 50. al. Matt. 1, 17. Acts 1, 22. Rom. 1, 20. Of a condition, Luke 2, 36 ἀπὸ τῆς παρθενίας αὐτῆς. Comp. Thuc. 7. 43 ἀπὸ τοῦ πρώτου ὕπνου.

b) Before the gen. of a relat. pronoun, with or without the antecedent expressed; as ἡμέρα ἀφ' ἧς Acts 20, 18; ἀφ' ἧς ἡμέρας from what day or time, since, Col. 1, 6. 9 (Plato Rep. 461. d); simpl. ἀφ' ἧς id. Luke 7, 45. Acts 24, 11. 2 Pet. 3, 4; so Plut. Pelop. 15. Xen. Hell. 4. 6. 6.—Also ἀφ' οὗ (χρόνου) from what time, since, Luke 24, 21. Rev. 16, 18; ἀφ' οὗ ἂν from whatever time Luke 13, 25. Sept. for ἵνα Ex. 5, 23. So Luc. D. Mort. 26. 1. Xen. Conv. 4. 62.

c) Before adverbs of time, e. g. α) With the art. where the adv. then becomes an adjective; Buttm. § 125. 6. Matth. § 272. So ἀπὸ τοῦ νῦν (χρόνου) from now, henceforth, Luke 1, 48. 5, 10. Acts 18, 6. al. β) Without the art. as ἀπὸ πέρυσι from a year ago, since the past year, 2 Cor. 8, 10. 9, 2; ἀπὸ πρῶτῃ Acts 28, 23; ἀπὸ τότε from then, from that time, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16.—This is a later usage, not found in the best Gr. writers; see Sturz de Dial. Alex. p. 210. Lob. ad Phryn. p. 47. Winer § 54. 7. n. 1.

3. Of ORIGIN, SOURCE, CAUSE, that from which a person or thing proceeds or is derived. Here too ἀπό marks the remoter, mediate, ultimate origin or cause; while the nearer, immediate, direct source or cause is expressed by ἐκ, ὑπό, παρά; see Herm. ad Soph. Electr. 65. Winer § 51. p. 437, 444, edit. 5.

a) Of the person from whom or the place whence any one is derived or comes. α) With genit. of the person from whom one is descended by birth, after γεννᾶσθαι, Heb. 11, 12 ἀφ' ἑνὸς ἐγεννήθησαν κτλ. β) With genit. of place, i. e. of the home, city, country, people, whence one comes, where

he belongs; so after εἶναι, John 1, 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά; elsewhere often with part. ἂν impl. as Matt. 2, 1 μάγοι ἀπὸ ἀνατολῶν. 4, 25. 15, 1. 27, 57. Luke 23, 51. John 11, 1. Acts 2, 5. 23, 34. 24, 18; after ἔρχεσθαι John 7, 42. Once of a covenant, Gal. 4, 24 μία μὲν ἀπὸ ὅρων Σινῶ. (Xen. Hell. 3. 2. 17. Comp. Lat. 'pastor ab Amphrýso,' Virg. Georg. 3. 2.) With the art. inserted before ἀπό, as Matt. 21, 11 ὁ προφῆτης ὁ ἀπὸ Ναζαρέτ. Mark 15, 43. John 1, 46. 12, 21. 19, 38. Acts 6, 9. al. So Pol. 5. 70. 8. Xen. Cyr. 2. 1. 5. γ) With gen. of a collective noun, expressing the body or sect to which one belongs; Acts 12, 1 τῶν ἀπὸ τῆς ἐκκλησίας. 15, 5 τῶν ἀπὸ τῆς αἵρέσεως κτλ. So Plut. Brut. 2. Hdian. 7. 1. 11 τῶν ἀπὸ τῆς βουλῆς. 7. 9. 2.—Of things, e. g. with gen. of a ship, τὰ ἀπὸ τοῦ πλοίου things from the ship, i. e. the broken pieces, furniture, Acts 27, 44; of a garment, Luke 5, 36 τὸ ἀπὸ τοῦ καινοῦ.

b) Of a person or thing as the source of information or knowledge, i. e. from whom one hears, learns, knows any thing. So with gen. of pers. after ἀκούειν Acts 9, 13. 1 John 1, 5. (Thuc. 1. 25.) Luke 22, 71 ἀπὸ τοῦ στόματος αὐτοῦ, i. q. ἀπ' αὐτοῦ. Also after γινώσκειν Mark 15, 45; μανθάνειν Matt. 11, 29. Gal. 3, 2. Col. 1, 7. (Plato Ion 537. e.) So λατρεύειν, 2 Tim. 1, 3 φ' λατρεύω ἀπὸ προγόνων whom I serve from my forefathers, as I have received and learned from them. (Pol. 5. 55. 9.) With gen. of thing, after ἐπιγινώσκειν Matt. 7, 16. 20; μανθάνειν Matt. 24, 32. Mark 13, 28. Heb. 5, 8.

c) Of a person as the ultimate cause or agent from whose will or efficiency any thing proceeds, comes, is done, or the like; strictly through some intervening agency or means, i. e. mediately. α) With gen. of pers. from or by whose will, power, authority, any thing takes place; Matt. 12, 38 ἐλέομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Gal. 1, 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. So ἀπ' ἑμαυτοῦ, ἀφ' ἑαυτοῦ, of myself, of oneself, i. e. of one's own will or accord, without authority or command from another, e. g. after ἔρχεσθαι John 8, 42; λαλεῖν 7, 17. 18. 14, 10. 16, 13; ποιεῖν 5, 19. 30. 8, 28; τιθεῖναι 10, 18; also, without help from others, after γινώσκειν Luke 21, 30; εἰπεῖν John 11, 51; λέγειν 18, 34; λογιζεσθαι 2 Cor. 10, 7. So Thuc. 5. 60. Xen. Mem. 2. 10. 3. β) With gen. of pers. from whom one asks, receives, has, or becomes any thing; so after ἀπολαμβάνειν Col. 3, 24. 3 John 7; δανείζεσθαι Matt. 5, 42; ἔχειν 1 Cor. 6, 19. 2

Cor. 2, 3. 1 Tim. 3, 7. 1 John 2, 20. 4, 21. (Plut. Mor. II. p. 398.) After *ἔρχεσθαι*, Acts 3, 19; *ἡγεῖν* 1 Thess. 2, 6, see in note 1; *λαμβάνειν* Matt. 17, 25. 26, see Winer § 51 p. 444. edit. 5; *μεταλαμβάνειν* Heb. 6, 7; *παραλαμβάνειν* 1 Cor. 11, 23; in anacoluthon Gal. 2, 6. (Plut. *Æm. Paul.* 5. Moral. II. p. 100.) In all such cases *ἀπό* implies *pr.* a receiving by means of some intervening person or thing; see Winer l. c. Also after *εἶναι*, *γίνεσθαι*, Rom. 13, 1. 1 Cor. 1, 30. So Xen. Hi. 1. 38. γ) After passive and neuter verbs, where *ἀπό* c. gen. marks the remote author or source of the action, not the immediate and direct agent; the latter idea being denoted by *ὑπό* or *παρά*, Winer p. 444. edit. 5; comp. note 2 below. After passive verbs, as *ἀναπαύεσθαι*, 2 Cor. 7, 13; *ἀποδεικνύσθαι* Acts 2, 22; *δικαιοῦσθαι* Matt. 11, 19. Luke 7, 35; *ἐτοιμάζεσθαι* Rev. 12, 6; *μεταμορφοῦσθαι*, καὶ ὅτι ἀπὸ κυρίου πνεύματος 2 Cor. 3, 18; *πειράζεσθαι* James 1, 13. So Jos. Ant. 7. 14. 5 ἵνα γνῶ ὁ λαὸς ἀποδεδειγμένον αὐτὸν ἀπὸ τοῦ πατρὸς βασιλεία. Comp. Thuc. 3. 36 γνῶμαι ἀφ' ἑκάστων ἐλέγοντο. See note 2 below.—After neuter verbs, as *πάσχειν* Matt. 16, 21. (Luc. D. Deor. 6. 4.) So *γίνεσθαι ἀπὸ τοῦ θεοῦ* 1 Cor. 4, 5; also with *γένοιτο* or the like implied in the formula: *χάρις καὶ εἰρήνη ἀπὸ θεοῦ κτλ.* Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. Eph. 1, 2. 6, 23. Phil. 1, 2. al. Here belongs also *φοβεῖσθαι ἀπὸ τινος* to be put in fear from any one, i. e. to be afraid of, to fear, Matt. 10, 28. Luke 12, 4. Sept. for יִרְאָה Jer. 1, 17. So 1 Macc. 8, 12; *φόβος ἀπὸ τινος* Xen. An. 7. 2. 37.

d) Of the *motive* or inciting cause, especially an emotion of mind, *from*, *by reason of*; so *ἀπὸ τοῦ φόβου* Matt. 14, 26. Luke 21, 26; *ἀπὸ τῆς χαρᾶς* Luke 24, 41. Acts 23, 14. Matt. 13, 44. So Sept. and יִרְאָה Ex. 2, 23. Plut. Mor. II. p. 101 *μη ἀπὸ δουλίας ἦξει*.

e) Of the *occasion* or incidental cause, *from*, i. e. *because of*, *by reason of*, *on account of*; so after passive verbs, as *ἀποκτείνεσθαι* Rev. 9, 18; *διασπείρεσθαι* Acts 11, 19; *καταφέρεισθαι* Acts 20, 9; *σελεύεσθαι* Matt. 28, 4; *σπιδούσθαι* Jude 23. Heb. 5, 7 *εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας* was heard because of his fear of God, his piety; others as in no. 1. b. 3; see in *εὐλάβεια*. After neuter verbs, as *κοιμώμεσθαι ἀπὸ τῆς λύπης* Luke 22, 45; after *φεύγειν* i. q. *to vanish away*, Rev. 20, 11; after verbs implying inability, Luke 19, 3. John 21, 6. Acts 22, 11. So Jos. Ant. 9. 4. 3 *ἀχλὺν ...*

ἀφ' ἧς ἀγνοήσιν αὐτὸν ἔμελλον.—Once, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων Matt. 18, 7.

f) Of the *instrument* or means *from* or *with* which any thing is done; so after *διακονεῖν* Luke 8, 3; *γεμίζειν* 15, 16; *χορτάζεσθαι* 18, 21; *πλουτεῖν* Rev. 18, 15 *οἱ πλουτήσαντες ἀπ' αὐτῆς*.—Ecclus. 11, 18. Xen. Mem. 1. 2. 9. An. 1. 1. 9.

g) Of the *material* *from* or *of* which any thing is made; Matt. 3, 4 *ἔνδυμα ἀπὸ τριχῶν καμήλου*.—1 Esdr. 8, 57. Luc. D. Deor. 7. 4. Hdor. 7. 65 *εἴματα ἀπὸ ξύλων πεποιημένα*.

h) Of the *manner*; as Matt. 18, 35 *ἐὰν μὴ ἀφήτε ... ἀπὸ τῶν καρδιῶν ὑμῶν*, if ye forgive not from your hearts. So *ἀπὸ ψυχῆς φιλεῖν* Theophr. Char. 17 or 19. 1.—Luke 14, 18 *ἤρξαντο ἀπὸ μιᾶς παραιτίσθαι*, i. e. either for *ἀπὸ μιᾶς γνώμης with one consent*, as Philo de Legg. spec. II. p. 311. b; or for *ἀπὸ μιᾶς φωνῆς with one voice*, as Diod. Sic. 16. 10 *τὸ πλῆθος ὥσπερ ἀπὸ μιᾶς φωνῆς ἀνεβόησε*.—Hence *ἀπὸ μέρους*, Lat. *ex parte*, in *part*, *partly*, Rom. 11, 25. 15, 15. 24. 2 Cor. 1, 14. 2, 5. So Diod. Sic. 13. 108.

NOTE 2. In a few instances *ἀπό* after a passive verb is thought to stand for *ὑπό* as denoting the immediate agent; so Luke 9, 22 *δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων κτλ.* 17, 25. Mark 8, 31. But here it is implied that he was 'to suffer and be rejected on the part of the elders.' i. e. through their machinations and emissaries. James 5, 4 *ὁ μισθός ... ὁ ἀπεστερημένος ἀφ' ὑμῶν*, i. e. by your agents or orders. Rom. 13, 1 *εἰ μὴ ἀπὸ θεοῦ*, see above in no. 2. c. β. In Luke 6, 18 *οἱ ὀχλούμενοι ἀπὸ [ὑπὸ] πνευμάτων ἀκαθάρτων*, the reading is doubtful, and *ὑπό* is to be preferred. Very often *ἀπό* and *ὑπό* were confounded by copyists; see Bast ad Greg. Corinth. ed. Schaefer. p. 794, 823. Schweigh. Not. ad Pol. 1. 34. 8. Winer p. 444. n. edit. 5.

NOTE 3. In composition *ἀπό* implies: a) Separation, *from*, *off*, *asunder*; as *ἀπολύω*, *ἀποτίμνω*. b) Removal, departure, *from*, *away from*; as *ἀποβάλλω*, *ἀποβαίνω*. c) Cessation, leaving *off*; as *ἀπαλγίω*. d) Completeness, in full, thus strengthening the simple verb; as *ἀπέχω*, *ἀπολαμβάνω*, *ἀποσπῆσκω*. e) Almost like a *priv.* it sometimes reverses the signification of the simple word; as *ἀποδοκιμάζω*, *ἀποκαλύπτω*.—Some assign also to *ἀπό* in comp. the meaning *back again*, and cite *ἀποδίδωμι*, *ἀπέρχομαι*, and the like. But this sense

lies in the context and circumstances, and not in *ἀπό* itself. +

ἀποβαίνω, f. βήσομαι, (βαίνω,) *to go away, to depart*, c. *ἀπό* Pol. 23. 11. 4. Xen. Mag. Eq. 1. 16.—Hence in N. T.

1. Spec. *to go away* from a ship or boat, *to disembark, to land*, e. g. *ἀπ' αὐτῶν* (τῶν πλοίων) Luke 5, 2; *εἰς τὴν γῆν* John 21, 9.—Pol. 3. 19. 2. Xen. Hell. 1. 1. 18.

2. Trop. like Lat. *evenire*, *to turn out, to result*, c. *εἰς*, Luke 21, 13 ἀποθήσεται ὑμῖν εἰς μαρτύριον. Phil. 1, 19. Sept. for יֵצֵא Job 13, 5.—Pol. 1. 71. 2. Xen. Mem. 4. 8. 8.

ἀποβάλλω, aor. 2 ἐπέβαλον, (βάλλω,) *to cast away, to throw off*, c. acc. τὸ ἱμάτιον Mark 10, 50. So Sept. Is. 1, 30. Luc. D. Deor. 20. 6. Plato Conv. 179. a, τὰ ὅπλα.—Trop. i. q. *to lay aside, to lose*, e. g. τὴν παρρησίαν Heb. 10, 35. So Plato Crit. 44. e, πᾶσαν τὴν οὐσίαν. Xen. Hell. 6. 2. 9 μέγα ἀγαθόν.

ἀποβλέπω, f. ψω, (βλέπω,) *to look away*, c. *εἰς* towards any person or thing, *to look steadfastly upon*, Pol. 6. 50. 3. Plato Euthyd. 273. b.—In N. T. trop. *to regard, to have respect to*, *εἰς τὴν μισοποδοσίαν* Heb. 11, 26. Sept. for ἰσῆ Ps. 11, 4; ἰσῆ Hos. 3, 11. So Pol. 2. 39. 10. Plato Rep. 545. c.

ἀπόβλητος, ου, ό, ή, adj. (ἀποβάλλω,) *to be cast away as worthless; trop. to be rejected, refused, despised*, 1 Tim. 4, 4.—Hom. Il. 3. 65. Luc. Tim. 37 οἱτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. Plato Phædr. 260. a.

ἀποβολή, ης, ή, (ἀποβάλλω,) *a casting away*, e. g. τῶν ὅπλων Plato Rep. 943. e.—In N. T. trop. *a casting away, rejection*, Rom. 11, 15. Spec. *loss of life* Acts 27, 22. So Hdtian. 4. 14. 8. Plato Phædr. 246. d.

ἀπογίνομαι, aor. 2 ἀπεγενόμην, (γίνομαι,) *to be away from, c. gen. τῆς μάχης* Hdt. 9. 69; *to become absent, to depart*, Plato Tim. 82. b; hence *to depart from life, to die*, Thuc. 2. 34.—In N. T. trop. *to die to any thing, to renounce*, c. dat. ταῖς ἀμαρτίαις 1 Pet. 2, 24; comp. Rom. 6, 4 sq.

ἀπογραφή, ης, ή, (ἀπογράφω,) *a writing off, a register, enrolment*, as of property, Plato Legg. 745. d; of persons capable of military service Pol. 2. 23. 9; of citizens, their names and property, *a census*, Jos. Ant. 18. 1. 1.—Hence in N. T. *an enrolment, census*, Luke 2, 2. Acts 5, 37. In the latter passage it included persons and property, Jos. l. c. In the former it may

have been a mere enumeration of persons; see more in art. Κυρήνιος.

ἀπογράφω, f. ψω, (γράφω,) *to write off, to copy, to delineate* a coast, Hdt. 3. 136; *to write down*, Sept. for כָּתַב Judg. 8, 14.—In N. T. *to write off* in a register, *to inscribe, to enrol*; Pass. part. Heb. 12, 23 ἀπογεγραμμένων ἐν οὐρανοῖς, in allusion to the book of life, כְּתִיב חַיִּים Ps. 69, 29. (Hdt. 7. 100. Xen. Hell. 3. 3. 11.) Mid. *to enrol oneself, to give one's name to the census*, Luke 2, 1. 3. 5. So Pol. 2. 17. 10. Xen. Hell. 2. 4. 8.

ἀποδείκνυμι, f. δείξω, (δείκνυμι,) *to point away from other objects to or at one, to point out, to show*, Sept. Job 33, 21. Xen. Hell. 4. 4. 8.—Hence in N. T.

1. Of persons, *to show forth, to set forth, to declare*, with two acc. of object and predicate; see Winer § 32. 4. b. Kühner § 280. 4. 1 Cor. 4, 9 ὁ θεός ἡμᾶς τοὺς ἀποστόλους ἰσχύοντες ἀπέδειξεν κτλ. With acc. and εἰ, 2 Thess. 2, 4 ἀποδεικνύντα ἑαυτὸν εἰ εἰσὶ θεός.—So c. dupl. acc. Jos. Ant. 6. 3. 3. Hdtian. 3. 9. 1. Xen. An. 1. 1. 2.

2. Genr. *to show forth by arguments, to prove*, c. acc. Acts 25, 7 ὁ οὐκ ἰσχύον ἀποδείξει. Pass. part. ἀποδεδειγμένος δυνάμει approved by miracles, proved to be what he claims to be, Acts 2, 22.—Plut. non posse suav. vivi sec. Epic. 2. Xen. Hell. 7. 1. 23.

ἀπόδειξις, εως, ή, (ἀποδείκνυμι,) *a showing forth, manifestation, demonstration*, 1 Cor. 2, 4.—Pol. 5. 16. 7. Xen. Mem. 4. 6. 13.

ἀποδεκατῶ, ῶ, f. ὠσω, (δεκατῶ,) *to tithe off*, i. e.

1. Of things, *to pay or give tithes of*, c. acc. Luke 18, 12 ἀποδεκατῶ πάντα ὅσα κτῶμαι. 11, 42. Matt. 23, 23. Sept. for תְּשַׁבּוּ Pi. and Hiph. Gen. 28, 22. Deut. 26, 12.

2. Of persons, *to take or levy tithes of* any one, Heb. 7, 5, comp. v. 8. Comp. Sept. for תְּשַׁבּוּ 1 Sam. 8, 15. 17.

ἀπόδεκτος, ου, ό, ή, adj. (ἀποδέχομαι,) *accepted, acceptable*, 1 Tim. 2, 3. 5, 4.—Hesych. ἀπόδεκτον· ἐπαίνετον.

ἀποδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) pr. *to accept or receive as in full*; hence

1. Of persons, *to receive gladly, to welcome*, c. acc. Luke 8, 40. Acts 15, 4. 18, 27. 28, 30.—2 Macc. 3, 9. Pol. 3. 68. 8. Diod. Sic. 1. 18.

2. Of things, *to receive, to approve*, c. acc. as τὸν λόγον Acts 2, 41; acc. impl. μετὰ ... εὐχαριστίας Acts 24, 3.—1 Macc. 9, 71.

Diod. Sic. 4. 42, 46. Plato Phæd. 41. p. 92. a.

ἀποδημέω, ᾤ, f. ἦσω, (ἀπόδημος,) *to be away from one's people or country*, Xen. Mem. 2. 3. 12.—In N. T. genr. *to go abroad, to go on one's travels*, absol. Matt. 21, 33. 25, 14 (comp. Luke 19, 12). Matt. 25, 15. Mark 12, 1. Luke 20, 9; with εἰς τι of place Luke 15, 13. So Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1; εἰς c. acc. Diod. Sic. 1. 67. Plato Crit. 54. a.

ἀπόδημος, ου, δ, ἡ, adj. (δῆμος,) *away from one's people or country, absent in foreign lands, abroad*, Mark 13, 34.—Pind. Pyth. 4. 8. Artemid. 2. 8.

ἀποδίδωμι, f. δώσω, (δίδωμι,) impf. 3 pers. plur. ἀπεδίδουν Acts 4, 33, see Winer § 14. 1. c. Buttm. § 106. n. 5; aor. 1 ἀπέδωκα Luke 9, 42, see Buttm. § 106. 11. § 107. n. I. 8; aor. 2 ἀπέδωκ, Opt. ἀποδώην 2 Tim. 4, 14, a late form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345 sq.

1. *to give away, to give up or over to another*, e. g.

a) Pr. *to deliver to any one*, with acc. and dat. Luke 4, 20 τὸ βιβλίον ἀποδοῦς τῷ ὑπηρέτῃ. 9, 42. In these two passages some find the idea of *back, again*; but this lies in the circumstances, and not in ἀπό. Pass. Matt. 27, 58 ἐκέλευσεν ἀποδοῖν αὐτῷ τὸ σῶμα. Trop. στέφανον τῆς δικαιοσύνης 2 Tim. 4, 8. Sept. for יָרַח 2 Sam. 3, 14. Gen. 30, 26. So Pol. 1. 7. 13. Xen. Cyr. 4. 5. 26. Hell. 2. 2. 9.—Trop. of testimony, *to give forth, to give, to render*, c. acc. τὸ μαρτύριον Acts 4, 33. (So ὅρκους ἀποδ. Dem. 234. 5.) Also ἀποδίδοναι λόγον *to give account, to render an account*, pr. Luke 16, 2; trop. Matt. 12, 36. Acts 19, 40. Heb. 13, 17. 1 Pet. 4, 6. [Rom. 14, 12.] So Sept. pr. Dan. 6, 2. Plut. Mor. II. p. 40 λόγους.

b) Of trees, *to give forth fruit, to yield*, c. acc. Rev. 22, 2. Trop. Heb. 12, 11. Sept. pr. for יָרַח Lev. 26, 4.—Of the earth, Hdol. 1. 193. Xen. Cyr. 8. 3. 38.

c) Mid. *to give away of one's own*, sc. for a price, *to sell*, with acc. and gen. of price, Acts 5, 8 εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε. Also with acc. and ἀντί c. gen. of price Heb. 12, 16; acc. et εἰς Acts 7, 9. Sept. for יָרַח c. acc. et gen. Am. 2, 6; acc. et dat. Gen. 37, 27; c. εἰς v. 36. So c. acc. et gen. Dem. 349. 24. Xen. Hell. 2. 3. 48; acc. et εἰς Hdol. 2. 56.

2. *to give in full, to render fully, to pay off*, e. g.

a) In a pecuniary sense, with acc. and dat. as wages, Matt. 20, 8 ἀπόδος αὐτοῖς

τὸν μισθόν. Sept. for יָרַח Deut. 24, 15. (Xen. 1. 2. 12.) Of rents, τοὺς καρποὺς Matt. 21, 41; of tribute and the like, Matt. 22, 21. Mark 12, 17. Luke 20, 25. Rom. 13, 7. (So τοὺς φόρους Jos. Ant. 9. 13. 3. Xen. Hell. 3. 1. 11.) Of debts, *to pay off* or *up in full*, c. acc. et dat. Matt. 18, 28. 29. Luke 10, 35; acc. simpl. Matt. 5, 26. 18, 25 bis. 26. 30. 34. Luke 7, 42. 12, 59. 19, 8. Sept. for יָרַח Num. 5, 7. 8. So Dem. 911. 10.—Trop. of duties, obligations, c. acc. et dat. 1 Tim. 5, 4 ἀμοιβὰς ἀποδίδοναι τοῖς προγόνους, see in art. ἀμοιβή. 1 Cor. 7, 3. (Hdian. 3. 6. 6 ἀμοιβὰς. Xen. Mem. 2. 2. 13 χάριν.) Of vows, Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Sept. for יָרַח Deut. 23, 22. So Xen. Mem. 2. 2. 10. εὐχάς.

b) Trop. *to render to any one good or evil, to requite, to reward*. a) Of God or his ministers, with dat. and κατὰ τι, Matt. 16, 27 ἀποδώσει ἕκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Rom. 2, 6. Rev. 22, 12. Sept. for יָרַח Prov. 24, 12. (Ecclus. 11, 26.) So in the sense of *rewarding*, with dat. and ἐν τῷ φανερῷ Matt. 6, 4. 6. 18; in the sense of *punishing*, c. dat. et κατὰ 2 Tim. 4, 14; dat. or absol. Rev. 18, 6 bis, comp. Is. 40, 2. 61, 7. Sept. for יָרַח Ps. 94, 23. Ecclus. 12, 6. β) Genr. of evil, *to render, to requite*, with acc. and dat. and also ἀντί c. gen. Rom. 12, 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. 1 Thessa. 5, 15; dat. once 1 Pet. 3, 9.

ἀποδιορίζω, f. ἴσω, (διορίζω,) pr. *to set off by drawing a boundary through or between; hence to divide off, to separate*, i. e. to create schism, c. acc. ἐαυτοὺς Jude 19. Comp. ἀφορίζω Gal. 2, 12.—Found only in N. T.

ἀποδοκιμάζω, f. ἄσω, (δοκιμάζω,) *to reject on proof or trial, to disapprove, to disallow*; so of things, c. acc. Matt. 21, 42 λίθον ἐν ἀποδοκίμασιν οἰκοδομοῦντες, and so Mark 12, 10. Luke 20, 17. 1 Pet. 2, 7, quoted from Ps. 118, 22, where Sept. for בָּחַץ; also 1 Pet. 2, 4. So Hdian. 4. 3. 21. Xen. Cyr. 6. 2. 16.—Of persons, *to reject, to refuse*; so of Jesus rejected by the Jews, Pass. with ἀπό c. gen. see art. ἀπό note 2. Mark 8, 31 ἀποδοκιμασθήναι ἀπὸ τῶν πρεσβυτέρων. Luke 9, 22. 17, 25. Absol. of Esau Heb. 12, 17. Sept. for בָּחַץ Jer. 6, 30. So Pol. 3. 86. 3. Xen. Cyr. 6. 2. 36.

ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι,) *a receiving in full* Thuc. 4. 81; *reception of a guest* Diod. Sic. 4. 51.—In N. T. trop.

reception, acceptance, 1 Tim. 1, 15, 4, 9. So Pol. 1. 5. 5. Diod. Sic. 4. 84.

ἀπόδεσις, εως, ἡ, (ἀποτίθημι,) a putting off, a laying aside, trop. 1 Pet. 3, 21. 2 Pet. 1, 14.—Plato, a laying by for preservation, Legg. 844. d.

ἀποθήκη, ης, ἡ, (ἀποτίθημι,) 'place of laying by or up,' a repository, e. g. of arms, an arsenal Hdian. 7. 11. 14. Thuc. 6. 97; d treasury Sept. 1 Chr. 29, 8.—In N. T. a storehouse for grain, a granary, barn, Matt. 3, 12. 6, 26. 13, 30. Luke 3, 17, 12, 18. 24. So Sept. for כִּנְזָאֵי Jer. 50, 26.

ἀποθησαυρίζω, f. ἰσω, (θησαυρίζω,) to treasure away, to lay up in store, trop. c. acc. 1 Tim. 6, 19; comp. Matt. 6, 20.—Pr. Eccclus. 3, 4. Diod. Sic. 5. 40.

ἀποθλίβω, f. ψω, (θλίβω,) to press wholly, from every side, to crowd, c. acc. Luke 8, 45. Sept. for גָּחַץ Num. 22, 25.—Plut. Aem. Paul. 14; comp. Jos. Ant. 2. 5. 2 βότρυν... ἀποθλίβειν εἰς φιάλην. Diod. Sic. 3. 62.

ἀποθνήσκω, f. θανοῦμαι, (θνήσκω,) aor. 2 ἀπέθανον, to die off or out, to become quite dead; stronger than θνήσκω and commonly used instead of it, i. e. to die.

1. Pr. and genr. a) Of persons who die a natural death, absol. Matt. 9, 24. 22, 24. 27. Mark 9, 26. 15, 44. John 4, 47. Phil. 1, 21. al. sasp. Luke 8, 42 καὶ αὐτὴ ἀπέθνησκεν and she was dying; so from the force of the imperfect tense. Heb. 7, 8 ἀποθνήσκοντες ἄνθρωποι dying men, mortal. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες those who die in the Lord, believing and trusting in him, i. e. as true Christians. Sept. for רָצַח Gen. 2, 17. 3, 3. 4. So Aeschin. 20. 23. Xen. Hell. 3. 1. 10. b) Of a violent death, to die, to be put to death; of persons, Acts 21, 13. 25, 11. Rom. 5, 6. 7. 8. 14, 15. 1 Thess. 5, 10. Heb. 11, 37. So as a punishment, John 19, 7. Heb. 10, 28. With dat. Rom. 6, 10 τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ he died for sin once, i. e. on account of sin. With ἐκ c. gen. of cause, Rev. 8, 11 ἀπέθανον ἐκ τῶν ὑδάτων. Sept. for רָצַח Deut. 17, 6. 12. (Hdian. 3. 15. 8. Xen. Mem. 4. 8. 9; comp. ὁ ἐκ πληγῆς θάνατος Plut. Arat. 26.) Matt. 26, 35 κἀν δέη με σὺν σοὶ ἀποθανεῖν though I should die with thee; so Luc. Tim. 43 ἦν δέη ἀποθανεῖν. Jos. Ant. 6. 6. 2 κἀν ἀποθανεῖν δέοι. Spoken of animals, Matt. 8, 32. Rev. 8, 9. 16, 3. c) Of any kind of death; c. dat. Rom. 14, 7. 8 οἷδεῖς ἑαυτῶ ἀποθνήσκει... τῷ κυρίῳ ἀποθνήσκομεν κτλ. for oneself, for the Lord,

i. e. not as his own but as the Lord's, i. q. τοῦ κυρίου ἐσμέν. 1 Cor. 15, 22. Heb. 9, 27. 11, 4. d) Implying constant exposure to death; 1 Cor. 15, 31 καὶ ἡμέραν ἀποθνήσκω. 2 Cor. 6, 9. Comp. Sept. and רָצַח Gen. 48, 21.

2. Trop. of eternal death, comp. 'the second death' Rev. 20, 14. So John 11, 26 ὁ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, comp. v. 25. John 6, 50 comp. v. 51. Rom. 7, 10 comp. v. 9. Rom. 8, 13.

3. Trop. c. dat. to die to any thing, to renounce it, to be no longer under its influence and power; Rom. 6, 2 ἀπεθάνομεν τῇ ἁμαρτίᾳ. Gal. 2, 19 νόμῳ. So with dat. impl. Rom. 6, 7 ὁ γὰρ ἀποθανὼν (sc. τῇ ἁμαρτίᾳ v. 2. 6) δεδικαίωται ἀπὸ τῆς ἁμαρτίας, he who is dead to sin is alone freed from sin. Col. 3, 3 ἀπεθάνετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, comp. v. 2; absol. Rev. 3, 2.—Once with ἀπὸ c. gen. to die from any thing, to be delivered from it, Col. 2, 20. See in ἀπὸ no. 1. b. a.

4. Of vegetable nature, to die; e. g. trees, Jude 12 δένδρα... δις ἀποθανόντα twice dead. Of seeds, trop. i. q. to be decomposed, dissolved, John 12, 24. 1 Cor. 15, 36. +

ἀποκαθίστημι, f. ἀποκαταστήσω, (καθίστημι, ἵστημι,) Pass. aor. 1 ἀποκατεστάην, or ἀπεκατεστάην with double augm. Buttm. § 86. n. 5. Kühner § 126. There is likewise a form of the Pres. contr. in -άω Mark 9, 12; comp. καθίστῃ Dan. 2, 21, ἰστῇ Hdot. 4. 103. Buttm. § 106. n. 5. § 107. l. 2. Also a Pres. in -άνω Acts 1, 6. Pol. 3. 98. 9, found only in late writers, Buttm. § 112. 10. To set or put down fully; and so to bring fully into any state or condition; to make, constitute, establish fully; see in καθίστημι.—In N. T. only trans. and Pass. and spoken of recovery from a state of disease, decay, or the like; hence i. q. to restore, to re-establish, viz. a) From disease; Pass. Luke 6, 10 καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὡς ἡ ἄλλη, lit. and his hand was established (made) quite whole as the other, i. q. was restored whole. Matt. 12, 13. Mark 3, 5. 8, 25. Sept. for רָצַח Ex. 4, 7. So Diod. Sic. 1. 25. Xen. Lac. 6. 3. b) Of the expected restoration and glory of the Jewish theocracy in the times of the Messiah; Act. c. acc. Matt. 17, 11. Mark 9, 12. Acts 1, 6. Sept. for רָצַח Ez. 16, 57. So 1 Macc. 15, 3. Pol. 25. 1. 1. c) Of restoration to one's friends and country, Pass. Heb. 13, 19. Sept. for רָצַח Jer. 16, 15. So Jos. Ant. 11. 1.

1 εἰς τὴν πατρίαν γῆν. Pol. 8. 29. 6 εἰς οἶκον.

ἀποκαλύπτω, f. ψω, (καλύπτω,) to uncover, Sept. for פָּתַח Ruth 3, 4. 7. Hdian. 7. 4. 10.—In N. T. trop.

1. to reveal, to bring to light, to make known or manifest; so of God or Christ as revealing what was before unknown, c. acc. et dat. Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπί-ας. Luke 10, 21. Phil. 3, 15; dat. c. acc. impl. Matt. 11, 27. 16, 17. Luke 10, 22. 1 Cor. 2, 10. Also Gal. 1, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, i. e. in my soul, spirit, consciousness. Sept. for פָּתַח Jer. 11, 20. So genr. Plato Gorg. 455. d. 460. a.—Pass. of things, to be revealed, made known, absol. Matt. 10, 26. Luke 12, 2. Rom. 1, 18. Gal. 3, 23. 1 Pet. 1, 5. 5, 1; c. dat. John 12, 38. Spec. from God, c. dat. 1 Cor. 14, 30. Eph. 3, 5. 1 Pet. 1, 12. Also c. ἐκ τινος of place whence, Luke 2, 35; ἐν c. dat. of instr. 1 Cor. 3, 13; εἰς ἡμᾶς in our behalf Rom. 8, 18. With ἐκ and εἰς, Rom. 1, 17 δικαιοσύνη θεοῦ . . . ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, where ἐκ πίστεως from or through faith marks the condition; and εἰς πίστιν unto faith marks either the object, i. q. εἰς τοὺς πιστεύοντας, comp. 3, 22; or, better, the purpose, i. q. for the furtherance of faith, comp. τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν 6, 19; also 2 Cor. 2, 16.

2. Pass. of persons, to be revealed, to appear, e. g. the Son of man Luke 17, 30; antichrist 2 Thess. 2, 3. 6. 8. Sept. for פָּתַח of Jehovah 1 Sam. 3, 21.

ἀποκαλύψις, εως, ἡ, (ἀποκαλύπτω,) an uncovering, Sept. 1 Sam. 20, 30. Plut. Æmil. Paul. 14.—In N. T. only trop.

1. a revealing, revelation, manifestation; so from God of things before unknown, Rom. 16, 25 κατὰ ἀποκαλύψιν μυστηρίου. 1 Cor. 14, 6. 26. 2 Cor. 12, 1. 7. Gal. 1, 12. 2, 2. Eph. 3, 3. (Comp. Eccles. 11, 27. 42, 1.) Eph. 1, 17 πνεῦμα ἀποκαλύψας a spirit of revelation, i. e. which can fathom and unfold the deep things of God. Rom. 2, 5 ἐν ἡμέρᾳ . . . ἀποκαλύψας δικαιοκρισίας τοῦ θεοῦ. 8, 19 ἡ ἀποκαλύψις τῶν υἱῶν τοῦ θεοῦ, put for ἡ ἀποκ. τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, comp. v. 18. 21. Of the Messiah, Luke 2, 32 φῶς εἰς ἀποκαλύψιν ἔθνων a light for revelation to the Gentiles, to reveal to them the will of God in the gospel. Once of future events, revelation, apocalypse, Rev. 1, 1.

2. Of persons, manifestation, appearance, so of Christ's future coming, 2 Thess. 1, 7. 1 Cor. 1, 7. 1 Pet. 1, 7. 13. 4, 13.

ἀποκαρδοκία, ας, ἡ, earnest expectation, Rom. 8, 19. Phil. 1, 20.—It comes from ἀποκαρδοκίω, i. q. τῇ κεφαλῇ προβλέπειν Etym. Mag. i. e. 'to look away towards any thing with the head bent forward'; hence to await, to expect earnestly, Aquil. for ἐξίτηται Ps. 37, 7. Jos. B. J. 3. 7. 26. Pol. 18. 31. 4.

ἀποκαταλλάσσω v. -ττω, f. ξω, (καταλλάσσω,) to reconcile fully, c. acc. Col. 1, 21; acc. and dat. Eph. 2, 16; acc. and εἰς ἑαυτὸν Col. 1, 20; comp. Eph. 1, 10.—So καταλλάσσω c. dat. Xen. An. 1. 6. 2; c. πρὸς τινα Jos. Ant. 14. 11. 3.

ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) pr. full establishment; hence restoration, restitution, from decay or ruin; Acts 3, 21 χρόνοι ἀποκαταστάσεως πάντων, i. q. καιροὶ ἀναψύξεως in v. 19; comp. Heb. 9, 10.—Jos. Ant. 11. 4. 6. Pol. 4. 23. 1. Plato Ax. 370. b.

ἀπόκειμαι, f. κείσομαι, (κείμεν,) to lay away, to lay up, in store or for preservation; Luke 19, 20 ἀποκειμένην ἐν σουδαρίῳ. So Dem. 1040. 26. Xen. An. 5. 4. 27 σίτον ἀποκείμενον.—Trop. of things, c. dat. of pers. to be laid up, prepared, appointed, for any one, Col. 1, 5. 2 Tim. 4, 8. (2 Macc. 12, 45. Plut. Lucull. 24.) Of death, Heb. 9, 27 ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀποθανεῖν. So Dion. Hal. Ant. 5. 8 τοῖς κακοῦργοις ἀπόκειται παθεῖν.

ἀποκεφαλίζω, f. ἴσω, (κεφαλίζω, κεφαλῇ,) to behead, c. acc. Matt. 14, 10. Mark 6, 16. 27. Luke 9, 9.—Arr. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι. Dion Cass. 71. 28. Not found in Attic writers, Lob. ad Phryn. p. 341.

ἀποκλείω, f. εἴσω, (κλείω,) to shut off from, to exclude, τινὰ πυλῶν Hdot. 5. 104.—In N. T. to shut fully, to shut fast, e. g. τὴν θύραν Luke 13, 25. Sept. for פָּתַח Gen. 19, 10. So Hdian. 1. 12. 16. Xen. Mem. 2. 1. 16.

ἀποκόπτω, f. ψω, (κόπτω,) to cut off, e. g. a member of the body, c. acc. Mark 9, 43. 45. John 18, 10. 26; the ropes of a boat Acts 27, 32. Sept. for פָּתַח 1 Sam. 31, 9. So Æl. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. 5, 12 ὅφελον καὶ ἀποκόφονται, spoken of Judaizing teachers, would that for themselves they would (not only circumcise but) even cut off sc. the parts usually circumcised, i. e. make themselves eunuchs; comp. the allusions to their impurity in vv. 13. 19. 24. So Chrysost. εἰ βούλονται, μὴ περιτεμνίσωσαν μόνον, ἀλλὰ καὶ περικο-

πείσσωσαν. Jerome: 'Si putant sibi hoc prodesse, non solum circumcidantur, sed etiam abscindantur. Si enim exspoliatio membri proficit, multo magis abolitio.' So Sept. and אֲרָב Deut. 23, 1. Arr. Epict. 2. 20. 19 of ἀποκοπτόμενοι τὰς γε προσυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύναται. Lucian Eun. 8. Hesych. Γάλλος, ὁ ἀπόκοπος, ἦτοι ὁ εὐνοῦχος.—Others: *would that they might cut themselves off* sc. from the Christian community, separate themselves. But this is feeble; and besides, καὶ here implies antithetic gradation from v. 11.

ἀπόκριμα, ατος, τό, (ἀποκρίνομαι,) a response, sentence, Jos. Ant. 14. 10. 6. Ael. H. An. 9. 15.—In N. T. τὸ ἀπόκριμα τοῦ θανάτου, the death-response, sentence of death, i. e. utter despair of life, 2 Cor. 1, 9; comp. v. 8. So Hesych. ἀπόκριμα· κατάκριμα, ψήφος.

ἀποκρίνομαι, Mid. depon. (κρίνω,) from Act. ἀποκρίνω to separate from something else, Theophr. de Caus. Plant. 1. 6 οἶνος δομὴν λαμβάνει ὅταν ἀπεκρίσῃ τι ὑδατώδες αὐτοῦ. Plato Polit. 303. d; to distinguish, to make different, Hdot. 1. 194; to select or choose out from, Hdot. 6. 130; to judge off, i. e. to reject after inquiry, Plato Legg. 751. d. Mid. to give response, as expressing one's judgment or sentence after inquiry and deliberation, e. g. kings to suppliants Xen. Cyr. 7. 5. 37; magistrates or others to ambassadors Xen. An. 2. 1. 9, 10; an oracle Xen. Mem. 4. 3. 16.—Hence in N. T. Mid. genr. to respond, to answer; with aor. 1 ἀπεκρινάμεν Luke 23, 9. al. Pass. aor. 1 ἀπεκρίσθην, fut. 1 ἀποκριθήσομαι, the two latter forms being found only in late writers (Diod. Sic. 4. 31. Luc. Demon. 26), and censured by the grammarians, Lob. ad Phryn. p. 108.

1. Pr. to answer, to reply, e. g. a) As a judge, or to complaints, charges, etc. c. inf. Acts 25, 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον κτλ. (Xen. Hell. 2. 2. 18.) With πρὸς τινα δεῖ Acts 25, 16; dat. John 5, 17. Col. 4, 6; dat. and λέγοντες Matt. 25, 37. b) To an inquiry, e. g. c. dat. Mark 11, 30. 12, 28. 34. Luke 22, 68. (Plato Parm. 137. b.) So with acc. and dat. Matt. 15, 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 22, 46. Mark 14, 40; acc. simpl. οὐδὲν Matt. 26, 62. 27, 12. Mark 14, 61. (Acc. and dat. Xen. An. 1. 4. 14.) So with dat. of pers. and πρὸς τι, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα. (πρὸς τι Plato Gorg. 447. c.) Other constructions are: ἀπεκρίθη καὶ εἶπεν αὐτοῖς John 2, 19; ἀπο-

κρισεῖς εἶπεν Matt. 16, 16. 17, 17; ἀποκρισεῖς εἶπεν αὐτοῖς Matt. 11, 4. 13, 11. 19, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε Luke 6, 3. c) To a request, entreaty, exhortation, or the like, in various phrases: ἀποκρισεῖς λέγων Matt. 25, 9. Luke 23, 40; ἀποκρισεῖς εἶπεν τινὶ Matt. 12, 39. 48. 13, 37. Mark 10, 20; ἀποκρισεῖς εἶπε (ἔφη) Matt. 4, 4. 8, 8. 15, 13; ἀπεκρίθη καὶ λέγει (εἶπεν) αὐτῷ Mark 7, 28. John 2, 18. 3, 9; ἀποκρισεῖς εἶπεν πρὸς αὐτόν Matt. 3, 15; ἀπεκρίθη πρὸς αὐτὸν λέγων Luke 4, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε 14, 5.

2. By Hebr. like קָם, to speak up, to begin to speak, to speak, perh. with reference to what has been said by another, but not recorded; see Hebr. Lex. art. קָם I. no. 2. So c. dat. John 5, 17; πρὸς τινα Acts 3, 12; also ἀποκρισεῖς εἶπε (λέγει) Matt. 11, 25. Mark 12, 35. Luke 1, 60; id. c. dat. Matt. 17, 4. 26, 63. 28, 5. Mark 9, 5. 10, 51. 11, 14; ἀπεκρίθη λέγων μοι Rev. 7, 13; ἀποκρισεῖς εἶπε πρὸς τινα Luke 14, 3. So Sept. and קָם Deut. 26, 5. 27, 14. Cant. 2, 10. Is. 14, 10. al.—1 Macc. 8, 19. +

ἀπόκρισις, εως, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2, 47. 20, 26. John 1, 22. 19, 9. Sept. for קָם Job 32, 5.—Diod. Sic. 14. 25. Xen. CEC. 12. 20.

ἀποκρύπτω, f. ψω, (κρύπτω,) to hide away, to conceal; c. acc. τὸ ἀργύριον Matt. 25, 18. So 2 Macc. 10, 37. Xen. An. 4. 4. 11.—Trop. to hide, i. e. not to reveal or make known, e. g. τὸ μυστήριον τὸ ἀποκρυμμένον Eph. 3, 9. Col. 1, 26; ἡ σοφία ἡ ἀποκρυπ. 1 Cor. 2, 7. (Plato Theæt. 155. e.) With acc. and ἀπὸ c. gen. of pers. Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν. Luke 10, 21. (Comp. ἐκρύβη ἀπ' αὐτοῦ Ecclus. 42, 20.) Sept. for קָם 2 K. 4, 27; יִתְחַבֵּץ Ps. 119, 19. So Dem. 73. 17. Xen. Mem. 4. 4. 1.

ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, hid, pr. Eurip. Herc. F. 1071.—In N. T. trop. a) not revealed, not known, Mark 4, 22. Luke 8, 17. So Sept. Dan. 2, 22. Xen. Conv. 8. 11. b) laid up, treasured up, Col. 2, 8. So Sept. and קָם Is. 45, 3; pr. 1 Macc. 1, 23.

ἀποκτείνω, f. κενῶ, (κτείνω,) also Pres. ἀποκτείνω in later editions Rev. 6, 11, as elsewhere in Mss. and Sept. Dan. 2, 13. Hab. 1, 17. 1 Esdr. 4, 7. Wisd. 16, 14, a form used by the later Greeks, who often resolved εω into ενν, see Greg. Corinth. ed. Schaef. p. 588, 597. Sturz de Dial. Alex. p. 119, 128. Winer p. 94. ed. 5. Part. plur.

genit. ἀποκτενόντων Matt. 10, 28. Luke 12, 4 in some editions, is prob. corrupted for ἀποκτενόντων, or better for ἀποκτενόντων as found in some Mss. and editions; see Winer l. c. Pass. aor. 1 ἀπεκτάνθη Matt. 16, 21. Mark 8, 31. al. is also a late form, comp. Dion Cass. 65. 4; Lob. ad Phryn. p. 386, 756. Buttm. §101. n. 6. §114 κτείνω. Ausf. Sprachl. II. p. 227. Winer l. c.

1. to kill off, to slay outright, i. q. κτείνω strengthened; so of persons, to kill, to slay, c. acc. Matt. 10, 28. Mark 12, 5. 8. Luke 13, 31. John 16, 2. Acts 21, 31. al. ssep. John 8, 22 μήτι ἀποκτενεί ἑαυτόν; will he kill himself? Subj. Matt. 21, 38 ἀποκτείνωμεν αὐτόν let us kill him. Mark 12, 7. Luke 20, 14; see Buttm. §139. m. 3. Pass. Rev. 9, 18 see in ἀπό no. 3. e, and note 1. Once of a falling tower, Luke 13, 4. Sept. for יִרְחַל Gen. 4, 8; יִרְחַל Gen. 18, 25; יִרְחַל Josh. 11, 11. So Hdian. 2. 12. 1. Xen. An. 2. 3. 19.—Spoken of death as a punishment, to kill, to put to death, c. acc. Matt. 14, 5. Mark 8, 31. Luke 9, 22. John 5, 18. Acts 3, 15. Rom. 11, 3. 1 Thess. 2, 15. al. ssep. With ἐν θανάτῳ added like Heb. inf. absol. Rev. 2, 23. Sept. for יִרְחַל Num. 35, 19. 21. So Xen. Mem. 1. 1. 18. Plato Gorg. 24. p. 468. d.

2. Trop. to kill, to destroy, e. g. a) With acc. ψυχὴν life, Mark 3, 4. With acc. τὴν ψυχὴν the soul, i. q. to bring under sentence of eternal death, Matt. 10, 28, comp. Luke 12, 5; also Rom. 7, 11. 2 Cor. 3, 6. b) With acc. τὴν ἐχθρὰν Eph. 2, 16. +

ἀποκύνω, ὦ, f. ἥσω, (κύνω,) to breed out or forth, to bring forth offspring, 4 Macc. 15, 17. Hdian. 1. 5. 14.—In N. T. trop. e. g. θάνατον James 1, 15; so God his children, to beget, ἡμᾶς λόγῳ ἀληθείας James 1, 18.

ἀποκυλίω, f. ἵσω, (κυλίω,) to roll away, e. g. τὸν λίθον ἀπὸ τῆς θύρας Matt. 28, 2, and Pass. Luke 24, 2; τὸν λ. ἐκ τῆς 3. Mark 16, 3; Pass. absol. 16, 4. Sept. for יָרָא Gen. 29, 3.—Judith 13, 9. Apollod. Bibl. 3. 14. 7.

ἀπολαμβάνω, f. λήψω, (λαμβάνω,) aor. 2 ἀπέλαβον.

1. to take or have from any one, to receive. a) Genr. c. acc. of thing, Luke 6, 34. 18, 30. 23, 41; id. c. παρὰ τινος 6, 34; acc. of pers. 15, 27. Sept. for יִרְחַל Num. 34, 13. So τὴν παρὰ τινος Diod. Sic. 13. 31. Thuc. 5. 30; acc. Plato Legg. 956. d. b) Spec. of those who receive what is laid up or prepared for them; c. acc. of thing, Gal.

4, 5 τὴν υἱοθεσίαν. 2 John 8; with ἐν ταῖς Rom. 1, 27; with ἀπὸ c. gen. Col. 3, 24. c) Of persons, to receive as a guest, c. acc. 3 John 8.

2. to take apart or aside, Mid. with ἀπὸ τοῦ ὄχλου κατ' ἰδίαν Mark 7, 33.—2 Macc. 6, 21. Jos. B. J. 2. 7. 2. Hdot. 1. 209.

3. to receive in full, (ἀπὸ of compl.) c. acc. Luke 16, 25 ἀπλάβες τὰ ἀγαθὰ σου. Comp. ἀπέχω no. 3.

ἀπόλαυσις, εὐς, ἡ, (ἀπολαύω,) enjoyment; with gen. of object, Heb. 11, 25 πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν to have the enjoyment of sin for a season, i. e. to enjoy the sinful pleasures of the Egyptian court. Absol. 1 Tim. 6, 17 πάντα πλουσίως εἰς ἀπόλαυσιν all things richly for enjoyment, i. e. richly to enjoy.—Jos. Ant. 2. 7. 3. Hdian. 6. 3. 8. Xen. Mem. 2. 1. 33. Hl. 1. 26.

ἀπολείπω, ψω, (λείπω,) to leave away from oneself, i. e.

1. to leave behind, with acc. and ἐν of place, 2 Tim. 4, 13 ὁ ἀπελείπον ἐν Τρωάδι. 4, 20. Tit. 1, 5 Iachm. Pass. to be left, to remain, Heb. 4, 6. 9. 10, 26. Sept. Pass. for ἡσυχίᾳ Ex. 14, 28.—Comp. Jos. Ant. 4. 8. 21. Xen. An. 6. 5. 4. Pass. Pol. 3. 39. 12. Plato Tim. 19. a.

2. to forsake, to abandon, τὸ ἴδιον οἰκτήριον Jude 6. Sept. for יָרָא Prov. 2, 17.—Luc. D. Deor. 5. 2. Xen. Ag. 2. 29.

ἀπολείχω, f. ξω, (λείχω,) to lick off, c. acc. Luke 16, 21 οἱ κύνες... ἀπέλειχον τὰ ἔλατ' αὐτοῦ.—Aristoph. Vesp. 27. Athen. 6. p. 250. a.

ἀπόλλυμι, f. ὀλώ 1 Cor. 1, 19, (ἄλλυμι,) also later fut. ἀπολέσω Matt. 21, 41. al. Luc. Asin. 33. Longin. 3. 17; see Buttm. Ausf. Sprachl. II. p. 254. Aor. 1 ἀπόλεσα, Perf. 2 part. ἀπολωλώς. Imperat. ἀπόλλυε Rom. 14, 15 is from a Pres. ἀπολλύω. Mid. f. ἀπολούμαι, aor. 2 ἀπωλόμην.

1. to destroy utterly, (ἀπὸ of compl.) i. q. ἄλλυμι strengthened; Mid. to perish utterly, to perish.

a) Of persons e. g. a) i. q. to put to death, to kill, to slay; c. acc. Matt. 2, 13 τοῦ ἀπολέσαι αὐτόν. 12, 14. 22, 7. 27, 20. Mark 3, 6. 9, 22. 11, 18. 12, 9. Luke 17, 27. 29. 19, 47. 20, 16. Mid. to perish, to be killed, to die, Matt. 8, 25. Mark 4, 38. Luke 8, 24. 11, 51. 13, 33. Acts 5, 87; so ἀπολέσθαι ἐν μαχαίρᾳ Matt. 28, 52; ἀπ. λυμῇ Luke 15, 17; ὕδατι 2 Pet. 3, 6; ὑπὸ τινος 1 Cor. 10, 9. 10; also ὑπὲρ τινος John 18, 14. Sept. for יָרָא Esth. 9, 12; יָרָא

Esth. 9, 16. So 1 Macc. 2, 37. Xen. Cyr. 4. 6. 5. Mid. Jos. Ant. 1. 2. 1. Xen. An. 7. 4. 5 τῷ λιμῷ. β) Genr. to destroy, to let perish, to put an end to; c. acc. Mark 1, 24. Luke 4, 34. 6, 9. 9, 56. Jude 5; absol. John 10, 10. Intens. κακοῦς κακῶς ἀπολέσαι αὐτούς Matt. 21, 41. (Comp. ἀπολλύται κακὸς κακῶς Ceb. Tab. 32. Plut. Cic. 26.) Mid. to perish, to come to an end, John 11, 50 μὴ ὄλον τὸ ἔθνος ἀποληται. Luke 13, 3. 5. 2 Cor. 4, 9. Jude 11. Sept. for נָחַץ Jos. 23, 13; נִחַץ Jer. 48, 35. So Ecclesi. 10, 3. Xen. Mem. 2. 6. 38. Plato Rep. 421. a. γ) Of eternal destruction, the second death; see in ἀποθνήσκω no. 2. So c. acc. Matt. 10, 28 comp. 5, 29. Rom. 14, 15. James 4, 12. Mid. John 3, 15. 16. 10, 28. Rom. 2, 12. 1 Cor. 8, 11. 15, 18. 2 Pet. 3, 9. So οἱ ἀπολλύμενοι, those that perish, who are exposed to eternal death, the lost, 1 Cor. 1, 18. 2 Cor. 2, 15. 4, 3. 2 Thess. 2, 10.

b) Of things, to destroy, to bring to an end or to nought; c. acc. 1 Cor. 1, 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, quoted from Is. 29, 14 where Sept. for נָחַץ. (Pol. 1. 43. 7.) Mid. to perish, to come to an end, to pass away, e. g. ἐν τῶν μελῶν σου Matt. 5, 29. 30; ἡ εὐπρέπεια James 1, 11; βρώσις John 6, 27; χρυσίον 1 Pet. 1, 7. So οἱ ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 37; οἱ οὐρανοί Heb. 1, 11, quoted from Ps. 102, 27 where Sept. for נָחַץ. Rev. 18, 14 τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, see in ἀπό no. 1. b. e. —Dem. 262. 19. Xen. Mem. 1. 1. 14. Hell. 1. 1. 36.

2. to lose utterly, to lose; Mid. to lose oneself, to be lost.

a) Pr. of things, c. acc. as τὸν μισθόν Matt. 10, 42. Mark 9, 41; πρόβατον Luke 15, 4; δραχμὴν v. 8. 9; also 2 John 8. Mid. τὸ πρόβατον τὸ ἀπολωλός Luke 15, 4. 6; ἑρξ Luke 21, 18. Acts 27, 34; τὸ John 6, 12. Sept. for נָחַץ Prov. 29, 3. So Ecclesi. 6, 4. AEL. V. H. 5. 10. Xen. Hell. 1. 1. 25.—Spec. τὴν ψυχὴν in sententious sayings, Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33 bis. John 12, 25.

b) Of persons, e. g. a) Of the prodigal son, Mid. Luke 15, 24 ἀπολωλὸς ἦν καὶ εὐρέθη. v. 32. So Israel forsaking God is likened to a flock wandering and lost, Mid. Matt. 10, 6. 15, 24. 18, 11. 14. Luke 19, 10; so in O. T. comp. Sept. and נִחַץ Ez. 34, 4. 16. Jer. 50, 6. Ps. 119, 176. β) Of those lost eternally, exposed to the second death; comp. in no. 1. a. γ. Luke 9, 25 ἑαυτὸν. John 6, 39. 18, 9. Mid. John

17, 12. Comp. Ecclesi. 20, 22. Here too might be referred Part. οἱ ἀπολλύμενοι the lost; see in no. 1. a. γ.

Ἀπολλύων, οὐτος, δ, (ἀπολλύω, pres. part.) Apollyon, pr. 'the destroyer,' i. q. Ἀβδδὼν where see. Rev. 9, 11.

Ἀπολλωνία, as, ἡ, Apollonia, a city of Macedonia in the province Mygdonia, situated nearly midway between Amphipolis and Thessalonica, Acts 17, 1. See Plin. H. N. 4. 17. Itin. Antonin. ed. Wess. p. 320, 330. Leake's Trav. in Northern Greece, III. p. 458.

Ἀπολλῶς, ὁ, δ, Apollon, pr. n. of a Jewish Christian, born at Alexandria, distinguished for his eloquence and for the influence of his preaching upon the Jews. For his history and character as given by Luke, see Acts 18, 24 sq. 19, 1; he is mentioned also by Paul, 1 Cor. 1, 12. 3, 4. 5. 6. 22. 4, 6. 16, 12. Tit. 3, 13.

ἀπολογέομαι, οὔμαι, f. ἵσται, Mid. depon. (λόγος,) to talk oneself off, to plead or answer for oneself, to defend oneself, before a tribunal or elsewhere; absol. Luke 21, 14. Acts 26, 1. Rom. 2, 15; c. εἰ Acts 25, 8; acc. of thing uttered Luke 12, 11. Acts 24, 10. 26, 24. (So absol. Jos. Ant. 4. 7. 3; c. εἰ Xen. Ec. 11. 22; acc. Dem. 407. 19. Xen. Mem. 4. 8. 4.) Also with περὶ c. gen. of thing charged, Acts 26, 2; with dat. of pers. to or before whom one speaks, Acts 19, 33. 2 Cor. 12, 19. So c. περὶ Dem. 407. pen. Xen. Cyr. 2. 2. 13; c. dat. Plato Prot. 359. a.

ἀπολογία, as, ἡ, (ἀπολογέομαι,) a plea, defence, before a tribunal or elsewhere; absol. Phil. 1, 7. 16 [17]. 2 Cor. 7, 11. 2 Tim. 4, 16; with περὶ c. gen. of the charge Acts 25, 16; with dat. of pers. to or before whom, 1 Cor. 9, 3. 1 Pet. 3, 15; c. πρὸς τινα id. Acts 22, 1.—So absol. Wisd. 6, 10. Xen. Mem. 4. 8. 4; πρὸς τινα ib. 4. 8. 5.

ἀπολούω, f. λούσω, (λούω,) to wash off or away, to wash clean, e. g. gore Hom. Π. 18. 345. Mid. Luc. Lexiph. 2 et 4.—In N. T. trop. to wash away sin, to cleanse from sin; c. acc. τὰς ἀμαρτίας Acts 22, 16; Mid. 1 Cor. 6, 11. So Sept. Job 9, 30. Plato Crat. 405. b, δ καθαίρων θεός καὶ δ ἀπολούων.

ἀπολύτρωσις, εως, ἡ, (ἀπολυτρώω,) pr. 'a letting off for a ransom,' i. e. redemption, deliverance on account of a ransom paid; Hesych. ἀπολύτρωσις ἀπάλαισις.—In N. T.

1. redemption, e. g. from the power and

consequences of sin through Christ, who gave his life as a ransom, λύτρον (Matt. 20, 28); Rom. 3, 24. Eph. 1, 7. Col. 1, 14. Heb. 9, 15. Meton. the author of redemption 1 Cor. 1, 30.

2. Genr. *deliverance*, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21, 28. Heb. 11, 35; of believers from the body and from the power of this world, Rom. 8, 23 (comp. 7, 24). Eph. 1, 14. 4, 30.

ἀπολύω, f. ὥσω, (λύω,) to loose from, to loosen, to unbind, c. acc. et gen. pr. Hom. Od. 21. 46.—In N. T. to free from, to set free, i. e.

1. to loose or relieve from any evil, as disease; Pass. c. gen. τῆς ἀσθενείας Luke 13, 12.—2 Macc. 6, 30. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

2. to let go free, to set free, to release from bonds or arrest; with acc. of pers. Luke 22, 68. 23, 16. 20. 22. John 19, 10. 12 bis. Acts 3, 13. 4, 21. 5, 40. 16, 35. 17, 9. 28, 18; acc. and dat. of pers. Matt. 27, 15. 17. 21. 26. Mark 15, 6. 9. 11. 15. Luke 23, 17. 18. 25. John 18, 39 bis. Once from arrest for debt, Matt. 18, 27. Pass. Acts 4, 23. 16, 36. 26, 32; also Heb. 13, 23 τιμόμενον ἀπολελυμένον, where others: *is let go, is gone away*, as in no. 3. So 2 Macc. 12, 25. Plut. Phocion 18. Xen. Hell. 4. 8. 21.—Trop. i. q. to forgive, absol. and Pass. Luke 6, 38 bis. Comp. 2 Macc. 12, 45 τῆς ἀμαρτίας ἀπολυθῆναι.

3. to let go, to dismiss, to send away from attendance on any one, from a person or from any place. a) Pr. and with acc. of pers. Matt. 14, 15 ἀπολύσον τοὺς ὄχλους. v. 22. 23. 15, 23. 39. Mark 6, 36. 45. 8, 9. Luke 8, 38. 9, 12. Acts 15, 30. 19, 41. 23, 22; acc. impl. Luke 14, 4. Acts 13, 3. With acc. and predic. Mark 8, 3 εἰς ἀπολύσω αὐτοὺς νῆστευς. Matt. 15, 32. (Sept. Pa. 37, 1. Jos. Ant. 5. 2. 8. Xen. Hell. 6. 5. 21.) Pass. to be let go, to go away, to depart, Acts 28, 25; ἀπό τινος 15, 33. So Jos. Ant. 5. 1. 25. Pol. 2. 34. 12. b) Spec. to let depart this life, to let die; c. acc. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. Sept. Pass. for 71 Num. 20, 29. So 2 Macc. 7, 9. Plut. Consol. ad Apoll. 13. T. I. p. 251. Pass. Ael. V. H. 13. 19.

4. to let go, to put away, to divorce from the marriage tie; c. acc. τὴν γυναῖκα Matt. 5, 31. 32. 19, 3. 7. 8. 9. Mark 10, 2. 4. 11. Luke 16, 18; once of a woman betrothed, Matt. 1, 19. Pass. part. ἀπολελυμένη Matt.

5, 32. 19, 9. Luke 16, 18. Once vice versa, c. acc. τὸν ἄνδρα Mark 10, 12.—Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

ἀπομάσσω v. -ττω, f. ξω, (μάσσω,) to wipe off, τὰ δάκρυα Pol. 15. 26. 3.—In N. T. Mid. to wipe off from oneself; c. acc. et dat. incommodi, Luke 10, 11 τὸν κοινορτὸν ... ἀπομασσόμεθα ἑμῖν.

ἀπονέμω, f. μῶ, (νέμω,) to divide off or out, to distribute, to assign, Sept. for 727 Deut. 4, 19. Pol. 14. 4. 2.—In N. T. simply, to assign, to bestow, c. acc. 1 Pet. 3, 7 ἀπονέμουτες τιμὴν. So Jos. Ant. 1. 7. 1 τιμὴν. Plato Prot. 341. e.

ἀπονύπτω, f. ψω, (νύπτω,) to wash off, e. g. αἷμα Sept. 1 K. 22, 38.—In N. T. Mid. to wash off oneself, to wash; c. acc. of the members, Matt. 27, 24 ἀπενίψατο τὰς χεῖρας he washed his own hands, as a symbol of his innocence; see Deut. 21, 6. 7. Jos. Ant. 4. 8. 16. Schol. in Soph. Ajac. 663.—Hom. Od. 22. 478 χεῖρας. Absol. Plato Conv. 223. d.

ἀποσπίπτω, aor. 2 ἀπέπεσον, (πίπτω,) to fall off from, with ἀπό c. gen. Acts 9, 18.—Sept. Job 24, 24. Xen. Hell. 1. 6. 33.

ἀποπλανῶ, ᾧ, f. ῥσω, (πλανῶ,) to make wander away, to cause to go astray, Sept. for 737 Jer. 50, 6.—In N. T. trop. to lead astray, to seduce, c. acc. Mark 13, 22. Pass. to go astray, to err, ἀπὸ τῆς πίστεως 1 Tim. 6, 10. Sept. for 747 Prov. 7, 21. So Pol. 3. 57. 4. Aeschin. 79. 6. Pass. Ecclus. 4, 19. Plato Ax. 369. d.

ἀποπλέω, f. πλέσω, (πλέω,) to sail away, with εἰς c. acc. of place whither, Acts 13, 4. 14, 26. 27, 1; κακεῖθεν of place whence, Acts 20, 15.—Dem. 932. 17. Xen. An. 5. 4. 12.

ἀποπλύνω, f. νῶ, (πλύνω,) to wash off or out, to rinse, e. g. nets, c. acc. Luke 5, 2. Sept. for 757 2 Sam. 19, 24.—Jos. Ant. 8. 15. 6. Plato Tim. 65. d.

ἀποσπνύγω, f. ξω, (σπνύγω,) to quite choke or strangle, i. q. σπνύγω strengthened; e. g. by drowning, Pass. Luke 8, 33. Trop. of plants, c. acc. Matt. 13, 7. Luke 8, 7.—Tob. 3, 8. Hdian. 1. 17. 24. Xen. Hell. 3. 1. 14.

ἀπορέω, ᾧ, f. ῥσω, (ἀπορος; a priv. πόρος,) to be without way or means, to be at a loss, Jos. Ant. 1. 21. 1. Ael. V. H. 8. 5. Xen. Mem. 4. 4. 5.—In N. T. Mid. ἀποροῦμαι, to be at a loss with oneself, to be in doubt,

perplexed; absol. John 13, 22. 2 Cor. 4, 8; ἐν ὑμῖν *as to you* Gal. 4, 20; εἰς c. acc. id. Acts 26, 20; περί c. gen. Luke 24, 4 Lachm. So Sept. Gen. 32, 7. Pol. 20. 5. 8. Xen. An. 7. 3. 29.

ἀπορία, *as, ἡ, (ἀπορίω), 'the being at a loss,' i. e. doubt, perplexity of mind*, Luke 21, 26. Sept. for ἡρῶ Is. 8, 22.—Hdian. 2. 12. 5. Xen. Cyr. 1. 3. 13.

ἀπορρίπτω, *f. ψω, (ρίπτω), to throw off or away*, τὰ ὅπλα Hdian. 8. 4. 27. Sept. for ἡρῶ Ex. 22, 31.—In N. T. reflex. with ἐάντων impl. *to throw oneself off*, e. g. from a ship into the sea; Acts 27, 43 ἐκέλευσε τοὺς . . . ἀπορρίψαντας [ἐάντους] πρῶτους κτλ. So. Luc. V. Hist. 1. 30 καὶ ἀπορρίψαντες ἐνηχόμεθα.

ἀπορφανίζω, *f. ἰσω, (ορφανίζω), to make wholly orphan, to bereave wholly*, Pass. Æschyl. Choëph. 247.—In N. T. Pass. trop. *to be wholly bereaved*, præg. c. ἀπό τινος, 1 Thessa. 2 17, ἀπορφανισθέντες ἀφ' ἡμῶν *being bereaved and separated from you*.

ἀποσκευάζω, *f. άσω, (σκευάζω, σκεῦος), to pack away, to clear away*, Sept. for ἡρῶ Lev. 14, 36; τὴν ὁροφὴν Lycurg. 166. 9. Mid. id. in respect to oneself, Jos. Ant. 14. 6. 2. B. J. 1. 13. 5 τὴν ὑποψίαν. ib. 1. 31. 1. Hdian. 1. 9. 1. Pol. 2. 26. 6.—In N. T. Mid. Acts 21, 16 ἀποσκευασμένοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ, lit. *having packed away we went up to Jerusalem*, i. e. prob. having deposited or stored away in Caesarea the luggage which had been necessary on a long sea-voyage. Later editions read ἐπισκευασμένοι q. v.

ἀποσκίασμα, *στος, τό, (ἀποσκιάζω), a shading off, shadow, obscuration*; James 1, 17 οὐκ ἐν παραλλαγῇ ἢ τροπῇ ἀποσκίασμα, *in whom is no alternation neither shadow from change*, i. e. obscuration connected with the changes or revolutions of a heavenly body, as the moon, or as in the case of eclipses. See Wetst. in loc.

ἀποσπᾶω, *ω, f. άσω, (σπάω), to draw from or out, to draw away*, viz.

1. Of things, *to draw out*, e. g. a sword from the scabbard, τὴν μάχαιραν, Matt. 26, 51. Comp. Dem. 845, 18 τὰ θυρώματα.

2. Of persons, e. g. disciples, *to draw away from any one*, c. acc. et ὀπίσω τινός Acts 20, 3. (Æl. V. H. 13. 31.) Pass. aor. 1 ἀπεσπᾶσθην in Mid. sense, *to draw off oneself, to go away, to depart*; with ἀπό c. gen. Luke 22, 41. Acts 21, 1. So 2 Macc. 12, 10. 17. Diod. Sic. 20. 39. Act. c. acc. Xen. An. 1. 8. 13.

ἀποστασία, *as, ἡ, (ἀφίστημι), apostasy, defection, a falling away*, Acts 21, 21. 2 Thessa. 2, 3. Sept. for ἡρῶ Jer. 29, 32.—Plut. Galb. 1. A later word for the earlier ἀπόστασις, Lob. ad Phryn. p. 528.

ἀποστάσιον, *ιον, τό, (ἀφίστημι), defection, desertion*, e. g. of a freedman from his patron Dem. 940. 15.—In N. T. a putting away, divorce; hence βιβλίον ἀποστασίου *a bill of divorce*, Matt. 19, 7. Mark 10, 4. Meton. simply ἀποστάσιον id. Matt. 5, 31. So Sept. βιβλίον ἀποστασίον for ἡρῶ ἡρῶ Deut. 24, 1. 3. Is. 50, 1.

ἀποστεγάζω, *f. άσω, (στεγάω), to unroof*, i. e. to dig through (ἐξορύσσειν) the flat roof of an oriental house, c. acc. τὴν στέγην Mark 2, 4; comp. Luke 5, 19.—Strabo 4. p. 303. a. ib. 8. p. 542. e, ἀποστεγάσειν τὸν νεών.

ἀποστέλλω, *f. ελώ, (στέλλω), aor. 1 ἀπέστειλα, Perf. ἀπέσταλκα, Pass. aor. 2 ἀπεστάλην.*

1. *to send off or away, to send forth*. a) Genr. of persons, as sent with a message or commands, i. e. a messenger, agent, or the like; c. acc. Matt. 10, 5 τοὺς τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς. v. 16. 40. 24, 31. Mark 9, 37. 11, 1. Luke 10, 3. 16. John 3, 34. 7, 29. Acts 3, 20. al. sēp. Pass. John 1, 24. Rom. 10, 15. al. Sept. for ἡρῶ Gen. 28, 5. (Diod. Sic. 11. 28. Thuc. 1. 91. Xen. Hell. 5. 4. 9.) Mark 6, 7 ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο *to send them forth two and two*. So with two accus. of pers. and predic. Acts 7, 35 τοῦτον ὁ θεὸς ἀρχόντα καὶ λυτρωτὴν ἀπέστειλεν. 1 John 4, 10. Acts 3, 26. Mark 12, 3. With acc. and an adjunct of pers. *to whom* or of place *whither*; e. g. acc. and dat. of pers. Matt. 22, 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν (see Winer § 31. 2. par. 2). So with acc. and εἰς c. acc. of place Matt. 20, 2. Luke 1, 26. John 3, 17. Acts 7, 34. al. or εἰς c. acc. of pers. Matt. 15, 24. Luke 11, 49; or εἰς c. acc. of purpose, Pass. Luke 4, 43. Heb. 1, 14. With acc. and πρὸς c. acc. of pers. Matt. 23, 34 ἀποστέλλω πρὸς ὑμᾶς προφήτας Mark 12, 6. Acts 8, 14. 9, 38. 2 Cor. 12, 17; Pass. Matt. 23, 37. Luke 13, 34. With acc. and πρὸ προσώπου τινος Matt. 11, 10 (comp. Mal. 3, 1). Mark 1, 2. Luke 7, 27. 10, 1. (Sept. Ex. 23, 20.) Also ἔμπροσθέν τινος John 3, 28; ὀπίσω τινος Luke 19, 14. Also with acc. and an adjunct of place *whence*; e. g. acc. and ἐκ c. gen. of place, John 1, 19; or ἀπὸ c. gen. of place 1 Pet. 1, 12; also c. πρὸς τινα Acts 11, 11; or ἀπὸ c. gen. of pers. Acts 10, 17;

also with *παρά* c. gen. of pers. John 1, 6; *ἐξ* c. gen. of place Mark 5, 10. Further, with acc. and infin. of purpose, Matt. 22, 3 *ἀπέστειλε τοῖς δούλοις αὐτοῦ καλέσαι κτλ.* Mark 3, 14. Luke 1, 19. 4, 18. John 4, 38. 1 Cor. 1, 17. al. and so infin. after acc. and *εἰς* τινα Acts 26, 17; also after acc. and *πρός* τινα Matt. 21, 34. With acc. of pers. and *ἵνα*, John 7, 32; also *ἵνα* after acc. and *πρός* τινα Mark 12, 2. 13. Luke 20, 10. With acc. of pers. and *ὥς*, Acts 9, 17; also *ὥς* after acc. and *πρός* τινα Luke 7, 3. b) Spec. to send away a prisoner to another tribunal; with acc. and *πρός* τινα, John 18, 24 *ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν*, i. e. Annas had sent him; see Buttm. § 137. 3. Winer § 41. 5. c) Intrans. or with acc. impl. to send off or forth, to dispatch a messenger or agent for some purpose; Matt. 2, 16 *καὶ ἀποστείλας ἀνέιλε πάντας τοὺς παῖδας κτλ.* and sending forth he slew all the children. Mark 6, 17. Acts 7, 14. Rev. 1, 1. (Comp. Plut. de Puer. educ. 14 pen. *πέμψας ἀνέιλε τὸν Θεόκριτον*. Xen. Cyr. 3. 1. 6.) With *εἰς* c. acc. of place, Matt. 14, 35. Acts 5, 21. 11, 13; *πρός* c. acc. of pers. Matt. 27, 19. Mark 3, 31. John 15, 33. 11, 3. Acts 11, 30. 13, 15; *ἵνα* Acts 16, 36. So Sept. intrans. Gen. 20, 2. 1 Sam. 16, 11. 12. al. ssep. d) i. q. to dismiss, to let go; c. acc. et *εἰς*, Mark 8, 26 *ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ*. Matt. 8, 31 Griesb. *ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην*. Also Luke 4, 19 [18] *ἀποστείλαι τετρασμένους ἐν ἀφέσει*, quoted from Is. 58, 6 where Sept. for *ἔμψῃ ἔμψῃ ἔμψῃ*. So Pol. 5. 10. 4. Xen. An. 2. 1. 5.

2. Of things, to send away, to send forth, e. g. from one person to another; as a beast, c. acc. Matt. 21, 3. Mark 11, 3. (So τὴν ἐπιστολὴν *Æl.* V. H. 12. 51; τὰ πλοῖα Xen. Hell. 5. 1. 23.) Mark 4, 29 *ἀποστέλλει τὸ δρέπανον*, he sendeth forth the sickle; comp. Joel 4, 9 [3, 13], where Heb. *בְּמֶשֶׁק הַבִּשְׁמֶלֶךְ*, Sept. *ἐξαποστέλλω δρέπανα*. Sept. *ἀποστέλλω τὴν χεῖρα* for *τὴν ἡρῆ* Ex. 9, 15. Also John 9, 7 *Σιλωάμ δ' ἐρμηνεύεται ἀπεσταλμένος*, i. e. Heb. *הַרְשֵׁף* pr. a sending forth of water, a conduit, aqueduct; see in Σιλωάμ. With acc. and dat. of pers. to send any thing to a person; Acts 10, 36 *τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ*. Pass. c. dat. Acts 13, 26. 28, 28. Also with acc. and *ἐπὶ* τινα, as a thing promised, τὴν ἐπαγγελίαν... *ἐφ' ἡμᾶς* Luke 24, 49. —*Æl.* V. H. 12. 57 *οἱ μὲν θεοὶ σημεῖα αὐτοῖς καὶ τέρατα ἀπέστειλλον*. +

ἀποστερέω, f. ἦσω, (στερέω,) to deprive, to defraud, to despoil, ἀπό being thus ex-

pressed by Lat. *de* in composition; absol. Mark 10, 9; c. acc. of pers. 1 Cor. 6, 8 *ἀποστερεῖτε... ἀδελφούς*. 1 Cor. 7, 5, comp. Ex. 21, 10. Mid. or Pass. to let defraud oneself, to be defrauded; absol. 1 Cor. 6, 7; with gen. of thing, 1 Tim. 6, 5 *ἀπεστηρμένων τῆς ἀληθείας defrauded (destitute) of the truth*. So with acc. of pers. Hdol. 7. 155; acc. of pers. and gen. of thing Ecclus. 29, 6. Dem. 207. 9. Xen. Mem. 1. 2. 63.—Also pr. with acc. of thing; Pass. James 5, 4 *ὁ μισθὸς... ὁ ἀπεστηρμένος, the hire... kept back by fraud*. So Act. c. acc. *μισθόν*, Sept. for *רֶשֶׁת* Deut. 24, 14. Jos. Ant. 4. 8. 38. Plut. Demosth. 4.

ἀποστολή, ἡς, ἡ, (ἀποστέλλω,) a sending off, expedition, of ships Thuc. 8. 9; of a person Plut. Timol. 1.—In N. T. apostleship, the office of an apostle, Acts 1, 25. Rom. 1, 5. 1 Cor. 9, 2. Gal. 2, 8.

ἀπόστολος, ου, ὁ, (ἀποστέλλω,) one sent forth, a messenger, apostle.

1. Genr. of any messenger, John 13, 16. 2 Cor. 8, 23. Phil. 2, 25, comp. 4, 18. Sept. for *מַלְאָךְ* 1 K. 14, 6.—Hdol. 1. 21.

2. Of messengers or ambassadors sent from God, joined with *προφήταις*, Luke 11, 49. Eph. 3, 5. Rev. 2, 2. 18, 20. So of the Messiah, Heb. 3, 1.

3. Spec. an apostle of Christ, e. g. a) οἱ δώδεκα ἀπόστολοι, the twelve apostles, Matt. 10, 2. Luke 6, 13. 9, 10. 22, 14. 1 Cor. 12, 28. 2 Pet. 3, 2. Jude 17. Rev. 21, 14. al. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 11, 5. 12, 11; and are also spoken of after the fall of Judas as οἱ ἑνδεκα ἀπ. Acts 1, 26, comp. Mark 16, 14. So of Paul, as being κατ' ἐξοχὴν the apostle of the gentiles, Rom. 11, 13. 1 Tim. 2, 7. 2 Tim. 1, 11; also Rom. 1, 1. Gal. 1, 1. Eph. 1, 1. al. β) In a wider sense of the helpers and companions of the twelve or of Paul; e. g. of Paul and Barnabas Acts 14, 4. 14; perh. of Andronicus and Junias, Rom. 16, 7. +

ἀποστοματίζω, f. ἴσω, (στόμα,) lit. to mouth it off, pr. i. q. ἀπὸ στόματος εἶπεν, to speak or repeat from the lips, by heart, off hand; so of teachers dictating to their pupils, as was the custom at Athens, Plato Euthyd. 276. c. 277. a; comp. Ruhnke ad Plat. Tim. p. 43, 44. So too of teachers causing their pupils to repeat by heart; Suid. ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Also of the Sybil repeating or dictating an oracle or response, Plut. Thea. 24 fin.—Hence in N. T. to make one answer

off hand, to draw out by artful questions, c. acc. Luke 11, 53.

ἀποστρέφω, f. ψω, (στρέφω,) 1. to turn away or aside; c. acc. et ἀπό c. gen. 2 Tim. 4, 4 ἀπὸ τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν. Luke 23, 14 ἀποστρέφοντα τὸν λαόν sc. ἀπὸ τοῦ καίσαρος v. 2. Trop. Acts 3, 26. Rom. 11, 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Sept. Is. 59, 20 where Sept. for עָשָׂה עָבְרָה. Sept. for עָבְרָה Ex. 23, 25. Prov. 4, 27.—1 Macc. 3, 8; c. acc. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.

2. Mid. ἀποστρέφομαι, Pass. aor. 2 ἀποστράφη with Mid. signif. to turn oneself away from, c. acc. see Buttm. § 113. 4. Kühner § 197. 3. Hence genr. to turn away from, to refuse, to reject, c. acc. Matt. 5, 42. Tit. 1, 14. Heb. 12, 25; to forsake, c. acc. 2 Tim. 1, 15. Sept. for עָזַב Hos. 8, 3; עָזַב Jer. 15, 6.—Jos. Ant. 2. 4. 3. Plut. Cato Maj. 24 pen. Pol. 9. 39. 6.

3. Spec. and from the context, to turn away back, to return, see in ἀπό note 3; c. acc. et eis, Matt. 26, 52 ἀποστρέψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς. So acc. et dat. Matt. 27, 3 τὰ ἀργύρια τοῖς ἱερεῦσι. Sept. for עָזַב Gen. 24, 6. 28, 15. Comp. Dem. 1491. 9 εἰς κεφαλὴν αὐτῶν ἀποστρέψαν οἱ θεοί.

ἀποστνγέω, ᾧ, f. ἦσω, (στνγέω,) to hate utterly, to abhor, c. acc. Rom. 12, 9.—Eurip. Ion 500 τὸν ἀπαῖδα δ' ἀποστνγῶ βίον. Hdot. 6. 129.

ἀποσυνάγωγος, ου, δ, ἦ, adj. (συναγωγή,) put away, out, from the synagogue, excommunicated, John 9, 22. 12, 42. 16, 2.—The Rabbins speak of three kinds of excommunication, called עֲזָרָה, עֲזָרָה, עֲזָרָה. The first continued for 30 days; the person might not bathe, nor shave his head, nor approach another nearer than four cubits; he was as a mourner, but might be present at public assemblies. If he remained obstinate at the end of the 30 days, the second kind was superadded; by which he was laid under a heavy curse, was excluded from all assemblies, and from all intercourse with others. The third species is mentioned only by the later Rabbins, who describe it as an utter and perpetual exclusion from all the privileges of the Jewish people, both civil and religious. See Buxtorf Lex. Chald. col. 1303, 827, 2486. Lightfoot Hor. Heb. in Joh. 9, 22 et 1 Cor. 5, 5. Winer Realw. art. Bann.

ἀποτάσσω v. -ττω, f. ξω, (τάσσω,) to set off in a certain order, to assign separately, to separate, 1 Macc. 11, 3. Jos. B. J.

3. 4. 2. Plato Theæt. 153. e.—In N. T. Mid. ἀποτάσσομαι, f. ξομαι, to separate oneself, and so to take leave, to bid farewell, a signif. of the Alexandrian dialect and espec. in Josephus and Philo; see Lob. ad Phryn. p. 23, 24. a) Pr. of a person who himself goes away, c. dat. Luke 9, 61. Acts 18, 18. 21. 2 Cor. 2, 13. So Jos. Ant. 8. 13. 7. Liban. Decl. 30. p. 699. a. b) Of one who sends others away, i. q. to send away, to dismiss, c. dat. Mark 6, 46; parall. is ἀπολύω Matt. 14, 23. So Jos. Ant. 11. 8. 6. c) Trop. i. q. to forsake, c. dat. Luke 14, 33. So Jos. Ant. 11. 6. 8. Jamblich. Vit. Pyth. 28. p. 145.

ἀποτελέω, ᾧ, f. έσω, (τελέω,) to finish off, to complete fully, 2 Macc. 15, 39. Xen. Hell. 3. 2. 10.—In N. T. Pass. to be finished off, completed; James 1, 15 ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκείναι θάνατον, sin when completed, i. e. brought out into full exercise; comp. τελεῖν ἐπιθυμίαν σαρκός Gal. 5, 16. So Plato Gorg. 503. d. τὰς ἐπιθυμίας ἀποτελεῖν. Xen. Conv. 8. 34.

ἀποτιδέμμι, f. δῆσω, (τίδω,) to put off or away, a crown Sept. Cod. Alex. for עָזַב Ez. 21, 31 [26]; to expose a child, Plato Theæt. 161. a.—In N. T. only Mid. to put off from oneself, to lay aside, c. acc. τὰ ἱμάτια Acts 7, 58. (2 Macc. 8, 35. AEL. V. H. 3. 3. Xen. Cyr. 4. 4. 11.) Trop. to put off or away, to renounce, c. acc. Rom. 13, 12 τὰ ἔργα τοῦ σκότους. Eph. 4, 22. 25. Col. 3, 8. Heb. 12, 1. James 1, 21. 1 Pet. 2, 1. So Luc. D. Mort. 10. 8 τὸ ψεῦδος. Dion. Hal. 9. 33 τὴν ὀργήν.

ἀποτινάσσω, f. ξω, (τινάσσω,) to shake off, c. acc. et ἀπό Luke 9, 5; acc. et eis Acts 28, 5. Sept. Mid. for עָזַב Niph. Judg. 16, 20.—Eurip. Bacch. 253 οὐκ ἀποτινάξεις κισσόν.

ἀποτινώ, f. ίσω, (τινώ,) to pay off or in full, and so to repay, absol. Philem. 19. Sept. for עָזַב Prov. 22, 27.—Hdian. 2. 11. 14. Xen. Mem. 2. 9. 5.

ἀποτολμάω, ᾧ, f. ἦσω, (τολμάω,) to have full courage, to be quite bold, very bold, i. q. toλμάω strengthened; absol. Rom. 10, 20 Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει οὕτως Esaias is very bold and saith, comes out boldly.—Æschin. 72. 17 ἀποτολμᾶν λέγειν. Diod. Sic. 12. 17. Plato Rep. 503. b.

ἀποτομία, as, ἦ, (ἀπότομος, ἀποτέμνω,) pr. a cutting off, and hence steepness, comp. ὄρη ἀπότομα Xen. An. 4. 1. 2.—In N. T. trop. decisiveness, severity, Rom. 11, 22 bis. So Diod. Sic. 12. 16 ἀρ. τῶν νόμων. Plut. de Puer. educ. 18.

ἀποτόμως, adv. (ἀπότομος,) pr. with a cutting off, utterly, Wisd. 5, 22; absolutely Dem. 1402. 16.—In N. T. trop. decisively, severely, 2 Cor. 13, 10. Tit. 1, 13. So Pol. 17. 11. 2.

ἀποτρέπω, f. ψω, (τρέπω,) to turn away or aside, trans. Eccclus. 20, 29. Xen. Conv. 4. 7.—In N. T. only Mid. to turn oneself away from any one, i. q. to turn away from, to avoid, c. acc. 2 Tim. 3, 5; see Butt. § 135. 4. Kühner § 250. 1. b. So Æschyl. Sept. adv. Theb. 1060 φοβούμαι ἀποτρέπομαι δέημα πολιτῶν. Antiphon. 721. 6. Plut. Cleom. 9.

ἀπουσία, as, ἡ, (ἀπειμ,) absence, Phil. 2, 12.—Jos. Ant. 2. 4. 5. Dem. 10. 5. Xen. Vect. 9. 10.

ἀποφέρω, (φέρω,) aor. 1 ἀπήνεγκα Mark 15, 1; aor. 2 infin. ἀπενεγκεῖν 1 Cor. 16, 3; Pass. aor. 1 inf. ἀπενεχθῆναι Luke 16, 22; to bear or carry away from one place or person to another; with acc. and eis of place, 1 Cor. 16, 3. Rev. 17, 3; Pass. Luke 16, 22; acc. and ἐπὶ c. acc. of place Rev. 21, 10. [Acts 19, 12]; acc. impl. Mark 15, 1. Sept. for נָשָׂא 2 Chr. 36, 7.—Lys. 395. 2. Xen. Cyr. 2. 4. 19.

ἀποφεύγω, f. ξω, (φεύγω,) to flee away, to escape from any thing, c. acc. 2 Pet. 2, 18. 20. (Plato Tim. 44. c. Xen. Mem. 3. 11. 8.) Once with gen. because of ἀπό in comp. 2 Pet. 1, 4 τῆς φθορᾶς. See Winer § 56. 4. c.

ἀποφθέγγομαι, f. ξομαι, Mid. depon. (φθέγγομαι,) to utter forth, to speak out, to declare, absol. Acts 2, 4; acc. of thing Acts 26, 25; dat. of pers. Acts 2, 14. Sept. for נָשָׂא 1 Chr. 25, 1.—Diog. Laert. 1. 63. Philo de Mos. II. p. 139. 32.

ἀποφορτίζομαι, f. ισομαι, Mid. (φορτίζω,) to unload one's own burden, to unlade, so of a ship, c. acc. Acts 21, 3 ἀποφορτίζομεν τὸν γόμον, i. e. about to unlade HER burden.—Philo de Præm. p. 915. b. Dion. Hal. 3. 44 αἱ δὲ μέζουσ (νῆες) ... ἀποφορτίζονται σκάφαις.

ἀποχρησις, εως, ἡ, (ἀποχράομαι,) a using up, consumption by use; Col. 2, 22 ὅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, which all are to perish with the using, i. e. all which things so forbidden perish in being used up, consumed. The clause is parenthetic; and the next words, κατὰ τὰ ἐντάλματα κτλ. are then to be connected with v. 20. (Plut. Quæst. Rom. 18 χαίρειν ταῖς τοιαύταις ἀποχρήσει καὶ συστολαῖς τῶν περιττῶν. Dion. Hal. 1. p. 47.) Others

connect κατὰ τὰ ἐντάλματα directly with τῇ ἀποχρήσει, thus: which all are for perdition in the using (comp. Gal. 6, 8), according to the precepts of men; see Kypke, De Wette, in loc.

ἀποχωρέω, ᾶ, f. ἴσω, (χωρέω,) to give way from, to go away, to depart; with ἀπό c. gen. Matt. 7, 23 (comp. Ps. 6, 8). Luke 9, 39. Acts 13, 13. Sept. for יָצָא Jer. 46, 5.—Pol. 1. 11. 15. Xen. Mem. 4. 2. 3.

ἀποχωρίζω, f. ισω, (χωρίζω,) to separate off or out, Plato Soph. 226. d; to set apart, to appoint, Sept. Ez. 43, 21. Lys. 147. 17.—In N. T. genr. to separate, to part asunder; Pass. aor. 1 ἀπεχωρίσθην with Mid. signif. Rev. 6, 14 καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐπιστόμενον, and the heavens parted asunder as a scroll rolled up, i. e. the heavens were rent and the parts rolled away as a scroll; comp. Is. 34, 4. With ἀπό c. gen. Acts 15, 39 ἀποχωρίσθησαν αὐτοὺς ἀπ' ἀλλήλων.

ἀποψύχω, f. ξω, (ψύχω,) to leave off breathing, and so to faint, to swoon, Od. 24: 348. Jos. Ant. 19. 1. 15; to expire, to die, Thuc. 1. 134.—In N. T. trop. to faint, to fail at heart; absol. Luke 21, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, parall. is ὥσπερ νεκροί Matt. 28, 4. So Lat. exipiro Senec. Nat. Quæst. 2. 59.

Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæcus, a censor of Rome, who built the celebrated Appian way leading from Rome to Brundisium; portions of which remain at the present day in many places.—In N. T. Ἀππίου φόρον, Lat. Appii Forum, Acts 28, 15; the name of a small town on the Appian way, 43 Roman miles from Rome according to the Itin. Anton. p. 107, or 37 R. miles according to the Itin. Hieros. p. 611, ed. Wesseling. It lay in the Pontine marshes; and is described by Horace as 'differtum nautis, cauponibus atque malignis,' Sat. 1. 5. 4.—The place called Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, Engl. the Three Taverns, Acts 1. c. lay on the same road, 10 R. miles nearer to Rome; Itin. Anton. l. c.—Cicero writes, ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram comode ex Antiati in Appiam ad Tris Tabernas.'

ἀπρόσιτος, ου, ὁ, ἡ, adj. (a priv. πρόσ-ειμι,) not to be approached, unapproachable; 1 Tim. 6, 16 φῶς ἀπρόσιτον light unapproachable, excessive; comp. Ez. 1, 4. 26-28.—Pol. 3. 49. 7 ἀπρόσιτα δηρ. Diod. Sic. 19. 96.

ἀπρόσκοπος, ου, ό, ή, adj. (a priv. προσκόπτω,) *not striking against, not stumbling, i. e.*

1. Act. *not causing to stumble*; trop. *not causing to fall*, not leading into sin, 1 Cor. 10, 32.—Pr. of a way, Ecclus. 35, 21.

2. Pass. *not made to stumble*; trop. *not falling into sin, faultless*, Acts 24, 16. Phil. 1, 10.

ἀπροσωπολήπτως, adv. (a priv. προσωποληπτέω,) *without respect of persons, impartially*, 1 Pet. 1, 17. For this Hebraism see in λαμβάνω and πρόσωπον.

ἀπταιστος, ου, ό, ή, adj. (a priv. πταίω,) *not stumbling*, of a horse Xen. Eq. 1. 6.—In N. T. trop. *not falling into sin, faultless*, parall. ἄμωμος, Jude 24. So 3 Macc. 6, 39. Luc. Amor. 46 δι' ἀπταιστου καὶ ἀκλινοῦς βίου.

ἄπτω, f. ψω, to adapt, to apply one thing to another, to fix or fasten upon, pr. Hom. Od. 21. 408.—In N. T.

1. Of fire as applied to any thing, to set fire to, to kindle, to light, c. acc. λύχνον Luke 8, 16. 11, 33. 15, 8; πῦρ 22, 55; πυρὶν Acts 28, 2 Iachm.—Judith 13, 13 πῦρ. Æschin. 27. 7. Thuc. 4. 100.

2. More freq. is Mid. ἀπτομαι, to apply oneself to, i. q. to touch, constr. with a gen. of pers. or thing, or of the part touched; Butt. m. § 132. 5. e. Kühner § 273. 3. b.

a) Pr. and genr. c. gen. of pers. some part of whom is touched; Matt. 8, 3 ἥψατο αὐτοῦ ό Ἰησοῦς. 17, 7. Mark 1, 41. 3, 10. 5, 31. 6, 56. 8, 22. 10, 13. Luke 5, 13. 6, 19. 7, 39. 8, 45 bis. 46. 47. 18, 15. John 20, 17 μή μου ἄπτου, comp. Matt. 28, 9. With gen. o the member touched, Matt. 8, 15 ἥψατο τῆς χειρὸς αὐτῆς. 9, 29. 20, 34. Mark 7, 33. Luke 22, 51. With gen. of a garment, τοῦ ἱματίου Matt. 9, 21. Mark 5, 27. 28. 30; also τοῦ κρασπέδου τοῦ ἱματίου Matt. 9, 20. 14, 36. Mark 6, 56. Luke 8, 44; id. impl. Matt. 14, 36. Once τῆς στοροῦ Luke 7, 14. Sept. for 22 2 K. 13, 21. Is. 6, 7. So Antiphon. 785. pen. ἐμοῦ. Xen. Mem. 2. 1. 24.—Spec. to touch in order to do harm or violence, c. gen. 1 John 5, 18. Sept. for 22 1 Chr. 16, 22. So Æschin. 73. 30. Plato Conv. 221. b.

b) In the Levitical sense, to touch, to come in contact with; see Lev. 5, 2, 3, where Sept. for 22. So c. gen. 2 Cor. 6, 17 ἀκαθάρτου μή ἅπτεσθε, in allusion to Is. 52, 11 where Sept. for 22. Absol. Col. 2, 21 μή ἄψη, μηδὲ γέυση, μηδὲ ζίγησ, sc. forbidden food or other like things; a precept of Judaizing teachers; see in ἀπόχρησις.

(Xen. Cyr. 1. 3. 5.) Others: to touch food, i. q. to eat; so Kypke in loc. comp. Hom. Od. 4. 60 σίτου 3' ἅπτεσθον. Xen. Mem. 2. 1. 2. Diog. Laert. 8. 1. 19 δλεκτροῦνός μή ἅπτεσθαι λευκοῦ.

c) Spec. ἅπτεσθαι γυναικός, to touch a woman, to have carnal intercourse with her, 1 Cor. 7, 1. Sept. for 22 Gen. 20, 6; 22 Gen. 20, 4.—Jos. Ant. 1. 8. 1. Plut. Alex. M. 21. Xen. Mem. 1. 3. 8.

Ἀπφία, ac, ή, Apphia, Appia, pr. n. fem. Philem. 2. According to Chrysostom and Theodoret she was the wife of Philemon.

ἀπωδέω, ω, f. ἀπόσω, (ώζω,) to thrust away, to cast off, Sept. for 22 Ps. 43, 2. Hdot. 1. 173.—In N. T. Mid. ἀπωδέομαι, οὔμαι, aor. 1 ἀπωσάμην (in Attic writers always with the augment, έω- Thuc. 7. 52. Xen. Cyr. 6. 1. 26. Thom. Mag. p. 403.) to thrust away from oneself, i. e. a) Genr. to thrust away, to drive off, c. acc. Acts 7, 27. Sept. for 22 1 Tim. 1, 16. So Hdian. 4. 14. 18. Pol. 12. 23. 4. b) Spec. i. q. to reject, to refuse, c. acc. of pers. or thing, Acts 13, 46. Rom. 11, 1. 2. 1 Tim. 1, 19; acc. impl. Acts 7, 39. Sept. for 22 Hos. 9, 17. Jer. 6, 19. So Plut. J. Cæs. 61. Xen. Cyr. 6. 1. 26.

ἀπώλεια, ac, ή, (ἀπώλλυμι,) utter destruction, perdition, viz.

1. Of persons: a) Pr. destruction, death; Acts 25, 16 R. χαρίζεσθαι τινα... eis ἀπώλειαν. Sept. for 22 Esth. 7, 4; 22 Is. 34, 5. So Hdian. 8. 8. 9. Æsop. Fab. 48. b) Spec. eternal destruction, perdition, the second death; see in ἀπώλλυμι no. 1. a. γ, and ἀποσνήσκω no. 2. Matt. 7, 13 ή δόξ ή ἀπάγουσα eis τὴν ἀπώλειαν, opp. eis τὴν ζωὴν v. 14. Acts 8, 20. Rom. 9, 22. Phil. 1, 28. 3, 19. 1 Tim. 6, 9. Heb. 10, 39. 2 Pet. 2, 1 fin. 3. 3, 7. 16. Rev. 17, 8. 11. So 2 Pet. 2, 1 αἵρεσις ἀπωλείας destructive heresies, destroying the soul. Meton. id. v. 2, where later edit. ταῖς ἀσελγείαις. Also ό υἱός τῆς ἀπωλείας the son of perdition, by Hebr. 'one doomed to perdition,' John 17, 12. 2 Thess. 2, 3. So Sept. τέκνα τῆς ἀπωλείας for 22 Is. 57, 4.

2. Of things, destruction, a consuming, Hdian. 1. 14. 11; and so loss, waste, Matt. 26, 8. Mark 14, 4. Sept. for 22 loss, a thing lost, Lev. 5, 22. 23 [6, 3. 4].

ἀρά, ac, ή, prayer, supplication, Hom. Il. 15. 598. Hdot. 6. 63.—In N. T. imprecation, execration, cursing, Rom. 3, 14. Sept. for 22 Num. 5, 23. Is. 24, 6. So Pol. 9. 40. 6. Plato Legg. 742. b.

ἀρα, pr. an illative particle; see Buttm. § 149. 2. m. 26. Kühner § 324. 3. Herm. ad. Vig. p. 820 sq.

1. In a direct conclusion, *therefore, then, now*, marking transition to what naturally follows by inference from what precedes. Thus

a) As in Gr. usage, not first in a clause, Winer § 65. 5. Rom. 7, 21 εὐρίσκω ἀρα τὸν νόμον κατ. 8, 1. Gal. 3, 7; ἐπεὶ ἀρα since then, since in that case, 1 Cor. 5, 10. 7, 14. So Wisd. 6, 20. Luc. D. Mort. 13. 1. Xen. Hell. 4. 8. 4. Plato Lys. 213. a.

b) Contrary to Gr. usage ἀρα stands also first in a clause; Winer l. c. So genr. Luke 11, 48 ἀρα μαρτυρεῖτε καὶ κατ. Rom. 10, 17. 2 Cor. 7, 12. Gal. 4, 31. Heb. 4, 9. (So Sept. Ps. 139, 11. Xen. Ephes. 1. 11.) After εἰ in a conditional clause, ἀρα begins the apodosis, then, Matt. 12, 28. Luke 11, 20. 1 Cor. 15, 18. 2 Cor. 5, 14. Gal. 2, 21. 3, 29. 5, 11. Heb. 12, 8. Once ἀρα in apodosis does not stand first, 1 Cor. 15, 14.

c) With other particles subjoined, e. g. α) ἀρα γε or ἀραγε, i. e. ἀρα strengthened, *therefore then, so then*, at the beginning of a clause, Matt. 7, 20. 17, 26. Acts 11, 18; see also in no. 2. β) ἀρα οὖν, *therefore then, so then, wherefore*, at the beginning of a clause, often used by Paul, Rom. 5, 18. 7, 3. 25. 8, 12. 9, 16. 18. 14, 12. 19. Gal. 6, 10. Eph. 2, 19. 1 Thess. 5, 6. 2 Thess. 2, 15. In Gr. writers ἀρ' οὖν does not stand first in a clause; or, if so, is to be changed to ἀρ' οὖν interrogative; see Herm. ad. Vig. p. 821. Buttm. § 149. 2. marg.

2. In an indirect conclusion, after interrogative words, and expressing only a slight consequence or reference to what precedes, *then, indeed, perhaps*; sometimes not rendered in English; see Kühner § 324. 3. So after τίς, τί, as τίς ἀρα who then? who? Matt. 18, 1. 19, 25. 24, 45. Mark 4, 41. Luke 8, 25. 12, 42. 22, 23; τί ἀρα what then? what? Matt. 19, 27. Luke 1, 66. Acts 12, 18. (Eurip. Iph. in Aul. 797. Luc. Amor. § 20.) So εἰ ἀρα if perhaps, in an oblique clause, Mark 11, 13. Acts 7, 1. 8, 22; once εἴτερ ἀρα id. 1 Cor. 15, 15. Once strengthened, εἰ ἀραγε if perhaps, if haply, Acts 17, 27. (Sept. Gen. 18, 3. Num. 22, 11. Xen. Mem. 2. 2.) Also οὐκ ἀρα interrog. Acts 21, 38; μήτις ἀρα 2 Cor. 1, 17.

ἀρα, interrog. part. (ἀρα with the accent strengthened,) i. q. Lat. num, marking an interrogation to be answered in the negative, like Engl. *then*; see Kühner § 344. 5. b. Ausf. Gr. § 834. 2. Winer § 61. 2. n. So

Luke 18, 8 ἀρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Gal. 2, 17. Sept. for ἢ Neh. 3, 34 [4, 2]. So Xen. Cyr. 1. 4. 11. Plato Phaed. 103. d.—Once strengthened, ἀρά γε, Acts 8, 30 ἀρά γε γινώσκεις ἀ ἀνγνώσκεις; *understandest thou then what thou readest?* Sept. for ἢ Gen. 18, 13. 26, 9. So Xen. CEC. 1. 1. Plato Conv. 192. d.

Ἀραβία, as, ἡ, Arabia, (Heb. אַרָבִיָּה,) the name of a vast region, including, as used by geographers, the desert and peninsula extending between Syria, Palestine, and the Red Sea on the one side, and the Indian ocean, the Persian gulf, and Babylonia on the other. It is usually divided into Arabia Felix occupying the peninsula in the South; Arabia Petraea, so called from the city Petra (Jos. B. J. 1. 6. 2), south of Palestine, along the 'Arabah, and including the peninsula of Sinai; and Arabia Deserta, the great inland tract of desert, extending from Arabia Petraea and Palestine to the Persian gulf and Babylonia. In the O. T. the name Arabia seems to have comprised only the two latter divisions; comp. Jer. 25, 23. 24. Gesen. Comm. in Is. 21, 13. So also apparently in N. T. for Eusebius in the fourth century says of Midian: κείραι ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐν' ἀνατολῆς, Onomast. art. Μαδιάν. For Arabia Petraea, see Bibl. Res. in Pal. II. p. 559 sq.—In N. T. spoken: a) Of Arabia Petraea, Gal. 4, 25. b) Prob. of Arabia Deserta, i. e. the northern portion adjacent to the territory of Damascus, Gal. 1, 17.

ἀραγε, see in ἀρα no. 1. c.

Ἀράμ, indec. Aram, Heb. אֲרָם (high), pr. n. of an ancestor of David, Matt. 1, 3. 4. Luke 3, 33. Comp. Ruth 4, 19.

Ἀραψ, αβος, δ, an Arabian, Acts 2, 11.

ἀργέω, ᾶ, f. ἦσα, (ἀργός,) *not to work, to be idle*, Xen. Mem. 1. 2. 57. Plato Rep. 561. d.—In N. T. trop. *to be inactive, slow, to linger*; absol. 2 Pet. 2, 3 οἱς τὸ κρίμα... οὐκ ἀργεῖ. Sept. for עָזַז Ecc. 12, 3. So 1 Esdr. 2, 30. Pol. 3. 5. 8.

ἀργός, ἡ, ὄν, (ἀργός; a priv. ἔργον,) a later form occurring in Plut. Aristid. 16 ἡμίρα ἀργή. Aristot. H. An. 10. 27. Artemid. 1. 32; instead of the earlier δ, ἡ ἀργός, Xen. Cyr. 1. 6. 17 σπαρτιαν ἀργόν. Plato Euthyd. 272. a, μάχη ἀργός. See Lob. ad Phryn. p. 104.

1. *not working, unemployed, idle*; of persons, Matt. 20, 3. 6 bis. With the idea of choice, habit, 1 Tim. 5, 13 bis. So Lycurg.

172. 8. Xen. Mem. 1. 2. 57.—Hence, *indolent, slothful, slow*, e. g. in christian duty 2 Pet. 1, 8. Trop. Tit. 1, 12 γαστέρες ἀργαί *slow bellies, lazy gormandizers*. So Ecclus. 37, 11. Æl. V. H. 10. 14. Plato Rep. 421. d.

2. Of things, *idle, useless, fruitless*; so pr. of land untilld Xen. Cyr. 3. 2. 2; of money lying without interest Dem. 815. 15.—Hence in N. T. trop. Matt. 12, 36 πᾶν ῥῆμα ἀργόν *every idle word*, i. e. morally useless, and so by force of the context, *evil*, i. q. ποιηρόν in v. 35, which is read in some Mss. for ἀργόν. So Symm. for ἡλιθ. Lev. 19, 7 where Sept. ἔσυνον. Comp. Xen. Mem. 1. 2. 57 τὸ μὲν ἐργάτην εἶναι, ὠφέλιμόν τε ἀνθρώπων καὶ ἀγαθὸν εἶναι· τὸ δὲ ἀργόν, βλαβερόν τε καὶ κακόν. Comp. also the sophism, ἀργὸς λόγος, Cic. de Fat. 12.—Also James 2, 20 Lachm. ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστι, where other editt. νεκρά.

ἀργύρεος οὗς, ἑα ᾧ, εὖν οὖν, adj. (ἀργυρος,) *silver, of silver*, Acts 19, 24. 2 Tim. 2, 20. Rev. 9, 20.—Sept. Gen. 24, 53. Xen. An. 4. 7. 27.

ἀργύριον, ἰοῦ, τό, (dim. ἄργυρος,) *silver, genr. Sept. for ἡρῶν Job 28, 1. Xen. Vect. 4. 10. Ag. 8. 6.—In N. T. meton. silver for silver money.*

1. Genr. Matt. 25, 18. 27. Mark 14, 11. Luke 9, 3. 19, 15. 23. 22, 5. Acts 7, 16. 8. 20; also Acts 19, 19, see in no. 2 fin. Sept. for ἡρῶν Gen. 23, 9. 12. So Hdian. 2. 13. 12. Xen. An. 7. 3. 5.—Coupled with gold, τὸ χρυσίον, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Sept. Gen. 13, 2. Xen. Athen. 8. 3.

2. Spec. *a silverling, a piece of silver, a silver coin*, put usually for the Jewish *shekel*, ἡρῶν, σίκλος, siclus, only Plur. τὰ ἀργύρια Matt. 26, 15. 27, 3. 5. 6. 28, 12. 15. So Matt. 27, 9, comp. Zech 11, 13 where Sept. τοὺς τριάκοντα ἀργυροὺς for Heb. הָרִשְׁתִּים הָאֵלֶּם.—The Jewish shekel was originally a weight; and both gold and silver in bars or bits passed current by weight, and not by tale; Gen. 23, 15. 16. Ex. 21, 32. Josh. 7, 21. The first mention of coined money among the Hebrews is in the time of the Maccabees; when Simon received authority from Antiochus king of Syria to stamp money in his own name; 1 Macc. 15, 6. Silver coins equivalent to the shekel and its parts, were accordingly struck, bearing the inscription: שְׁקָל יִשְׂרָאֵל *shekel of Israel*; specimens of which are still extant in modern cabinets; Boeckh

Metrolog. Untersuchungen p. 56. Bayer de nummis Hebr. Samar. p. 171. Valent. 1781. The LXX often translate the Heb. הָרִשְׁתִּים by διδραχμὸν *a double drachma* Josh. 7, 21. Neh. 5, 15; and this compares well with the ancient didrachm of Ægina; the heaviest specimen extant of the shekel weighing 271½ Paris grains, and the calculated weight of the Æginetan didrachm being 274 Par. grains; Boeckh l. c. p. 55–57. But Josephus and later writers give the value of the shekel at four Attic drachmæ; Ant. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα Ἑβραίων ὢν, Ἀττικὰς δέχεται δραχμὰς τέσσαρας. This statement is reconciled with the usage of the LXX, by the fact that the Attic drachma was originally less than that of Ægina; and that after the East came under the sway of the Roman emperors, the Roman *denarius* was regarded and became current as equivalent to the Attic drachma. Under Augustus the denarius averaged 71.2 Par. grains of silver; under Tiberius 69.5; under Nero 65.85; and under Vespasian, when Josephus wrote, 63.45 Par. grains; while the fourth part of the shekel, as also the fourth part of the Æginetan didrachm, was 68.5 Par. grains; Boeckh l. c. p. 62, 63, 299. Comp. Plin. H. N. 21. 109 ‘Drachma Attica denarii argentei habet pondus.’ From these data the value of the earlier denarius is reckoned at 8½d. sterling, or 17 cents; the later denarius at 7½d. or 15 cents. The latter value is that of the time of Josephus; and the shekel is therefore rightly estimated at 2s. 6d. sterling, or 60 cents; comp. Dict. of Antt. art. *Denarius*.—In Acts 19, 19 καὶ εἶπον ἀργυρίον μυριάδας πέντε i. e. *fifty thousand of money*, prob. not the shekel, but the drachma or denarius is to be understood, making an amount of £1562½ sterling, or \$7,500. Others understand the shekel; which would quadruple the amount. In any case we must take into account the very high price of all ancient books; and especially of those prepared by the γόητες or magicians.

ἀργυροκόπος, ου, ὁ, (ἀργυρος, κόπτω,) *a worker in silver, a silver-smith*, Acts 19, 24.—Sept. Jer. 6, 29. Plut. de vitand. Ære alien. 7.

ἄργυρος, ου, ὁ, (kindr. ἀργός white,) *silver, as wrought, e. g. a silver work, shrines, plate, vessels*, Acts, 17, 29. 1 Cor. 3, 12. James 5, 3. Rev. 18, 12. Sept. for ἡρῶν Is. 60, 9. So Hdian. 1. 14. 4. Xen. Cyr. 8. 7. 25. b) *silver money*, Matt. 10, 9. So Jos. Ant. 9. 4. 4. Hdian. 2. 6. 11. Pol. 16. 31. 3, 5.

Ἀπειος, ου, δ, ἡ, adj. (Ἀπης,) consecrated to Mars, of Mars; in N. T. only Ἀπειος πάγος, Gen. Ἀπειου πάγου, Areopagus, Mars' Hill, pr. n. of a hill in Athens, where the supreme judicial tribunal, instituted by Solon, was held in the open air, Acts 17, 19, 22; see Potter's Gr. Antt. I. p. 101 sq. Dict. of Antt. sub voc. So Dem. 641. 17. Xen. Mem. 3. 5. 20.—The hill of the Areopagus is a narrow ridge of naked limestone rock, rising gradually from the northern end, and terminating abruptly on the south over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and towards the S. W. is a descent by a flight of steps, also cut in the rock, into the valley below. See more in Bibl. Res. in Palest. I. p. 10 sq.

Ἀρεοπαγίτης, ου, δ, an Areopagite, a judge of the court of the Areopagus, Acts 17, 34; see the preced. art.—Æschin. 11. ult. Luc. Hermot. 64. For other less approved forms, see Lob. ad Phryn. p. 599, 698.

ἀρέσκεια, as, ἡ, (ἀρεσκος, ἀρέσκω,) act of pleasing, a pleasing of any one; Col. 1, 10 εἰς πάντας ἀρέσκειαν unto all pleasing sc. of him, the Lord. Sept. for יהוה of a pleasing person and address, Prov. 31, 30.—Philo de Opif. Mundi p. 33. c, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως. Pol. 6. 2. 12 τοῦ βασιλέως.

ἀρέσσω, f. ρέσω, (ἀρω,) aor. 1 ἤρσα, comp. Buttm. § 114; to please, to gratify, to make oneself acceptable; c. dat. to any one, Matt. 14, 6. Mark 6, 22. Rom. 8, 8. 15, 1. 3. 1 Cor. 7, 32. 33. 34. Gal. 1, 10 bis. 1 Thess. 2, 15. 4, 1. 2 Tim. 2, 4. Pres. de conatu, Rom. 15, 2. 1 Cor. 10, 33. 1 Thess. 2, 4. Sept. for יהוה Josh. 22, 30. 33. So Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—Once with ἐνώπιον τινος, id. Acts 6, 5. So Sept. for יהוה דעית Deut. 1, 23. 1 K. 3, 10; also 1 Macc. 8, 21.

ἀρεστός, ἡ, όν, adj. (ἀρέσκω,) pleasing, acceptable; c. dat. to any one, John 8, 29 τὰ ἀρεστὰ τῷ θεῷ. (Ecclus. 48, 25. Plut. Fab. M. 14. Xen. Conv. 8. 42.) With ἐνώπιον τινος, id. 1 John 3, 22; comp. in ἀρέσκω. So Sept. for יהוה Is. 38, 3; רצון Ezra 10, 11.—Hence, ἀρεστόν ἐστι, placet, to be pleasing, to please, c. dat. Acts

12, 3; with acc. and inf. to be well, right, Acts 6, 2. Sept. for יהוה דעית Gen. 16, 6.

Ἀρέτας, α, δ, Aretas, pr. n. of a king of Arabia Petraea, whose daughter Herod Antipas married, but afterwards repudiated in order to marry Herodias; see Matt. 14, 3. 4. Mark 6, 17. 18. Luke 3, 19. Upon this Aretas made war upon Herod and totally defeated him. Vitellius, then proconsul of Syria, undertook to chastise him; but on the death of Tiberius withdrew his troops and went to Rome. It was probably about this time, in A. D. 38 or 39, that Aretas made an incursion into Syria and seized upon Damascus; which he held for a time under the rule of an ethnarch, as related by Paul, 2 Cor. 11, 32; comp. Acts 9, 24. 25. See Jos. Ant. 18. 5. 1–3. Bibl. Res. in Palest. II. p. 560 sq.

ἀρετή, ἡς, ἡ, (ἀρης, ἀρόνη,) manliness, valour in war, Lat. virtus, Xen. Ag. 10. 2; good quality, excellence, of any kind, as of land Jos. Ant. 4. 5. 3; of a chariot Xen. Hi. 2. 2.—In N. T. virtue, i. e. a) i. q. efficacy, power; 2 Pet. 1, 3 διὰ δόξης καὶ ἀρετῆς through his glory and power. Plur. 1 Pet. 2, 9. So plur. of deity Diod. Sic. 5. 71. b) Genr. moral goodness, excellence, Phil. 4, 8. 2 Pet. 1, 5 bis. Comp. Wisd. 4, 1. Xen. Mem. 4. 8. 11. ib. 2. 6. 39.

ἀρήν obsol. nom. whence gen. ἀρνός, dat. ἀρνί, acc. ἀρνα, by sync. for ἀρένος, etc. Buttm. § 58; a lamb, trop. Luke 10, 3. Sept. for יהוה Gen. 30, 32.—Æl. V. H. 1. 29. Plato Phædr. 241. d. Others derive the forms from an obsol. nom. ἀρς.

ἀριθμέω, ώ, f. ήσω, (ἀριθμός,) to number, to count, c. acc. Rev. 7, 9. Pass. Matt. 10, 30. Luke 12, 7. Sept. for יהוה Gen. 15, 5.—Dem. 1303. 1. Xen. Conv. 4. 43.

ἀριθμός, ου, δ, number, a number, Luke 22, 3. Acts 4, 4. 5, 36. 6, 7. 11, 21. 16, 5. Rom. 9, 27. Rev. 5, 11. 7, 4. 9, 16 bis. 20, 8. So John 6, 10 οἱ ἄνδρες τὸν ἀριθμὸν ὥστει πεντασχιῶν, i. e. in number, Buttm. § 131. 7. Rev. 13, 17 and 15, 2 ὁ ἀριθμὸς τοῦ ὀνόματος the number of the name, i. e. which the letters of the name make out. 13, 18 ter, ἀριθμὸς ἀνθρώπου a man's number, made out by the letters of a man's name. Sept. for יהוה 1 Sam. 6, 4. Hos. 1, 10.—Hdian. 7. 2. 2. Xen. An. 1. 7. 10.

Ἀριμαθαία, as, ἡ, Arimathea, pr. n. of a town in Palestine, Heb. רמח Ramah; perh. the Ramah of Samuel, called also

חַרְמַתַּיִם צוֹפִים *Haramathaim-zophim*, 1 Sam. 1, 1, whence the Gr. Ἀρμαθαια is readily derived. But the position of this place is yet unsettled; see Heb. Lex. art. חֲרָמָה no. 2. b. Eusebius and Jerome mention an *Armathea-sophim* near to Lydda, prob. towards the east, and regard it as the *Arimathea* of Scripture; but they also suppose it to be the Ramah of Samuel in Mount Ephraim, which is impossible; Onomast. sub v. The same is doubtless the Ῥαμαθὲμ of 1 Macc. 11, 34, and the Ῥαμαθὰ of Jos. Ant. 13. 4. 9. It may have been the Arimathea of the N. T. Its site has not been found; but it was not the same with Ramleh, as some suppose; this latter being a modern place. See Bibl. Res. in Palest. III. p. 33, 40, 43, 44.—Matt. 27, 57. Mark 15, 43. Luke 23, 51. John 19, 38.

Ἀριστοταρχος, ου, δ, (ἀριστος, ἀρχω,) *Aristarchus*, pr. n. of a Thessalonian, one of Paul's companions, who was seized in the tumult at Ephesus, and was afterwards carried as a prisoner with Paul to Rome; Acts 19, 29. 20, 4. 27, 2. Col. 4, 10. Phil. 24.

ἀριστάω, ὦ, f. ἔσω, (ἀριστον,) *to breakfast, to lunch*, i. e. to take an early meal before the δείπνον or chief meal, John 21, 12. 15, comp. v. 4; also Luke 11, 37. See in ἀριστον. Sept. for חֲרָמָה Gen. 43, 25.—So of an early breakfast, Xen. Cyr. 6. 8. 21; of a later lunch, Æl. V. H. 9. 19. Xen. Mem. 2. 7. 12.

ἀριστερός, ἄ, ὄν, *left, levus*; Matt. 6, 3 ἡ ἀριστερά sc. χεῖρ. (Xen. Cyr. 8. 4. 3.) Plur. Luke 23, 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. 6, 7. So Xen. Eq. 7. 11.

Ἀριστόβουλος, ου, δ, (ἀριστος, βουλῆ,) *Aristobulus*, pr. n. of a Christian, Rom. 16, 10.

ἀριστον, ου, τό, (kindr. ἦρι, ear-ly,) *breakfast, a morning meal, at sunrise* Hom. II. 24. 124. Od. 16. 2. Later, *breakfast, lunch*, Lat. *prandium*, taken about the middle of the day; the principal meal being the δείπνον *dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over; as at the present day in London and Paris; see Potter's Gr. Ant. II. p. 352 sq. Adam's Rom. Ant. p. 433. Dict. of Ant. art. *Deipnon*.—In N. T. *breakfast, lunch*, Luke 11, 38. 14, 12. Matt. 22, 4. So Sept. 2 Sam. 24, 15. Thuc. 4. 90. Xen. Cyr. 1. 3. 11; comp. 1. 2. 11; espec. Plut. Symp. 8. 6. 4.

ἀρκετός, ἡ, ὦ, (ἀρκέω,) *sufficient, enough*; c. dat. 1 Pet. 4, 3. Matt. 10, 25

ἀρκετὸν τῷ μαθητῇ, ἵνα κτλ. *enough for the disciple, that, etc.* 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, where for the neut. see Buttm. § 129. 8. Kühner § 241. 2.—Aquil. for יָד Deut. 25, 2. Anthol. Gr. III. p. 110 ἀρκετὸν ὄνῃ αἰδεσθαι κραδίην. Athen. 113. b.

ἀρκέω, ὦ, f. ἔσω, *to keep off, to ward off*, something from a person, τί τιμι Hom. II. 6. 16. ib. 15. 534; *to help, to assist*, c. dat. Hom. II. 21. 131. Od. 16. 261.—In N. T. *to avail, to suffice, to be enough for any purpose or thing.* a) Genr. with nom. of thing and dat. of pers. 2 Cor. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. John 6, 7. Matt. 25, 9 μήποτε οὐκ ἀρκέσῃ (τὸ ἔλαιον) ἡμῖν καὶ ὕμῖν. So Sept. 1 K. 8, 27. Hdian. 4. 7. 9. Xen. Mem. 3. 6. 12. b) Impers. ἀρκεῖ ἡμῖν, *it sufficeth us*, we are content, John 14, 8. Sept. Prov. 30, 16. Plato Prot. 355. a. c) Pass. ἀρκοῦμαι, *to be sufficed, satisfied, content, with any thing*; c. dat. Luke 3, 14. 1 Tim. 6, 8. Heb. 13, 5; with ἐπὶ c. dat. 3 John 10. So c. dat. 2 Macc. 5, 15. Pol. 13. 2. 4. Plato Ax. 369. e.

ἄρκος, ου, δ, ἡ, *a bear*, Rev. 13, 2 Griesb. see in ἄρκος.

ἄρκτος, ου, δ, ἡ, *a bear*, Rev. 13, 2. Sept. for מִגְדוֹ 1 Sam. 17, 34. So Æl. V. H. 13. 1. Xen. Cyr. 1. 4. 7.—Griesbach and others read ἄρκος id. as Jos. Ant. 6. 9. 3. Æl. H. An. 1. 31.

ἄρμα, ατος, τό, (kindr. ἄρω,) *a chariot*, Acts 8, 28. 29. 38; for war, Rev. 9, 9. Sept. for מִגְדוֹ Gen. 41, 43. Joel 2, 5.—Æl. V. H. 2. 27. Hdian. 4. 7. 11; for war Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών or Ἀρμαγεδών, indec. *Armageddon*, pr. n. of a place, Rev. 16, 16. The corresponding Heb. is מִגְדוֹ מִגְדוֹ *mount of Megiddo*, prob. a *Tell* or acropolis near the city Megiddo; comp. מִגְדוֹ מִגְדוֹ *plain of Megiddo* 2 Chr. 35, 22. Zech. 12, 11. This latter was a part of the great plain of Esdraelon adjacent to Megiddo, the present Legio or Lejjün, where king Josiah was slain and great mourning was made; 2 Chr. 35, 22–25. Zech. 12, 11. The name *Armageddon* therefore stands emblematically for a place of slaughter and mourning.—For Megiddo, see Bibl. Res. in Pal. III. p. 177–180.

ἀρμόζω, f. ὄσω, (ἀρμός,) for which the Attics used ἀρμόσσω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241; *to fit or join together*, τί τιμι Hom. Od. 5. 247; espec. *to join together in marriage, to marry to any one*, e. g. a daughter, Sept. Prov. 19, 14. Hdol.

9. 108; Mid. *to marry, to take to wife*, Hdot. 5. 32.—In N. T. Mid. ἀρμόζομαι, spoken of one who woos for another, *to cause to be married to any one, to espouse to any one*; trop. c. acc. et dat. 2 Cor. 11, 2 ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρί.

ἀρμός, οὐ, ὁ, (ἀρῶ,) *a joining, joint*, of the body, Heb. 4, 12.—Ecclus. 27, 2. Plut. conjugal. Præc. 3. Xen. Ven. 5. 29.

ἀρνούμαι, οὔμαι, ἡ, ἴσομαι, Mid. depon.

1. *to deny*, e. g. followed by λέγων, Matt. 26, 70 ὁ δὲ ἡρνήσατο... λέγων. Mark 14, 68; impl. Matt. 26, 72. John 1, 20; by καὶ εἶπεν John 18, 25; absol. Mark 14, 70. Luke 8, 45. John 18, 27. (Sept. Gen. 18, 25. Æl. V. H. 14. 28.) Followed by ὅτι οὐ, 1 John 2, 22 ὁ ἀρνούμενος, ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ Χρ. for the negat. comp. Luke 20, 27. (Xen. Ath. 2. 17; ὡς οὐ Dem. 124, ult.) With an acc. of pers. *to deny any one to be what he claims to be*; 1 John 2, 22 ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, i. e. denying God to be the Father of Christ, and Christ to be the Son of God. v. 23; acc. impl. Tit. 1, 16. Also of things, acc. impl. Acts 4, 16 οὐ δυνάμεθα ἀρνήσασθαι sc. αὐτό. So Dem. 955. 10 τὴν διαζήτην. Xen. Mem. 4. 2. 10 τοῦτο.

2. Spec. *to deny, to disown, to reject*, not to acknowledge. a) With acc. of pers. Acts 7, 35 τὸν Μωϋσῆν, ὃν ἡρνήσαντο. So Christ as master Luke 22, 57. John 13, 38 Lachm. or oftener as the Messiah, Matt. 10, 33. Luke 12, 9. Acts 3, 13. 14. 2 Pet. 2, 1. Jude 4; acc. impl. 2 Tim. 2, 12; also τὸ ὄνομα αὐτοῦ Rev. 3, 8. Also Jesus is said *to deny any one*, i. e. not to acknowledge him as his disciple and friend, Matt. 10, 33. 2 Tim. 2, 12. Further, ἐαυτὸν ἀρνέσθαι, *to deny oneself*, i. e. either to refrain from the gratification of one's own appetites and desires, Luke 9, 23; or, to be untrue to one's own character and declarations, to be inconsistent with oneself, 2 Tim. 2, 13. b) With acc. of thing, i. q. *to renounce, to adjure*, e. g. τὴν ἀσίθειαν Tit. 2, 12; τὴν πίστιν Ἰησοῦ, i. e. practically to disown and forsake it, 1 Tim. 5, 8. Rev. 2, 13; τὴν δύναμιν τῆς εὐσεβείας 2 Tim. 3, 5. c) With an infin. i. q. *to refuse*, Heb. 11, 24. So Wisd. 16, 16. Antiph. 123. 12. Hdot. 6. 13.

ἀρνίον, ου, τό, (dim. ἀρνῆ,) *a lamb*, lambrin, Sept. for אֶרְנָא Jer. 11, 19. Lys. 906. 2.—In N. T. only trop. of Christians John 21, 15; of Christ himself, only in the Apocalypse, Rev. 5, 6. 8. 12. 13. 6, 1. 16. 7, 9. 10. 14. 17. 12, 11. 13, 8. 11. 14, 1. 4 bis.

10. 15, 3. 17, 14 bis. 19, 7. 9 bis. 21, 9. 14. 22. 23. 27. 22, 1. 3.

ἀρνός genit. see ἀρνῆ.

ἀροτριάω, ῶ, ἡ, ἄσω, (ἀροτρον,) *to plough*, absol. Luke 17, 7. 1 Cor. 9, 10 bis. Sept. for אֶרְזָא Deut. 22, 10.—Ecclus. 6, 19. Theophr. de Caus. Plant. 4. 14. The Attics preferred the form ἀρώω, Lob. ad Phryn. p. 254.

ἀροτρον, ου, τό, (ἀρώω,) *a plough*, in the proverb Luke 9, 62; comp. Wetst. N. T. in loc.—Sept. for אֶרְזָא Is. 2, 4. Luc. Contempl. 24. Xen. Cyr. 8. 2. 5.

ἀρπαγή, ἡς, ἡ, (ἀρπάζω,) *seizure, pilage, spoiling*, i. e. the act, Heb. 10, 34. So Sept. Ecc. 5, 7. Hdtian. 7. 9. 22. Xen. Cyr. 7. 2. 11, 12.—Trop. of a disposition, *ravens, rapacity*, parall. πονηρία, ἀκρασία, Luke 11, 39. Matt. 23, 25. (Xen. Cyr. 5. 2. 17.) Others less well, *prey, spoil*; as Sept. Is. 3, 14. Xen. Hell. 3. 2. 26.

ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) pr. *seizure, spoiling, robbery*, i. q. ἀρπαγή. Phil. 2, 6 οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ i. e. not as an act of robbery, not as the appropriation of something not his own. So Plut. de Puer. educ. 15 καὶ τοὺς μὲν Θῆβησι καὶ τοὺς Ἡλιδι φευκτέον ἔρωτας καὶ τὸ νέκ Κρήτης καλούμενον ἀρπαγμὸν. Comp. Wetst. N. T. in loc.—Others meton. *something seized, booty*, i. q. ἀρπαγμα, i. e. something to be eagerly coveted and held fast; comp. Buttm. § 119. n. 4. Ausf. Sprachl. § 119. n. 11. So the Greek commentators; comp. Cyrill Alex. de Adorat. 1. p. 25, in Wetst. ad loc.

ἀρπάζω, ἡ, ἄσω, Pass. aor. 1 ἡρπάσθην Rev. 12, 5; but Pass. aor. 2 ἡρπάγην, a later form Buttm. § 114, comp. Lob. ad Phryn. p. 241.

1. *to seize and bear off, to catch up or away, to carry off*; e. g. of spoilers, or also beasts of prey, c. acc. John 10, 12 ὁ λύκος ἀρπάζει αὐτά. Trop. Matt. 13, 19. Sept. for אֶרְזָא Ez. 22, 25. 27. So of spoilers Luc. Hermot. 22. Xen. Mem. 4. 2. 15, 17; of wolves ib. 2. 7. 14.—With acc. and ἐκ τῆς χειρὸς τινος, John 10, 28. 29. So Sept. 2 Sam. 23, 11; comp. παρὰ τινος Xen. Cyr. 4. 6. 4.

2. Without the idea of prey; *to catch away, to carry off*, for safety, for one's benefit, etc. John 6, 15 ἀρπάξεν αὐτόν, ἵνα ποιήσωσι αὐτὸν βασιλέα. Acts 8, 39. (Xen. An. 4. 8. 6.) With acc. and ἐκ c. gen. of place, Acts 23, 10; acc. impl. Jude 23. Pass. with an adjunct of place whither, e. g.

πρός c. acc. Rev. 12, 5; εἰς c. acc. 2 Cor. 12, 4. 1 Thessa. 4, 17; ἕως c. gen. 2 Cor. 12, 2.

3. Trop. and without the idea of bearing off, *to seize, to take eagerly* for oneself; e. g. τὴν βασιλείαν τῶν οὐρανῶν Matt. 11, 12, implying the eagerness with which multitudes embraced the gospel; comp. πᾶς εἰς αὐτὴν βιάζεται Luke 16, 16.—Comp. Hdian. 2. 6. 10. Plato Rep. 521. b, τὰ γασόν.

ἄρπαξ, αἶγος, δ, ἡ, adj. (ἀρπάξω,) *ravening, ravenous*, of wild beasts, Matt. 7, 15 λύκοι ἄρπαγες, an emblem of wicked men. Sept. for 𐤀𐤓𐤔 Gen. 49, 27.—Subst. *a robber, extortioner*, Luke 18, 11. 1 Cor. 5, 10. 11. 6, 10. So Xen. Mem. 3. 1. 6.

ἄρραβών, ὥσις, δ, Heb. 𐤀𐤓𐤔𐤁𐤏, *a pledge, earnest*, a mercantile term adopted from the Phenicians as the founders of commerce, Sept. and Heb. Gen. 38, 17. 18. 20. Isæus 71. 20, 22. Plut. Galb. 17.—In N. T. trop. of the Holy Spirit imparted to Christians, as *the pledge, earnest*, of their reception into the kingdom of Christ and its privileges, 2 Cor. 1, 22. 5, 5. Eph. 1, 14.

ἄρραφος, οὐ, δ, ἡ, adj. (a priv. ῥάπτω,) *unsewed, without seam*; John 19, 23 ἡ δ χιτὼν ἄρραφος, *the tunic was without seam*, i. e. not made of two parts sewed together with seams on the shoulders and sides (ὥστε ῥαπτὸς εἶναι), but woven whole; like the tunic of the high priest, as described Jos. Ant. 3. 7. 4.

ἄρρην, εὐος, δ, neut. τὸ ἄρρην, adj. later Att. for ἄρσιν q. v. Buttm. § 16. n. 3; *male*, of the male sex, Rom. 1, 27. Rev. 12, 5. 13. Sept. for 𐤀𐤓𐤔 Lev. 27. 7.—Hdian. 1. 2. 1. Xen. CEC. 7. 18.

ἄρρητος, οὐ, δ, ἡ, adj. (a priv. ῥήτος, εἰπεῖν,) *unsaid, unspoken*, Hom. Od. 14. 466; *not to be said or told, secret*, Hdot. 5. 83.—In N. T. *not to be spoken, unspeakable, unutterable*, e. g. ῥήματα 2 Cor. 12, 4.

ἄρρώστος, οὐ, δ, ἡ, adj. (a priv. ῥώννυμι,) *infirm, weak, feeble*, of the sick, Matt. 14, 14. Mark 6, 5. 13. 16, 18. 1 Cor. 11, 30. Sept. for 𐤀𐤓𐤔 1 K. 14, 5.—Ecclus. 7, 37. Xen. CEC. 4. 2.

ἄρς, ἄρνός, see ἄρην.

ἄρσενοκόλης, οὐ, δ, (ἄρσιν, κοίτη,) *a sodomite*, one who lies with a male as with a female, 1 Cor. 6, 9. 1 Tim. 1, 10; comp. Rom. 1, 27.—Diog. Laert. 6. 65.

ἄρσιν, εὐος, δ, neut. τὸ ἄρσιν, adj. Hom. and old Att. for the later ἄρρην q. v. Buttm. § 16. n. 3; *male*, of the male sex, Matt. 19,

4. Mark 10, 6. Luke 2, 23. Rom. 1, 27 bis. Gal. 3, 28. [Rev. 12, 5.] Sept. for 𐤀𐤓𐤔 Gen. 1, 27.—Hom. Il. 8. 7. Soph. CEd. Col. 339.

Ἄρτεμῆς, ἄ, δ, Artemas, pr. n. of a Christian, Tit. 3, 12.

Ἄρτεμις, ἰδος v. ἰος, ἡ, Artemis, Lat. Diana, the goddess of hunting in the heathen mythology, Acts 19, 24. 27. 28. 34. 35. For the celebrated temple of Diana at Ephesus, see Ἐφεσος.

ἀρτέμων, οὐος, δ, (ἀρτάω,) prob. *a top-sail*, Lat. *supparum*, Acts 27, 40. Others, *a jib*, Lat. *dolon*; and others still, *the mizen-sail*, Ital. *artimone*. Comp. Dict. of Antt. arts. *Ships, Malum*.

ἄρτι, adv. of time, (perh. ἄρω,) *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9, 18. 1 Thessa. 3, 6. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. So 2 Macc. 3, 28. Diod. Sic. 19. 102. Xen. Mem. 3. 6. 10. b) *now, at present*, at this moment; Matt. 3, 15 ἄφες ἄρτι, *suffer now*, i. e. for the present. 26, 53. John 9, 19. 25. 13, 7 opp. μετὰ ταῦτα. 13, 33. 37 opp. ὕστερον. 16, 12. 31. 1 Cor. 13, 12 bis, ἄρτι . . . τότε. 16, 7. Gal. 1, 9. 10. 4, 20. 2 Thessa. 2, 7. 1 Pet. 1, 6. 8. Rev. 12, 10. So Jos. Ant. 1. 6. 1 Καππαδόκαι μὲν ἄρτι κέκληνται. Xen. An. 4. 6. 1.—Hence ἡ ἄρτι ὥρα *the present hour* 1 Cor. 4, 11; comp. Buttm. § 125. 6. So ἕως ἄρτι *until now*, i. e. up to the present moment, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9. c) ἀπ' ἄρτι, *from now, henceforth*, see art. ἀπ᾽ ἄρτι.

ἄρτιγέννητος, οὐ, δ, ἡ, adj. (ἄρτι, γεννητός,) *just now born, new born*; trop. of those who have just embraced the Christian faith, 1 Pet. 2, 2.—Pr. Luc. Alex. 13. ib. D. Mar. 12. 1.

ἄρτιος, οὐ, δ, ἡ, adj. (ἄρω, ἄρτι,) *complete, perfect* in its kind; so of a religious teacher, who should be wanting in nothing, 2 Tim. 3, 17.—Theophr. Hist. Plant. 2. 7. Philo Legat. ad Cai. p. 1000. Etymol. M. ἄρτιος σημαίνει τὸν ὑγιᾶ καὶ πεπληρωμένον.

ἄρτος, οὐ, δ, bread, Sept. for Heb. 𐤀𐤓𐤔. 1. Pr. as made of flour, *bread, a loaf*, Plur. ἄρτοι *loaves*, usually in the form of round cakes or sheets, but of no regular size or thickness; see Bibl. Res. in Palest. II. p. 444, 496. III. p. 76. Winer Realw. art. *Backen*. a) Genr. Matt. 4, 3. 7, 9. 14, 17. 19. 15, 33. 34. 36. Mark 6, 41. John 21, 9. 13. al. Sept. for 𐤀𐤓𐤔 1 Sam.

17, 17. So Hdan. 4. 7. 9. Xen. Mem. 2. 7. 5. b) Of the *shew-bread* in the tabernacle, of ἀρτου τῆς προσέσεως Matt. 12, 4. Mark 2, 26. Luke 6, 4; comp. 1 Sam. 24, 4-7. Also ἡ προσέσεις τῶν ἀρτων Heb. 9, 2. See genr. Lev. 24, 5-9. Heb. Lex. אַרְטוּ no. 2. c) Of the bread in the Lord's supper, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 20, 7. 1 Cor. 10, 16. 17. 11, 23. 26. 27. 28.

2. By Hebr. like אַרְטוּ, *meal, food* of any kind. a) Pr. Matt. 15, 26 τὸν ἀρτον τῶν τέκνων *the children's food*, intended for them. Mark 7, 27. Luke 15, 17. John 6, 31. 32. 34. 41. al. Sept. for אַרְטוּ Gen. 43, 31. 32. Is. 8, 7. al. So φαγεῖν ἀρτον Mark 3, 20. Luke 14, 1, also ἐσθίειν ἀρτον Matt. 15, 2. Mark 7, 6, *to eat meat*, i. e. *to take food*, to take a meal, to eat, generally; so Sept. and אַרְטוּ אֵכָל Gen. 37, 24. 1 K. 13, 8-23. al. Luke 7, 33 μῆτε ἀρτον ἐσθίωμεν μῆτε οἶνον πίνομεν *neither eating (usual) food nor drinking wine*, i. e. *living abstemiously as a Nazarite*. Also John 13, 18 ὁ τρώγων μετ' ἐμοῦ τὸν ἀρτον, i. e. *my table-friend, familiar companion*; quoted from Ps. 41, 10 where Heb. אַרְטוּ אֵכָל, Sept. ὁ ἐσθίων ἀρτους μου. Hence ἀρτον φαγεῖν παρὰ τίνος *to eat meat from any one, to be sustained by*, 2 Thess. 3, 8; opp. τὸν ἑαυτῶν ἀρτον ἐσθίειν, *to sustain themselves*, v. 12; comp. Sept. and Heb. 2 Sam. 9, 7. 10. Trop. Luke 14, 15 μακάριος, ὃς φάγεται ἀρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ, *the joy and bliss of the kingdom of heaven being represented under the emblem of a feast*; comp. Matt. 8, 11. Luke 13, 28. 29. 22, 16. Rev. 19, 9. b) In a wider sense, i. q. *provision, sustenance, living*, Matt. 6, 11. Luke 11, 3. Sept. for אַרְטוּ Ecc. 9, 11. Neh. 5, 14. 15; so אַרְטוּ, Sept. τὰ δέοντα, 1 K. 5, 2 [4, 22]. c) Trop. of *spiritual food*, ὁ ἀρτος ἐκ τοῦ οὐρανοῦ v. τοῦ θεοῦ v. τῆς ζωῆς, i. e. *that divine aliment presented to the life and soul of Christians in the person of Christ*, John 6, 32. 33. 35. 48. 51. 58; contrasted with the manna, v. 49. 58. Comp. ὁ ἀρτος σοφίας Prov. 9, 5. Ecclus. 15, 3. +

ἀρτύω, f. ὕσω, (ἀρω,) *to fully arrange, to prepare*, e. g. an army for battle, Hom. Il. 16. 303.—In later writers and N. T. a culinary word, *to season, to flavour* food or the like; c. acc. Mark 9, 50 ἐν τίνι αὐτὸ ἀρτύετε; *wherewith will ye season it?* i. e. *recover the salt*. Pass. Luke 14, 34; comp. Matt. 5, 13 and ἀλίζω. Trop. of discourse, ὁ λόγος... ἀλατι ἡρτυμένος Col. 4, 6. So genr. Symm. ἡρτυμένος for אַרְטוּ Cant. 8, 2.

Soph. Fragm. 601. Athen. 2. p. 67 Casaub.

Ἀρφαξάδ, ὁ, indec. Arphaxad, Heb. אֲרַפְחָזָד, a son of Shem, Luke 3, 36. Comp. Gen. 10, 22. 24. 11, 10. 12.

ἀρχάγγελος, ου, ὁ, (ἀρχή, ἄγγελος,) an *archangel*, 1 Thess. 4, 16. Jude 9.—Sept. εἰς τῶν ἀρχόντων, Heb. אֲרֻכְיָהוּ דְּאֵלֵינוּ, Dan. 10, 13; also ὁ ἀρχων ὁ μέγας, Heb. לְיוֹדָן דְּאֵלֵינוּ, Dan. 12, 1. Of the archangels there are said to be seven, who stand immediately before the throne of God, Rev. 8, 2. Luke 1, 19. Tob. 12, 15; who have authority over other angels, Rev. 12, 7; and are the patrons of particular nations, Dan. 10, 13. 12, 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Jude 9. Rev. 12, 7. Dan. 10, 13. 21. 12, 1; *Gabriel*, Luke 1, 19. 26. Dan. 8, 16. 9, 21; and *Raphael*, Tob. 12, 15. The book of Enoch adds that of *Uriel*; Lib. Henoch. p. 187 οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαήλ, καὶ Οὐριήλ, καὶ Ραφαήλ, καὶ Γαβριήλ. p. 190, 191, 193.

ἀρχαῖος, αἰα, αἰον, (ἀρχή,) *ancient, old, of former days, of old*; Matt. 5, 21. 27. 33, where Christ is speaking of Jewish traditions. Luke 9, 8. 19. Acts 15, 7. 21. 21, 16. 2 Cor. 5, 17. 2 Pet. 2, 5. Rev. 12, 9. 20, 2. Sept. for אֲרָכָה 1 K. 4, 30; אֲרָכָה Is. 43, 18.—2 Macc. 6, 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. B. J. 1. 28. 4. Herod bequeathed to him his kingdom proper (Ant. 17. 8. 1, 2, 4. B. J. 1. 33. 8); but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἑθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. 2. 8. 1. In N. T. he is said βασιλεῖν *to be king* Matt. 2, 22, referring to the interval immediately after the death of his father, when according to Herod's testament he was king; comp. Ant. 17. 8. 4.

ἀρχή, ἡς, ἡ, *a beginning*, what is first in time or place.

1. Of time, *the beginning, commencement*, Matt. 24. 8. Mark 1, 1. 13, 9. John 2, 11. Heb. 7, 3. Sept. for אֲרֵיבָה Job 40, 14;

ῥήθη Hos. 1, 2. So Hdian. 1. 5. 26. Xen. Cyr. 5. 5. 16.—Hence ἀρχήν λαμβάνειν, *to take beginning, to begin*, Heb. 2, 3. (Æl. V. H. 2. 28.) Also Heb. 3, 14 τὴν ἀρχὴν τῆς ὑποστάσεως *the beginning of our confidence*, i. e. our first confidence, our faith as at first. Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments; and so 6, 1 ὁ λόγος τῆς ἀρχῆς τοῦ Χρ.—With Prepositions, etc. a) ἀπ' ἀρχῆς, *from the beginning, from the first. So from eternity, from everlasting*; as of God's purposes of grace, 2 Thess. 2, 13; of the Logos 1 John 1, 1. 2, 13. 14; comp. John 1, 1. Also *from the beginning of the world, of creation, of old*; fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24, 21. Mark 10, 6. 13, 19. 2 Pet. 3, 4; absol. id. Matt. 19, 4. 8. So of Satan, *from the beginning of his existence or agency as such*, John 8, 44. 1 John 3, 8. (Sept. for עַד מֵאֲרֵכְיָהוּ Hab. 1, 12; מֵאֲרֵכְיָהוּ Ecc. 3, 11. Hdot. 2. 104, 113.) Further, *from the beginning of the gospel history*, Luke 1, 2. John 15, 27; of the gospel as preached, 1 John 2, 7 bis. 24 bis. 3, 11. 2 John 5. 6; of one's life Acts 26, 4. b) ἐν ἀρχῇ, *in the beginning, in the very first, before the world began, from eternity*, John 1, 1. 2; comp. 17, 5. 24. (Sept. and רִאשִׁית of the creation Gen. 1, 1.) Also of any event, *in the beginning of the gospel*, Acts 11, 15. Phil. 4, 15. So genr. Diod. Sic. 19. 110. Pol. 8. 3. 1. c) ἐξ ἀρχῆς, *from the beginning, from the first, sc. of Christ's ministry*, John 6, 64. 16, 4. So genr. Xen. Mem. 1. 4. 5. d) κατ' ἀρχάς, *at the beginning* sc. of the world, of old, Heb. 1, 10; quoted from Ps. 102, 26 where Sept. for עַד מֵאֲרֵכְיָהוּ. So genr. Plut. Solon 3. Plato Legg. 780. b. e) Acc. τὴν ἀρχήν, *adv. at first, first*, Sept. for מֵאֲרֵכְיָהוּ Gen. 43, 18. 20. (Hdian. 3. 1. 15. Plato Conv. 190. b.) Hence, *first of all, altogether, wholly*; John 8, 25 τὴν ἀρχὴν εἶπε καὶ λαλῶ ὑμῖν *first of all (altogether) that which I also say unto you*; so Euthym. ὁλως. Plato Lysis 215. b, πῶς οὐδὲν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, κτλ. Philo de Abrah. p. 366. c. Oftener with a negat. i. q. Lat. *omnino non, not at all*, Philo de spec. Legg. 796. a. Hdot. 4. 25, 28. Plato Theæt. p. 185. d.

2. Meton. of a person, *the first, primus*; e. g. Christ, Col. 1, 18 ὃς ἐστὶν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. (Comp. Sept. ἀρχὴ τέκνων *first-born* for רִאשִׁית הַבְּנוֹת Gen. 49, 3. Deut. 21, 17.) Rev. 3, 14 ἡ ἀρχὴ τῆς κτίσεως, comp. Prov. 8, 22. Also ἡ ἀρχὴ καὶ τὸ τέλος *the beginning and the end, the*

first and the last, Rev. [1, 8.] 21, 6. 22, 13 where it is i. q. πρῶτος καὶ ἔσχατος. So Jos. c. Ap. 2 222 ἑδὲς . . . ἀρχὴ καὶ μέσος καὶ τέλος πάντων.

3. Of place, *a beginning, extremity, corner*, e. g. of a sheet, Acts 10, 11. 11, 5. Sept. for ἑξῆς Ex. 48, 1; ἑξῆς Ex. 28, 23. —Diod. Sic. 1. 35. Hdot. 4. 60.

4. Of rank, dignity, *the first place or power*. a) Genr. i. q. *power, dominion, rule*; Luke 20, 20 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ . . . τοῦ ἡγεμόνος. Jude 6. Sept. for מְלָכִים Mic. 4, 8. So Pol. 3. 40. 9. Xen. Mem. 1. 1. 16. b) Meton. in Plur. or collect. *rulers, magistrates, princes, potentates, or the like*; so of civil rulers, Luke 12, 11. Tit. 3, 1. (Sept. for מְלָכִים Mic. 3, 1. Pol. 23. 10. 2. Xen. Cyr. 1. 2. 12.) Of the chief powers or potentates among angels, Eph. 1, 21. 3, 10. Col. 2, 10; among demons, 1 Cor. 15, 24. Eph. 6, 12. Col. 2, 15; genr. of the powers of the other world, Rom. 8, 38. Col. 1, 16. Comp. in ἐξουσία no. 4. c.

ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω or ἡγέομαι,) pr. 'one first leading,' i. e. *a leader, founder, author*, c. gen. of thing, Acts 3, 15. Heb. 2, 10. 12, 2. So Sept. Mic. 1, 13. Hdian. 7. 1. 22. Xen. Hell. 3. 3. 5.—Absol. *a leader, chief, a prince*, Acts 5, 31. Sept. for מֶלֶךְ Is. 30, 4. So Dem. 1378. 6. Thuc. 1. 132.

ἀρχι-, insep. part. (ἀρχή.) Engl. *arch-*, i. e. *first, chief*, prefixed to names of office or dignity.

ἀρχιερατικός, ἡ, ὡ, (ἀρχιερεύς,) *of the high priest, high priestly*; Acts 4, 6 ἐκ γένους ἀρχιερατικοῦ.—Jos. Ant. 4. 4. 7 ἀρχιερατικὴ στολή. Ib. 6. 3.

ἀρχιερεύς, ἴσος, ὁ, (ιερεύς,) *a chief priest, the high priest*, Heb. לֵוִי מִן הַכֹּהֲנִים; for which Sept. once ἀρχιερεύς Lev. 4, 3; but usually ὁ ἱερεὺς ὁ μέγας Lev. 21, 10. Num. 35, 25. al. So ἀρχιερεύς 1 Macc. 10, 20. Jos. Ant. 3. 7. 1; comp. Pol. 23. 1. 2. ib. 32. 22. 5.—Hence in N. T.

1. Sing. *the high priest of the Jews*, Matt. 26, 3. 62. 63. 65. Mark 2, 26. 14, 47. 53. Luke 22, 50. John 11, 49. 51. al. According to the divine appointment, the high priest was to be of the family of Aaron, Ex. 29, 9. He held office for life, and was succeeded by his son; comp. Jos. Ant. 20. 10. p. 978 Haverc. Herod the Great first gave the office to other and even obscure priests; and his example was followed by the Romans; Jos. l. c. p. 980. The latter made it venal and temporary; bestowing it even on foreign Jews; 2 Macc. 4, 7. Jos. Ant.

15. 3. 1. Hence there were often several persons living at one time who had borne the office, and still retained by courtesy the title of *high priest*; Jos. B. J. 4. 5. 2. Ant. 20. 9. 2, comp. 15. 3. 1. In the O. T. we find a כֹּהֵן שֵׁנִי, *the second priest*, 2 K. 25, 18. Jer. 52, 24; he was prob. the priest next in rank to the high priest. From him seems to have been derived the more doubtful כֹּהֵן or כֹּהֵן of the Rabbins, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; as when accidentally unclean; see Buxtorf. Lex. art. כֹּהֵן. Lightfoot Hor. Heb. ad Luc. 3, 2. Reland Antt. p. 89. Winer Realw. art. *Hoherpriester*, ult. Comp. Jos. Ant. 17. 6. 4. For one or more of these reasons, Annas is called *high priest*, Luke 3, 2. John 18, 13. Acts 4, 6; see *Annas*. Other high priests mentioned in N. T. are Abiathar, Caiaphas, and Ananias; see in Ἀβιάθαρ, Καϊάφας, Ἀνανίας.—The chief and peculiar duty of the high priest in the times of the N. T. was to go alone once a year into the holy of holies in the temple to make expiation for the people on the great day of atonement; Lev. 16, 1 sq. Heb. 9, 7. 25. He might also take part in all the ordinary services of the priests; but seldom did so except upon the sabbath or a high festival; Jos. B. J. 5. 5. 7. He had the oversight of the service and treasures of the temple (2 K. 22, 4. 2 Macc. 3, 4–12); and was the presiding officer in the earlier supreme court of the priests and of the later Sanhedrim; Deut. 17, 8–12. Matt. 26, 57. Acts 5, 21. 7, 1. 23, 2. The high priest was thus the ecclesiastical head of the nation, even for the Jews living out of Palestine; Acts 9, 1. 2. 14. Jos. c. Ap. 2. 23.—Spec. in the Epist. to the Hebrews, Christ is called ἀρχιερεύς, as having offered up himself as an atoning sacrifice; the true and great high priest, of whom those of the Jewish dispensation were only types and shadows; Heb. 2, 17. 3, 1. 4, 14. 5, 5. 10. 6, 20. 7, 26. 8, 1. 9, 11; comp. 8, 2. 5 sq.

2. Plur. *the chief priests*, as members of the Sanhedrim, Matt. 2, 4. 16, 21. 26, 3. Mark 8, 31. 14, 1. Luke 9, 22. 22, 2. John 7, 32. 18, 35. Acts 4, 23. 26, 10. al. These included those priests who were of the immediate kindred of the high priest, Acts 4, 6; as also the heads of the twenty-four classes of priests, 1 Chr. c. 24; who are there called כֹּהֲנֵי הַלְוִיִּם, Sept. ἀρχοντες τῶν πατριῶν τῶν ἱερέων, v. 6. 31. Others, with the Rabbins, include also the

heads of the families of priests in each class; and, further, those who were set over the different parts of the temple service; Lightfoot Hor. Heb. ad Matt. 2, 4. So genr. ἀρχιερείς Jos. Ant. 20. 8. 8. B. J. 4. 3. 6.—Different phrases, of which ἀρχιερείς always forms part, are used by periphrasis for the Sanhedrim; see Matt. 2, 4. 16, 21. 20, 18. 26, 3. 59. 27, 1. +

ἀρχιποίμην, εὖος, δ, (ποιμήν,) a *chief shepherd*; trop. of Christ as the chief teacher and head of the church, 1 Pet. 5, 4.

Ἀρχιππος, ου, δ, Archippus, pr. name of a Christian, Col. 4, 17. Philem. 2.

ἀρχισυνάγωγος, ου, δ, (συναγωγή,) the *ruler of a synagogue*, the chief director, Mark 5, 35. 36. 38. Luke 8, 49. 13, 14. Acts 18, 8. 17; synon. is ὁ ἀρχων τῆς συναγωγῆς Luke 8, 41. There were πρεσβύτεροι, *elders*, in each synagogue (Luke 7, 3), who had the general oversight of all matters; and these apparently are called ἀρχισυνάγωγοι Mark 5, 22. Acts 13, 15. But the name seems usually applied to their chief or presiding elder. See Vitringa de Synag. Vet. 2. 11. ib. 3. 1. 9.

ἀρχιτέκτων, ονος, δ, (τέκτων,) an *architect*, a *master-builder*, 1 Cor. 3, 10. Sept. for עֲרֵךְ Is. 3, 2.—Pol. 13. 4. 6. Xen. Mem. 4. 2. 10.

ἀρχιτελώνης, ου, δ, (τελώνης,) a *chief publican*, a chief collector or agent of the farmers of the taxes, having authority over subordinate collectors, Luke 19, 2. See in τελώνης.

ἀρχιτρίκλινος, ου, δ, (τρίκλινος, Lat. triclinium,) the *master of a feast*, Lat. *magister convivii*, who had the direction of an entertainment, arranged the guests, and the like, John 2, 8. 9 bia. See Adam's Rom. Ant. p. 456. Dict. of Antt. art. *Symposium*; and for the triclinium see Adam, ib. p. 436. Dict. of Antt. art. *Triclinium*.—In Ecclus. 35 [32], 1 he is called ἡγούμενος; by the Greeks, συμποσίάρχος, συμποσίου ἐπιμελητής, τραπέζοποιός, etc. See Potter's Gr. Ant. II. p. 386.

ἄρχω, f. ξω, (ἀρχή,) *to begin*, *to be first* in any thing, Hom. Il. 1. 495. Xen. Mem. 2. 3. 14.—Hence in N. T.

1. Act. *to be first* in rank, power, i. q. *to rule*, *to reign*, c. gen. Mark 10, 42. Rom. 15, 12, quoted from Sept. Is. 11, 10. Sept. for עָרָךְ Gen. 1, 18.—1 Macc. 1, 4. Hsian. 8. 8. 1. Xen. An. 6. 6. 9.

2. Mid. depon. ἀρχομαι, fut. ἀρξάμαι once Luke 13, 26, aor. 1 ἤρξαμην, *to begin*, construed: a) With an infin. expressing

what one *begins* to do, be, or suffer; Matt. 4, 17 ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν. 11, 7. 20. 12, 1. Mark 5, 20. 8, 11. Luke 4, 21. 7, 15. John 13, 5. Acts 2, 4. 11, 15. 2 Cor. 3, 1. al. aep. Sept. for בָּרַךְ Gen. 6, 1; בָּרַךְ Deut. 1, 5. (Æschin. 4. 16. Xen. Mem. 3. 6. 3.) In the simplicity and particularity of the ancient manner, a person is often said *to begin* to do what he is to be understood as having actually done; Matt. 16, 22 ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτόν. 26, 74. Mark 4, 1. 5, 17. 6, 2. 7. 34. 8, 31. 32. 10, 32. Luke 5, 21. 7, 49. al. Comp. in ἀνίστημι II. 1. a. b) Particip. with infin. e. g. Pres. Luke 21, 28 ἀρχομένον τοῦτων γίνεσθαι. Aor. 1, Matt. 14, 30 ἀρχάμενος καταποντίζεσθαι. 18, 24. Absol. aor. 1, Acts 11, 4 ἀρχάμενος δὲ ὁ Πέτρος [sc. λέγειν] ἐξέτιζετο. Pres. Luke 3, 23 καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥστε ἐτὼν τριάκοντα ἀρχόμενος and *Jesus himself was about thirty years old as he began* sc. his public ministry, i. e. by his baptism and the descent of the Spirit upon him, v. 22; so Euthym. Zig. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ ἡτοῦ τῆς διδασκαλίας. Others here connect ἦν ἀρχόμενος and make it govern ἐτὼν, q. d. *he was beginning about thirty years*; but though ἀρχεσθαι ἔτους τριακοστού might be allowed, yet not ἀρχεσθαι ἐτὼν τριάκοντα, and still less with ὥστε. c) Constr. with ἀπό c. gen. of that *from* or *at* which one begins; so 1 Pet. 4, 17 ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ, i. e. *at the house of God, the church*; comp. 1 Tim. 3, 15. (Sept. Ez. 9, 6.) Elsewhere only Part. ἀρχάμενος ἀπὸ τινος, as Matt. 20, 8 ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Luke 23, 5. 24, 27. 47. John 8, 9. Acts 1, 22. 8, 35. 10, 37. So Sept. Gen. 44, 12. Theophr. Char. 2. 1. Xen. Mem. 2. 1. 1. +

ἄρχων, ὄντος, ὁ, (ἀρχω.) pr. *one first* in power, authority, dominion; hence *a ruler, lord, a chief person, a magistrate*, Matt. 20, 25. Acts 4, 26. 7, 27. 35. 16, 19. 23, 5. Rom. 13, 3. 1 Cor. 2, 6. 8; of a judge, i. q. ὁ κριτής, Luke 12, 58; of Moses as the *leader* of Israel Acts 7, 35; of Christ as King of kings Rev. 1, 5. Sept. for מֶלֶךְ Is. 14, 5; מֶלֶךְ Gen. 12, 15; מֶלֶךְ Gen. 49, 20. So Hdian. 4. 2. 8. Xen. Cyr. 1. 2. 2, 5. Mem. 3. 9. 10, 11.—Elsewhere in a Jewish usage, e. g. *a ruler* of a synagogue, Luke 8, 41. Matt. 9, 18. 23. So of persons of weight among the Pharisees and other sects, who were members of the Sanhedrim, Luke 14, 1. 18, 18. 23, 13. 35.

24, 20. John 3, 1 (comp. 7, 45. 50). 7, 26. 48. 12, 42. Acts 3, 17. 4, 5. 8. 13, 27. 14, 5; comp. Sept. for מַגְנָתָא *magnates* Neh. 4, 8. 13. 5, 7. Jos. Ant. 20. 1. 2 ἀρχοντες Ἱεροσολυμιτῶν. Also of Satan as *prince* of the fallen angels, ἀρχων τῶν δαιμονίων Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15; ἀρχων τοῦ κόσμου τούτου John 12, 31. 14, 30. 16, 11; ἀρχων τῆς ἐξουσίας τοῦ αἵρος Eph. 2, 2, see in ἀήρ.

ἄρωμα, ατος, τό, *aroma*; Plur. ἀρώματα, *aromatics, spices, spicery*, e. g. myrrh and aloe, John 19, 40 comp. 39. Mark 16, 1. Luke 23, 56. 24, 1. Sept. for מִשְׁחָה Cant. 4, 10. 16.—Hdian. 3. 15. 16. Xen. An. 1. 5. 1.

Ἀσά, ὁ, indec. Asa, Heb. אֲסָא (perh. physician), a pious king of Judah, Matt. 1, 7. 8. See 1 K. 15, 9 sq. 2 Chr. c. 14–16.

ἀσάλευτος, ου, ὁ, ἡ, adj. (a priv. σαλεύω,) *unshaken, immovable*, Acts 27, 41. Trop. *firm, enduring*, Heb. 12, 28.—Plut. Pericl. 39 ἀσφαλὲς ἔδος καὶ ἀσάλευτον. Trop. Diod. Sic. 2. 48. Plato Ax. 370. d.

ἄσβεστος, ου, ὁ, ἡ, adj. (a priv. σβέννυμι,) *unquenched, unextinguished*, e. g. lamps Strabo 9. p. 606. c.—In N. T. *unquenchable, eternal*, of fire, Matt. 3, 12. Mark 9, 43. 45. Luke 3, 17; comp. Matt. 18, 8. So Hom. Od. 4. 584. Æschyl. Prom. 531.

ἀσέβεια, as, ἡ, (ἀσεβής,) *irreverence* towards God, *ungodliness*, in heart or deed, Rom. 1, 18. 11, 26. 2 Tim. 2, 16. Tit. 2, 12. Jude 15 τὰ ἔργα ἀσεβείας *the works of ungodliness*, i. q. *ungodly works*; also v. 18. Sept. for מַעֲשֵׂי Jer. 5, 6; מַעֲשֵׂי Prov. 4, 17. —Æl. V. H. 5. 12, 19. Xen. Cyr. 8. 8. 7.

ἀσεβέω, ὦ, f. ἡσω, (ἀσεβής,) *to be irreverent, to live ungodly*, absol. 2 Pet. 2, 6. Also c. acc. *to do or commit irreverently, wickedly*, by attract. ὦν for δ Jude 15; see Winer § 32. 1. Sept. for מַעֲשֵׂי Zeph. 3, 12; מַעֲשֵׂי Dan. 9, 5.—Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 9; c. acc. Plato Legg. 910. c, ἀσεβήσας ἀσίβημα.

ἀσεβής, εος, ους, ὁ, ἡ, adj. (a priv. σίβω, σίβομαι,) *irreverent* towards God, *ungodly, wicked*, Rom. 4, 5. 5, 6. 1 Tim. 1, 9. 1 Pet. 4, 18. 2 Pet. 2, 5. 3, 7. Jude 4. 15 bis. Sept. for מַעֲשֵׂי Hos. 14, 10; מַעֲשֵׂי Ps. 1, 1.—Dem. 786. 12. Xen. Mem. 1. 2. 2.

ἀσέλγεια, as, ἡ, (ἀσελγής,) *excess, intemperance*, in any thing, e. g. language, conduct, *insolence*, Jos. Ant. 4. 6. 12. Dem. 131. 11.—In N. T. *excess in lust, lascivi-*

ousness, lewdness, debauchery, Mark 7, 22. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 2 Pet. 2, 7. Jude 4. Plur. Rom. 13, 13. 1 Pet. 4, 3. 2 Pet. 2, 18; also v. 2 in later editions, comp. Jude 4. So Wisd. 14, 26. Alciph. Ep. 3. 69. Pol. 37. 2. 4. Lob. ad Phryn. p. 184.

ἄσημος, ου, ὁ, ἡ, adj. (a priv. σῆμα,) without sign or mark, as cattle Sept. Gen. 30, 42; uncoined, as money Sept. Job 42, 11. Diod. Sic. 19. 46.—In N. T. trop. undistinguished, unknown, mean; Acts 21, 39 οὐκ ἀσήμου πλῆθους πολιτῆς. So Hdian. 2. 3. 3. Plut. Fab. M. 14.

Ἀσήρ, ὁ, indec. Asher, Heb. אָשֶׁר (blessed), the eighth son of Jacob, born of Leah, Luke 2, 36. Rev. 7, 6. See Gen. 30, 13.

ἀσθένεια, ας, ἡ, (ἀσθενής,) 1. want of strength, weakness, in a physical sense, of the body; 1 Cor. 15, 43 σπείρεται ἐν ἀσθενείᾳ sc. τὸ σῶμα. 2 Cor. 13, 4. (Sept. Job 37, 7. Plato Phaed. 17. a.) Spec. infirmity, disease, sickness, Matt. 8, 17. Luke 5, 15. 8, 2. 13, 12. John 5, 5. 11, 4. Acts 28, 9. Gal. 4, 13. 1 Tim. 5, 23. Heb. 11, 34. Luke 13, 11 πνεῦμα ἀσθενείας; i. e. an evil spirit causing disease; comp. v. 16. So 2 Macc. 9, 21. 22. Hdian. 1. 4. 16. Xen. Hell. 6. 4. 18.

2. In a moral sense, weakness, frailty, infirmity: a) As seated in man's carnal nature, liable to error and sin, Heb. 4, 15. 5, 2. 7, 28. So Rom. 6, 19. 8, 26; comp. 1 Cor. 3, 1. b) In respect to mind, purpose, character, as manifested in fears, doubts, or prejudices; 1 Cor. 2, 3. 2 Cor. 11, 30. 12, 5. 9 bis. 10. Comp. Xen. Ag. 9. 5 δι' ἀσθενειαν ψυχῆς.

ἀσθενέω, ὦ, f. ἥσω, (ἀσθενής,) to be without strength, to be weak.

1. Of persons, to be weak, feeble, e. g. a) Genr. and absol. 2 Cor. 13, 3 δεσ [Χριστός] εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν, who towards you is not weak (so that he cannot punish), but is mighty among you, sc. in the power of the Spirit, in wonders and judgments. v. 4 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ for we also are weak in him, i. e. as mere men in our union with him; and so v. 9 ironically. Comp. Xen. Cyr. 5. 2. 28. b) Spec. of the body, to be sick, ill, to have disease; also part. ὁ ἀσθενῶν, ὁ ἀσθενούμεν, a sick person, the sick; absol. Matt. 10, 8 ἀσθενούντας θεραπεύετε. 25, 36. [39.] Mark 6, 56. Luke 4, 40 ἀσθενούντας νόσοις ποικίλαις. 7, 10. 9, 2. John 4, 46. 5, 3. 7. 6, 2. 11, 1. 2. 3. 6. Acts 9, 37. 19, 12.

Phil. 2, 26. 27. 2 Tim. 4, 20. James 5, 14. Sept. for ἰσχυρῶς Judg. 16, 7. 11. So Dem. 13. 2. Xen. An. 1. 1. 1. c) Trop. of the poor; Part. ὁ ἀσθενούμενος the weak, feeble, sc. in this world's goods, Acts 20, 35. So Aristoph. Pac. 636 τοὺς πένητας ἀσθενούντας. Comp. Dem. 555. 10 οἱ πενήστατοι καὶ ἀσθενίστατοι. Lys. 5. 8. Eurip. ap. Stob. 145 ὅτε γὰρ ἀσθενέστερος, ὁ πλούσιός τε, τὴν δίκην ἴσῃ ἔχει.

2. Of persons, in a moral sense, to be weak, frail, infirm, sc. in mind, purpose, character, as manifested in fears, doubts, or prejudices; 2 Cor. 11, 21 opp. τολμᾶν. v. 29 bis (comp. 1 Cor. 9, 22). 2 Cor. 12, 10.—Spec. in faith, ἀσθενεῖν τῇ πίστει, to be weak in faith, i. e. either, to want confidence, to distrust, Rom. 4, 19; or, to be in doubt, wavering, hesitating, as to the lawfulness of doing any thing, Rom. 14, 1; and so with τῇ πίστει impl. Rom. 14, 2. 21. 1 Cor. 8, 9. 11; spec. of conscience, v. 12.

3. Trop. of things, to be weak, not adapted to the proposed end; e. g. the Mosaic law, absol. Rom. 8, 3.

ἀσθένημα, ατος, τό, (ἀσθενέω,) weakness, infirmity, as manifested in doubts and scruples, Rom. 15, 1; see in ἀσθενέω no. 2.

ἀσθενής, εος, οὗς, ὁ, ἡ, adj. (a priv. σθένος,) without strength, weak.

1. Physically, e. g. woman, 1 Pet. 3, 7 ὡς ἀσθενεστέρῃ σκεύει τῷ γυναικείῳ. Also of members of the body, 1 Cor. 12, 22. So Plato Rep. 455. e, ἐπὶ πᾶσι . . . ἀσθενέστερον γυνὴ ἀνδρός. Xen. Mem. 1. 6. 7; also ib. 1. 4. 6 ἀσθενής ἡ θύψις.—Spec. infirm in body, sick, diseased, Matt. 25, 39. 43. 44. Luke [9, 2.] 10, 9. Acts 4, 9. 5, 15. 16. 1 Cor. 11, 30. Comp. in ἀσθένεια, ἀσθενέω.

2. Morally, weak, feeble, infirm. a) Of mind, purpose, character, as manifested in fears, doubts, or prejudices, 1 Cor. 4, 10 (comp. 2, 3). 2 Cor. 10, 10. Spec. in respect of conscience, 1 Cor. 8, 7. [9.] 10. 9, 22 ter. 1 Thess. 5, 14. b) Of any thing without moral power, whether as connected with a carnal nature, or not adapted to the proposed end; Matt. 26, 41 and Mark 14, 38 ἡ δὲ σὰρξ ἀσθενής, comp. Rom. 7, 22. 23. Gal. 4, 9 ἀσθενὴ καὶ πτωχὰ στοιχεῖα. Neut. τὸ ἀσθενές as Subst. weakness, Heb. 7, 18. 1 Cor. 1, 25 τὸ ἀσθενές τοῦ θεοῦ, i. e. what the world would call weakness. v. 27. c) Spec. weak, helpless, in sin and misery; Rom. 5, 6 ὄντων ἡμῶν ἀσθενῶν, parall. ἀσθενῶν, also ἀμαρτωλῶν v. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of

Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doria, the names of which were retained among the people, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; see Acts 2, 9, 6, 9, 19, 10. Jos. Ant. 12. 2. 3. ib. 14. 10. 11 sq. ib. 16. 2. 3.—In N. T. *Asia* stands for:

1. *Asia Minor*, generally, Acts 19, 26. 27. 21, 27. 24, 18. 27, 2.

2. *Proconsular Asia*, of which Ephesus was the capital, comprehending the western provinces of Mysia, Lydia, Caria, and part of Phrygia, i. e. *Asia cis Taurum*, or ἡ ἰδίως καλουμένη Ἀσία, Ptol. 5. 2. Strab. 12. p. 577. Cic. pro Flacc. 27 "namque, ut opinor, Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." It was made a proconsular province by Augustus. So prob. Acts 2, 9, 6, 9, 16, 6, 19, 10, 22, 20, 4, 16, 18. [Rom. 16, 5.] 1 Cor. 16, 19. 2 Cor. 1, 8, 2 Tim. 1, 15. 1 Pet. 1, 1. Rev. 1, 4, 11.

Ἀσιανός, *ov, ó, ἡ*, adj. (Ἀσία,) *Asiatic*, an *Asiatic*, an inhabitant of proconsular Asia, Acts 20, 4.

Ἀσιάρχης, *ov, ó*, (Ἀσία, ἀρχω,) an *Asiarch*, Acts 19, 31. So Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the worship of the temples, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the provinces to which they belonged, as *Κυπριάρχης*, 2 Macc. 12, 2, *Συριάρχης*, *Λυκαίάρχης*, *Φοινικάρχης*, *Καριάρχης*, and the like; and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected apparently by the cities and approved by the proconsul. One was the chief Asiarch and would seem to have resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein N. T. ad loc. Dict. of Ant. art. *Asiarchæ*.

ἀστυλία, *as, ἡ*, (ἀστρος,) *abstinence from food, fasting*, Acts 27, 21; comp. v. 34 sq.—Jos. Ant. 12. 7. 1. Plut. de tuend. Sanit. 20 pen. Aristot. Eth. 10. 9.

ἀσυτος, *ov, ó, ἡ*, adj. (a priv. σίτρος,) *abstaining from food, fasting*, Acts 27, 33.—

Jos. Ant. 6. 14. 6. Plut. Eumen. 19. Xen. Cyr. 8. 1. 43.

ἀσκέω, *ω, f. ἦσω*, *to work up raw materials*, e. g. εἶπια Hom. Il. 3. 388; *to practise, to exercise an art*, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19; and *so to train*, e. g. τὸ σῶμα Xen. Mem. 1. 2. 19; ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—In N. T. absol. *to practise, to exercise or train oneself in any thing*; with ἐν c. dat. Acts 24, 16. So Symm. Judg. 3, 1. Xen. Cœc. 11. 13; c. περί τινας Pol. 9. 20. 9.

ἄσκος, *ov, ó, δ, ἡ*, a *wine-skin, water-skin, a bottle*, made of the skin of an animal taken off whole; see Bibl. Res. in Pal. II. p. 440. Matt. 9, 17 quater. Mark 2, 22 quater. Luke 5, 37 ter. 38. Sept. for נֶאֱרָךְ Josh. 9, 4; נֶבֶל Jer. 13, 12.—Plut. Pomp. 35. Xen. An. 3. 5. 9.

ἀσμένως, *adv. (ἡδομαι, part. perf. ἡσμένος,) gladly, joyfully*, Acts 2, 41. 21, 17.—2 Macc. 4, 12. Hdtan. 3. 14. 3. Plato Rep. 475. c.

ἄσοφος, *ov, ó, ἡ*, adj. (a priv. σόφος,) *unwise, foolish*, i. e. without true wisdom in Christ, Eph. 5, 15.—Pind. Ol. 3. 81. Plut. de Alexand. Orat. 1. 8. Xen. Mem. 3. 9. 4.

ἀσπάζομαι, *f. ἀσποι, Mid. depon. (as if for ἀμφισπάζομαι.)*

1. *to welcome, to greet, to salute*; e. g. of persons meeting or separating, c. acc. a) On meeting, where the Jewish formulas were: הָלַלְתָּ לְיְהוָה Judg. 19, 20; מָחָד מִלִּפְנֵי הָאֱלֹהִים 2 Sam. 20, 9, comp. 1 Sam. 25, 6; וַיִּרְוּהוּ Ruth 2, 4; and in N. T. εἰρήνην ὑμῖν Luke 24, 36, comp. 10, 5. So genr. c. acc. of those one happens to meet, Matt. 5, 47. Luke 10, 4 μὴ δένα κατὰ τὴν ὁδὸν ἀσπάζεσθε, i. e. lose no time in salutations; comp. 2 K. 4, 29. Oftener with acc. of pers. whom one salutes on coming to him, Matt. 10, 12. Mark 9, 15. Luke 1, 40. Acts 21, 19. Sept. for הָלַלְתָּ לְיְהוָה Ex. 18, 7. Judg. 18, 15. (1 Macc. 7, 29. 33. Isæus 232. 7. Xen. Cyr. 1. 3. 2.) With the adjunct ἐν φιλήματι, *to salute with a kiss*, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26. 1 Pet. 5, 14. As connected with a brief sojourn or visit, i. q. 'to pay one's respects,' Acts 18, 22. 21, 7. 25, 13. (Jos. Ant. 6. 11. 1.) Once of the salutation or homage paid to a king, Mark 15, 18, comp. v. 19; so Jos. Ant. 10. 10. 5. Hdtan. 5. 8. 14. b) On separating, where the Jews said: הָלַלְתָּ לְיְהוָה 2 Sam. 15, 9; הָלַלְתָּ לְיְהוָה Judg. 18, 6; and in N. T. ἵνα εἰς εἰρήνην Mark 5, 34. Here ἀσπάζομαι is i. q. *to take leave of, to*

bid farewell, c. acc. Acts 20, 1. 21, 6. So Plut. *Æm.* Paul. 29. Xen. An. 7. 1. 40. c) Of salutations sent by letter, Rom. 16, 3. 5-16. 21-23. 1 Cor. 16, 19 bis. 20. 2 Cor. 13, 12. Phil. 4, 21 bis. 22. Col. 4, 10. 12. 14. 15. 2 Tim. 4, 19. 21. Tit. 3, 15 bis. Philem. 23. Heb. 13, 24 bis. 1 Pet. 5, 13. 2 John 13. 3 John 15 bis.

2. Of things, *to welcome, to embrace*, e. g. τὰς ἐπαγγελίας Heb. 11, 13.—Jos. Ant. 7. 8. 4 τοὺς λόγους. Arr. Epict. 4. 7. 5. Plato Rep. 475. a.

ἀσπασμός, οὐ, ὁ, (ἀσπάζομαι,) a *greeting, salutation*, by word or letter, Matt. 23, 7. Mark 12, 38. Luke 1, 29. 41. 44. 11, 43. 20, 46. 1 Cor. 16, 21. Col. 4, 18. 2 Thess. 3, 17.—Theogn. 858. Plut. *Æm.* Paul. 2. Plato Legg. 919. e.

ἀσπίλος, οὐ, ὁ, ἡ, adj. (a priv. σπιλος,) *spotless, without blemish*, pr. of a victim, 1 Pet. 1, 19. Trop. *spotless, pure*, of doctrine 1 Tim. 6, 14; of one's life and conduct, James 1, 27. 2 Pet. 3, 14.—Hdian. 5. 6. 16. Anthol. Gr. II. p. 156.

ἀσπίς, ἰδος, ἡ, *an asp*, a serpent of the most deadly venom, Rom. 3, 14; quoted from Ps. 140, 4, where Sept. for נֶחָשׁ. See Plin. H. N. 8. 35. Hasselq. Reise p. 239, 367. So Hdot. 4. 191. *Æl.* H. An. 1. 54.—In Sept. and Gr. writers ἀσπίς is also usually a *shield*.

ἀσπονδος, οὐ, ὁ, ἡ, adj. (a priv. σπονδή,) *without truce or treaty*, Thuc. 1. 37. ib. 2. 22.—In N. T. *granting no truce, implacable*, Rom. 1, 31. 2 Tim. 3, 3. So Jos. Ant. 4. 8. 24 ἐχθρούς ἀσπόνδους. Pol. 1. 65. 6. *Æschin.* 38. 38.

ἀσσάριον, ἰου, τό, (dimin.) Lat. *as*, Rabb. שֶׁטֶרֶץ, *assarion*, a Roman coin of copper or *as*, equal to one tenth part of the *denarius* or later δραχμή, i. e. 3 farthings sterling or 1½ cents; see in ἀργύριον no. 2. Adam's R. Antt. p. 492 sq. Dict. of Antt. art. *As*.—In N. T. put for the most trifling value, like Engl. *farthing, mite*, Matt. 10, 29. Luke 12, 6. So pr. Plut. Cato M. 4 bis. Dion. Hal. 9. 27.

ἀσσον, adv. (compar. of ἄγγι,) *nearer, close by*, Acts 27, 13.—Jos. Ant. 1. 20. 1. Luc. Tragod. 283. Hdot. 3. 52.

Ἄσσος, οὐ, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, called also Apollonia, situated on the *Ægean* about nine miles south of Troad, and having the island of Lesbos over against it towards the south; Acts 20, 13. 14. See Plin. H. N. 5. 32. Strabo 13. p. 581, 614. O. v. Richter, p.

465 sq. The site is now occupied by a miserable village called *Beiram*.

ἀστατέω, ᾧ, f. ἦσω, (ἀστατος; a priv. ἵσταμαι,) *to be unsteady, uncertain*, pr. of the sea agitated by winds, App. Bell. Syr. p. 221 ἐν ἀστατούσης χειμῶνι τῆς θαλάσσης. Anthol. Gr. III. p. 225.—In N. T. *to be unsettled, homeless*, to have no fixed abode, 1 Cor. 4, 11.

ἀστέιος, οὐ, ὁ, ἡ, adj. (ἀστυ,) *urbane, polite*, Xen. Cyr. 2. 2. 12.—In N. T. *good in appearance, fair*, e. g. a child, Heb. 11, 23 (comp. Ex. 2, 2). Acts 7, 20 ἀστέιος τῷ θεῷ *fair unto God*, God being judge, i. e. *intens. exceedingly fair*; comp. for the idiom, Sept. μεγάλη τῷ θεῷ for מְגִלָּה לַיהוָה Jon. 3, 3. Gesen. Lehrs. p. 693. d. Winer § 37. 3.—Sept. for מְגִלָּה Ex. 2, 2. So Judith 11, 23. Aristænet. 1. 4, 19; of a garment Hdian. 4. 12. 4.

ἀστήρ, ἑρος, ὁ, *a star*, spoken of the fixed stars, planets, comets, etc. Matt. 2, 2. 7. 9. 10. 1 Cor. 15, 41 ter. Rev. 8, 12. 12, 1. 4. In Matt. 24, 29. Mark 13, 26. Rev. 6, 13, the stars are said to fall from heaven, a symbol of great civil commotions and judgments; comp. Joel 2, 10. Ez. 32, 7. Is. 13, 10. 34, 4. al. Hom. II. 17. 366. Ovid Metam. 15. 782 sq. See Biblioth. Sac. 1843, p. 545-8. Sept. for מְגִלָּה Gen. 1, 16. Hdian. 1. 14. 1. Xen. Mem. 4. 7. 5.—Trop. a) To Christ is ascribed ὁ ἀστὴρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2, 28. 22, 16; comp. Is. 14, 12. Dan. 12, 3. b) Put symbolically for an angel, Rev. 9, 1; perh. also 8, 10. 11; comp. Luke 10, 18. c) As the symbol for the *prophet or chief teacher* in a church, Rev. 1, 16. 20 bis. 2, 1. 3, 1. Hence also of false and erring teachers, Jude 13 ἀστέρες πλανήται *wandering stars, meteors*, soon to be quenched.

ἀστήρικτος, οὐ, ὁ, ἡ, adj. (a priv. στηρίζω,) *not made steadfast, unstable*, trop. of character, 2 Pet. 2, 14. 3, 16.—Longin. de Subl. 2. 2.

ἀστοργος, οὐ, ὁ, ἡ, adj. (a priv. στοργή,) *without natural affection*, spec. towards one's parents or children, Rom. 1, 31. 2 Tim. 3, 3.—*Æschin.* 47. 29. Athen. 14. p. 656 ἀστοργον πρὸς τὰ ἑκγονα.

ἀστοχέω, ᾧ, f. ἦσω, (ἀστοχος; a priv. στόχος,) *to miss the mark*, and genr. *to miss, to err, to swerve from*, c. gen. 1 Tim. 1, 6; περὶ c. acc. 1 Tim. 6, 21. 2 Tim. 2, 18.—So c. gen. Ecclus. 8, 9. Pol. 7. 14. 3. Plut. de def. Orac. 10; περὶ c. acc. Plut. Synup.

7. 5. 3 περί ἰδωδὰς ... καὶ πότους ἀστοχοῦντες.

ἀστραπή, ἡς, ἡ, lightning, Matt. 24, 27. 28, 3. Luke 10, 18. 17, 24. Rev. 4, 5. 8, 5. 11, 19. 16, 18. Sept. for רָאָה Ex. 19, 16. Nah. 2, 4. So Diod. Sic. 3. 34. Xen. Cyr. 1. 6. 1.—Trop. a shining, brightness, Luke 11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπὴ φωτίζησε. Comp. Sept. and רָאָה Deut. 32, 41. Soph. Fr. 421 ἀστρ. ὀμμάτων.

ἀστράπτω, f. ψω, (ἀστραπή,) to lighten, to flash, as lightning, absol. Luke 17, 24. Sept. for רָאָה Ps. 144, 6. So Hom. Il. 2. 363.—Trop. to give forth light, to shine; Part. ἀστράπτων shining Luke 24, 4. So of the eyes Wisd. 11, 18; of brass Xen. An. 1. 8. 8.

ἄστρον, ου, τό, any heavenly body, a constellation, Xen. Mem. 4. 3. 4.—In N. T. a star, i. q. ἀστήρ, Luke 21, 25 ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς. Acts 27, 20. Heb. 11, 12. Sept. for כִּכְלִי Ex. 32, 13. (Plato Rep. 488. d. Hesych. ἄστρα Ἀττικὸι τοὺς ἀστέρας.) Acts 7, 43 τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν the star of your god Remphan, i. e. as an emblem of the planet-god thus worshipped; see in Μολόχ and Ῥεμφάν.

Ἀσύγκριτος, ου, ὁ, Asyncritus, p. n. of a Christian, Rom. 16, 14.

ἀσύμφωνος, ου, ὁ, ἡ, adj. (a priv. σύμφωνος,) not symphonious, discordant, Wisd. 18, 10.—In N. T. genr. not agreeing, disagreeing; Acts 28, 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. So Diod. Sic. 4. 1 πρὸς ἀλλήλους. Plato Gorg. 482. c, ἐαυτῷ.

ἀσύνετος, ου, ὁ, ἡ, adj. (a priv. συνετός, συνήμη,) without understanding, foolish, Matt. 15, 16. Mark 7, 18. Sept. for חֲסִידִים Ps. 92, 7. So Ecclus. 27, 12. Thuc. 2. 34.—By Hebr. wicked, ungodly, neglecting the true wisdom and cleaving to sin, Rom. 1, 21. 31. 10, 19, quoted from Deut. 32, 21 where Sept. for חֲסִידִים. So too חֲסִידִים, Sept. ἄφρων, Ps. 14, 1. Job 2, 10.

ἀσύνδετος, ου, ὁ, ἡ, adj. (a priv. σύνδετος, συντίδεμαι,) uncompounded Plato Phæd. 78. c.—In N. T. not bound by covenant, faithless, a covenant-breaker, Rom. 1, 31. Sept. for חֲסִידִים Jer. 3, 7. 8. So Dem. 383. 6.

ἀσφάλεια, as, ἡ, (ἀσφαλής,) firmness, stability, security, e. g. of a prison Acts 5, 23. Sept. for חֲסִידִים Ps. 104, 6. (Hdian. 1. 14. 4.) Also of condition, security, safety, 1 Thess. 5, 3. Sept. for חֲסִידִים Lev. 26, 5.

So Pol. 3. 27. 3. Xen. 3. 12. 7.—Trop. surety, certainty; τῶν λόγων Luke 1, 4. So Thuc. 2. 11.

ἀσφαλής, ἑος, οὗς, ὁ, ἡ, adj. (a priv. σφάλλομαι,) not liable to fall or fail, firm, steadfast, e. g. an anchor Heb. 6, 19. (Sept. Prov. 8, 28. Xen. An. 3. 2. 19.) Also of condition or character, safe, secure; Phil. 3, 1 ὑμῖν δὲ ἀσφαλές. So Plato Legg. 672. b. Xen. Mem. 2. 6. 39.—Trop. neut. τὸ ἀσφαλές, surety, certainty, Acts 21, 34. 22, 30. 25, 26. So Æschin. 24. 14.

ἀσφαλίζω, f. ἰσω, (ἀσφαλής,) to make firm, fast, c. acc. Pol. 18. 13. 3.—In N. T. only Mid. depon. ἀσφαλίζομαι, f. ἴσσομαι, id. Acts 16, 24 τοὺς πόδας εἰς τὸ ξύλον. (Sept. for רִיגִית Neh. 3, 15. Pol. 1. 22. 10.) Also to make safe, secure, by seals, guards, e. g. τὸν τάφον Matt. 27, 65. 66; Pass. v. 64. So Wisd. 10, 12. Diod. Sic. 18. 53.

ἀσφαλῶς, adv. (ἀσφαλής,) firmly, securely, Xen. Mag. Eq. 8. 3.—In N. T. securely, safely, sc. against escape, Mark 14, 44. Acts 16, 23. Sept. for חֲסִידִים Gen. 34, 25. (Hdian. 2. 9. 7. Xen. Mag. Eq. 6. 2.) Also assuredly, certainly, Acts 2, 36. So Wisd. 18, 6. Xen. Cyr. 6. 3. 18.

ἀσχημονέω, ᾶ, f. ἥσω, (ἀσχήμων,) to be deformed, Æl. V. H. 11. 4.—In N. T. to behave unseemly, to act indecorously, improperly, absol. 1 Cor. 13, 5; also 7, 36 εἰ δέ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, but if any man think that he behaveth unseemly (acteth improperly) in respect to his virgin-daughter, i. e. by not giving her in marriage. So Sept. Ez. 16, 7. 22. Æl. V. H. 2. 15. Xen. Eq. 11. 6.—Others less well in 1 Cor. 7, 36: to suffer shame or reproach; as Sept. Deut. 25, 3. Diod. Sic. 14. 10.

ἀσχημοσύνη, ἡς, ἡ, (ἀσχήμων,) pr. deformity; hence unseemliness, indecorum, Plut. Mor. II. p. 169. Plato Rep. 401. a.—In N. T. indecency, shame, Rom. 1, 27. (Ecclus. 26, 8. Jos. Ant. 16. 7. 6.) By euphemism, shame, for nakedness, pudenda, Rev. 16, 15; so Sept. for חֲסִידִים Ex. 20, 26. Lev. 18, 6. 7.

ἀσχήμων, ονος, ὁ, ἡ, adj. (a priv. σχῆμα,) deformed, ugly, βαφαῖς ἀσχήμοσιν Hdian. 5. 6. 24.—In N. T. unseemly, unbecoming, uncomely, 1 Cor. 12, 23. Sept. for חֲסִידִים Deut. 24, 1. So Plut. Mor. II. p. 171. Xen. Apol. Socr. 7.

ἀσωτία, as, ἡ, (ἄσωτος; a priv. σώζω,) 'the life of an ἄσωτος,' i. e. debauchery, revelry, riot, Eph. 5, 18. Tit. 1, 6. 1 Pet. 4,

4.—Sept. Prov. 28, 7. Hdian. 2. 5. 2. Plato Rep. 560. e.

ἀσώτως, adv. (ἄσωτος,) *with revelry, riotously*, Luke 15, 13.—Jos. Ant. 12. 4. 8 et Dem. 1025. 19 ἀσώτως ζῆν.

ἀτακτέω, ᾧ, f. ἦσω, (ἀτακτος,) *to be disorderly*, of soldiers not keeping the ranks, Xen. Cyr. 7. 2. 6.—In N. T. trop. *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 7. So Xen. Œc. 5. 15. ib. 7. 31.

ἀτακτος, ου, δ, ἦ, adj. (a priv. τάσσω,) *disorderly, not in array*, of soldiers not keeping the ranks, Xen. Mem. 3. 1. 7.—In N. T. trop. *disorderly, unruly*, leading a disorderly life, 1 Thess. 5, 14. So Plut. de Puer. educ. 7 ἀτακτοι ἡδοναί. Plato Legg. 806. c.

ἀτάκτως, adv. (ἀτακτος,) *disorderly, without order*, Xen. Mem. 3. 1. 7.—In N. T. trop. ἀτάκτως περιπατεῖν, *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 6. 11. So ἀτάκτως ζῆν Isocr. ad Nicod. p. 46. ed. Wolf. comp. Plato Phileb. 29. a.

ἄτεκνος, ου, δ, ἦ, adj. (a priv. τέκνον,) *childless*, Luke 20, 28. 29. 30. Sept. for רִירוֹ Gen. 15, 2.—Ecclus. 16, 3. Eurip. Hec. 514.

ἀτενίζω, f. ἴσω, (ἀτενής; a intens. τείνω,) *to look at intently*, steadfastly, earnestly, *to fix the eyes upon*; with dat. see Matth. 23, 35. Luke 4, 20. 22, 56. Acts 3, 12. 10, 4. 14, 9. 23, 1. So ἐπατενίζω τοῖς βροφῆσιν Synes. Ep. 1.—With eis c. acc. Acts 1, 10. 3, 4. 6, 15. 7, 55. 11, 6. 13, 9. 2 Cor. 3, 7. 13. So Jos. B. J. 5. 12. 3. Pol. 6. 11. 7.

ἄτερ, adv. c. gen. *without, in the absence of*, mostly poetical, Luke 22, 6. 35; see Buttm. § 146. 1, 3.—2 Macc. 12, 15. Plut. de cap. ex inim. utilit. 1. Hom. Od. 7. 335.

ἀτιμάζω, f. ἄσω, (ἀτιμος,) *to dishonour*, e. g.

1. Pr. by withholding the honour and respect due, i. q. *to condemn, to despise*, c. acc. as God Rom. 2, 23; Christ John 8, 49; τὸν πτωχόν collect. James 2, 6, comp. v. 2. 3.—Sept. Mic. 7, 6. Gen. 16, 4. Plato Rep. 551. a, τὸν πίνητα. Xen. An. 1. 9. 4.

2. Intens. i. q. *to treat with indignity, shamefully*, c. acc. Luke 20, 11; Pass. Acts 5, 41. Mid. with acc. of thing, Rom. 1, 24 τὰ σώματα αἰνῶν, where others Pass. and αὐτῶν.—Sept. Prov. 22, 22. Xen. Cyr. 1. 6. 20. Comp. Plato Phæd. 65. c, τὸ σῶμα.

ἀτιμάω, see ἀτιμόω.

ἀτιμία, as, ἦ, (ἀτιμος,) *dishonour*, i. e.

1. Pr. 'absence of honour,' i. q. *vileness, meanness*, sc. of condition 1 Cor. 15, 43; of use, as vessels, Rom. 9, 21. 2 Tim. 2, 20.

2. Genr. i. q. *shame, reproach*, 1 Cor. 11, 14. 2 Cor. 6, 8. 11, 21 κατὰ ἀτιμίαν λέγω, *I say it to my reproach*, spoken ironically. So Rom. 1, 26 πάθη ἀτιμίας, i. e. *shameful passions*.—Sept. Jer. 23, 40. Hdian. 2. 4. 9. Xen. Cyr. 2. 2. 13.

ἀτιμος, ου, δ, ἦ, adj. (a priv. τιμή,) *without honour, unhonoured*, Matt. 13, 57. Mark 6, 4. 1 Cor. 4, 10; of parts of the body 1 Cor. 12, 23. Sept. for חֲסֵדִי Is. 3, 5.—Ecclus. 10, 19. Diod. Sic. 17. 66. Xen. An. 7. 7. 46, 50.

ἀτιμόω, ᾧ, f. ὠσω, (ἀτιμος,) *to dishonour, to treat with indignity, shamefully*, like ἀτιμάζω, Pass. Mark 12, 4.—Sept. 2 Sam. 10, 5. Hermog. p. 347. 5, ex Demosth.

ἀτμός, ἶδος, ἦ, (kindr. ἀμός, ἀμη,) *vapour*, James 4, 14; comp. Wisd. 2, 4. Also Acts 2, 19 καὶ ἀτμίδα καπνοῦ, quoted from Joel 3, 3 [2, 30], where Sept. for רוֹחַ אֵשׁ וָאֵשׁ. Sept. for וָאֵשׁ Lev. 16, 13.—Hdian. 1. 6. 5. Plato Tim. 87. e.

ἄτομος, ου, δ, ἦ, adj. (a priv. τομή, τέμνω,) *uncut*, as a meadow Soph. Trach. 200; *not to be cut, indivisible*, Plut. Phoc. 3. Plato Soph. 229. d.—In N. T. of time, neut. ἄτομον, an atom, a moment; 1 Cor. 15, 52 ἐν ἀτόμῳ. So Hesych. ἐν ἀτόμῳ ἐν ῥήματι, ἐν τάχει.

ἄτοπος, ου, δ, ἦ, adj. (a priv. τόπος,) *out of place*, i. e.

1. Of conduct or the like, *amiss, wrong*, Luke 23, 41. Acts 28, 6 μηδὲν ἄτοπον *nothing amiss*, i. e. no harm. [25, 5].—2 Macc. 14, 23. Hdian. 4. 11. 7. Xen. Cyr. 2. 4. 11.

2. Of persons, *wrongful, wicked*, 2 Thess. 3, 2.—Athen. 7. p. 279. d; see Wetst. N. T. in loc.

Ἀττάλεια, as, ἦ, Attalia, a maritime city of Pamphylia in Asia Minor, Acts 14, 25. It lay near the mouth of the river Catarrhacte, not far from the border of Lycia; and was built by Attalus Philadelphus, king of Pergamus. Now Adalia or Antali. Strabo 14. p. 667. Leake's Asia Minor p. 193.

αὐγάζω, f. ἄσω, (αὐγή,) *to shine upon, to illumine*, c. acc. Eurip. Hec. 636.—In N. T. intrans. *to shine, to be radiant*; trop. c. dat. in some edit. 2 Cor. 4, 4. So Sept. pr. Lev. 13, 24–26.

αὐγή, ἡς, ἦ, *light, radiance, brightness*, as of the day, the sun; Acts 20, 11 ἄχρις

αὐγῆς, *until day-light*. Sept. for אֶבֶן Is. 59, 9.—Polyæn. 4. p. 386 *κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας*. Xen. Mem. 4. 7. 7 *ἀνὲν ἡλίου αὐγῆς*.

Αὐγουστος, ου, ὁ, *Augustus*, the surname conferred by the Roman senate upon Octavianus, the nephew of Julius Cæsar, and the first Roman emperor; under whose reign Christ was born; Luke 2, 1. See Flor. 4. 12. Sueton. Octav. 7. Augustus died A. D. 14, at the age of 76; and was succeeded by Tiberius, whom he had already admitted to the throne as co-regent; Sueton. Oct. 99 sq. ib. Tib. 21. Tac. Ann. 1. 3.

αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι,) *self-complacent*; hence *self-willed, stubborn*, Tit. 1, 7. 2 Pet. 2, 10. Sept. for אֶבֶן Gen. 49, 3. 7.—Pol. 27. 8. 8. Plato Legg. 692. a.

αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέω,) *self-chosen, self-elected, στρατηγοί* Xen. An. 5. 7. 29; *voluntary, θάνατος* Xen. Hell. 6. 2. 36.—In N. T. *acting from choice, spontaneously*; in place of an adv. *voluntarily, spontaneously*, 2 Cor. 8, 3. 17; see Buttm. § 123. 6. So Lucian. Catapl. 4 *εἶπετο αὐθαίρετός μοι*. Plut. de Garrul. 4.

αὐθεντέω, ᾧ, f. ἦσω, (αὐθέντης; αὐτός, ἔνεα,) *to have authority over*, c. gen. 1 Tim. 2, 12. Only in N. T. and eccl. writers; Hesych. *αὐθεντεῖν ἐξουσιάζειν*. Basil. M. Ep. 52, 86. Comp. Lob. ad Phryn. p. 120.

αὐλέω, ᾧ, f. ἦσω, (αὐλός,) *to pipe*, to play on the pipe, c. dat. commodi, Matt. 11, 17. Luke 7, 32. Pass. part. neut. *τὸ αὐλούμενον* 1 Cor. 14, 7.—Æl. V. H. 14. 8. Xen. Œc. 1. 10.

αὐλή, ῆς, ἡ, (kindr. ἀω, ἀημα,) *pr. a yard, a court*, any enclosed space in the open air exposed to the weather; in Hom. *the courtyard* before the house, surrounded by out-buildings and serving also for the cattle, Il. 4. 433, Od. 9. 185.—In N. T.

1. *a fold* for sheep, into which the flocks are driven at night, John 10, 1. 16.—So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2; comp. Bibl. Res. in Palest. II. p. 201.

2. *the court* of an oriental house, the quadrangle around which the house itself was built, which served also as a place of waiting for visitors and attendants; Matt. 26, 58. 69. Mark 14, 54. 66. 15, 16. Luke 22, 55. John 18, 15. Sept. for אֶבֶן 2 Sam. 17, 18. Esth. 1, 5.—Jos. Ant. 12. 4. 11. Æl. V. H. 3. 4. Plato Conv. 212. d.

3. *the outer court* of the Jewish temple known as the court of the gentiles, Rev. 11, 2. Sept. and אֶבֶן 2 Chr. 29, 16. 33, 5. Neh. 13, 7, comp. v. 5; אֶבֶן 2 Chr. 6, 13. —1 Macc. 4, 38.

4. Synecd. *a house, mansion, palace*, Matt. 26, 3. Luke 11, 21. Comp. Sept. and אֶבֶן Esth. 4, 2.—Hdian. 1. 14. 8. Pol. 5. 26. 9.

αὐλητής, οὔ, ὁ, (αὐλέω,) *a piper, minstrel*, Matt. 9, 23. Rev. 18, 22. For minstrels employed in mourning, see Jos. B. J. 3. 9. 5; comp. Jer. 9, 17. Buxtorf Lex. Chald. 766, 1524.—Æl. V. H. 14. 8. Xen. Mem. 1. 7. 2.

αὐλιζομαι, f. ἴσομαι, Mid. depon. (αὐλή,) also Pass. aor. 1 *ἠύλισθην*, *to lie in a fold, to be folded*, so cattle Hom. Od. 12. 265. ib. 14. 412; of an army, *to bivouac for the night, to rest upon their arms*, Pol. 8. 34. 2. Xen. An. 4. 1. 11.—In N. T. *to pass the night, to lodge*, absol. Matt. 21, 17. Luke 21, 37. Sept. for אֶבֶן Judg. 19, 6. 7. So Jos. Ant. 1. 19. 1. Xen. An. 4. 5. 21.

αὐλός, οὔ, ὁ, (kindr. ἀω, ἀημα, αὐω,) *a pipe, tibia*, 1 Cor. 14, 7. It had a general resemblance to the hautboy or flageolet; see Dict. of Antt. art. *Tibia*. Sept. for אֶבֶן 2 Sam. 10, 5.—Hdian. 5. 3. 15. Xen. Conv. 6. 4.

αὐξάνω and **αὐξω**, f. αὐξήσω, aor. 1 *ἠύξησα*, Pass. aor. 1 *ἠύχην*, Matt. 13, 32. 1 Pet. 2, 2. The form *αὐξω* occurs twice, Eph. 2, 21. Col. 2, 19; also in the Greek poets, and Jos. 4. 4. 1. Xen. Cyr. 5. 5. 33. Plato Tim. 82. d.—Lat. *augeo*, i. e. *to augment, to increase*, both trans. and intrans.

1. Trans. i. q. *to make grow, to give increase*; so of plants or fruits, trop. c. acc. 2 Cor. 9, 10; acc. impl. 1 Cor. 3, 6. 7. Pass. *to grow, to grow up, to be increased*, as plants Matt. 13, 32; trop. 2 Cor. 10, 15. Col. 1, 6 in later edit. So Pass. trop. with *eis* c. acc. Col. 1, 10. 1 Pet. 2, 2 in later edit. Sept. for אֶבֶן Is. 61, 11.—Hdian. 3. 8. 9. Xen. Eq. 5. 7. Plato Prot. 320. e.

2. Intrans. *to grow, to grow up, to receive increase*; only in late writers, Wetst. N. T. I. p. 335. Winer § 31. 1. Absol. Matt. 6, 28 *τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει*. Mark 4, 8. Luke 1, 80. 2, 40. 12, 27. 13, 19. John 3, 30. Acts 6, 7. 7, 17. 12, 24. 19, 20. Col. 2, 19 *αὐξεί τὴν αὐξήσιν τοῦ θεοῦ increase/h (with) the increase of God*, which God imparts; comp. John 17, 26 in art. ἀγαπάω no. 2. With *eis* τι, *to grow up into any thing*, Eph. 2, 21; (*eis* μήκος Xen.

Iac. 2. 5;) also εἰς τινα, Eph. 4, 15 αὐξήσωμεν εἰς αὐτὸν (Χριστόν) τὰ πάντα, we should grow up unto him in all things, i. e. for him as the head, comp. 1, 5. With ἔν τινι 2 Pet. 3, 18.—Jos. Ant. 4. 4. 1. Æsop. Fab. 48. Diod. Sic. 4. 64. Comp. Lucian. Pseudosph. 4.

αὐξῃσις, εὐς, ἡ, (αὐξάνω,) increase, growth, Eph. 4, 16. Col. 2, 19 see in αὐξάνω no. 2.—2 Macc. 5, 16. Pol. 17. 6. 4. Xen. CEC. 5. 1.

αὐξῶ, see αὐξάνω.

αὐριον, adv. (αὔρα, ἄω, ἡμε,) the morrow, to morrow, absol. Matt. 6, 30. Luke 12, 28. Acts 23, 15. 20. 25, 22. 1 Cor. 15, 32. Sept. for ἡμέρη Ex. 8, 10. 2 Sam. 11, 12. (Antiph. 775. 5. Xen. Cyr. 3. 3. 31.) Hence of fut. time indefinite, James 4, 13 σήμερον ἢ αὐριον κτλ. Luke 13, 32. 23 σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ to day and to morrow and the day following, i. e. for a brief season.—With the article ἡ αὐριον (ἡμέρα), as adjective, Buttm. § 125. 6; the morrow, the next day, Matt. 6, 34 bis, εἰς τὴν αὐριον κτλ. Luke 10, 35. Acts 4, 3. 5. James 4, 14. So Pol. 1. 60. 5. Xen. An. 6. 4. 15; comp. CEC. 11. 6.

αὐστηρός, ὁ, ὄν, (kindr. ἄω, αἰώ, ἄζω,) austere, i. e. pr. rough, astringent to the taste, Diocor. 5. 6; ὀδωρ Plato Phil. 61. c.—In N. T. trop. austere, harsh, in a moral sense, Luke 19, 21. 22. So 2 Macc. 14, 30. Pol. 4. 20. 7. Plut. Quæst. Gr. 40 σφόδρῶν καὶ αὐστηρός.

αὐτάρκεια, ας, ἡ, (αὐτάρκης,) sufficiency in oneself, spoken: a) Of a mind satisfied with its own lot, contentment, 1 Tim. 6. 6. So Diog. Laert. 10. 130. Diod. Sic. lib. 33. p. 183 Tauchn. b) Of things, a sufficiency, competency, 2 Cor. 9, 8.

αὐτάρκης, εὐς, οὐς, ὁ, ἡ, adj. (αὐτός, ἀρκέω,) self-sufficing, self-competent, πρὸς τι Xen. Mem. 4. 8. 11.—In N. T. content, satisfied with one's lot, Phil. 4, 11. So Ecclus. 40, 18. Pol. 6. 48. 7. Xen. Mem. 2. 6. 2.

αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω,) self-condemned, Tit. 3, 11.—Epiphan. p. 704. b. Photius: οἱ ἀσεβεῖς αὐτοκατάκριτοι.

αὐτόματος, ης, ου, adj. (αὐτός, μάω, μέμαω,) self-acting, self-moving, as tripods Hom. Il. 18. 376.—In N. T. spontaneous, of oneself, of one's own accord, in place of an adverb, Buttm. § 123. 6. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Acts 12,

10. So Wisd. 17, 6. Diod. Sic. 1. 8. Plato Polit. 272. a, αὐτομάτῃ ἀναδιδούσης τῆς γῆς.

αὐτόπτης, ου, ὁ, (αὐτός, ὁπτομαι,) seeing for oneself, an eye-witness, Luke 1, 2.—Pol. 1. 46. 4. Xen. Cyr. 5. 4. 18.

αὐτός, ἡ, ὁ, pron. emphat. self; in the oblique cases often him, her, it; with the art. ὁ αὐτός the very one, the same; see Buttm. § 127. 2. Kühner § 303. 3.

1. Self, oneself, marking emphatically a person or thing as distinguished from all others.

a) Joined with a noun or pronoun, as if in apposition; and put either before the noun and its article, or after them both; the article being omitted only before proper names, or at most before nouns denoting individuals. α) With proper names, e. g. with the art. Acts 8, 13 ὁ δὲ Σίμων καὶ αὐτός. Luke 24, 15 αὐτός ὁ Ἰησοῦς. John 4, 44. Matt. 3, 4. Mark 6, 17. al. (Plut. Mor. II. p. 3 αὐτός ... ὁ Ζώπυρος.) Without the art. John 4, 2 Ἰησοῦς αὐτός. Heb. 11, 11 αὐτῇ Σάρρα. Mark 12, 36. 37 αὐτὸς Δαυὶδ. Luke 20, 42. al. So Plut. J. Cæs. 7 αὐτὸς Κικέρων. Luc. D. Mort. 29. 2. Xen. Cyr. 1. 4. 6. β) With other nouns, usually with the art. John 5, 36 αὐτὰ τὰ ἔργα. 14, 11 διὰ τὰ ἔργα αὐτά. Gal. 6, 13 οἱ περιεγεμμένοι αὐτοί. Rom. 8, 21. 1 Cor. 11, 14. 15, 28. 2 Cor. 11, 14. 1 Thessa. 4, 16. Rev. 21, 3. al. (Hdian. 3. 13. 10. Xen. An. 1. 8. 14. Hi. 6. 4.) In Luke we find the formulas: αὐτῇ v. ἐν αὐτῇ τῇ ἡμέρᾳ v. ὥρα, ἐν αὐτῇ τῇ καιρῷ, emphat. in that very day or time, Luke 2, 38. 7, 21. 10, 21. 12, 12. 13, 1. 31. 20, 19. 23, 12. 24, 13. 33. Acts 16, 18. Spec. once i. q. of oneself, of one's own accord; John 16, 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς. So Luc. D. Deor. 20. 10. Xen. An. 2. 1. 5. γ) With pronouns; e. g. pron. personal, as αὐτός ἐγώ Luke 24, 39. Rom. 15, 14. 2 Cor. 10, 1; καὶ γὰρ αὐτός Acts 10, 26. (Hdian. 2. 3. 10. Xen. Mem. 1. 6. 14.) So ὑμεῖς αὐτοί Mark 6, 31. 1 Thessa. 4, 9; αὐτοὶ ὑμεῖς John 3, 28; ὑμῶν αὐτῶν Acts 20, 30. 1 Cor. 5, 13. 11, 13. Eph. 6, 9. (Hdian. 1. 4. 14. Xen. Cyr. 2. 1. 11. Hi. 1. 24.) With a relat. pron. Matt. 27, 57 δε καὶ αὐτὸς who himself also. Mark 15, 43. 1 Pet. 2, 24. (Plut. J. Cæs. 5. Hdian. 7. 1. 24.) With a pron. demonstr. as αὐτοῦ διὰ τούτου Acts 25, 25; αὐτοὶ οὗτοι Acts 24, 15. 20; so Hdian. 3. 13. 7. Thuc. 6. 33 Ἀθηναῖοι αὐτοὶ οὗτοι.

b) Where the noun to which αὐτός refers

is followed by a clause or by several words; here αὐτός is inserted after the clause for the sake of distinctness or emphasis. α) Genr. Matt. 4, 16 τοῖς καζημένοις ... φῶς ἀνέτειλεν αὐτοῖς. 5, 40. 12, 36. 25, 29. Luke 1, 36. John 6, 15 αὐτὸς μόνος. 15, 2 bis. Rev. 2, 7. 26. 6, 4. So Palæph. Fab. 20. Xen. Cyr. 1. 3. 15. ib. 3. 3. 38 αὐτὸς μόνος. β) Spec. where αὐτός takes up again the subject (or object) of the verb, in apodosis or elsewhere, emphat. i. q. δ αὐτός or οὗτος. Matt. 6, 4 καὶ ὁ πατήρ σου ... αὐτός κτλ. John 7, 4. 14, 10. Matt. 12, 50 ὅστις γὰρ ἂν ποιήσῃ ... αὐτὸς μου ἀδελφός, comp. Mark 3, 45 where it is οὗτος. So in apodosis, Xen. An. 1. 9. 29 ὃν ᾤετο πιστόν ... ταχὺ αὐτὸν εὔρε κτλ.

γ) Where the personal pronoun to which αὐτός refers, is implied in the form of the verb, and not expressed; here αὐτός thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself, thyself, himself*, and the like; or at least for *I, thou, he*, etc. pronounced with emphasis. α) Genr. and so too καὶ αὐτός, *I myself also*; Matt. 1, 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, for *HE shall save his people*. 3, 11 αὐτὸς ὑμᾶς βαπτίσει, *HE shall baptize you*. 25, 17 ἐκέρδησε καὶ αὐτὸς ἄλλα δύο, *HE also gained other two*. Mark 1, 8. 2, 25. 3, 13. Luke 1, 17. 22. 6, 35. 42 αὐτὸς τὴν ... δοκὸν οὐ βλέπων *himself not beholding the beam*, etc. 10, 1. 11, 14. 15, 14. John 9, 21 bis. Acts 2, 34. 21, 24. 1 Cor. 3, 15. Phil. 2, 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, i. e. *I myself also*. Heb. 5, 2. Rev. 21, 7. al. sæp. Rev. 19, 12 εἰ μὴ αὐτός. With a participle, Acts 17, 25 οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται ... αὐτὸς διδοὺς πᾶσι ζωὴν κτλ. So genr. Hdian. 1. 8. 3. Plut. J. Cæs. 2. Xen. Cyr. 1. 8. 10; καὶ αὐτός Xen. Cyr. 1. 6. 2; with particip. Plut. Mor. II. p. 9 αὐτὸς ... κελύσας. Thuc. 6. 5.—PLUR. nom. Luke 11, 4 καὶ γὰρ αὐτοὶ ἀφίεμεν, for *WE also forgive*. 22, 71. Gal. 2, 17. Luke 11, 46 καὶ αὐτοὶ ... οὐ προσψάυετε, and *ye yourselves*. v. 52. Acts 2, 22. 18, 15. 20, 34. Rom. 15, 14. 1 Thess. 5, 2. Heb. 13, 3. Matt. 5, 4 ὅτι αὐτοὶ παρακληθήσονται, for *THEY shall be comforted*. v. 5. 9. Luke 14, 1. 12. John 4, 45. Acts 13, 14. 1 Thess. 1, 9. Heb. 8, 9. Rev. 21, 3. al. So 1 and 2 pers. Xen. Cyr. 8. 1. 4; 3 pers. Hi. 2. 8. ib. 5. 2. β) Spec. of a person not named, but well known; like Engl. *He* emphatic; e. g. of God, Heb. 13, 5 αὐτὸς γὰρ εἶρηκεν for *He hath said*. So of Jesus, *He*, i. q. *the Master, the Lord*, Mark 4, 38. Luke 5, 17. 10, 38. Acts 10, 42.

(Comp. the αὐτὸς ἔφη, *ipse dixit*, of the Pythagoreans, Jamblich. Vit. Pythag. 18. Cic. Nat. Deor. 1. 5.) Genr. of any one some time before spoken of; e. g. John the Baptist, Matt. 11, 14; Zaccheus, Luke 19, 9. Also in epanorthosis, as Mark 2, 25 τί ἐποίησε Δαυὶδ, ὅτε ... ἐπέινασεν αὐτὸς καὶ ὁ μετ' αὐτοῦ. Luke 6, 3. John 2, 12. γ) With an ordinal number; Rev. 17, 11 αὐτὸς ὄγδοός ἐστι *himself is the eighth*, i. e. there are himself and seven others, he (αὐτός) being the chief; comp. 2 Pet. 2, 5. So Thuc. 1. 46. Xen. Hell. 2. 2. 17. δ) Rarely in an oblique case, and only when it begins the construction; Butt. § 127. 2. b. Luke 24, 24 αὐτὸν δὲ οὐκ εἶδον. John 9, 21 αὐτὸν ἐρωτήσατε. Eph. 2, 10 αὐτοῦ γὰρ ἐσμεν ποίημα. So Plato Lys. 204. a, αὐτοῦ πρώτον ἡδέως ἀκούσαμεν' ἄν. Xen. Hi. 6. 10. 2. For the simple pers. pronoun of the third person, *he, she, it*; but only in the oblique cases, never in the nominative, and never at the beginning of a clause; Butt. § 127. 2.

α) Genr. as Matt. 3, 16 ἀνεψύχησαν αὐτῷ οἱ οὐρανοί. 6, 26 bis, αὐτὰ ... αὐτῶν. v. 34 αὐτῆς. 7, 9. 10. Mark 1, 10. 4, 36. 12, 19. Luke 1, 22 bis, αὐτοῖς. 4, 41. John 1, 5. 6. 4, 39. 40. Acts 5, 9. Rom. 1, 20 αὐτοῖς. Rev. 2, 18. al. sæp. Rom. 10, 5 et Gal. 3, 10. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, quoted from Sept. Lev. 18, 5, where αὐτὰ refers to τὰ προστάγματα καὶ τὰ κρίματα τοῦ θεοῦ. So Plut. J. Cæs. 2. Xen. Mem. 3. 1. 3, 4.—Sometimes genit. αὐτοῦ is put before the noun governing it, but without emphasis; John 2, 23 θεωροῦντες αὐτοῦ τὰ σημεῖα, δ' ἐποίησεν. 3, 19. 21. 4, 47. 12, 40. 2 Cor. 8, 2. Rev. 18, 5; also before two nouns, Acts 3, 7. Tit. 1, 15. Occasionally the pronoun is two or three times repeated, where it may either refer to the same person, as Matt. 26, 71. Mark 10, 33. 34; or to different persons, as Mark 8, 22 καὶ φέρουσιν αὐτῷ [Ἰησοῦ] τυφλόν, καὶ παρεκαλοῦσιν αὐτόν [Ἰησοῦν], ἵνα αὐτοῦ [τοῦ τυφλοῦ] ἀψῆται. 9, 27. 28. In other examples the first pronoun belongs to the construction of the case absolute, as Matt. 8, 1. 5. Mark 5, 2. Acts 7, 21. al.

β) Where there is no direct grammatical subject or antecedent expressed, but the pronoun refers to one implied, e. g. α) To a gentile noun or the like implied in the mention of a place, country, region; Matt. 4, 23 and Luke 4, 15 ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν sc. τῶν Γαλιλαίων. 9, 35. 11, 1 (comp. Luke 9, 6). 12, 9 αὐτῶν, i. e. the people of that place, comp. v. 1. Acts

8, 5 ἐκήρυσσεν αὐτοῖς τὸν Χριστόν, sc. τοῖς Σαμαρείταις. 20, 2. 2 Cor. 2, 13 comp. v. 12. So Lucian. Tim. 9. Dial. Mort. 12. 4. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης. See Winer § 22. 3. β) To a noun implied in a preceding one; e. g. an abstract in a concrete, John 8, 44 ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους. Vice versa, Rom. 2, 26 ἐὰν ἡ ἀκροβυστία... οὐχὶ ἡ ἀκρ. αὐτοῦ [τοῦ ἀκροβύστου] εἰς περιτομὴν λογισθῇσεται. Also Luke 23, 51, where αὐτῶν refers to the Sanhedrim, as implied in the Sing. βουλευτής v. 50. Comp. Sept. Jon. 1, 3 καὶ εὗρε πλοῖον βαδίζον εἰς Θαρσίς... καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῖσαι μετ' αὐτῶν. See Winer l. c. γ) To a subject implied in a preceding verb or other words; Luke 18, 15 ἐπετίμωσαν αὐτοῖς. sc. τοῖς προσφέρουσιν τὰ βρέφη. 1 Pet. 3, 14 τὸν δὲ φόβον αὐτῶν μὴ φοβησῇτε, sc. ἀφ' ὧν πάσχετε. Eph. 5, 12 τὰ γὰρ κρυφῇ γινώμενα ὑπ' αὐτῶν, sc. τῶν τὰ ἔργα τοῦ σκότους ποιούντων v. 11. Winer l. c. Here some include also Acts 12, 21: ὁ Ἡρώδης ἐδημῃτο πρὸς αὐτούς, as if i. q. πρὸς τὸν δῆμον; but αὐτοῖς refers rather to those sent by the Tyrians and Sidonians in v. 20, to whom Herod gave audience before the people; see Winer § 21. n. 1. δ) When the subject is presupposed as known, or must be gathered from the whole context; Luke 2, 22 αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, i. e. of both mother and child. 5, 17 εἰς τὸ ἰάσθαι αὐτούς, i. e. those present who needed healing, without reference to v. 15. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν, sc. τὸν κύριόν μου v. 13. Acts 4, 5 συναχθῆναι αὐτῶν τοὺς ἀρχοντας, i. e. of the Jews, τοῦ λαοῦ v. 1; so Heb. 4, 8, 8, 11, 28. So too Matt. 8, 4 τὸ δῶρον, δ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, i. e. to the Jews, on whom this law of Moses was binding; Winer § 22. 3. 4.—Spec. αὐτόν refers sometimes to Jesus as the Messiah, the Lord and Master, though he is not named; Luke 1, 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, comp. v. 76. So Mark 5, 2. John 9, 22 ἐὰν τις αὐτόν ὁμολογήσῃ. 1 John 2, 12. 27. 28. 2 John 6. al. A like use of the pronoun without an antecedent is frequent in Hebrew; see Lehrs. p. 740.

c) In or after a relative clause with εἰς, e. g. α) Where the relative construction might properly be continued, but the writer falls out of it; Acts 3, 13. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς

ὃν ἡμεῖς. *ibid.* δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. 2 Pet. 2, 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, for καὶ ὃν ἡ ἀπώλεια κτλ. See also Rev. 2, 18. So Xen. Cyr. 3. 1. 38; comp. *Æl.* V. H. 12. 18. Strabo 8. p. 371. Kühner § 334. 1. β) In a following clause, for distinctness or explanation; Luke 12, 8. 10. 48 καὶ ὃ παρέδεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. John 6, 39. 17, 2. But here do not belong Matt. 3, 12 and Luke 3, 17: οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ whose winnowing-fork is in his hand, i. e. ready for use; comp. Matt. 3, 10. Matth. § 472. 3. Winer § 22. 4. α. γ) In the simplicity of ancient expression, αὐτῶν... is put by pleonasm after a relative in the same clause and in the same case; Mark 1, 7 and Luke 3, 16 οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἵμάτιον τῶν ὑποδημάτων αὐτοῦ, comp. Matt. 3, 11 where αὐτοῦ is not inserted. Mark 7, 25 ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts 15, 17. Rev. 3, 8. 7, 2. 13, 12; once with a relat. adverb, Rev. 17, 9 ὅπου ἡ γυνὴ κάθεται ἐπ' αὐτῶν. This is the well-known Hebrew construction of the relat. *וְהָיָה* with a pronoun following; so Sept. for *וְהָיָה*... *וְהָיָה* or the like, Josh. 3, 4. Judg. 18, 5. 6; also Sept. Is. 1, 21. Judith 10, 2; see Heb. Gr. § 121. 1. Lehrs. p. 743. But a like construction is sometimes found in Gr. writers; so Soph. Phil. 316 οἷς... θεοὶ δοῖεν ποτ' αὐτοῖς ἀντίποινα' ἐμοὶ παῖσιν. Diod. Sic. 1. 97 εἰς δ' ν... καὶ ἐκάστην ἡμέραν ὕδωρ φέρειν εἰς αὐτόν ἐκ τοῦ Νείλου. Matth. § 472. 3 ult. Winer § 22. 4. b.

d) Sometimes there is a transition from the pron. of the first or second pers. to that of the third, or vice versa; e. g. from the first to the third, Sing. Luke 1, 45 comp. 44; Plur. Rev. 5, 10 comp. 9; also from the second to the third, Rev. 18, 24 comp. v. 22. 23. Vice versa, from the third to the second, Matt. 23, 37.—This is freq. in Hebrew; see Heb. Gr. § 134. n. 3. Lehrs. p. 742.

e) Rarely αὐτοῦ, αὐτῶν, is found where the reflex. αὐτοῦ, αὐτῶν, might also stand; e. g. Matt. 21, 45 οἱ Φαρισαῖοι ἔγνωσαν ὅτι περὶ αὐτῶν [αὐτῶν] λέγει. John 4, 47 καὶ ἡρώτα αὐτόν ἵνα καταβῇ καὶ ἰάσθαι αὐτοῦ [αὐτοῦ] τὸν υἱόν. But here the writer expresses the idea in his own person, and not in reference to the preceding subject. Comp. Butt. § 127. 3, and n. 4. Kühner § 302. 6. Winer § 22. 5. n.—So Jos. Ant. 5. 2. 11 ἡπατημένους αὐτοὺς [αὐτοὺς] ἡσῃστο.

Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εἰσολαν, comp. § 65 στοργὴν πρὸς αὐτόν.

f) In rare instances the oblique case of the pron. is omitted, where it must be supplied in thought; Acts 13, 3 καὶ ἐπισείντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν ec. αὐτούς. Mark 6, 5. Luke 14, 4. John 10, 29. Eph. 5, 11. 2 Thess. 3, 15. 1 Tim. 6, 2.—Dem. 1259. 11. Xen. Hell. 3. 4. 3. See Buttm. § 130. 5. Winer § 22. 1.

3. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*, not different; Buttm. § 127. 2. III.

a) Genr. and with a subst. Rom. 10, 12 ὁ αὐτὸς κύριος. Phil. 1, 30 τὸν αὐτὸν ἀγῶνα. 2 Cor. 12, 4 τὸ αὐτὸ πνεῦμα. v. 5. 8. 9. 11. Matt. 26, 26. Mark 14, 39. Luke 6, 38. Rom. 9, 21. Neut. τὰ αὐτά, τὰ αὐτά, *the same, the same things*, Matt. 5, 4b. Luke 6, 33. Acts 15, 27 τὰ αὐτά. Rom. 2, 1. 1 Cor. 1, 10. Eph. 6, 9. al. Sept. for תָּוֶה Job 31, 15. So 2 Macc. 3, 33. Xen. Mem. 3. 4. 6, 7.—Neut. adverbially: a) τὸ αὐτό, *the same, in like manner*, Matt. 27, 44. 1 Cor. 12, 25. So Plut. Mor. II. p. 6 pen. Xen. Mem. 3. 8. 5. β) ἐπὶ τὸ αὐτό, e. g. of place, *in the same place*, in one place, together, Matt. 22, 34. Acts 2, 1. 44. 1 Cor. 11, 20. Acts 4, 26, quoted from Ps. 2, 2 where Sept. for תָּוֶה; also 2 Sam. 10, 15. (Pol. 2. 32. 6. Comp. eis ταὐτό Jos. Ant. 5. 2. 11. Xen. An. 3. 1. 30.) Also of time, *at the same time*, together, Acts 3, 1. Luke 17, 35. Sept. for יַחְדָּה Ps. 37, 38. Deut. 32, 10. γ) κατὰ τὸ αὐτό, *at the same time*, together, Acts 14, 1. Sept. and יַחְדָּה 1 Sam. 31, 6. 2 Sam. 2, 16. So Ael. V. H. 14. 8. Diod. Sic. 20. 76.

b) Implying likeness, *the same with any thing*, c. dat. 1 Cor. 11, 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυμνήμῃ. 1 Pet. 5, 9. See Buttm. § 133. 2. f.—Plato Euthyd. 298. a, ὁ αὐτὸς τῷ λόγῳ. Xen. Cyr. 3. 3. 35.

c) Implying stability, *ever the same, unchangeable*; Heb. 13, 8 Ἰ. Χρ. ἡ δὲ σὺν καὶ σήμερον ὁ αὐτός. 1, 12 οὐδὲ ὁ αὐτὸς εἶ, quoted from Sept. Ps. 102, 28.—So of mind or purpose, Thuc. 2. 67 ἐγὼ μὲν ὁ αὐτός εἰμι... ὑμεῖς δὲ μεταβάλλετε. +

αὐτοῦ, adv. (gen. of αὐτός), *in this or that place, here, there*, Matt. 26, 36. Acts 15, 34. 18, 19. 21, 4. Sept. for הֵנָּה Ex. 24, 14; הֵנָּה Num. 32, 6.—Pol. 3. 65. 2. Xen. Cyr. 3. 1. 5.

αὐτοῦ, ἡς, οὗ, Att. for ἑαυτοῦ, ἡς, οὗ, reflex. pron. 3 pers. *himself, herself, itself*, see Buttm. § 74. 3; so Matt. 1, 21. 3, 12. Luke 5, 25. 9, 14. Acts 15, 26. 2 Tim. 2,

19. Rev. 16, 17. al. ssp. On αὐτοῦ for αὐτοῦ, see in αὐτός no. 2. e. So Hdtian. 1. 17. 26. Xen. Mem. 4. 2. 28. Hell. 2. 4. 26. —In Matt. 23, 37 some for πρὸς αὐτὴν read πρὸς αὐτήν, which would then be for 2 pers. πρὸς σεαυτήν, comp. Buttm. § 127. n. 5. Kühner § 302. 8. But see in αὐτός no. 2. d. +

αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ,) pr. *caught in the very theft*, and genr. *caught in the very act*, Thuc. 6. 38.—Usually and in N. T. Neut. ἐπ' αὐτοφῶρῳ, in (upon) *the very act*, e. g. of adultery, John 8, 4 γυνὴ κατελήφθη ἐπ' αὐτοφῶρῳ μοιχευομένη. So Ael. H. An. 11. 15 μοιχευομένην γυναῖκα ἐπ' αὐτ. καταλαβόν. Antiph. 605. ult. ληψθεῖσαν... ἐπ' αὐτ. μηχανομένην. Dem. 378. 12.

αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) lit. *self-handed, own-handed*, i. e. *doing with one's own hands*; Acts 27, 19 αὐτόχειρες τὴν σκευὴν... ἐρρίψαμεν, *with our own hands we cast out*. For this adverbial use, see Buttm. § 123. 6.—Soph. Elec. 1019; c. gen. Hdtian. 7. 2. 17 αὐτόχειρ τῆς μάχης. Dem. 321. 17; comp. Xen. Hell. 7. 3. 7.

αὐχμηρός, ὁ, ὅν, (αὐχμός, αὐχμῆς,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31; τόποι Plato Rep. 761. b.—In N. T. genr. for *dark, dismal*, 2 Pet. 2, 19. So Luc. Prometh. 14 τὴν γῆν οὐκέτι αὐχμηρὰν καὶ ἀκαλλῇ οὖσαν. Hesych. αὐχμηρόν· ξηρόν, σκοτώδες.

ἀφαιρέω, ᾧ, f. ἦσω Rev. 22, 19 Rec. (ἀπό, αἰρέω,) fut. 2 ἀφελῶ ib. Griesb. Aor. 2 ἀφείλον, Mid. aor. 2 ἀφείλομην.

1. *to take from, to take away, from any one*; c. acc. Luke 1, 25 τὸ θυνείδος μου, comp. Sept. for הֵנָּה Gen. 30, 23; so Xen. Mem. 2. 6. 23 τὸν φθόνον.—Also ἀφαιρεῖν τὴν ἁμαρτίαν *to take away sin*, i. e. either *to expiate, to make atonement for*, as by sacrifices, Heb. 10, 4 (Sept. and κτεῖν Lev. 10, 17); or of God, *to forgive, to pardon*, Rom. 11, 27; so Sept. and κτεῖν Ex. 34, 7; κτεῖν Is. 27, 9. Eccclus. 47, 11.—Construed with acc. and ἀπό c. gen. of pers. Mid. Luke 16, 3; Pass. Luke 10, 42. So with ἀπό of thing, Rev. 22, 19 bis; also with ἐκ id. Rev. 22, 19. So c. ἀπό Sept. Gen. 31, 31. Sext. Empir. adv. Phys. 1. 280 εἰ γὰρ ἀφαιρεῖται τι ἀπὸ τινος, ἦτοι σῶμα ἀπὸ σώματος ἀφαιρεῖται. Theophr. Char. 2; c. ἐκ Sept. Judg. 21, 6. Xen. Ven. 12. 9.

2. Spec. *to take off*, i. q. *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26, 51. Mark 14, 47. Luke 22, 50. Sept. for הֵנָּה 1 Sam. 17, 51.—Ael. V. H. 3. 1 τὸν κλάδον. Comp. Hdtian. 3. 7. 16.

ἀφανής, εὖς, οὖς, ὁ, ἡ, adj. (a priv. φαίνωμαι,) *not apparent, unseen, hidden*, Heb. 4, 13.—2 Macc. 3, 34. Antiphon. 673. 2. Xen. Mem. 1. 1. 2.

ἀφανίζω, f. ἴσω, (ἀφανής,) 1. *to make disappear, to hide from sight*; Pass. *to disappear, to vanish away*; e. g. a vapour, Pass. James 4, 14.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται. Plato Rep. 855. a. Act. Diod. Sic. 2. 20. Xen. An. 3. 4. 8.

2. Spec. *to consume, to destroy*, as earthly treasures, absol. Matt. 6, 19. 20; comp. Luke 12, 33. Pass. of persons, *to be consumed, to perish*, Acts 13, 41, quoted from Sept. Hab. 1, 5. Sept. for ἠρηρῆ Jer. 47, 4; ἠρηρ Joel 1, 18.—Pol. 1. 81. 6. ib. 34. 14. 6. Xen. An. 3. 2. 11.

3. Trop. *to darken, to disfigure*, e. g. the countenance by dust and ashes, opp. to a cheerful aspect, Matt. 6, 16.—Stob. Serm. 72. p. 445 γυνὴ ἀφανίζω τὰς ὄψεις sc. with pigments. Æl. H. A. 1. 41. Jos. Ant. 9. 3. 2.

ἀφανισμός, οὖ, ὁ, (ἀφανίζω,) *a disappearing, vanishing away, destruction*; e. g. of a covenant, annulment, abrogation, Heb. 8, 13.—Genr. Sept. Zeph. 1, 16. Diod. Sic. 15. 48. Comp. Test. XII Patriarch. p. 581 τὸν νόμον ἀφανίσετε.

ἀφαντος, ου, ὁ, ἡ, adj. (a priv. φαίνωμαι,) *not apparent, unseen*, i. q. ἀφανής; hence ἀφαντος γενέσθαι, *to disappear, to be no longer seen*, c. ἀπό τινος Luke 24, 31.—Diod. Sic. 3. 60 ἐξαίφνης ὑπὸ πνευμάτων συναρπαγέντα μεγάλων ἀφαντων γενέσθαι. Plut. de Def. Orac. 1.

ἀφεδρών, ὠνος, ὁ, (ἀπό, ἔδρα,) pr. 'place of sitting apart,' hence a privy, draught, Matt. 15, 17. Mark 7, 19.—Florent. in Geopon. 6. 2. 8. The word belongs to a late age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος for τῆς menses, Lev. 15, 19. 20. 24. al. Psalt. Salom. 8, 13.

ἀφειδία, as, ἡ, (ἀφειδής; a priv. φείδομαι,) *unsparingness, austerity*; Col. 2, 23 ἐν...ἀφειδίᾳ τοῦ σώματος, *in austerity of body*, i. e. harsh bodily discipline, ascetism.—Æl. V. H. 14. 34. Comp. Thuc. 2. 51 ἡφειδουν σφῶν αὐτῶν.

ἀφελότης, τητος, ἡ, (ἀφελής; a priv. φελλεύς,) *simplicity, sincerity*, Acts 2, 46.—So ἀφέλεια id. Æl. V. H. 3. 10. Pol. 6. 48. 4.

ἀφεσις, εως, ἡ, (ἀφήμι q. v.) *a letting go, a freeing*, e. g.

1. Of persons from bondage or service,

deliverance, liberty, Luke 4, 18 [19] bis. Sept. for ῥῆμα Is. 58, 6.—Pol. 1. 79. 12. Plato Polit. 273. c.

2. From the guilt and consequences of sins, *remission, forgiveness, pardon*; so ἀφεσις τῶν ἁμαρτιῶν Matt. 26, 28. Mark 1, 4. Luke 1, 77. 3, 3. 24, 47. Acts 2, 38. 5, 31. 10, 43. 13, 38. 26, 18. Col. 1, 14; ἀφεσις τῶν παραπτωμάτων id. Eph. 1, 7; also simply ἀφεσις id. Mark 3, 29. Heb. 9, 22. 10, 18.—So from debt, punishment, Sept. Deut. 15, 3; τῆς τιμωρίας Diod. Sic. 36. p. 222; τοῦ φόνου Plato Legg. 869. d.

ἀφή, ἡς, ἡ, (ἄνω,) *a joining, a joint*, e. g. of the body, trop. Eph. 4, 16 see in ἐπιχορηγία. Col. 2, 19.—Plut. de Anton. 27. Plato Ax. 365. α, συνειλεγμένον τὰς ἀφάς, καὶ τὸ σῶματι ῥωμάλευον κτλ.

ἀφθαρσία, as, ἡ, (ἀφθαρτος,) *incorruption, exemption from decay*; so of the bodies of the saints after the resurrection, opp. ἡ φθορά, τὸ φθαρνόν, 1 Cor. 15, 42. 50. 53. 54. Hence genr. *immortality, the future life and bliss of the saints in heaven*, Rom. 2, 7. 2 Tim. 1, 10. So Wisd. 2, 23. Plut. Aristid. 6.—Trop. *incorruptness, sincerity*, Eph. 6, 24 ἐν ἀφθαρσίᾳ. So in Mss. Tit. 2, 7 ἐν τῇ διδακτικῇ ἀδιαφθαρσίᾳ, σεμνότητι, ἀφθαρσίᾳ.

ἀφθαρτος, ου, ὁ, ἡ, adj. (a priv. φθείρω,) *incorruptible, undecaying, enduring*; e. g. of things, 1 Pet. 1, 4. 3, 4; opp. φθαρτός, 1 Cor. 9, 25. 1 Pet. 1, 23; so of the future bodies of the saints, 1 Cor. 15, 52. Of God, *immortal*, 1 Tim. 1, 17; opp. φθαρτός ἄνθρωπος, Rom. 1, 23.—Wisd. 12, 1. Diog. Laert. 10. 123. Plut. de Def. Orac. 19 ἐν (σεφ) αὐδίᾳ καὶ ἀφθάρτῳ.

ἀφθορία, as, ἡ, (ἀφθορος; a priv. φθείρω,) *incorruption*; trop. *incorruptness, purity of doctrine*; in Mss. for ἀδιαφθορία Tit. 2, 7.

ἀφήμι, f. ἀφήσω, (ἀπό, ἔημι,) aor. 2 ἀφῆν, aor. 1 ἀφήκα; Pass. aor. 1 ἀφίσην, Pass. fut. 1 ἀφεθήσομαι. See Buttm. § 108. I. Anomalous forms are: Pres. 2 p. ἀφείς, from ἀφίω, Rev. 2, 20 in later edit. comp. Ex. 32, 32. Buttm. § 106. n. 5. Winer § 14. 3.—Imperf. ἤφιοι from ἀφίω, Mark 1, 34. 11, 16; comp. Ecc. 2, 18. 5, 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2.—Perf. Pass. 3 plur. ἀφείωται Matt. 9, 2. 5. Mark 2, 5. 9. al. from a form of the Perf. Act. ἀφίωκα, Buttm. § 108. I. 1, marg. note. § 97. n. 2. Winer l. c.—*To send forth or away, to let go away*; e. g.

1. Pr. *to send away, to dismiss*; c. acc.
a) Genr. of persons, e. g. τοὺς δούλους, τὸν δούλον, Matt. 13, 36. Mark 4, 36. So Pol. 33. 1. 6. Xen. Cyr. 1. 2. 8. b) Spec. of a wife, *to put away, to divorce*, 1 Cor. 7, 11. 12. 13. So Jos. Ant. 15. 7. 10. Hdot. 5. 39.
c) Of the voice, *to send forth, to utter*; Mark 15, 37 ἀφίης φωνὴν μεγάλην, *uttering a loud cry*. Sept. for שָׁחַץ Gen. 45, 2. (Lucian. Jup. Trag. 15. Plato Rep. 475. a.) Also of the spirit, life, i. q. *to give up*; Matt. 27, 50 ἀφίηκε τὸ πνεῦμα *he gave up the ghost*, expired. So ἀφ. τὴν ψυχὴν Sept. Gen. 35, 18. Ael. H. An. 2. 1. Hdot. 4. 190; of the breath Thuc. 2. 49.—In the following significations the primary idea of *sending away* is retained only in a modified sense:

2. *to dismiss from one's attention or care, to let be, to leave*, i. e. a) *to leave by going away, departing, from a person, place, or thing, to forsake, to quit*; c. acc. Matt. 4, 11 τότε ἀφίησιν αὐτὸν ὁ διάβολος. v. 20 ἀφέντες τὰ δίκτυα. v. 22. 18, 12. 22, 22. 19, 27. 29. Mark 10, 28. 29. 14, 50. Luke 5, 11. 10, 30. John 4, 3 ἀφίηκε τὴν Ἰουδαίαν. 16, 28. al. Trop. Rom. 1, 27. Rev. 2, 4. (Wisd. 10, 14. Ecclus. 6, 27. Lucian. D. Deor. 6. 2.) With an acc. and predicate, *to leave a person in any state, e. g. alone, μόνον*, John 8, 29. 16, 32. (Comp. Lucian. l. c.) Trop. of disease, a fever; Matt. 8, 15 καὶ ἀφίηκεν αὐτὴν ὁ πυρετός. Mark 1, 31. Luke 4, 39. John 4, 52. b) *to leave behind, to let remain*; Pass. *to be left, to remain*; c. acc. Matt. 5, 24 ἄφες ἐκεῖ τὸ δῶρόν σου. John 4, 28. Luke 19, 44; Pass. Matt. 24, 2. Mark 13, 2. Luke 21, 6. Matt. 24, 40. 41. Luke 17, 34. 35. 36. So *to leave behind at death*, c. acc. Mark 12, 19. 20. 21. 22; acc. et dat. Matt. 22, 25. John 14, 27. With an acc. and predicate, *to leave or let remain in any state, e. g. John 14, 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς*. Acts 14, 17. Heb. 2, 8; also Pass. with dat. of pers. Matt. 23, 38. Luke 13, 35. So Sept. 2 Chr. 28, 14. 1 Macc. 1, 48. c) *to leave unheeded*; e. g. of persons, *to let be, to let alone*; Matt. 15, 14 ἄφετε αὐτοὺς *let them alone*, heed them not. (Comp. Xen. An. 5. 4. 7.) Of things, *to omit*, i. e. not to dwell upon, Heb. 6, 1; or also to leave undone, to neglect, Matt. 23, 23 bis, ἀφήκατε τὰ βαρύτερα τοῦ νόμου καλ. Mark 7, 8 ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ. Luke 11, 42. So Eurip. Androm. 393. Soph. Oed. C. 1537 τὰ σεῖα Dem. 11. 8 τὸν καιρόν.

3. *to let go from, to let off*, pr. a person from debt or accusation, as ἀφ. τινὰ τοῦ

φόνου Dem. 983. 22. In N. T. with acc. of thing and dat. of pers. *to remit, to forgive*, e. g. debts or the like, Matt. 18, 27. 32; absol. Mark 11, 25. 26. So Sept. Deut. 15, 2. Ael. V. H. 14. 24. Dem. 1480. 11.—Hence of sins, transgressions, *to remit, to forgive, to pardon*; e. g. τὰς ἀμαρτίας Matt. 9, 6. Mark 2, 7. 10. Luke 5, 21. 7, 49; acc. et dat. Luke 11, 4 ἄφες ἡμῖν τὰς ἀμαρτίας. 1 John 1, 9; Pass. Matt. 12, 31. James 5, 15. John 20, 23 (see in δέω); and so ἀφείωνται σοι (σου) αἱ ἀμαρτίαι Matt. 9, 2. 5. Mark 2, 5. 9. Luke 5, 20. 7, 47. 48. 1 John 2, 12. Also τὰ ἀμαρτήματα, Pass. c. dat. Mark 3, 28. 4, 12; αἱ ἀνομίαι, Pass. Rom. 4, 7; ἡ βλασφημία, Pass. Matt. 12, 31. 32 bis; ἡ ἐπίνοια τῆς κ. Pass. Acts 8, 22; τὰ ὀφειλήματα Matt. 6, 12; τὰ παραπτώματα Matt. 6, 14. 15 bis. 18, 35. Mark 11, 25. 26. With dat. simpl. and genr. Matt. 18, 21 καὶ ἀφήσω αὐτῷ. Luke 12, 10. 17, 4. 23, 34. Sept. for שָׁחַץ Is. 22, 14; שָׁחַץ Gen. 50, 17. Ps. 24, 18. So Jos. Ant. 6. 5. 6 τὴν ἀμαρτίαν. Hdot. 6. 30 ἀπῆκε τ' ἂν αὐτῷ τὴν αἰτίαν.

4. *to let, to permit, to suffer*, construed:
a) With an Infin. e. g. inf. pres. Matt. 13, 30 ἄφετε συναυξάνεσθαι ἀμφοτέρω. Mark 1, 34. 10, 14. John 11, 44. 18, 8; inf. aor. Matt. 8, 22 and Luke 9, 60 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς. Matt. 23, 14. Mark 5, 37. 7, 12. 27. Luke 8, 51. 12, 39. Rev. 11, 9. Sept. c. inf. pres. for שָׁחַץ 2 Sam. 16, 11; c. inf. aor. שָׁחַץ Ex. 12, 23. So c. inf. pres. Lucian. Tim. 13. Thuc. 2. 13. Xen. Cyr. 1. 4. 14.—This infin. is often implied; Matt. 3, 15 τότε ἀφίησιν αὐτὸν sc. βαπτίζεσθαι. 19, 14. Mark 5, 19 οὐκ ἀφίηκεν αὐτὸν sc. εἶναι μετ' αὐτοῦ. 11, 6. 14, 6. John 11, 48 εἰάν ἀφώμεν αὐτὸν οὕτω sc. ποιεῖν. 12, 7. Rev. 2, 20 ὅτι ἀφίης τὴν γυναῖκά σου Ἰεζάβελ sc. διδάσκειν. So with dat. of pers. Matt. 5, 40 ἄφες αὐτῷ καὶ τὸ ἱμάτιον sc. λαβεῖν. b) With ἵνα and the Subjunct. Mark 11, 16 οὐκ ἤφειν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ιεροῦ. c) Imperat. ἄφες, ἄφετε, *let, permit, suffer*; absol. Matt. 3, 15 ἄφες ἄρτι *suffer now*. Elsewhere followed by the Subjunct. without ἵνα, in a hortative sense; Matt. 7, 4 and Luke 6, 42 ἄφες, ἐκβάλλω τὸ κάρφος, *suffer that I cast out*. Matt. 27, 49 ἄφες, ἰδωμεν. Mark 15, 36 ἄφετε, ἰδωμεν. So Att. Epict. 1. 9 ἄφες, δείξωμεν. 3. 12 ἄφες ἰδω τίς ἐλ. See Matth. 516. B. Winer § 42. 4. b. +

ἀφικνέομαι, οὔμαι, f. ἵζομαι, Mid. depon. (ἀπό, κινέομαι,) *to come or go away to a place, to arrive at, to reach*, with eis c.

acc. Hdian. 2. 13. 6. Xen. Cyr. 2. 1. 2.—In N. T. trop. of a report, *to go forth, to spread abroad*, c. eis Rom. 16, 19. So Eccus. 47, 16.

ἀφιλαγαδός, ου, ό, ή, adj. (a priv. φίλος, αγαδός,) *not loving the good*, 2 Tim. 3, 3; i. q. έχθρός παντός αγαθοῦ, Theophyl.

ἀφιλάργυρος, ου, ό, ή, adj. (a priv. φίλος, άργυρος,) *not loving money, not covetous*, 1 Tim. 3, 3. Heb. 13, 5.

ἀφιξις, εως, ή, (ἀφικνέομαι,) *arrival, advent*, Hdian. 1. 7. 2. Plato Ep. 327. a.—In N. T. *departure*, Acts 20, 29. So 3 Macc. 7, 18. Hdian. 3. 1. 1. Dem. 58. pen.

ἀπίσθημι, f. ήσω, (ἀπό, ίστημι q. v.) aor. 1 ἀπίστησα; aor. 2 ἀπίστην, imper. ἀπίστη. As in ίστημι, the tenses of this verb are divided between trans. and intrans. significations; see Buttm. § 107. II.

I. TRANS. in Act. pres. impf. fut. and aor. 1; pr. *to make stand away or off, to put away, to remove*, Sept. 1 Sam. 18, 13. Xen. Hell. 7. 5. 23.—In N. T. once of persons, *to draw away, to seduce*, e. g. a people from their allegiance; Acts 5, 37 ἀπίστησεν λαόν Ικανόν επίσω αυτού. Sept. for יִרְיָו Deut. 7, 4. So Hdian. 1. 9. 2. Xen. An. 6. 6. 34.

II. INTRANS. in Act. perf. plupf. and aor. 2, also in Mid. *to stand off or away, to keep aloof, to depart from*; viz.

1. Genr. *to desist from, to refrain from*, to leave, to let alone; with ἀπό c. gen. Acts 5, 38 ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. 22, 29. 2 Cor. 12, 8. Sept. for יִרְיָו Job 7, 16; יִרְיָו 2 Sam. 2, 22. 23.—So c. gen. Pol. 5. 46. 4. Dem. 78. 21.

2. Spec. *to depart, to go away from*, with ἀπό c. gen. Luke 2, 37 οὐκ ἀφίστατο ἀπὸ τοῦ ιεροῦ. 4, 13. Acts 12, 10. 19, 9. Also Luke 13, 27, quoted from Ps. 6, 8 where Sept. for יִרְיָו; parall. ἀποχωρεῖν Matt. 7, 23. Sept. also Num. 12, 10; c. gen. Hdian. 6. 4. 8. Pol. 1. 88. 12.—Hence i. q. *to forsake, to desert*, o. ἀπό Acts 15, 38. Comp. Sept. Jer. 6, 8.

3. Trop. *to withdraw from, to avoid*, with ἀπό c. gen. 1 Tim. 6, 5 ἀφίστατο ἀπὸ τῶν τοιοῦτων. 2 Tim. 2, 19.—So c. gen. Sept. for יִרְיָו Lam. 4, 15. Diod. Sic. 1. 80. Xen. Cyr. 5. 5. 18.

4. Trop. *to depart from, to fall away, to apostatize*; absol. Luke 8, 13; c. gen. τῆς πίστεως 1 Tim. 4, 1; ἀπό c. gen. Heb. 3, 12 ἐν τῷ ἀποσπῆναι ἀπὸ θεοῦ. Sept. c. ἀπό for יִרְיָו Dan. 9, 9; יִרְיָו Ex. 20, 8.—So c. gen. Hdian. 6. 2. 19. Xen. Cyr. 4. 5. 11;

c. ἀπό Arr. Exp. Alex. 1. 7. 2. Xen. Cyr. 5. 4. 1.

ἀφνω, adv. (kindr. αἴφνης, ἀφανής,) *unawares, suddenly*, Acts 2, 2. 16, 26. 28, 6. Sept. for יִרְיָו Josh. 10, 9.—Diod. Sic. 1. 57. Thuc. 2. 90.

ἀφόβως, adv. (a priv. φόβος,) *without fear, with confidence*, Luke 1, 74. 1 Cor. 16, 10. Phil. 1, 14. Jude 12. Sept. for יִרְיָו Prov. 1, 33.—Hdian. 7. 2. 1. Xen. Hi. 7. 10.

ἀφομοίω, ω, f. ώσω, (ἀπό, όμοίω,) *to make fully like*, Pass. c. dat. Heb. 7, 3.—Diod. Sic. 1. 86. Xen. Mem. 3. 10. 2.

ἀφοράω, ω, f. ἀπόψομαι, (ἀπό, όράω,) *to look away, with eis or πρὸς towards or upon any person or thing, to look steadfastly upon*, c. eis Lucian. D. Deor. 6. 2; πρὸς Plato Rep. 585. a. Comp. ἀπειδον, ἀποβλέπω.—In N. T. trop. *to look upon, to consider attentively*, with eis c. acc. Heb. 12, 2 ἀφορώντες eis ... τὸν Ἰησοῦν. So c. eis 4 Macc. 17, 10 eis τὸν θεόν. Plut. Lycurg. 7; πρὸς, Jos. Ant. 8. 12. 1 πρὸς τὸ θεῖον.

ἀφορίζω, f. ίσω, (ἀπό, όρίζω,) Att. fut. ἀφορίω Matt. 13, 49. 25, 32; see Buttm. § 95. 7, 9 sq. Winer § 13. 1. c; *to mark off by bounds, to bound off*, Sept. for יִרְיָו Ex. 19, 12. 23. Pol. 17. 5. 7.—In N. T. *to set off, to set apart*, i. e.

1. *to separate*, c. acc. Gal. 2, 12 ἀφώριζεν ἑαυτόν. Acts 19, 9; acc. and ἀπό, Matt. 25, 32 bis; acc. and ἐκ μέσου Matt. 13, 49. Pass. aor. 1 with Mid. signif. 2 Cor. 6, 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, quoted from Sept. Is. 52, 11. Comp. Dem. 719. 17. Plato Rep. 501. d.

2. *to set apart, for any purpose*; with acc. and eis, Acts 13, 2 ἀφορίσατε δὴ μοι ... τὸν Σαῦλον eis τὸ ἔργον. Pass. Rom. 1, 1. With eis c. acc. impl. i. q. *to choose*, Gal. 1, 15. Sept. for יִרְיָו Lev. 20, 26.

3. *to separate, to shut out*, sc. from religious and social intercourse, Luke 6, 22.—Eurip. Her. 931 καὶ μ' ἀπὸ γὰς ὤρισεν Ἰλιάδος.

ἀφορμή, ης, ή, (ἀφορμάω,) *a starting-place, base of operations*, Thuc. 1. 90.—In N. T. trop. *a starting-point, an occasion, opportunity*, Rom. 7, 8. 11. 2 Cor. 5, 12. 11, 12 bis. Gal. 5, 13. 1 Tim. 5, 14. So Jos. Ant. 2. 10. 1. Diod. Sic. 1. 83. Isæus 138. 12.

ἀφρίζω, f. ίσω, (ἀφρός,) *to froth, to foam*, absol. Mark 9, 18. 20.—Soph. El. 719. Diod. Sic. 3. 10.

ἀφρός, οὐ, δ, froth, foam, Luke 9, 39.—
Jos. Ant. 6. 12. 2. Plut. Sept. Sap. Conv.
18. Plato Tim. 83. d.

ἀφροσύνη, ης, ἡ, (ἀφρων,) pr. 'want of
mind or intelligence'; hence *want of wisdom*,
folly, 2 Cor. 11, 1. 17. 21. Sept. for חֲכָמָה
Prov. 18, 13. So Xen. Cyr. 4. 2. 41.—
By Hebr. 'want of true wisdom,' i. e. *wick-*
edness, evil, unbelief, Mark 7, 22. Sept. and
חֲכָמָה Ps. 38, 6; חֲכָמָה Deut. 22, 21. Judg.
19, 23. So Wisd. 12, 23.

ἀφρων, ονος, δ, ἡ, adj. (a priv. φρήν,)
pr. *mindless, unintelligent*; hence, *unwise*,
simple, foolish, Luke 11, 40. 12, 20. 1 Cor.
15, 36. 2 Cor. 11, 16 bis. 19. 12, 6. 11.
Sept. for חֲכָמָה Prov. 12, 15. 16; חֲכָמָה Prov.
30, 22. So Hdian. 5. 7. 1. Plato Rep. 598.
c.—By Hebr. 'without true wisdom,' i. e.
wicked, evil, unbelieving, Rom. 2, 20. Eph.
5, 17. 1 Pet. 2, 15. So Sept. and חֲכָמָה Job
5, 3; חֲכָמָה Prov. 15, 20; חֲכָמָה Ps. 14, 1.

ἀφυπνῶω, ῶ, f. ὥσω, (ἀφνυνο,) to be-
come ἀφνυνος, to awake from sleep, Anth.
Gr. II. p. 103.—In N. T. to fall away into
sleep, to fall asleep, absol. Luke 8, 23; par-
all. καθεύδω Matt. 8, 24 and Mark 4, 38.
Sept. Ald. for חֲכָמָה Judg. 5, 27. So Nicet.
Ann. II. 6. 48. B. See Lob. ad Phryn. p.
224.

ἄφωνος, ου, δ, ἡ, adj. (a priv. φωνή,) *voiceless, speechless*, i. e.

1. *dumb*, not having the power of speech;
e. g. beasts 2 Pet. 2, 16; idols 1 Cor. 12, 2,
comp. Ps. 115, 5 sq. Hab. 2, 18. 19.—*Es-*
chin. 88. 37.

2. *mute, silent*, in patient suffering, Acts
8, 32; quoted from Is. 53, 7 where Sept.
for חֲכָמָה.—So from surprise, *Æl*. V. H.
12. 41. Plato Rep. 336. d.

3. Trop. *unexpressive, without meaning*,
1 Cor. 14, 10; comp. v. 11.

Ἀχάζ, δ, indec. *Ahaz*, Heb. חֲזַק (pos-
sessor), an idolatrous king of Judah, Matt.
1, 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, ας, ἡ, *Achaia*, a region of
Greece; pr. a province lying in the north-
ern part of the Peloponnesus, including Co-
rinth and its isthmus, and put by the poets
for the whole of Greece; whence Ἀχαιοί,
the Greeks. In a wider sense, Achaia com-
prehended the Peloponnesus and the whole
of Hellas or Greece properly so called.
Augustus divided the whole country into
two proconsular provinces, viz. Macedonia
and Achaia; the former of which comprised
Macedonia proper, with Illyricum, Epirus,
and Thessaly; and the latter, all which lay

southward of the former. Corinth was the
capital of Achaia, and the residence of the
proconsul. In N. T. the name Achaia is
always employed in this latter acceptation;
Acts 18, 12. 27. 19, 21. Rom. 15, 26. [16,
5.] 1 Cor. 16, 15. 2 Cor. 1, 1. 9, 2. 11, 10.
1 Thess. 1, 7. 8.—See Plin. H. N. 4. 6.
Strabo 17. p. 840. Tacit. Ann. 1. 76. Suet.
Claud. 25.

Ἀχαιικός, οὐ, δ, *Achaicus*, pr. name of a
Christian, 1 Cor. 16, 17. 25.

ἀχάριστος, ου, δ, ἡ, adj. (a priv. χαρί-
ζομαι,) *unthankful, ungrateful*, Luke 6, 35.
2 Tim. 3, 2.—See Plin. H. N. 4. 6.
1. Xen. Mem. 2. 2. 1.

Ἀχέμ, δ, indec. *Achim*, pr. n. of a
man, Matt. 1, 14 bis.

ἀχειροποίητος, ου, δ, ἡ, adj. (a priv.
χείρ, ποιέω,) *not made with hands*, Mark 14,
58. 2 Cor. 5, 1. Col. 2, 11.

ἄχλυσ, ὅος, ἡ, *a mist, darkness*, which
shrouds objects, Hom. Od. 7. 41; or comes
over the eyes of the dying, Il. 5. 696.—In
N. T. *a mist* before the eyes, Acts 13, 11
ἄχλυν καὶ σκότος. So Jos. Ant. 9. 4. 3.
Plut. Alex. M. 45.

ἄχρεϊος, ου, δ, ἡ, adj. (a priv. χρεΐα,) *useless, unprofitable*, spoken of oneself, Luke
17, 10. Sept. for חֲכָמָה 2 Sam. 6, 22. So genr.
Dem. 504. 13. Xen. Cyr. 7. 5. 21.—Em-
phat. i. q. *good for nothing, wicked*, Matt. 25,
30; comp. v. 26. So Achill. Tat. 5. p. 321;
comp. ἀχρεϊότης Tob. 4, 13.

ἀχρεϊῶω, ῶ, f. ὥσω, (ἀχρεΐος,) to make
useless, to spoil, to destroy, Sept. 2 K. 3,
19. Pol. 1. 54. 8. ib. 3. 64. 8.—In N. T. trop.
to make unprofitable, to corrupt; Pass. Rom.
3, 12 ἅμα ἡχρεϊώθησαν, quoted from Ps. 14,
3 and 53, 4, where Sept. for חֲכָמָה.

ἀχρηστος, ου, δ, ἡ, adj. (a priv. χρη-
στός,) *useless, unprofitable*, Sept. Hos. 8, 8.
Hdian. 8. 4. 21. Plato Rep. 332. e.—In
N. T. emphat. *unprofitable, good for nothing*,
injurious, c. dat. of pers. Philem. 11, comp.
v. 18. So Ecclus. 16, 1 ἀχρηστοί, parall.
δοσεβείς. Wisd. 3, 11.

ἄχρη and **ἄχρης**, (kindr. ἀκρος,) the
latter occasionally before a vowel, Buttm.
§ 26. 4. Lob. ad Phryn. p. 14; a particle of
time and place, *until, even unto*. See μέχρι
init.

1. Of time: a) As Prep. c. gen. *until*;
so with nouns, Luke 4, 13 and Acts 13, 11
ἄχρι καιροῦ *until a season*, i. e. *for a sea-*
son. Acts 20, 11 ἄχρις αὐγῆς (so ἄχρι τῆς
ἡμέρας Jos. Ant. 6. 11. 4). Acts 2, 29. 3, 21.

22, 22. 23, 1. 26, 22. Rom. 5, 13. 1 Cor. 4, 11. 2 Cor. 3, 14. Gal. 4, 2. Phil. 1, 6. Heb. 6, 11. Rev. 2, 26. Acts 20, 6 ἄχρι ἡμερῶν πέντε *until five days* sc. were passed, *in five days*. So ἄχρι θανάτου or the like, marking time or extent, Acts 22, 4. Rev. 2, 10. 12, 11; also Heb. 4, 12. With the gen. of the art. before particles of time; Rom. 1, 13 ἄχρι τοῦ δεῦρο *hitherto*. 8, 22 and Phil. 1, 5 ἄχρι τοῦ νῦν. Comp. 2 Macc. 14, 15. Xen. Conv. 4. 37 ἄχρι τοῦ μὴ πεν-
την.—With a relat. pron. and noun, e. g. ἄχρι ἧς ἡμέρας *until what day, until the day that*, Matt. 24, 38. Luke 1, 20. 17, 27. Acts 1, 2. For ἄχρις οὗ see in lett. b. β.

b) As a Conj. before verbs: a) Simply ἄχρι, *until*; so before a verb in the Subjunct. Luke 21, 24 ἄχρι πληρωθῶσι καιροί. Rev. 15, 8. 20, 3. 5. Once c. fut. Rev. 17, 17 ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. So c. Opt. Jos. Ant. 12. 7. 6. β) In the form ἄχρις οὗ, *until that, until, pr. for ἄχρι χρόνου οὗ* 'until the time that'; so before a verb in a past tense, e. g. Indic. Acts 7, 18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος. 27, 33; Subjunct. Rom. 11, 25 ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. 1 Cor. 11, 26. 15, 25. Gal. 3, 19. 4, 19. Rev. 2, 25. 7, 3. (Indic. Heliodor. 3. 7. Xen. Hell. 6. 4. 37. Subj. Plut. Artax. 19. Theophr. H. Plant. 5. 2.) Before a verb in the present tense, *as long as, while*; Heb. 3, 13 ἄχρις οὗ τὸ σήμερον καλεῖται. So ἄχρι simpl. 2 Macc. 14, 10.

2. Of place, as Prep. c. gen. Acts 11, 5

ἄχρις ἐμοῦ. 13, 6 ἄχρι Πάφου. 20, 4. 28, 15. 2 Cor. 10, 13. 14. Rev. 14, 20. 18, 5. —Lucian. D. Deor. 7. 4. Plato Tim. Locr. 100. e. ib. 101. a.

ἄχυρον, ου, τό, (kindr. ἄχων,) *straw*, as cut down, Xen. CEC. 18. 1, 2.—In N. T. *chaff, short straw*, the chaff and straw as broken up by treading out the grain, and separated by winnowing, Matt. 3, 12. Luke 3, 17. Sept. for ἔβ Is. 17, 13; 77 Gen. 24, 25. 32. Judg. 19, 19. So Pol. 1. 19. 13. Xen. CEC. 18. 6, 7, 8.—Such straw or chaff was used as fodder, and also for fuel; see Gen. and Judg. l. c. also Matt. 6, 30. Luke 12, 28. See Bibl. Res. in Palest. II. p. 277.

ἀψευδής, έος, ους, ό, ή, adj. (a priv. ψεύ-δομαι,) *without lie, that cannot lie, verax*, of God, Tit. 1, 2.—Wis. 7, 17. Hdian. 2. 9. 4. Plato Rep. 382. e, πάντῃ ἀψευδής τὸ δαιμόνιον τε καὶ θεῖον.

ἄψυδος, ου, ό, ή, wormwood, (l. q. ἀψίν-θιον, Aquil. for 1777 Prov. 5, 4. Xen. An. 1. 5. 1.) as the symbol of bitter poison, and as the name of a star causing death; so Rev. 8, 11 bis, καὶ γίνεσθαι τὸ τρίτον τῶν ὑδάτων εἰς ἄψυδον κτλ.—For the poisonous character ascribed to wormwood and other bitter plants, see Jer. 9, 15. 23, 15. Lam. 3, 15. 19; comp. Deut. 29, 18. Heb. 12, 15. Ex. 15, 23.

ἀψυχος, ου, ό, ή, adj. (a priv. ψυχή,) *without life, lifeless*, e. g. musical instruments, 1 Cor. 14, 7.—Wis. 14, 29. Pol. 6. 47. 10. Plato Soph. 227. a.

B.

Βάαλ, ό, indec. *Baal*, Heb. 𐤁𐤏𐤁 (lord), Chald. 𐤁𐤏𐤁, 𐤁𐤏, *Bel*, the chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians, representing either the sun, or more probably the planet Jupiter. Rom. 11, 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19, 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2, 11. 13. 3, 7. 8, 33. 1 K. 16, 31. 2 K. 10, 18. See Heb. Lex. art. 𐤁𐤏𐤁 no. 5. Gesen. Comm. on Isai. II. p. 335 sq.

Βαβυλών, ώνος, ή, *Babylon*, Heb. 𐤁𐤁𐤆𐤗𐤍 *Babel* (i. e. confusion, contr. for 𐤁𐤁𐤆𐤗𐤍 from 𐤁𐤁𐤆 Gen. 11, 9,) the celebrated metropolis of Babylonia and the seat of the Chaldean

empire. For a full account of it, and of the present ruins, see R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on Babylon and Persepolis, Lond. 1839. Ritter's Erdkunde Th. XI. p. 865 sq.—In N. T. pr. Matt. 1, 11. 12. 17 bis. Acts 7, 43. 1 Pet. 5, 13. Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, prob. pagan Rome, as being the successor of ancient Babylon in this respect; Rev. 14, 8. 16, 19. 17, 5. 18, 2. 10. 21. Comp. Is. 21, 9. Jer. 50, 23 sq. 51, 7. 8.

βαθμός, ου, ό, (βαίρω,) *a step of a staircase or door*, Eccus. 6, 36. Sept. 1 Sam. 5, 5. Plut. Romul. 20.—In N. T. *a step of dignity, degree*, 1 Tim. 3, 13. So Artemidor.

2. 42. Lucian. Amor. 53. The Attic form was βασμός, Lob. ad Phryn. p. 324.

βάθος, *eos, ous, τό, (βαθύς), depth*, Matt. 13, 5. Mark 4, 5. Rom. 8, 39. Eph. 3, 18. Luke 5, 4 τὸ βάθος *the depth, the deep*, i. e. the deep water of the lake. Sept. for עֲמִיקָא Ez. 27, 34; יִמְיָא Ez. 31, 14. So Diod. Sic. 5. 36. Xen. Oec. 19. 14.—Trop. a) *depth, for fulness, greatness*; Rom. 11, 33 βάθος πλούτου κτλ. (Sept. Prov. 18, 3 βάθος κακῶν, comp. Ael. V. H. 3. 18 πλούτος βαθύς.) 2 Cor. 8, 2 ἡ κατὰ βάθους πτωχεία, lit. 'poverty down to the depth,' i. e. *deepest poverty*; comp. Strabo 9. 419 ἀντρον κοῦλον κατὰ βάθους. b) Plur. τὰ βάθη, *depths, deep things*, the secret, unrevealed counsels of any one, e. g. τοῦ θεοῦ 1 Cor. 2, 20; of Satan, *mysteries* Rev. 2, 24 Rec. Sept. for רִמְזֵי Ecc. 7, 4. Comp. Judith 8, 14. Plato Theæt. 183. e.

βαθύνω, *f. unō, (βαθύς), to deepen, to make deep*, absol. Luke 6, 48 ἔσκαψε καὶ ἐβάθυνε, lit. 'he dug and made deep,' i. e. *he dug deep*; where by Hebr. ἐβάθυνε supplies the place of an adverb, i. q. ἔσκαψε βαθείως; see Gesen. Lehrs. p. 823. Heb. Gr. §139. n. 1; comp. Buttm. §144. n. 6. Sept. βαθύναι εἰς κάθισιν for רָמַזְוּ רִמְזֵי Jer. 49, 8.—Hom. II. 23. 481. Anacr. Od. 17. 6.

βαθύς, *εία, ύ, adj. deep*, e. g. a well John 4, 11. Sept. for רִמְזֵי Prov. 22, 14. So Hdtan. 3. 3. 2. Xen. An. 5. 2. 3.—Trop. a) Of sleep, Acts 20, 9 ἕνθα βαθεῖ. So Theocr. 8. 65. Ael. V. H. 9. 13. b) Of the dawn; Luke 24, 1 ὅρρου βαθείος *deep twilight, day-break, the first dawn*, i. q. λίαν πρωὶ Mark 16, 2. So Plato Prot. 310. a, εἰ βαθείος ὅρρου. c) Neut. Plur. τὰ βαθεία, *the deep things, mysteries*, of Satan, Rev. 2, 24 Griesb. comp. in βάθος lett. b. Comp. Aeschyl. Supp. 405. Hdtot. 4. 95.

βατόν, *ου, τό, (dim. βάις,) Plur. τὰ βαία, palm-branches*, the pendulous twigs and boughs of the palm-tree; John 12, 13 τὰ βαία τῶν φοινίκων. Symm. for עֲנָבִים Cant. 7, 9.—1 Macc. 13, 51. Test. XII Patr. p. 668.

Βαλαάμ, *δ, indec. Balaam*, Heb. בַּלְאָם (non-populus, foreigner), pr. n. of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22. 23. Deut. 23, 4. Josh. 24, 9. Jos. Ant. 4. c. 6.—In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2, 15. Jude 11. Rev. 2, 14. See also Νικολαίτης.

Βαλάκ, *δ, indec. Balak*, Heb. בָּלָק (spoiler), a king of the Moabites, Rev. 2, 14.—See Num. c. 22. Josh. 24, 9. Jos. Ant. 4. c. 6.

βαλάντιον, *ου, τό, written also τὸ βαλάντιον, a bag, purse*, Luke 10, 4. 12, 33. 22, 35. 36. Sept. for יִרְיָא Job 14, 17; יִרְיָא Prov. 1, 14.—Hdtan. 5. 4. 4. Xen. Conv. 4. 2.

βάλλω, *f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον; Pass. perf. βέβλημαι, aor. 1 ἐβλήθη, fut. 1 βληθήσομαι; to throw, to cast*, with a greater or less degree of force, as modified by the context; in Gr. usage often of weapons, stones, and the like, Sept. 2 Chr. 26, 15 βάλλειν βίβασι καὶ λίθοις. Hdtan. 3. 3. 9. Xen. An. 5. 4. 23.—In N. T.

1. Pr. *to throw, to cast*, to a distance, with force and effort, e. g. a) At a person; as stones, c. acc. et ἐπὶ τινι, John 8, 7 πρῶτος τὸν λίθον ἐπ' αὐτῇ βάλεω. Acc. impl. with ἐπὶ τινα, v. 59. (Dion Cass. 817. 3. Pol. 1. 48. 8.) With acc. of pers. and dat. of instr. *to throw at, to hit*; Mark 14, 65 ῥοπίσμασιν αὐτὸν ἐβαλλον, lit. *they threw at (hit) him with slaps*, slapped him with their open hands. So pr. Lys. 140. 1 ἐβαλλέ με λίθοις. Jos. Ant. 2. 15. 4. Hdtan. 7. 11. 17. b) Genr. *to throw or cast in any direction*; e. g. *to or before any one*, c. acc. et dat. Matt. 15, 26 τὸν ἄρτον . . . βαλεῖν τοῖς κυναρίοις. Mark 7, 27; ἔμπροσθέν τινος Matt. 7, 6. Or *from any one*, with ἀπὸ, as βάλε ἀπὸ σοῦ, Matt. 5, 29. 30. 18, 8. 9; with ἐκ, as ὕδαρ ἐκ τοῦ στόματος Rev. 12, 15. 16; with ἔξω, *to cast out or away*, Matt. 5, 13. 13, 48. Luke 14, 35; trop. John 15, 6. 1 John 4, 18. Also *upon any thing*, with ἐπὶ c. acc. Rev. 18, 19 ἔβαλον χοῦν ἐπὶ τὰς κεφ. αὐτῶν. Or *into any thing*, with εἰς c. acc. as κοινοτορὸν εἰς τὸν αἶρα Acts 22, 23; εἰς τὴν θάλασσαν Matt. 4, 18. 13, 47. 17, 27. 21, 21. Mark 9, 42. 11, 23. Rev. 8, 8. 18, 21; εἰς τὸ πῦρ Matt. 3, 10. Mark 9, 22. Luke 3, 9. John 15, 6; εἰς τὴν γένναν Matt. 5, 30. 18, 9; εἰς τὴν κάμινον Matt. 13, 42. 50; εἰς κλίβανον Matt. 6, 30. Luke 12, 28; also Rev. 8, 7. 12, 4. 9. 13. 20, 3. 10. 14. 15. al. Sept. c. εἰς Dan. 3, 21. Is. 19, 8; comp. Aesop. F. 130. Jos. Ant. 6. 9. 5. c) Of seed, *to cast, to sow*, e. g. σπέρων ἐπὶ τῆς γῆς Mark 4, 26; κόκκον εἰς τὸν κῆπον Luke 13, 19. Sept. βάλλοντες σπέρματα Ps. 126, 6. Of manure, *to cast in*, Luke 13, 8. d) Spec. of lots, *to cast sc. into an urn or vessel, from which they were then drawn out*; Potter Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Matt. 27, 35 bis. Mark 15, 24 βάλλοντες

κλῆρον ἐπ' αὐτά. Luke 23, 34. John 19, 24. Sept. for בְּיָמֶי Neh. 11, 1; תַּיָּה Ob. 11. Ecclesi. 37, 8. Plut. Lucull. 27 ἐν παιδιᾷ ἐβάλλοντο κλῆρον. e) So to cast money into the treasury or chest; εἰς τὸν κορβανῶν Matt. 27, 6; εἰς τὸ γαστροφυλάκιον (see this art.) Mark 12, 41. 43. Luke 21, 1. 4; absol. id. Mark 12, 44. Luke 21, 3. 4; also John 12, 6. So Jos. Ant. 6. 1. 2. f) Of persons, βάλλω τινα εἰς κλίνην, to cast into a bed, to lay upon the bed, to afflict with disease, Rev. 2, 22. (Intrans. id. Arr. Epict. 2. 20. 10.) Hence Pass. perf. βέβλημαι ἐπὶ κλίνης, to be laid upon the bed, to lie ill, Matt. 9, 2; βέβλημαι absol. id. Matt. 8, 6. 14. Simpl. to be laid, to lie, Mark 7, 30; πρὸς τι Luke 16, 20. Comp. Buttm. § 113. 7. g) Spec. βάλλω τινα εἰς φυλακὴν, to cast into prison, implying the use of force, Matt. 18, 30. Luke 12, 58. Acts 16, 37. Rev. 2, 10. So Arr. Epict. 1. 29. 6. h) Of a tree, to cast its fruit; Rev. 6, 13 ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς. i) Of a city, to cast down, to overthrow, i. q. καταβάλλω. Rev. 18, 21 οὕτως . . . βληθήσεται Βαβυλὼν. So καταβάλλω Xen. Hell. 4. 5. 10. ib. 6. 4. 27. k) Reflex. βάλλειν ἑαυτόν, to throw or cast oneself, e. g. with κάτω down, Matt. 4, 6. Luke 4, 9; εἰς τὴν θάλασσαν John 21, 7. l) Intrans. or with ἑαυτόν impl. Buttm. § 130. n. 2; to cast oneself, to rush; and of a wind, to blow, to storm; Acts 27, 14 ἔβαλε κατ' αὐτῆς [Κρήτης] ἄνεμος τυφωνικός. So Hom. Il. 11. 722 ποταμὸς εἰς ἴλα βάλλων. Plato Hipp. Maj. 293. a.

2. In a modified sense, to cast, the idea of distance and force being dropped, i. q. to put, to place, to lay, to thrust, e. g. β. τὸ ἀργύριον τοῖς τραπεζίταις, to put money to the exchangers, to place it upon their tables, Matt. 25, 27. With acc. and εἰς c. acc. to put or thrust into; e. g. τοὺς δακτύλους εἰς τὰ ὦτα Mark 7, 33, and so John 20, 25. 27; τὴν μάχαιραν εἰς τὴν θήκην John 18, 11; χαλίνους εἰς τὰ στόματα James 3, 3; τὸ δρέπανον εἰς τὴν γῆν Rev. 14, 19; τινα εἰς τὴν κολυμβήσαν John 5, 7. Trop. βάλλειν εἰς τὴν καρδίαν τινα, to put into the heart of any one, to suggest, John 13, 2. So Jos. Ant. 6. 13. 4 δ μήτε εἰς νοῦν ἐβαλόμην. Pind. Ol. 13. 22 πολλὰ δ' ἐν καρδίαις . . . ἔβαλον. Plut. Timol. 3 εἰς νοῦν ἐμβάλλειν.—With acc. and ἐπὶ c. acc. to put or lay upon any one; Rev. 2, 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. Also of a sickle, β. τὸ δρέπανον ἐπὶ τὴν γῆν to thrust in the sickle upon the earth Rev. 14, 16. Trop. β. εἰρήνην ἐπὶ τὴν γῆν to send (introduce) peace

upon the earth; and so β. μάχαιραν ib.—With acc. and ἐνώπιόν τινα, to lay or place before any one; e. g. τὸ σκάνδαλον Rev. 2, 14. So Rev. 4, 10 πεσούνται . . . καὶ προσκυνήσουσι . . . καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, they fall down . . . and worship . . . and lay their crowns before the throne, i. e. in the manner of potentates doing homage to a superior; so Τίγρανες in Plut. Comp. Cim. et Lucull. 3 τὸ διάδημα τῆς κεφαλῆς ἀφελόμενος ἔθηκε πρὸ τῶν ποδῶν. Cic. pro Sext. 27. Jos. Ant. 15. 6. 6, 7.

3. Spoken of liquids, to put, to pour, e. g. wine or water; with acc. and εἰς, to put or pour into; Matt. 9, 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς. Mark 2, 22. Luke 5, 37. 38; John 13, 5 βάλλει ὕδωρ εἰς τὸν νεπτῆρα. Once of ointment, with acc. and ἐπὶ c. gen. to pour upon; Matt. 26, 12 βαλοῦσα αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου, comp. v. 7.—So c. εἰς. Hom. Od. 4. 220. Anacr. 36. 10. Arr. Epict. 4. 13. 12 οἶνον ἵνα βάλῃ εἰς τὸν πίτον. With ἐπὶ, Eurip. Orest. 297 λουτρά τ' ἐπὶ χροῶς βάλε. +

βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form, but apparently not in signification; to dip in, to sink, to immerse, in Gr. writers spoken of ships, galleys, etc. c. acc. Pol. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragn. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις χειμῶνα δεδοικὸς πρὸ τῆς Συέλλης ἐβάπτισεν ἑκὼν τὸ σκάφος. Ant. 9. 10. 2. Vit. 3. Of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτίζομενα. Pol. 5. 47. 2 of horses sinking in a marsh. Also of men, Jos. Ant. 15. 3. 3 βαρύντες δὲ καὶ βαπτίζοντες ὡς ἐν παιδιᾷ νηχόμενον. B. J. 1. 22. 2. Diod. Sic. 16. 80; or partially, to the breast, Pol. 3. 72. 4 ἕως τῶν μαστῶν οἱ περὶ βαπτίζομενοι. Strab. 14. p. 667. a, μέχρι ὀμφαλοῦ βαπτίζομένων.—Also to dip in a vessel, to draw water, Plut. Alex. M. 67.—In N. T.

1. to wash, to lave, to cleanse by washing; Mid. and Pass. aor. 1 in Mid. sense, to wash oneself, i. e. one's hands or person, to perform ablution; Luke 11, 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου, comp. the like circumstances in Mark 7, 2. 3, where it is νίπτωμαι, and see in πυγμῇ. Also Mark 7, 4 εἰ μὴ βαπτίσωμαι, comp. v. 2. 3.—Sept. for בָּטַח 2 K. 5, 14, comp. v. 10 where it is יָחַץ Sept. λούω. Judith 12, 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ

ἐν τῇ πηγῇ τοῦ ὕδατος. Ecclus. 31, 25 βαπτίζομενος ἀπὸ νεκροῦ, where comp. Lev. 11, 25. 28. 40. Num. 19, 18. 19.

2. *to baptize, to administer the rite of baptism*, either that of John or of Christ; Pass. and Mid. *to be baptized or to cause oneself to be baptized*, i. e. *genr. to receive baptism*; see note below.—Thus

a) Pr. and a) Absol. Matt. 3, 6. 13. 14. 16. Mark 1, 4. 5. 16, 16. Luke 3, 7. 12. 21 bis. 7, 30. John 1, 25. 28. 3, 22. 23 bis. 26. 4, 1. 2. 10, 40. Acts 2, 41. 8, 12. 18. 36. 38. 9, 18. 10, 47. 16, 15. 33. 18, 8. 22, 16. 1 Cor. 1, 14. 16 bis. 17. So Mark 6, 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής. β) With an adjunct of manner; e. g. with acc. of the kindred noun, Acts 19, 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged the duty of repentance. Luke 7, 29. Comp. Buttm. § 131. 4. In Luke's writings with a dat. of the instrument or material employed, e. g. ὕδατι, WITH water, Luke 3, 16. Acts 1, 5. 11, 16. Elsewhere with ἐν ὕδατι, IN water, Matt. 3, 11. Mark 1, 8. John 1, 26. 31. 33. Comp. Matt. 3, 6 ἐν τῷ Ἰορδάνῳ. See Matth. § 396. n. 2. Winer § 31. 5. Once β. εἰς τὸν Ἰορδάνην, baptized into the Jordan, Mark 1, 9. So *genr. c. eis* Plut. de Superstit. 3. Jos. Ant. 4. 4. 6. γ) With adjuncts marking the object and effect of the rite of baptism; chiefly with εἰς c. acc. *to baptize or to be baptized INTO* any thing, i. e. *into the belief, profession, observance of any thing*; Matt. 3, 11 εἰς μετανοίαν. Acts 2, 38 εἰς ἀφεσιν ἁμαρτιῶν. 19, 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12, 13 εἰς ἓν σῶμα, i. e. that we may become one body. Rom. 6, 3 εἰς θάνατον.—With εἰς c. acc. of person, *to baptize or to be baptized INTO* any one, i. e. *into a profession of faith in any one and sincere obedience to him*; Rom. 6, 3 and Gal. 3, 27 εἰς Χριστόν. Trop. 1 Cor. 10, 2 εἰς τὸν Μωϋσῆν. So *eis* τὸ ὄνομα τινος, *into the name of any one*, in a like sense; Matt. 28, 19. Acts 8, 16. 19, 5. 1 Cor. 1, 13. 15. Also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ Acts 2, 38; and ἐν τῷ ὀνόματι τοῦ κυρίου Acts 10, 48.—With ὑπέρ, 1 Cor. 15, 29 bis, οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, those baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See also in lett. b.

b) Trop. and with allusion to the sacred rite: a) Direct, e. g. βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ ὕδατι, *to baptize in (with) the*

Holy Ghost, and in (with) fire, i. e. *to overwhelm, richly furnish, with all spiritual gifts, and to overwhelm with 'fire unquenchable,'* Matt. 3, 11. Luke 3, 16; for the construction see above in lett. a. β. So with ἐν πνεύματι ἁγίῳ alone, Mark 1, 8. John 1, 33. Acts 1, 5. 11, 16. β) *Genr. and with indirect allusion to the rite, to baptize with calamities, to overwhelm with sufferings*, [Matt. 20, 23 bis, 23 bis.] Mark 10, 38 bis. 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, *to receive the baptism with which I must be baptized*, i. e. *can ye endure to be overwhelmed with sufferings like those which I must endure?* For the construction see above in lett. a. β. Luke 12, 50.—With ὑπὲρ τινος, 1 Cor. 15, 29 bis, τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν... τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much suffering in the hope of a resurrection? comp. v. 30. 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι. So some; others better as above in lett. a. γ.—So trop. Sept. (for ΓΨΔ) Is. 21, 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὑπερὸν ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem 'afterwards baptized the city,' filled it with confusion and distress. Plut. de Puer. educand. 13 ψυχὴ τοῖς μὲν συμμέτροις αἰσθεται πόνους, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Plut. Galb. 21 ὀφλήμασι βεβαπτισμένος 'overwhelmed with debts.' Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Jos. Ant. 10. 9. 4 βεβαπτισμένους εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Euenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνον. Also Plato Conv. 176. b, τῶν χεῖρες βεβαπτισμένων, Lat. 'vino madidi.' Euthyd. 277. d, μειράκιον βαπτίζομενον 'a boy overwhelmed with questions.'

NOTE. While in Greek writers, as above exhibited, from Plato onwards, βαπτίζω is every where *to sink, to immerse, to overwhelm*, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply *immersion*, but the more general idea of *ablution* or *affusion*. This appears from the following considerations: a) The circumstances narrated Luke 11, 38, compared with those in Mark 7, 2–4 where ἵπτω is employed, implying according to oriental custom a pouring of water on the hands, see in ἵπτω and 2 K. 3, 11; likewise the use of βαπτισμός Mark 7, 4. 8; as also the passages

from the Sept. quoted above in no. 1. The idea of private *baths* in families in Jerusalem and Palestine generally is excluded; see in lett. b. b) In Acts 2, 41 three thousand persons are said to have been baptized at Jerusalem apparently in one day at the season of Pentecost in June; and in Acts 4, 4 the same rite is necessarily implied in respect to five thousand more. Against the idea of full *immersion* in these cases there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam a few rods in length; and the city is and was supplied with water from its cisterns and public reservoirs; see Bibl. Res. in Palest. I. p. 479-516. From neither of these sources could a supply have been well obtained for the immersion of 8000 persons. The same scarcity of water forbade the use of private baths as a general custom; and thus also further precludes the idea of *bathing* in the passages referred to in lett. a. c) In the earliest Latin Versions of the N. T. as for example the *Itala*, which Augustine regarded as the best of all (de Doctr. Christ. 2. 15), and which goes back apparently to the second century and to usage connected with the apostolic age, the Greek verb βαπτίζω is uniformly given in the Latin form *baptizo*, and is never translated by *immergo* or any like word; showing that there was something in the rite of baptism to which the latter did not correspond. See Blanchini *Evangelium quadruplex*, etc. Rom. 1749. d) The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult persons by immersion; and were obviously never intended for that use. See Bibl. Res. in Palest. II. p. 182. III. p. 78.

βάπτισμα, ατος, τό, (βαπτίζω,) pr. 'any thing dipped in or immersed;' in N. T. *baptism*, i. e. the rite, e. g. John's baptism, Matt. 3, 7. 21, 25. Mark 1, 4. 11, 30. Luke 3, 3. 7, 29. 20, 4. Acts 1, 22. 10, 37. 13, 24. 18, 25. 19, 3. 4; Christian baptism, Rom. 6, 4. Eph. 4, 5. Col. 2, 12. 1 Pet. 3, 21.—Trop. *baptism* for *calamities, afflictions*, with which one is overwhelmed, Matt. 20, 22. 23. Mark 10, 38. 39. Luke 12, 50; see in βαπτίζω no. 2. b.

Βαπτισμός, ου, ό, (βαπτίζω,) pr. 'a dipping, immersion;' in N. T.

1. *a washing, ablution*, of vessels, couches, Mark 7, 4. 8. Heb. 9, 10. Comp. Lev. 11, 32.

2. *baptism*, the rite, Heb. 6, 2.—Jos. Ant. 18. 5. 2, of John's baptism.

Βαπτιστής, ου, ό, (βαπτίζω,) *a baptizer*, i. e. *the Baptist*, as a surname of John, the forerunner of our Lord, Matt. 3, 1. 11, 11. 12. 14, 2. 8. 16, 14. 17, 13. Mark 6, 24. 25. 8, 28. Luke 7, 20. 28. 33. 9, 19.—Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, 1. *to dip in, to immerse*; c. acc. John 13, 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον comp. Mark 14, 20. Sept. c. acc. et εἰς for ἐν Lev. 4, 6. So c. acc. Xen. An. 2. 2. 9; acc. et εἰς Ael. V. H. 14. 39. Plato Tim. 73. e.—Also with acc. and gen. of a fluid; Luke 16, 24 ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, comp. Winer § 30. 5. 2. b. So Arat. de Cepheo sidere, τὰ μὲν εἰς κεφαλὴν μᾶλα πάντα βάπτων ὠκεανοῖο, Wetst.

2. Spec. *to dip, to dye*, Pass. c. dat. of instr. Rev. 19, 13 ἱμάτιον βεβαμμένον αἵματι.—Sept. Ps. 68, 24. Jos. Ant. 3. 6. 1. Plato Rep. 429. d, e. Hom. Batrach. 223 ἐβάπτετο δ' αἵματι λίμνη.

Βάρ, Heb. בָּר, *son*; see Βαριησούς, Βαριωνάς.

Βαραββᾶς, ᾱ, ό, *Barabbas*, Aram. בָּרָבָא בֶּר (son of the father), pr. name of a robber, whom Pilate released to the Jews, Matt. 27, 16. 17. 20. 21. 26. Mark 15, 7. 11. 15. Luke 23, 18. John 18, 40 bis.—The name was not unusual among the Jews; see Lightfoot Hor. Heb. in Matt. 27, 16.

Βαράκ, ό, indec. *Barak*, Heb. בָּרָק (lightning), pr. n. of a Hebrew, who with Deborah delivered Israel from the Canaanites; Heb. 11, 32. See Judg. c. 4. 5.—Jos. Ant. 5. 5. 2 Βάρακος.

Βαραχίας, ου, ό, *Barachias*, pr. n. of the father of Zacharias, who was slain between the temple and the altar, Matt. 23, 35; see in art. Ζαχαρίας no. 2.

βάρβαρος, ου, ό, *a barbarian*, i. e. pr. simply *a foreigner*, one who does not understand or speak the language of a particular people. Strabo regards it as an onomatopoeic word imitating a difficult and harsh pronunciation; 14. p. 662. Perh. derived from *Berber*, the name of a formidable native race in northern Africa.

1. Genr. of one who uses a different tongue, 1 Cor. 14, 11 bis. Sept. for רָבִי Ps. 114, 1.—2 Macc. 2, 21. Idot. 2. 158

βαρβάρους πάντας οἱ Ἀιγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Hdian. 7. 3. 2.

2. Spec. one who does not speak Greek, *one not a Greek* by language or nation; Acts 28, 2. 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1, 14 Ἑλλήσι τε καὶ βαρβάροις, *to the Greeks and to those not Greeks*, to other nations. So Col. 3, 11 Ἕλλην καὶ Ἰουδαίους... βαρβάρους, Σκύθης, where βαρβάρους seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards; and Σκύθης to nations not under the Roman dominion.—Jos. B. J. præm. 5 Ἑλλησι καὶ βαρβάροις, i. e. the Romans, Jews, and others. ib. 5. 1. 3. So of the Romans, Pol. 5. 104. 1. ib. 9. 37. 5; of the Syrians, Xen. Cyr. 1. 2. 1.

βαρέω, ᾶ, f. ἦσω, (βάρος,) *to weigh down, to be heavy upon*; found in early and Attic writers only in the perf. participles βεβαρηώς, βεβαρημένος, Hom. Od. 3. 139. ib. 19. 122. Plato Conv. 203. b. Other forms occur in later writers; as fut. βαρήσει Luc. D. Mort. 10. 4; see Thom. Mag. p. 141 sq. Matth. 5. 227. Buttm. Ausf. Spr. 5. 114.—In N. T. only Pass. βαρέομαι, οἶμαι, aor. 1 ἐβαρήθην, perf. part. βεβαρημένος, *to be weighed down, to be heavy, oppressed*, only trop. a) By sleep, e. g. βεβαρημένοι ὕπνῳ Luke 9, 32; absol. id. Matt. 26, 43. Mark 14, 40. So c. ὕπνῳ Anthol. Gr. IV. p. 177. b) By surfeiting, etc. Luke 21, 34 μήποτε βαρηθῶσιν (βαρυνθῶσιν Rec.) αἱ καρδίαι ὑμῶν ἐν κραυγῇ καὶ λ. So Hom. Od. 19. 122 οἶνῳ βεβαρηότα. c) By evils, calamities, 2 Cor. 1, 8. 5, 4 στενάζομεν βαρούμενοι. So Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθεῖσαι. d) By expense, i. q. *to be burdened, charged*; 1 Tim. 5, 16 μὴ βαρεῖσθω ἡ ἐκκλησία. Comp. in ἀβαρής and ἐπιβαρέω.

βαρέως, adv. (βαρύς,) *heavily, with difficulty*, trop. Matt. 13, 15 and Acts 28, 27 τοῖς ὡς βαρέως ἤκουσαν, *they heard heavily with their ears*, i. e. are dull of hearing; quoted from Is. 6, 10, where Sept. for רָחֵק.—Comp. βαρέως φέρειν Sept. Gen. 31, 35. Dem. 1103. 17. Xen. An. 2. 1. 4. But Xen. An. 2. 1. 9 βαρέως ἀκούειν 'to hear indignantlly.'

Βαρθολομαῖος, ου, δ, Bartholomew, Heb. רְבִיבִי (son of Tolmai), the patronymic of one of the twelve apostles, Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13. His pr. name was prob. Nathanael; see John 1, 46. 21, 2. So Jude is also called Leb-

beus and Thaddeus; and Peter is sometimes Barjonas.

Βαριησοῦς, ου, δ, Barjesus, Heb. בָּרִישׁ (son of Jeshua), pr. n. of a Jewish magician, Acts 13, 6.

Βαριωνᾶς, ᾶ, δ, Barjonas, Heb. בָּרִינִי (son of Jonas), the patronymic of the apostle Peter, Matt. 16, 17.—Others write it βάρ Ἰωνᾶς.

Βαρνάβας, α, δ, Barnabas, surname of Joses, a Levite, born in Cyprus, who became the first associate of Paul in his labours. The name Barnabas, Aram. בָּרְנָבָא (son of prophecy), is explained by Luke (Acts 4, 36) as i. q. ὡς παρακλήσεως, see in νόος.—Acts 4, 36. 9, 27. 11, 22. 25. 30. 12, 25. 13, 1. 2. 7. 43. 46. 50. 14, 12. 14. 20. 15, 2 bis. 12. 22. 25. 35. 36. 37. 39. 1 Cor. 9, 6. Gal. 2, 1. 9. 13. Col. 4, 10.

βάρος, eos, ους, τό, weight, Xen. Cyr. 3. 3. 42.—In N. T. only trop.

1. weight, i. e. a burden, load; put for heavy labour, τὸ βάρος τῆς ἡμέρας Matt. 20, 12; for burdensome precepts, Acts 15, 28. Rev. 2, 24; for sins and weaknesses which weigh one down, Gal. 6, 2.—2 Macc. 9, 10. Pol. 5. 72. 10. Plato Legg. 925. d, τὸ τῶν τοιοῦτων νόμων... βάρος. Pr. Xen. Œc. 17. 9.

2. weight, i. e. influence, authority, honour; 1 Thess. 2, 6 δυνάμενοι ἐν βάρει εἶναι ὡς Χρ. ἀπόστολοι. So Diod. Sic. 4. 61. ib. 31. p. 155 τηλικούτο βάρος οἰκίας καὶ γένους.—Others less well, *burden*, in a pecuniary sense; comp. in βαρίῳ lett. d.

3. weight, i. e. abundance, greatness, fulness; 2 Cor. 4, 17 αἰώνιον βάρος δόξης, *an eternal fulness of glory*.—Soph. Aj. 130 μακροῦ πλοῦτου βάρει. Diod. Sic. 17. 52 βασιλεία... θαυμαστά κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων.

Βαρσαβᾶς, ᾶ, δ, Barsabās, surname of two men: a) Of Joseph mentioned in Acts 1, 23; see Ἰωσήφ. b) Of Judas mentioned Acts 15, 22; see Ἰούδας.

Βαρτιμαῖος, ου, δ, Bartimeus, Heb. בָּרְתִּימָא (son of Timeus), pr. n. of a blind man, Mark 10, 46.

βαρύνω, f. ϖῶ, (βαρύς,) *to weigh down*; in N. T. trop. once Pass. aor. 1 ἐβαρύνθην, *to be weighed down, to be heavy, dull*, Luke 21, 34 Rec. where others read βαρίῳ q. v.—Sept. Is. 33, 15. Diod. Sic. 4. 38. Xen. Lac. 2. 5.

βαρύς, εἰα, ῑ, (βάρος,) 1. heavy, e. g. Matt. 23, 4 φορτία βαρέα, spoken of bur-

densome precepts. So Sept. for בָּרִיִּים Ps. 38, 5.—Ecclus. 40, 1. Xen. Hi. 1, 5.

2. Trop. *weighty, grave*; Matt. 23, 23 $\tauὰ βαρύτερα τοῦ νόμου$. Acts 25, 7 βαρέα αἰτιάματα . 2 Cor. 10, 10 $\alphaἱ μὲν ἐπιστολαὶ \dots βαρέαι$, *weighty, impressive*.—Sept. Dan. 2, 11. Hdian. 2, 14. 7. Plato Legg. 717. d.

3. Trop. *grievous, burdensome*, e. g. precepts 1 John 5, 3. So Sept. Neh. 5, 18. Ecclus. 29, 28. Xen. Hi. 8, 10.—Also Acts 20, 29 λύκοι βαρεῖς , *grievous wolves*, fierce, causing mischief. So Wisd. 17, 21. Æl. V. H. 1, 34 $\text{Σανάτου τρόπον βαρύτατον}$. Xen. Hell. 3, 2, 1.

βαρύτιμος, ου, δ, ἡ, adj. (βαρύς , τιμή) *of great price, precious*, Matt. 26, 7; parall. πολύτιμος John 12, 3.—Heliodor. 2, p. 113. Trop. 'venerable' Æsch. Suppl. 25.

βασανίζω, f. ίσω , (βάσανος), pr. 'to rub on the touch-stone,' to test, Plato Gorg. 486. d. Trop. *to put to the test, to examine*, either by questions Xen. Cyr. 5, 3, 16; or by torture Hdian. 3, 5, 13. Isæus 202, 10. Thuc. 7, 86.—Hence in N. T. genr. *to torment, to put in pain*, e. g. a) Of punishment, c. acc. Matt. 8, 29. Mark 5, 7. Luke 8, 28. Rev. 11, 10 comp. v. 6. Pass. id. Rev. 14, 10, 20, 10. So Wisd. 11, 9. Jos. Ant. 2, 14, 4. b) Pass. *to be tormented, pained*, e. g. as a woman in travail Rev. 12, 2; by disease, Matt. 8, 6; by plagues, Rev. 9, 5. So Wisd. 16, 1. Lucian. Pseudosph. 6. Plato Legg. 922. d, $\text{βασανισίντες ἱκανῶς ἐν νόμοις}$. c) Also *to torment*, i. q. *to vex, to trouble*; 2 Pet. 2, 8 $\text{ψυχὴν δικαίαν} \dots \text{ἐβασάνισεν}$. (Arr. Epict. 2, 22, 35 βασανίζων ἑαυτόν .) Pass. of persons *toiling*, Mark 6, 48; of a vessel *tossed* by the waves, Matt. 14, 24.

βασανισμός, ου, δ, (βασανίζω), pr. 'test, trial,' by the touch-stone, etc.—In N. T. *torture, torment, pain*; Rev. 9, 5 bis. 14, 11 κάπνος βασανισμοῦ , *the smoke of their torment*, i. e. of the fire in which they are tormented. 18, 7, 10, 15. So 4 Macc. 9, 6.

βασανιστής, ου, δ, (βασανίζω), pr. *a torturer, inquisitor*, Dem. 978, 11; see Dict. of Antt. art. *Basanos*.—In N. T. *a prison-keeper, jailer*, i. q. δεσμοφύλαξ , Matt. 18, 34.

βάσανος, ου, ἡ, pr. *a touch-stone, lapis Lydius*, for trying metals, etc. Pind. Pyth. 10, 106 et ibi Scholia. Then, *examination, trial*, Pol. 22, 3, 7. Plato Gorg. 486. d; *torture*, Pol. 15, 27, 7. Æl. V. H. 7, 18.—In N. T. *torment, pain*, inflicted as punishment Luke 16, 23, 28; by disease Matt. 4, 24. So Wisd. 3, 1. Lucian. Tragodop. 282 πάν-

$\text{τοσεν ποτόμενοι βάσανοι}$. Also of parturition Anth. Gr. II. p. 205.

βασίλεια, as, ἡ, (βασιλεύς), *kingdom*, the rule and dominion of a king, e. g.

1. *dominion, reign, rule*, the exercise of kingly power, [Matt. 6, 13.] Luke 1, 33. Heb. 1, 8. Rev. 17, 12, 17, 18. al. Meton. abstr. for concr. *kings*, Rev. 1, 6 in later editions. Sept. for מַלְכִּי 1 Sam. 10, 16, 25.—Wisd. 6, 4. Hdian. 2, 4, 7. Xen. Mem. 4, 6, 12. Ag. 1, 4.

2. *a kingdom, dominions, realm*, a people and country under kingly rule, Matt. 4, 8, 12, 25, 24, 7 bis. Mark 6, 23. Luke 11, 17, 18. Heb. 11, 33. Rev. 11, 15, 16, 10, al. Sept. for מַלְכִּי Esth. 2, 3; מַלְכִּי Gen. 10, 10.—Hdian. 4, 3, 11. Æl. V. H. 4, 5.

3. In the phrase $\text{ἡ βασιλεία τοῦ Θεοῦ}$, *the kingdom of God*, Matt. 6, 33. Mark 1, 14, 15. Luke 4, 43, 6, 20. John 3, 3, 5, al. also $\text{ἡ βασ. τοῦ Χριστοῦ}$, Matt. 13, 41, 20, 21. Rev. 1, 9; or $\text{ἡ β. τοῦ Χ. καὶ Θεοῦ}$ Eph. 5, 5; or ἡ β. τοῦ Δαυὶδ , as the ancestor and type of the Messiah, Mark 11, 10; further, $\text{ἡ βασ. τῶν οὐρανῶν}$, *the kingdom of heaven*, only in Matthew, as 3, 2, 4, 17, al. for which we find in 2 Tim. 4, 18 $\text{ἡ βασ. ἡ ἐπουράνιος}$; and likewise absol. ἡ βασιλεία , Matt. 8, 12, 9, 35, al. i. q. later Heb. מַלְכִּי or מַלְכִּי . All these expressions are in N. T. synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2, 1–4, comp. Mich. 4, 1 sq. where in v. 7 the *Targ.* has מַלְכִּי . Is. 11, 1 sq. Jer. 23, 5 sq. 31, 31 sq. 32, 37 sq. 33, 14 sq. Ez. 34, 23 sq. 37, 24 sq. and espec. Dan. 2, 44, 7, 14, 27, 9, 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than primeval purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1, 67 sq. Simeon, 2, 25 sq. Anna, 2, 36 sq. Joseph, Luke 23, 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expia-

tion for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. in *αἰών* no. 2. b. See Schættgen Diss. de regno cælor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Keil Hist. Dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Storr Opusc. I. p. 253 sq. Tholuck Bergpr. zu Matt. 5, 8.—Referring to the O. T. idea, we may therefore regard the *kingdom of heaven* in the N. T. as denoting in its Christian sense, the *Christian dispensation*, comprising those who receive Jesus as the Messiah, and who, united by his Spirit under him as their head, rejoice in the truth and live a holy life in love and in communion with him. This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come.—Hence

a) In the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18, 1. 20, 21. Luke 17, 20 init. 19, 11. Acts 1, 6.

b) In the Christian sense, as announced by John the Baptist, where also something of the Jewish view was intermingled, Matt. 3, 2; comp. also Luke 23, 51. As announced by Jesus and others, Matt. 4, 17. 23, 9, 35. 10, 7. Mark 1, 14, 15. Luke 10, 9, 11. Acts 28, 31. al.—In the internal spiritual sense, Rom. 14, 17 οὐ γάρ ἐστιν ἡ β. τοῦ β. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. 6, 33. Mark 10, 15. Luke 17, 21. 18, 17. John 3, 3, 5. 1 Cor. 4, 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6, 10, 12, 28, 13, 24, 31, 33, 41, 47, 16, 28. Mark 4, 30, 11, 10. Luke 13, 18, 20. Acts 19, 8. al. Or as perfected in the future world, Matt. 13, 43, 16, 19, 26, 29. Mark 14, 25. Luke 22, 29, 30. 2 Pet. 1, 11. Rev. 12, 10. al. In this view it denotes especially the *bliss of heaven, eternal life*, which is to be enjoyed in the Redeemer's kingdom, Matt. 8, 11, 25, 34. Mark 9, 47.

Luke 13, 28, 29. Acts 14, 22. 1 Cor. 6, 9, 10, 15, 50. Gal. 5, 21. Eph. 5, 5. 2 Thessa. 1, 5. 2 Tim. 4, 18. Heb. 12, 28. James 2, 5. al.—Spoken generally, Matt. 5, 19 bis. 8, 12 οἱ υἱοὶ τῆς βασιλείας, the sons of the kingdom, i. e. the Jews, who thought the Messiah's reign was destined only for them; but in Matt. 13, 38 οἱ υἱοὶ τῆς βασιλείας are the true citizens of the kingdom of God. Matt. 11, 11, 12 see in ἀπάζω no. 3, 13, 11. 19, 44, 45, 52. 18, 4, 23. 19, 12, 24. 20, 1. al. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5, 3, 10, 20, 7, 21, 18, 3. Col. 1, 13. 1 Thessa. 2, 12. +

Βασιλεύς, ον, ό, ή, adj. (βασιλεύς,) *kingly, royal*; 1 Pet. 2, 9 βασιλεῖον ἱερέτευμα, a royal priesthood, consecrated to God as were kings and priests; quoted from Ex. 19, 6 where Sept. for כִּנְיָהוּ כִּנְיָהוּ. So Wisd. 18, 15. Lucian. Quom. Hist. 5. Xen. An. 1. 10, 12.—Subst. τὸ βασιλεῖον (δῶμα), Plur. τὰ βασιλεία, a royal mansion, palace, Luke 7, 25. [Matt. 11, 8.] Sept. Plur. for קִנְיָהוּ קִנְיָהוּ Esth. 2, 13; קִנְיָהוּ קִנְיָהוּ Esth. 1, 9. So Plur. Luc. Necyom. 10. Xen. Cyr. 1. 1, 5; Sing. ib. 8, 7, 2.

Βασιλεύς, ἴως, ό, 1. a king, one who rules with sovereign authority; Sept. every where for Heb. מֶלֶךְ. E. g. David, Matt. 1, 6. Acts 13, 22; Pharaoh, Acts 7, 10, 18. Heb. 11, 23, 27; the Roman emperor, John 19, 15; ancient Jewish kings, Luke 10, 24. So Hdian. 4. 10, 4. Pol. 3, 33, 3. Xen. Cyr. 1. 2, 1.—Also Jesus as the Messiah is often called king, king of Israel, king of the Jews, Matt. 2, 2, 21, 5, 25, 34, 40. Luke 19, 38. John 1, 50, 12, 13, 15. al. Sept. and מֶלֶךְ Ps. 2, 6.—Spoken of God, 1 Tim. 1, 17. Rev. 15, 3, 17, 14 βασιλεὺς βασιλέων, also 1 Tim. 6, 15 ὁ βασιλεὺς τῶν βασιλευνόντων, emphat. king of kings, supreme Lord; so Diod. Sic. 1. 55 βασιλεὺς βασιλέων καὶ δεσπότης δεσποτῶν, comp. ἀναξ ἀνάκτων Æschyl. Suppl. 533. Matth. 430, 5. Gesen. Lehrs. p. 692. c. Sept. and מֶלֶךְ genr. of God, Ps. 5, 3, 29, 10. al.—Also Matt. 5, 35 πᾶσις τοῦ μεγάλου βασιλέως, sc. of God, i. e. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. 47, 2.

2. In a more general and lower sense, as a title of the highest honour, a prince, ruler, viceroy, or the like. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. 2, 1, 3, 9. Luke 1, 5. Acts 12, 1, 25, 13 sq. 26, 2 sq. But Herod Antipas was in fact only a tetrarch

(Matt. 14, 1. Luke 3, 1. 19, 9, 7), though he is called βασιλεύς Matt. 14, 9. Mark 6, 14. So Aretas, king of Arabia Petraea, 2 Cor. 11, 32; see Bibl. Res. in Palest. II. p. 559, 560. Also when joined with ἡγεμόνες, Matt. 10, 18. Mark 13, 9. Luke 21, 12. Sept. and ἡβη Ps. 2, 2. 102, 16.—Genr. Matt. 17, 25. 18, 23. Acts 4, 26. 9, 15. 1 Tim. 2, 2. 1 Pet. 2, 13. 17. Rev. 9, 11. Sept. and ἡβη Josh. c. 12. So Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Hdian. 3. 13. 3; comp. 7. 10. 3, and 8. 8. 6, 15.—Trop. of Christians, as about to reign with the Messiah in glory, Rev. 5, 10. 1, 6 Rec. See Rev. 20, 6; also in βασιλεύω no. 2. +

βασιλεύω, f. σω, (βασιλεύς,) 1. to be king, to reign; e. g. of earthly kings, with ἐπὶ c. acc. to reign over, Luke 19, 14. 17; ἐπὶ c. gen. id. of Archelaus, Matt. 2, 22; see in Ἀρχελαος. Absol. 1 Tim. 6, 15 ὁ βασιλεὺς τῶν βασιλευμένων, king of kings, see in βασιλεύς no. 1. Sept. for ἡβη 1 Sam. 8, 9. 11. So c. gen. Hdian. 3. 1. 6. Thuc. 2. 15. Xen. Mem. 3. 2. 2.—Of God as exercising universal dominion, absol. Rev. 11, 17. 19, 6. Sept. for ἡβη Ps. 93, 1. 96, 10. 97, 1. al.—Of Christ, once with ἐπὶ c. acc. as ἐπὶ τὸν οἶκον Ἰακώβ Luke 1, 33; absol. 1 Cor. 15, 25. Rev. 11, 15.

2. Trop. a) Of Christians, who are to reign with Christ, i. e. to enjoy the highest privileges and happiness, the regal honours and glory, of the Messiah's kingdom; and who thus are represented as sharing with Christ in his power and office as king and judge (comp. Luke 22, 30. 1 Cor. 6, 2. 3. Wisd. 3, 8. Ecclus. 4, 15); so Rom. 5, 17. Rev. 20, 4 ἐβασίλευσεν μετὰ τοῦ Χριστοῦ. v. 6. 22, 5; once c. ἐπὶ τῆς γῆς over the earth Rev. 5, 10. Also of Christians on earth, i. q. to be like kings, to enjoy honour and prosperity, 1 Cor. 4, 8 bis. Comp. vino et regno Hor. Ep. 1. 10. 8. b) Of death; to reign, to have dominion, to prevail, absol. Rom. 5, 14. 17. Of sin and grace, Rom. 5, 21 bis. 6, 12. Comp. Xen. Mem. 4. 3. 14 ἡ ψυχὴ βασιλεύει ἐν ἡμῖν.

Βασιλικός, ἡ, ὄν, (βασιλεύς,) kingly, royal, belonging to a king, e. g. a territory Acts 12, 20; a robe 12, 21. Sept. for ἡβη Num. 20, 17; ἡβη Esth. 8, 15. So Hdian. 1. 16. 8. Xen. Cyr. 8. 5. 3.—Of a person attached to a court, a royal attendant, courtier, nobleman, John 4, 46. 49. So Hdian. 1. 12. 8. Polyb. 4. 76. 2.—Trop. noble, excellent, pre-eminent, becoming to a king, James 2, 8 ἥμος βασιλικός. So Jos.

Ant. 6. 4. 5. Xen. Conv. 1. 8 βασ. κάλλος. Plato Phileb. 30. d. Comp. regalis Cic. Off. 1. 13.

Βασίλισσα, ἡς, ἡ, (βασιλεύς,) a queen, Matt. 12, 42. Luke 11, 31. Acts 8, 27. Rev. 18, 7. Sept. for ἡβη 1 K. 10, 1.—Pol. 23. 18. 2. Diod. Sic. 20. 41. Xen. OEc. 9. 15. The earlier and better form was βασίλεια or βασίλις, Lob. ad Phryn. p. 225. Wetst. N. T. ad Matt. 12, 42.

Βάσις, εως, ἡ, (βαίνω,) a step, pace, Hdian. 6. 5. 12. Plato Tim. 33. d.—In N. T. the foot, as the instrument of walking, Acts 3, 7. So Wisd. 13, 18. Jos. Ant. 7. 5. 5. Plato Tim. 92. a.

Βασκαίνω, f. αὐώ, (βάσκω, βάζω,) aor. 1 ἐβάσκανα, also ἐβάσκηνα Hdian. 2. 4. 11; see Buttm. § 101. 4. n. 2; to talk, to tattle, maliciously; to backbite, to slander, c. acc. Plut. Pericl. 12. Dem. 291. 21; c. dat. AEl. V. H. 2. 13.—In N. T. to talk or prate in order to mislead, insidiously; to flatter, to bewitch, c. acc. Gal. 3, 1 τὶς ὑμᾶς ἐβάσκανε. So Hdian. 2. 4. 11. Diod. Sic. 4. 6. Theocr. 6. 39. See Lob. ad Phryn. p. 462 sq. Wetst. N. T. ad Gal. 1. c.

Βαστάζω, f. σω, 1. to lift up, to take up, as from the ground, c. acc. e. g. λίθους John 10, 31.—Jos. Ant. 7. 11. 7. Hdian. 4. 2. 11. Lucian. Asin. 44.

2. to bear, to carry, pr. what has been taken up.

a) Genr. and c. acc. Matt. 3, 11 τὰ ὑποδήματα βαστάσαι to bear one's sandals, which was the office of a servant; so κεράμιον ὕδατος Mark 14, 13. Luke 22, 10; τὴν σόρον Luke 7, 14; τὸν σταυρὸν John 19, 17 (trop. Luke 14, 27); John 12, 6. Rev. 17, 7. Pass. Acts 3, 2. 21, 35. So Ecclus. 6, 25. Hdian. 4. 7. 11. Pol. 2. 24. 6.—Trop. of moral burdens, e. g. ζυγόν Acts 15, 10; ἀλλήλων τὰ βάρη Gal. 6, 2; τὸ ἴδιον φορτίον v. 5. Also with ἐνώπιόν τινος, to bear or bring before any one, e. g. τὸ ὄνομά μου i. q. to declare, to publish, Acts 9, 15.

b) Spec. to bear away, to take away, c. acc. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν.—Jos. Ant. 8. 2. 2. Pol. 1. 48. 2.

c) Also to bear up, to sustain, c. acc. a) Pr. Rom. 11, 18 οὐ σὺ τὴν ρίζαν βαστάξεις, ἀλλ' ἡ ρίζα σέ. Trop. Matt. 20, 12 β. τὸ βάρος τῆς ἡμέρας κτλ. John 16, 12 οὐ δύνασθε βαστάζειν ἄρτι, i. q. to receive, to understand. Comp. Arr. Epict. 3. 15. 9 εἰ δύνασαι βαστάσαι τὸ πρᾶγμα. β) to bear with, to endure, e. g. τὰ δόσενήματα τῶν ἀδυνάτων Rom. 15, 1; κακοὺς Rev. 2, 2. 3. So Arr. Epict. 1. 3. 2. γ) to bear,

to suffer, to undergo, e. g. τὸ κρίμα Gal. 5, 10; also Matt. 8, 17 τὰς νόσους ἐβάστασεν, he bore our sicknesses, i. e. suffered the punishment of our sins; for Heb. בָּצַר Is. 53, 4. So Sept. for כָּבַד 2 K. 18, 14.

d) Spec. to bear with or upon oneself, to carry about, c. acc. e. g. a purse, βαλάντιον, Luke 10, 4; στίγματα... ἐν τῷ σώματι Gal. 6, 17; and so of the womb, Luke 11, 27 ἡ κοιλία ἡ βαστάσασά σε.—Symm. for כָּבַד Ps. 89, 51. Comp. Hom. Il. 6. 59 ὃν τινα γαστέρι μήτηρ κοῦρον ἔοντα φέροι, where Schol. Ms. ὃν ἐν γαστρὶ ἡ μήτηρ νέον ὄντα βαστάζει. Wetst. N. T. ad Luc. l. c.

I. βάτος, ου, ἡ, also δ βάτος Mark 12, 26 in later editions, and this was held to be the better form, Mœris p. 99. Thom. Mag. p. 148; a thorn-bush, bramble, any prickly shrub; so ἐπὶ τοῦ βάτου Mark 12, 26; ἐπὶ τῆς βάτου Luke 20, 37. Acts 7, 35; ἐκ βάτου Luke 6, 44. Acts 7, 30.—Sept. ἡ β. for חֲבֵט Deut. 33, 16; Sept. Vat. δ β. Ex. 3, 2. 3. 4. So ἡ β. Pol. 3. 71. 1. Theophr. H. Pl. 3. 18. 2.

II. βάτος, ου, δ, a bath, Heb. רֵב, a Hebrew measure for liquids, equal to the ephah for things dry, Luke 16, 6; comp. Ez. 45, 10. 11. Is. 5, 10.—The ephah contained according to Josephus 72 sextarii (Ant. 8. 2. 9), equal to the Attic μετρητής, or to 1993.95 Paris cubic inches, equivalent to about 1½ bush. English; hence the bath was about 8½ gallons. See Boeckh Metrol. Untersuch. p. 259, 278. Heb. Lex. arts. רֵב, רֵב.

βάτραχος, ου, δ, a frog, Rev. 16, 13. Sept. for בָּרָבָרָה Ex. 8, 2. 3.—Æl. V. H. 1. 3. Plato Phæd. 109. b.

βαττολογέω, ὦ, f. ἴσω, (λέγω, λόγος,) pr. i. q. βατταρίζω, to stutter, to stammer, Hippon. 108. Luc. Jup. Trag. 27; both verbs being prob. onomatopœtic.—In N. T. βαττολογεῖν, to babble, to be loquacious, to use many words and empty repetitions, absol. Matt. 6, 7; parall. πολυλογία. So Simpl. in Epict. 312 [340] περὶ κατηκόντων δὲ βαττολογῶν νῦν.—The ancients derived the word from a certain *Battus*. According to some he was a king of Libya, who stutted, Hdot. 4. 155. Eustath. in Od. ω, p. 833. 43 Βάττος βασιλεὺς Λίβυς... ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. According to others he was a garrulous poet, who made long hymns full of repetitions; Suid. βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος ταυτολογίας ἔχοντος. See Wetst. N. T. ad Matt. l. c.

βδελύγμα, atos, τό, (βδελύσσω,) 1. an abomination, any thing abominable or detestable; Luke 16, 15 βδελύγμα ἐνώπιον τοῦ θεοῦ, opp. τὸ ἐν ἀνθρώποις ἡγιασμένον. Sept. c. ἐνώπιον for חֲזָזִית Prov. 11, 1; c. dat. Prov. 15, 8. 9.

2. Spec. impurity, uncleanness, in the Jewish sense; particularly idols, idolatry, abominable apostasy, Rev. 17, 4. 5. 21, 27. So Sept. of idols, ἡ Ἀστάρτη βδελύγμα Σιδωνίων for אֲשֶׁר־הָיָה 1 K. 11, 5; τὰ βδελύγματα τῶν ἐθνῶν for עֲבוֹדָתָם 2 K. 16, 3; also Test. XII Patr. p. 615.—Matt. 24, 15 and Mark 13, 14 τὸ βδελύγμα τῆς ἐρημώσεως, quoted from Dan. 9, 27, comp. 11, 31. 12, 11, where Sept. for גְּזֵלָהּ pr. the abomination causing desolation, applied by our Lord to the Roman armies under Titus, with their standards, surrounding the Holy city for its siege and destruction; these as heathen conquerors were of course an abomination to the Jews; see Luke 21, 20, also Jos. Ant. 10. 11. 7. In 1 Macc. 1, 54 the phrase βδελύγμα τῆς ἐρημώσεως refers to the pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; see 2 Macc. 6, 2-5. 1 Macc. 6, 7.

βδελυκτός, ἡ, ὄν, (βδελύσσω,) abominable, detestable, Tit. 1, 16. Sept. for חֲזָזִית Prov. 17, 15.—2 Macc. 1, 27. Eccles. 41, 5.

βδελύσσω, f. ἴσω, (βδέω,) to cause disgust by stench, Aristoph. Plut. 700.—In N. T. Mid. depon. βδελύσσομαι, to feel disgust at, to abominate, to abhor, c. acc. Rom. 2, 22 ὁ βδελυσσόμενος τὰ εἰδωλα. Pass. perf. particip. ἐβδελυγμένος, abhorred, abominable, Rev. 21, 8. Sept. for בָּרָבָרָה Deut. 23, 7. Am. 5, 10. Pass. perf. part. for בָּרָבָרָה Is. 14, 19. So Pol. 33. 16. 10. Lucian. Philopatr. 26.

βέβαιος, αἰα, αἰον, (βάω, βαίνω,) steadfast, firm, sure; e. g. ἀγκυρα Heb. 6, 19; ἐλπίς 2 Cor. 1, 7; ἐπαγγελία Rom. 4, 16; διαθήκη Heb. 9, 17; λόγος Heb. 2, 2. 2 Pet. 1, 19; also Heb. 3, 6. 14. 2 Pet. 1, 10.—Wisd. 7, 23. Diod. Sic. 3. 7. Xen. Cyr. 3. 2. 23.

βεβαίω, ὦ, f. ὠσω, (βέβαιος,) to make steadfast, to establish, to confirm; with acc. of thing, Mark 16, 20 τὰν λόγων βεβαιούντος. Rom. 15, 8. Pass. 1 Cor. 1, 6. Heb. 2, 3. So Jos. Ant. 1. 18. 6. Hdtian. 4. 15. 9. Thuc. 3. 12.—With acc. of pers. 1 Cor. 1, 8. 2 Cor. 1, 21. Pass. Col. 2, 7. Heb. 13, 9. Sept. for בָּרָבָרָה Ps. 119, 28; בָּרָבָרָה Ps. 41, 13. So Thuc. 1. 33 σφᾶς αὐτοὺς βεβαιώσασθαι.

βεβαίωσις, εως, ἡ, (βεβαίωω,) *confirmation, establishment*, Phil. 1, 7. Heb. 6, 16.—Wisd. 6, 18. Plut. Solon 14. Thuc. 4. 87.

βέβηλος, ου, ὁ, ἡ, adj. (βαίω, βηλός,) *accessible, open to all, and hence common, profane*, pr. of place; τὰ βέβηλα 'unconsecrated places,' opp. ἁγίαις τεῶν, Soph. Œd. Col. 10. Thuc. 4. 97. Of persons, *unconsecrated, uninitiated*, and so *profane*, Plato Conv. 218. b.—In N. T. *profane, unholy*; so of persons regardless of God and divine things, 1 Tim. 1, 9. Heb. 12, 16. So Sept. for בְּהִי Ez. 21, 5. (3 Macc. 2, 14. Æl. V. H. 3. 9 βέβηλος καὶ ἀτίεστος τῷ Σεφ. Plut. de Def. Orac. 16.) Trop. of vain disputes, traditions, etc. 1 Tim. 4, 7. 6, 20. 2 Tim. 2, 16.

βεβηλώω, ῶ, f. ὠσω, (βέβηλος,) *to profane, to violate*, c. acc. τὸ σάββατον Matt. 12, 5; τὸν ἱερόν Acts 24, 6. Sept. for בְּהִי Lev. 19, 8. 12. al.—Heliodor. 10. p. 513. Julian. 7. p. 228. c.

Βεελζεβούλ, ὁ, indec. *Beelzebub*, i. q. Satan, the prince of demons, ἀρχὴν τῶν δαιμονίων, Matt. 12, 24. 27. 10, 25. Mark 3, 22. Luke 11, 15. 18. 19. The Aramæan form is ܒܝܠܝܐܝܠ *deus stercoris*, from r. ܒܝܠ, ܝܠ, Buxt. Lex. Chald. 641. It was prob. in the mouth of the Jews a by-name of aversion and contempt; but is not elsewhere found in Jewish writings.—Some editions (Complut. Beza, Bengel), also the Vulgate and Peshito, read Βεελζεβούβ, *Beelzebub*, which occurs 2 K. 1, 2. 3. 16, in the Heb. form ܒܝܠܝܐܝܠ (Aram. ܒܝܠܝܐܝܠ) 'lord of flies, fly-god,' Sept. Βάαλ μύιαν, as the name of a god of the Philistines at Ekron; comp. the Ζεὺς Ἀπόμενος of the Greeks, Pausan. 5. 14. 2; and the *Deus Myagrus* of the Egyptians and Romans, Plin. H. N. 10. 4. Solin. Polyhist. c. 1. That the later Jews, in their strong aversion to heathenism, should transfer to Satan the name of a neighbouring idol or oracle mentioned in the O. T. was not unnatural; and then by the slight change (of a single letter) into *Beelzebub*, they expressed still more strongly their abhorrence of the prince of *unclean* spirits; comp. a like instance in the name Συχάρ q. v. See Buxt. Lex. 333 sq. Lightfoot Hor. Heb. in Matt. 12, 24 et Luc. 11, 15. Winer Realw. art. *Beelzebub*.

Βελιάλ, ὁ, indec. *Belial*, Heb. בְּעִיָּל (wickedness), used as a name for Satan, i. q. ὁ πονηρός, 2 Cor. 6, 15; comp. 1 Sam. 25, 25. Heb. Lex. s. voc.—Griesbach and some others read Βελίap, *Beliar*; the ב being changed to א by Syriasm. So Test. XII Patr. p. 539, 587, 619. al.

βελόνη, ης, ἡ, (βέλος,) pr. *the point of a weapon*, Eupol. Tax. 11.—In N. T. *a needle*, Luke 18, 25 Lachm. for the comm. ῥαφίς. So Æl. V. H. 9. 8. Æschin. 77. 27; see Lob. ad Phryn. p. 90.

βέλος, εος, ουε, τό, (βάλλω,) *a missile*, esp. *a dart, javelin, arrow*; trop. Eph. 6, 16 τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα, *the fiery darts*, i. e. fitted with combustibles.—Arr. Exp. Alex. 2. 18. 12 πυρφόρα βέλη. ib. 2. 21. 3 βέλεσι... καὶ πυρφόροις οἰστοῖς. Thuc. 2. 75; comp. Xen. An. 5. 2. 14.

βελτίων, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός good, Butt. ὁ 68. 1.—In N. T. only Neut. βελτίον as adv. 2 Tim. 1, 18 βελτίον γνώσκεις, *thou knowest better* sc. than I. Butt. ὁ 115. 5. So Xen. Hi. 1. 1 βελτίον εἰδέναι.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בְּנִימִיָּן (son of my right hand), pr. n. of the youngest son of Jacob by Rachel; comp. Gen. 35, 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Rev. 7, 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25, 13. 23. 26, 30. She was married to her uncle Herod king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tac. Hist. 2. 81. Sueton. Tit. 7.

Βέροια, ας, ἡ, *Berea*, a city of Macedonia, situated five miles north of the river Haliacmon or Astræus, on the roots of Mount Bermius, southwest of Pella; Acts 17, 10. 13. Now called *Verria*, after the form Βεῤῥοια Thuc. 1. 61. See Leake's Trav. in North. Greece III. p. 290 sq.

Βεροιαῖος, α, ου, of *Berea*, a *Berean*, Acts 20, 4.

Βηθαβαρά, ας, ἡ, *Bethabara*, Heb. בֵּית הַבְּרִיָּה (house or place of the ford), John 1, 28; where the best Mss. and later editions read Βηθανία. The reading Βηθαβαρά seems to have arisen from the conjecture of Origen, who found in his day no such place as Βηθανία, but saw a town called Βηθαβαρά, (perh. the same with בֵּית הַבְּרִיָּה *Beth-barah* Judg. 7, 24, near Jordan,) where John was said to have baptized; and therefore took

the liberty of changing the former reading. See Origen Opp. ed. de la Rue, IV. p. 140. Lücke Comm. zu Joh. I. c. Wetstein in loc.

Βηθσαία, as, ἡ, *Bethany*, Aram. בֵּית זַיִת (house of dates), comp. אֶרֶץ זַיִת 'an unripe date' Buxtorf Lex. 38. Lightf. Cent. Chor. Matt. c. 41.

1. A village about fifteen furlongs E. from Jerusalem (John 11, 18) on the eastern slope of the mount of Olives. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21, 17. 26, 6. Mark 11, 1. 11. 12. 14, 3. Luke 19, 29. 24, 50. John 11, 1. 18. 12, 1. See Bibl. Res. in Palest. II. p. 100 sq.

2. A place on the east of Jordan, where John baptized; the exact position of it is not known; John 1, 28 in the best Mss. and edit. where others read Βηθσαβάρ q. v. —Some derive it here from בֵּית שִׁפּוֹת 'house or place of ships;' but without probability. They suppose it to have been the same place as Bethabara.

Βηθεσδά, ἡ, indec. *Bethesda*, Aram. בֵּית חֲסִידָה (house of mercy) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem, to whose waters a healing virtue was ascribed, with a building over or near it for the accommodation of the sick; John 5, 2. See Bibl. Res. in Pal. I. p. 489, 507.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread) Gen. 35, 19; pr. n. of a celebrated city, the birthplace of David and Jesus. It was situated in the tribe of Judah, and lies about six miles south by west of Jerusalem. It probably received its appellation from the fertility of the circumjacent country. Matt. 2, 1. 5. 6. 8. 16. Luke 2, 4. 15. John 7, 42. See Bibl. Res. in Pal. II. p. 158 sq.

Βηθσαιδά, ἡ, indec. also *Bethsaida*, in text. rec. in Matt. and Mark, *Bethsaida*, Aram. בֵּית צִידָה (place of hunting or fishing) Buxt. Lex. 1894; pr. n. of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12, 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connection with it, Matt. 11, 21. 24. Luke 10, 13. 15; comp. also Mark 6, 45 with John 6, 17. Eusebius says only that it lay on the lake of Genesareth, i. e. on the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1, 45.—Matt.

11, 21. Mark 6, 45. Luke 10, 13. John 1, 45. 12, 21. See Bibl. Res. in Palest. III. p. 294 sq. comp. p. 251.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it and on the east side of that river. This town was enlarged by Philip, tetrarch of that region (Luke 3, 1), and called *Julias*, in honour of Julia the daughter of Augustus; Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 5. 15. In the uninhabited tract southeast of this town, Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9, 10; comp. Matt. 14, 13 sq. Mark 6, 31 sq. John 6, 1. 2. 5–13. 17. 22. 24. So too Mark 8, 22; comp. v. 13. 27. See Bibl. Res. in Palest. III. p. 308.

Βηθφαγή, ἡ, indec. *Bethphage*, Aram. בֵּית פִּיגָה (house of figs) Buxt. Lex. Ch. Rab. 1691, pr. n. of a village, *כֹּמֶת*, east of the mount of Olives, and near to Βηθσαία, Matt. 21, 1. Mark 11, 1. Luke 19, 29. The exact site is not known; see Bibl. Res. in Pal. II. p. 103.

βῆμα, ατος, τό, (*βαίμα*), a step, i. e.

1. a pace, *foot-step*, Acts 7, 5 οὐδὲ βῆμα ποδός, i. e. not a foot-breadth. So Sept. for בֵּית־הַבַּיִת דֵּעִי Deut. 2, 5.—Plut. Demetr. 21. Xen. Cyr. 7. 5. 6.

2. Spec. like Engl. *steps*, i. e. any elevated place to which the ascent is by steps; as a stage or tribune for a speaker or reader, Sept. for בֵּת־נֶחֱם Neh. 8, 4. 1 Esdr. 9, 42. Thuc. 2. 34. In N. T. spoken: a) Of an elevated seat or throne in the theatre at Caesarea, on which Herod sat, Acts 12, 21; comp. Jos. Ant. 19. 8. 2. So Jos. Ant. 7. 15. 9 στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς. Plut. Poplicol. 17. b) Oftener the tribunal of a judge or magistrate, Matt. 27, 19. John 19, 13. Acts 18, 12. 16. 17. 25, 6. 10. 17. Rom. 14, 10. 2 Cor. 5, 10. See Adam's Rom. Ant. p. 123; also in *λαϊκότατος*. So 2 Macc. 13, 26. Hdtian. 1. 5. 4. Xen. Mem. 3. 6. 1.

βήρυλλος, ου, ὁ, ἡ, *beryl*, a precious stone of a sea-green colour, Rev. 21, 20.—Tob. 13, 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 20. Sept. *βηρύλλιον* or *βήρυλλος* for *βήρυ* Ex. 28, 20. 39, 11.

βία, as, ἡ, *strength* of body, Hom. II. 7. 197. ib. 8. 103.—In N. T. genr. *force, violence*, Acts 5, 26. 21, 35. 24, 7. 27, 41. Sept. for *βίαια* Ex. 14, 25. So Wisd. 4, 4. Diod. Sic. 4. 78. Thuc. 1. 102.

βιάζω, f. άνω, (βία,) *to force, to overpower*, Hom. Od. 12. 297. Usually Mid. depon. βιάζομαι, *to force, to subdue*, 2 Macc. 14, 41. Thuc. 1. 55; also as Pass. *to be forced, to suffer violence*, Xen. Mem. 1. 2. 10. See Buttm. Ausf. Sprachl. § 114.—Hence in N. T. a) Mid. depon. with eis c. acc. Luke 16, 16 πᾶς εἰς αὐτὴν βιάζεται, lit. *every one forces himself into it*, i. e. uses force to enter it, presses into it, implying the eagerness with which the gospel was received by multitudes; comp. Matt. 11, 12, and ἀρπάζω no. 3. Sept. for בָּרַח Ex. 19, 24. So Pol. 1. 74. 5 εἰς τὴν παρεμβολήν. Arr. Exp. Alex. 6. 9. 4 εἰς τὴν ἄκρην. Xen. Cyr. 3. 3. 69. b) Pass. Matt. 11, 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, *the kingdom of heaven is forced, taken by force, suffers violence*; as in lett. a. So Xen. Hell. 5. 2. 23 τὰς πόλεις τὰς βεβιασμένας.

βίαιος, αἰα, αἰον, (βία,) *forceful, violent*, of a wind, Acts 2, 2. Sept. for בָּרַח Ex. 14, 21.—Wisd. 19, 7. Hdian. 3. 3. 11. Plato Def. 415. e.

βιαστής, ου, ό, (βιάζω,) *one who uses force, one violent*, trop. Matt. 11, 12; comp. in βιάζω lett. a.—Philo de Agric. p. 200. c. [312.] Comp. Wetst. N. T. ad loc.

βιβλαρίδιον, ου, τό, (dim. βιβλος, βιβλίον,) *a small roll or volume, a little scroll*, Rev. 10, 2. 8. 9. 10. Comp. Pollux Onom. 7. 210 βιβλος, βιβλίον, βιβλίονον· παρὰ δὲ Ἀριστοφάνει βιβλιδάριον.

βιβλίον, ου, τό, (dim. βιβλος,) *a roll, scroll*, i. e. *a volume, book*, such being the ancient form of books; Luke 4, 17 bis, βιβλίον Ἡσαίου τοῦ προφήτου κτλ. v. 20 πτύξας τὸ βιβλίον. John 20, 30. 21, 25. Gal. 3, 10. 2 Tim. 4, 13. Rev. 5, 1–5. 7–9. 6, 14 (see in ἀποχωρίζω). 22, 7. 9. 10. 18 bis. 19 bis. Sept. for בָּרַח Ex. 17, 14. al. So Hdian. 7. 8. 5. Xen. Mem. 1. 6. 14.—Spec. a) Of the pentateuch or the Mosaic law, Heb. 9, 19. 10, 7. Sept. and בָּרַח Ps. 40, 8. 1 Macc. 12, 9. b) τὸ βιβλίον ζωῆς Rev. [13, 8.] 17, 8. 20, 12. 21, 27. [22, 19]; also τὰ βιβλία sc. τῆς κρίσεως Rev. 20, 12 bis; see in βίβλος. c) Of epistles, which were also rolled up, Rev. 1, 11; perh. 2 Tim. 4, 13. Sept. and בָּרַח 2 Sam. 11, 14. So 1 Macc. 1, 46. d) Of documents, e. g. a Jewish bill of divorce, Matt. 19, 7. Mark 10, 4. Comp. Deut. 24, 1. 3, where Sept. and בָּרַח.

βίβλος, ου, ή, *the inner bark of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. H. Pl. 4. 8. 4.—In N. T.

a roll, scroll, i. e. *a volume, book*, such being the ancient form, Acts 19, 19; so Luke 3, 4. 20, 42. Acts 1, 20. 7, 42. Rev. 22, 19 R. Sept. for בָּרַח Josh. 1, 8. al. So Dem. 313. 14. Plato Phædo 98. b.—Spec. a) Of the pentateuch or law of Moses; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Sept. for Chald. בָּרַח Ezra 6, 18. b) Of a genealogical catalogue, Matt. 1, 1. Sept. and בָּרַח Gen. 5, 1. c) So ἡ βίβλος τῆς ζωῆς, i. q. בָּרַח בְּיָמֶיךָ, Sept. βίβλος ζώντων, Ps. 69, 29, comp. Ex. 32, 32. 33; i. e. God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4, 3. Rev. 3, 5. [13, 8.] 20, 15. 22, 19 Rec. comp. Luke 10, 20. So Sept. and בָּרַח Dan. 12, 1.—Different from this is the book in which God has inscribed the destinies of men, Ps. 139, 16, comp. Job 14, 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20, 12 bis; comp. Dan. 7, 10. 4 Esdr. 6, 20.

βιβρώσκω, f. βρώσσομαι, perf. βίβρωκα, *to eat*; absol. John 6, 13 τοῖς βεβρωκόσιν. Sept. for בָּרַח Josh. 5, 12. al.—Pol. 3. 72. 6. Xen. Hi. 1. 24.

Βιθυνία, ας, ή, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16, 1. 1 Pet. 1, 1.

βίος, ου, ό, 1. *life*, the present life, Luke 8, 14. 1 Tim. 2, 2. 2 Tim. 2, 4. 1 Pet. 4, 3. Sept. for בָּרַח Job 7, 6. 8, 9. al.—Æl. V. H. 3. 29. Xen. Mem. 1. 2. 8.

2. *Meton. means of life, living, sustenance*, Mark 12, 44. Luke 8, 43. 15, 12. 30. 21, 4. Sept. for בָּרַח Prov. 31, 14; בָּרַח בְּיָמֶיךָ Cant. 8, 7.—Pol. 2. 15. 3. Xen. Mem. 3. 11. 4.

3. *Spec. possessions, wealth*, 1 John 2, 16. 3, 17.—Diod. Sic. 12. 40. Plato Gorg. 486. c, βίος καὶ δόξαι.

βιώω, ω, f. ώσω, (βίος,) aor. 1 ἐβίωσα rarely; more comm. aor. 2 ἐβίωω, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to live, to pass one's life*; 1 Pet. 4, 2 βιώσαι χρόνον. Sept. πολλὸν χρόνον βιώσω for בָּרַח בְּיָמֶיךָ Job 29, 18; בָּרַח Prov. 7, 2.—So ἐβίωσα, Lucian. Macrob. 12, 17. Xen. CEC. 4. 18. Plato Phædr. 249. b.

βίωσις, εως, ή, (βιώω,) *life, living*, mode of life, Acts 26, 4.—Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

βιωτικός, ή, όν, (βιώω,) *pertaining to this life*, temporal, Luke 21, 34. 1 Cor. 6, 3.

4.—Diod. Sic. 2. 29 βλ. *χρεία*. Pol. 4. 73. 8. The later Greeks used *βιωτικός* instead of the earlier τοῦ βίου, Lob. ad Phryn. p. 355.

βλαβερός, ἄ, ὄν, (βλάπτω,) *hurtful, harmful*, 1 Tim. 6, 9.—Sept. Prov. 10, 26. Plut. de aud. Poet. 14. Xen. Mem. 1. 3. 11.

βλάπτω, f. ψω, *to disable, to weaken, to hinder*, Hom. Od. 13. 22. Xen. Cyr. 1. 6. 18.—In N. T. *to hurt, to harm, to injure*, c. acc. Mark 16, 18; with two accus. Luke 4, 35. So 2 Macc. 12, 22. Pol. 1. 79. 13. Xen. Mem. 4. 3. 8.

βλαστάνω, f. ἴσω, (βλαστός,) later aor. 1 ἐβλάστησα, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to germinate, to put forth*, i. e.

1. Intrans. *to sprout, to spring up*, Matt. 13, 26. Mark 4, 27. Heb. 9, 4. Sept. for פִּרְץ Num. 17, 23 [8].—Plut. de Pyth. Orac. 12. Xen. Œc. 19. 2, 8.

2. Trans. *to put forth fruit, to yield*, c. acc. τὸν καρπὸν James 5, 18. Sept. for כָּפַץ Hiph. Gen. 1, 11.—Ecclus. 24, 17. Æschyl. Fr. p. 619. Apoll. Rhod. 1. 1131.

βλάστος, ου, ὁ, *Blastus*. pr. n. of a man who was chamberlain (*cubicularius*) to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12, 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526. Dict. of Ant. art. *Cubicularii*.

βλασφημέω, ὦ, f. ἴσω, (βλάσφημος,) *to hurt the good name of any one*, i. e.

1. *to speak evil of, to rail at*; spoken both of persons and things, i. q. *to slander, to revile*, absol. Acts 13, 45. 18, 6. 1 Tim. 1, 20. 1 Pet. 4, 4. (2 Macc. 10, 34. 12, 14. Hdian. 1. 6. 20.) With acc. of pers. or thing, Acts 19, 37. Tit. 3, 2. James 2, 7. 2 Pet. 2, 10. Jude 8, 10; so 2 Pet. 2, 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3, 8. 14, 16. 1 Cor. 4, 13. 10, 30. 2 Pet. 2, 2. Sept. for פִּרְץ 2 K. 19, 6. 22. (Jos. Ant. 6. 9. 2. Hdian. 2. 7. 8. Plato Legg. 934. d.) With an accus. of the abstract noun, Mark 3, 28; see Buttm. § 131. 3. So Plato Legg. 800. c.—Spoken in reference to Jesus while on earth, c. accus. Matt. 27, 39. Mark 15, 29. Luke 23, 39; absol. Luke 22, 65. Acts 26, 11, comp. v. 9.

2. Spec. of God and his Spirit, or of divine things, *to blaspheme*, c. acc. Rom. 2, 24. Tit. 2, 5. 1 Pet. 4, 14. Rev. 13, 6. 16, 9. 11. 21. Pass. 1 Tim. 6, 1. Sept. for פִּרְץ Is. 52, 5. So Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—With eis c. acc. *to blaspheme against*, Mark 3, 29. Luke 12, 10. So Bel. and Drag. 9. Plato Rep. 381. e.—

Absol. Matt. 9, 3. 26, 65. John 10, 36. So Plato Alcib. 149. c.

βλασφημία, as, ἡ, (βλάσφημος,) *detractation, evil speaking*, i. e.

1. Genr. of persons and things, i. q. *slander, railing, reviling*, Matt. 12, 31 πᾶσα ἁμαρτία καὶ βλασφημία. 15, 19. Mark 3, 28. 7, 22. Eph. 4, 31. Col. 3, 8. 1 Tim. 6, 4. Jude 9 κρίσω βλασφημίας, i. q. βλάσφημον κρίσω 2 Pet. 2, 11. Sept. for פִּרְץ Ez. 35, 12.—2 Macc. 10, 35. Dem. 141. 2. Plato Legg. 800. c.

2. Spec. of God and his Spirit, or of divine things, *blasphemy*, Matt. 12, 31 ἡ δὲ τοῦ πνεύματος βλασφημία. 26, 65. Mark 2, 7. 14, 64. Luke 5, 21. John 10, 33. Rev. 2, 9. 13, 5. 6. So ὀνόματα βλασφημίας, i. q. ὄνομα βλάσφημα, Rev. 13, 1. 17, 3. Sept. for Chald. פִּרְץ Dan. 3, 29.—2 Macc. 8, 4. Plato Legg. 800. d.

βλάσφημος, ου, ὁ, ἡ, adj. (βλάξ v. βλάπτω, φημή,) *hurtful to the good name of any one, detraction*.

1. Genr. of words against persons, i. q. *slandorous, railing*; 2 Pet. 2, 11 βλάσφημον κρίσω, a railing sentence. So ÆL. V. H. 12. 57. Plut. Ōtho 4. Dem. 110. 9.—Subst. a slanderer, reviler, 2 Tim. 3, 2. So 2 Macc. 10, 36.

2. Spec. of words against God and divine things, *blasphemous*, Acts 6, 11. [13.] Subst. a blasphemer, 1 Tim. 1, 13.—Wisd. 1, 6.

βλέμμα, atos, τό, (βλέπω,) a seeing, looking, the act of seeing; 2 Pet. 2, 8 βλέμματι καὶ ἀκοῇ.—Eurip. Herc. F. 305, a look, glance. Plut. Tib. Gracc. 2.

βλέπω, f. ψω, 1. *to look*, i. e. *to direct the eyes upon any thing in order to see; to look at or upon, to behold*.

a) Of persons; so with eis c. acc. *to look upon*, as eis ἀλλήλους John 13, 22. Acts 3, 4 βλέψον eis ἡμᾶς. Luke 9, 62. Sept. for פִּרְץ Gen. 19, 17. (ÆL. V. H. 14. 42. Xen. An. 4. 1. 20.) With acc. Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα κτλ. Sept. Cant. 1, 6. (Æsop. Fab. 129 βλέπων τὸν μέγαν δειπνόν.) So c. acc. *to look at or into* a roll or book, Rev. 5, 3. 4.—Trop. *to look at in mind*, i. e. a) *to look to a thing, to consider, to give heed*; absol. Mark 13, 33 βλέπετε, ἀγγυπνεῖτε κτλ. Also c. acc. 1 Cor. 1, 26 βλέπετε γὰρ τὴν κλήσιν ὑμῶν. 10, 18. Col. 2, 5. (Jos. B. J. 3. 10. 2. Plato Rep. 921. a.) With τι or πῶς, *how*, c. indicat. Mark 4, 24. Luke 8, 18. 1 Cor. 3, 10. β) *to look at*, i. q. *to regard, to have respect to*, with eis c. acc. as βλ. eis πρόσωπόν τινος *to regard*

the person of any one, to have respect to his external rank or condition, Matt. 22, 16. Mark 12, 14; see in art. πρόσωπον. (So genr. c. eis Luc. D. Mort. 11. 4. Dem. 124. 7.) With acc. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον βλέπετε. (Jos. Ant. 6. 8. 1.) Also to look to it, to care for any thing; with πῶς c. indic. Eph. 5, 15; with ἵνα c. subjunct. 1 Cor. 16, 10; c. acc. by attraction, Col. 4, 17 βλέπε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς. γ) Imperat. by way of caution, βλέπε, βλέπω, βλέπετε, look to it, take heed, beware; so with accus. reflex. εαυτοὺς, look to yourselves, beware, Mark 13, 9. 2 John 8; with an acc. genr. beware of, Phil. 3, 2 ter, βλέπετε τοὺς κύνας κτλ. Mostly followed by μή, μήποτε, μήπως, take heed that not, beware lest; so with aor. subjunct. Matt. 24, 4. Mark 13, 5. Luke 21, 8. Acts 13, 40. 1 Cor. 8, 9. 10, 12. Gal. 5, 15. Heb. 12, 25; c. aor. impl. Mark 13, 23 βλέπετε sc. μὴ πιστεύσητε; comp. v. 21. (Comp. ὅρα μὴ Luc. D. Deor. 22. 4. Xen. Cyr. 3. 1. 27.) Also with fut. indicat. Col. 2, 8 βλέπετε μὴ τις ὑμᾶς ἔσται συλαγωγῶν. Heb. 3, 12. With ἀπό c. gen. beware of any thing, so as to separate oneself from it; see in ἀπό no. 1. b. β. Mark 8, 15 βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρ. 12, 38 βλ. ἀπὸ τῶν γραμματέων.

b) Once of a place; βλέπειν κατὰ τι, to look towards any quarter, i. e. to lie towards, to face; Acts 27, 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα.—So c. κατὰ τι Sept. Ez. 46, 6. 13. 22; ἐπὶ τι Hldian. 2. 11. 16; πρὸς τι Xen. Mem. 3. 8. 9.

2. to see, as the consequence of looking; to perceive with the eyes, to behold.

a) Genr. and with acc. as τὸ κάρφος Matt. 7, 3. Luke 6, 41; also Matt. 11, 4. 13, 17. 24, 2. Mark 8, 23. 13, 2. Luke 7, 44. John 1, 29. Acts 8, 6. Rev. 1, 11. al. So c. acc. impl. Matt. 13, 16. Acts 1, 9. 1 Cor. 13, 12. Sept. c. acc. for 𐤒𐤍𐤕 2 K. 9, 17. (Luc. D. Mort. 24. 2. Hldian. 5. 4. 16. Pol. 12. 24. 6; acc. impl. Jos. Ant. 6. 6. 2.) Rev. 1, 12 καὶ ἐπιστρέψα βλέπειν τὴν φωνήν, and I turned to see the voice, i. e. whose voice it was. Also Matt. 18, 10, οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου, their angels do always behold the face of my Father, i. e. they have constant access to him, are admitted to his privacy as his friends, in allusion to the custom of oriental monarchs; so Heb. 𐤒𐤍𐤕 𐤒𐤍𐤕 𐤒𐤍𐤕, Sept. οἱ ἄγγελοι τοῦ βασιλέως, Esth. 1, 14; also οἱ ὄραντες τὸ πρόσωπον τοῦ βασιλέως 2 K. 25, 19; οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. 52, 25.—In other constructions: a) Pass.

particip. τὰ βλέπομενα, the things seen, visible, 2 Cor. 4, 18. Heb. 11, 1. 3. 7; negat. τὰ μὴ βλέπομενα 2 Cor. 4, 18. β) With an acc. and a particip. of another verb as adjunct; comp. Buttm. §144. 6. b. Mark 5, 31 βλέπεις τὸν ὄχλον συνθλίβοντά σε. 8, 24. John 20, 1 βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. Matt. 15, 31. Luke 24, 12. John 5, 19. 20, 5. 21, 9. 20. Acts 4, 14. With particip. impl. 2 Cor. 12, 6 ὑπὲρ δὲ βλέπει με sc. ὄντα v. πράσσοντα. Matt. 14, 30 βλέπων τὸν ἄνεμον λοχυρόν. So Jos. Ant. 6. 14. 2 βλέπειν εἶπεν ἀνελθόντα θεῶ τῖνα τὴν μορφήν ὁμοιον. γ) In antith. with ἐλπίς, ἐλπίζω, where to see is i. q. to have before the eyes, to have present before one; Rom. 8, 24 δ γὰρ βλέπει τις, τί καὶ ἐλπίζει, for what a man seeth (has present before him), how can he yet hope for it? ib. ἐλπίς δὲ βλέπομένη οὐκ ἔστιν ἐλπίς. Comp. Jos. Ant. 6. 8. 2 αὐτῶ βλέπομένῳ καὶ παρόντι. δ) Absol. of God, ὁ βλέπων ἐν τῷ κρυπτῷ, who seeth in secret, whose eyes penetrate the most hidden recesses, Matt. 6, 4. 6. 18.—Trop. with its own particip. intens. Winer §46. 10; so βλέποντες βλέψετε, seeing ye shall see, ye shall indeed see, Matt. 13, 14. Mark 4, 12. Acts 28, 26; opp. βλέποντες οὐ βλέπουσι, seeing they see not, are dull, stupid, Matt. 13, 13; βλ. μὴ βλέπωσι id. Luke 8, 10; all referring to Is. 6, 9 where Sept. for Heb. 𐤒𐤍𐤕 𐤒𐤍𐤕. Comp. Pol. 12. 24. 6 βλέποντας μὴ βλέπειν.

b) Intrans. to see, i. e. to have or recover the faculty of sight, absol. Matt. 12, 22 ὥστε τὸν τυφλὸν . . . βλέπειν. 15, 31. John 9, 7. 15. 25. Acts 9, 9. Rom. 11, 10. Rev. 3, 18. al. Sept. for 𐤒𐤍𐤕 1 Sam. 3, 2. (Æl. V. H. 6. 12. Antiph. 696. 1. Xen. Mem. 1. 3. 4.) Hence τὸ βλέπειν subst. sight, the sense of sight, Luke 7, 21; negat. τὸ μὴ βλέπειν Rom. 11, 8.—Trop. John 9, 39 ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γίνωνται. v. 41.

3. Trop. to see, to perceive in mind; so with acc. and particip. as in no. 2. a. β. Rom. 7, 23 βλέπω δὲ ἕτερον νόμον . . . ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου. Heb. 2, 9. 10, 25. So Sept. for 𐤒𐤍𐤕 Neh. 2, 17. Comp. Jos. Ant. 6. 10. 2 Δαυὶδς . . . διευπραγῶν ἐβλέπετο.—With ὅτι, 2 Cor. 7, 8 βλέπω γὰρ ὅτι ἡ ἐπιστολή κτλ. Heb. 3, 19. James 2, 22. +

βλητέος, α. on, (βάλλω.) a verbal implying necessity, propriety, or the like, jaciendus, something to be thrown or put, i. q. one must put; Mark 2, 22 and Luke 5, 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέος,

comp. βάλλω no. 3. See Buttm. § 134. 10. Matth. § 447.

Βοανεργές, indec. *Boanerges*, Mark 3, 17, explained by *υἱοὶ βροντῆς sons of thunder*; Heb. בְּנֵי רָעָם, Aram. בְּנֵי רָעָם, *sons of noise or commotion*. Applied by Jesus as a surname to James and John, perh. on account of their power as preachers; or also because of their impetuous spirit; comp. Luke 9, 54.

βοάω, ᾠ, f. ἦσω, (*βοή*), *to cry, to cry out or aloud*; absol. Luke 18, 38; c. acc. Acts 21, 34 ἄλλοι δὲ ἅλλο τι ἐβόων. With *ἐπε* Acts 17, 6. Sept. for בָּרַךְ 2 K. 2, 12. So Luc. D. Marin. 1. 4. Xen. Cyr. 7. 1. 37.—Spec. of a cry of joy, Gal. 4, 27 βόησον ἡ οὐκ ᾤδινουσα, quoted from Is. 54, 1 where Sept. for בָּרַךְ. So Xen. Cyr. 7. 5. 26.—Or of terror, pain, as β. φωνῇ μεγάλῃ Acts 8, 7. Mark 15, 34. Sept. for בָּרַךְ 1 Sam. 8, 18. So Dem. 784. 19. Xen. Cyr. 4. 2. 28.—Spec. a) Of a cry for help, *to cry out to any one, to call upon*, c. πρὸς τινα Luke 18, 7. Sept. for בָּרַךְ Judg. 10, 14; בָּרַךְ Joel 1, 19. So c. acc. Luc. D. Marin. 6. 3. Xen. Cyr. 7. 2. 5. b) Of an exhortation or command, as by a herald, *to cry, to call aloud, to proclaim*, absol. Matt. 3, 3. Mark 1, 3. Luke 3, 4. [9, 38.] John 1, 23; all referring to Is. 40, 3. 6, where Sept. for בָּרַךְ. So Plut. Coriolan. 25; genr. Plato Apol. 32. b.

βοή, ἦς, ἡ, *a cry, outcry*, e. g. for help, James 5, 4. Sept. for בָּרַךְ 1 Sam. 9, 16.—Genr. *Ælian*. V. H. 13. 45. Xen. An. 4. 7. 23.

βοήθεια, ας, ἡ, (*βοηθία*), *succour, help*, Heb. 4, 16. Sept. for בָּרַךְ Ps. 121, 1; בָּרַךְ Judg. 5, 23. So Hdian. 2. 5. 5. Xen. Hell. 5. 4. 10.—Spec. Acts 27, 17 αἱ βοήθειαι, *helps, means of help*, e. g. ropes, cables; see in ὑποζώννυμι. Comp. Arist. Rhet. 2. 5.

βοηθῶ, ᾠ, f. ἦσω, (*βοήθος*), pr. *to run up at a cry for help, to come in aid of any one*, Pol. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. *to succour, to help*, c. dat. Matt. 15, 25. Mark 9, 22. 24. Acts 16, 9. 21, 28. 2 Cor. 6, 2. Heb. 2, 18. Rev. 12, 16. Sept. for בָּרַךְ Josh. 10, 6; בָּרַךְ Gen. 49, 25. So Hdian. 6. 7. 17. Xen. Mem. 2. 6. 25.

βοηθός, οῦ, ὁ, ἡ, (*βοήθοος*; *βοή, θία*), pr. *running up at a cry for help, succouring*; Subst. *a succourer, helper*, Heb. 13, 6; comp. Ps. 118, 7. Sept. for בָּרַךְ Job 29, 12.—Luc. Tyrann. 20. Xen. Mem. 2. 1. 14.

βόδυνος, ου, ὁ, (*βόδρος*), *a pit, ditch*, as an emblem of destruction, Matt. 15, 14.

Luke 6, 39. Sept. for בָּרַךְ Is. 24, 18. So Theophr. H. Pl. 4. 2. 2. Xen. *Œc.* 19. 3.—Spec. *a cistern*, in the fields, Matt. 12, 11, i. q. φρέαρ Luke 14, 5. So Sept. and בָּרַךְ 2 Sam. 18, 17.

βολή, ἦς, ἡ, (*βάλλω*), *a cast, a throw*; spoken of distance, Luke 22, 41 ὥσει λίθου βολὴν about *a stone's throw*; for the acc. comp. Buttm. § 131. 9.—Sept. Gen. 21, 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. Xen. Hell. 4. 5. 15.

βολίζω, f. ἵσω, (*βολίς*), *to heave the lead, to sound*, absol. Acts 27, 28 bis.—Eustath. ad Il. ε, p. 427. 49. 3, p. 615. 53. Wetst. N. T. in loc.

βολίς, ἱδος, ἡ, (*βάλλω*), pr. *something thrown*, as the lead in sounding, whence βολίζω q. v.—In N. T. *a missile*, e. g. *a javelin, dart*, Heb. 12, 20. Sept. for בָּרַךְ Neh. 4, 17; בָּרַךְ Num. 24, 8. So Plut. Demetr. 3. Paul. Sil. 68, 69, in Anthol. Gr. IV. p. 62, 63.

βοός, ὁ, indec. *Booz* or *Boaz*, Heb. בֹּאֵז (alacrity), pr. n. of a man celebrated in the book of Ruth, Matt. 1, 5 bis. Luke 3, 32.

βόρβορος, ου, ὁ, *dirt, mire, filth*, pr. such as accumulates where animals are kept; so proverb. 2 Pet. 2, 22. Sept. for בָּרַךְ Jer. 38, 6.—Dem. 1259. 11. Arr. Epict. 4. 11. 29 ἀπελθε καὶ χοίρω διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλήται. Plato Phæd. 69. c.

βορρᾶς, ᾠ, ὁ, (Att. contr. for *βορέας*), pr. *the north* or *N. N. E. wind*, Sept. Prov. 27, 16. Xen. An. 4. 5. 3.—In N. T. meton. *the north*, the northern quarter of the heavens, Luke 13, 29. Rev. 21, 13. Sept. for בָּרַךְ Job 37, 22. So Theophr. H. Pl. 5. 1. 11. Plato Crit. 112. b.

βόσχω, f. κήσω, *to feed, to pasture*, to tend while grazing or feeding; of persons, c. acc. Luke 15, 15 βόσκειν χοίρους. Mark 5, 14; absol. οἱ βόσκοντες *swine-herds* Matt. 8, 33. Luke 8, 34. Mid. *to feed, to be feeding or grazing*, of a flock or herd, Matt. 8, 30. Mark 5, 11. Luke 8, 32. Sept. for בָּרַךְ Gen. 29, 7. 9. Mid. Job 1, 14. So Hom. Od. 14. 103. *Æsop.* F. 131. Mid. Plut. non posse suav. viv. sec. Epic. 14. Plato Rep. 586. a.—Trop. of a teacher, *to feed, to instruct and care for*, John 21, 15. 17. Sept. and בָּרַךְ Ez. 34, 2. 3.

Βοσώρ, ὁ, indec. *Bosor*, Heb. בֹּשֶׁר (torch) *Beor*, Sept. Βεώρ, Num. 22, 5; pr. n. of the father of Balaam, 2 Pet. 2, 15.

βοτάνη, ἦς, ἡ, (*βόσχω*), pr. *pasturage*, i. e. *herbage, grass, plants*, Heb. 6, 7. Sept.

for κῶπυ Gen. 1, 11. 12.—Æl. V. H. 2. 40. Plato Prot. 321. b.

βότρυς, *vos, ó, a cluster of grapes*, Rev. 14, 18. Sept. for βῆρυξ Gen. 40, 10. Num. 13, 25.—Luc. Bacch. 2. Xen. CEC. 19. 18.

βουλευτής, *ού, ó, (βουλεύω,) a counsellor, senator*; spoken of a member of the Jewish Sanhedrim, Mark 15, 43. Luke 23, 50. Sept. for βῆτι Job 3, 14.—Dem. 1208. 5. Xen. Hell. 2. 3. 23.

βουλεύω, *f. εἶσω, (βουλή,) to be a counsellor or senator*, Xen. Mem. 1. 1. 18; *to take counsel, to deliberate, to determine after consultation*, Sept. for βῆτι Is. 23, 8. Xen. Ath. 2. 17.—In N. T. only Mid. βουλεύομαι, *to take counsel with oneself, i. e.*

1. *to consult, to deliberate*; e. g. Sing. followed by εἰ, Luke 14, 31. Plur. with ἵνα, John 12, 10 ἐβουλεύσαντο... ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν. [11, 53.] Sept. for βῆτι 1 K. 12, 28.—So c. εἰ Xen. Cyr. 2. 1. 7; c. ὅπως Xen. An. 4. 3. 14; absol. Xen. Mem. 3. 6. 8.

2. *to determine after deliberation, to be minded, to purpose*, c. acc. 2 Cor. 1, 17 ter; c. inf. Acts 5, 33 ἐβουλεύοντο ἀπελθεῖν αὐτούς. 15, 37. 27, 39. Sept. c. acc. for βῆτι Is. 19, 12.—So c. acc. Xen. An. 1. 1. 7; c. inf. Hdian. 1. 16. 8. Xen. An. 3. 2. 8.

βουλή, *ἡς, ἡ, a council, senate*, 1 Esdr. 2, 17. Xen. Hell. 1. 7. 3.—In N. T. *counsel, i. e.*

1. *counsel given, advice*; Acts 27, 12 οἱ πλείους ἔθεντο βουλήν. Sept. for βῆτι 2 Sam. 16, 20.—Plut. J. Cæs. 21 βουλὴν συνέμενοι. Xen. Cyr. 7. 2. 26.

2. *counsel taken, e. g. spoken of God, determination, purpose, decree*, Luke 7, 30. Acts 2, 23. 4, 28. 13, 36. 20, 27. Eph. 1, 11. Heb. 6, 17. Sept. for βῆτι Prov. 19, 21. Is. 5, 19. So Hom. Il. 1. 5. Pind. Ol. 2. 137.—Of men, i. q. *purpose, plan, project*, Luke 23, 51. Acts 5, 38. 27, 42. Plur. *purposes, thoughts*, 1 Cor. 4, 5. Sept. for βῆτι Hos. 10, 6; βῆτι Is. 55, 7. 8. So Æl. V. H. 2. 4 κοινωδὸς τῆς βουλῆς.

βούλημα, *ατος, τό, (βούλωμαι,) pr. 'what is willed; hence, will, purpose, of God Rom. 9, 19; of men Acts 27, 43. [1 Pet. 4, 3].—2 Macc. 15, 5. Dem. 1109. 15. Plato Legg. 769. d.*

βούλωμαι, *f. βουλήσομαι, Pass. depon. 2 pers. βούλει* Luke 22, 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλόμην James 4, 4, also ἐβουλόμην 2 John 12, see Buttm. § 83. n. 5; *to will,*

to wish, to desire. According to Buttmann, the distinction between βούλωμαι and θέλω is, that the latter expresses an active choice and purpose, the former a mere passive inclination or willingness; Lexilog. I. p. 26. Or, βούλωμαι expresses the inward predisposition and bent from which the active choice proceeds: see Tittm. de Synon. N. T. p. 124. Hence βούλωμαι is never used of brutes. In speaking of the gods, Homer uses βούλωμαι for θέλω, since with them will is also effect; Buttm. l. c. p. 27.—In N. T.

1. Of men, *to will, to be willing, to be disposed or minded, to desire.* a) Genr. and with an infin. of object; e. g. infin. aor. Mark 15, 15 βουλόμενος τῷ δῶλφ τὸ ἱκανὸν ποιῆσαι. Acts [15, 37.] 17, 20. 18, 27. 19, 30. 22, 30. 23, 28. 25, 22. 27, 43. 28, 18. Sept. for βῆτι 1 Sam. 15, 9; γῆτι Deut. 25, 7. (1 Macc. 7, 30. Hdian. 7. 7. 8. Xen. Mem. 4. 7. 6. An. 3. 4. 20.) With infin. present, Acts 25, 20 εἰ βούλοιο πορεύεσθαι εἰς Ἱερ. 1 Tim. 6, 9. Philem. 13. Sept. for βῆτι Is. 30, 9. 15. (Hdian. 7. 8. 18. Plut. de Sannit. tuend. 1. Plato Soph. 244. a.) With εἶναι, and a predicate of the subject in the nominative; Acts 18, 15 κριτὴς γὰρ ἐγὼ τούτων οὐ βούλωμαι εἶναι. James 4, 4. (Plut. Cato Min. 65. Plato Conv. 200. b.) With an inf. impl. James 3, 4. 2 John 12. 3 John 10. Once with aor. Subjunct. John 18, 39; see Matth. § 516. 3. Buttm. § 139. n. 1. Kühner § 259. 1. b) Also *to be minded, to intend, to purpose*, c. inf. aor. Matt. 1, 19 ἐβουλόμην λάβρα ἀπολῦσαι αὐτήν. Acts 5, 28, 12, 4. 2 Cor. 1, 15. Sept. for γῆτι Ezra 4, 5. So Plato Gorg. 460. c. Xen. CEC. 13. 10. c) As used by one having authority, and thus implying command; so with acc. and infin. pres. Phil. 1, 12 γινώσκειν δὲ ὑμᾶς βούλωμαι. 1 Tim. 2, 8. 5, 14; acc. and inf. perf. for pres. Tit. 3, 8; inf. aor. simpl. Jude 5. So Plato Conv. 184. a. Xen. An. 1. 1. 1.

2. Of God, and so i. q. θέλω, see above; *to will, to be pleased, to choose, to determine*; absol. James 1, 18; c. infin. aor. Luke 22, 42 πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. Heb. 6, 17; acc. et infin. 2 Pet. 3, 9. Also of Jesus as the Son of God, c. inf. aor. Matt. 11, 27. Luke 10, 22. Once of the Holy Spirit, c. inf. impl. 1 Cor. 12, 11.—Hom. Il. 1. 67. ib. 13. 347.

βουνός, *ού, ó, a hill*, Luke 3, 5. 23, 20. Sept. for βῆτι Ex. 17, 9. 10.—Pol. 8. 83. 1. Plut. Sulla 16. A word of the later Greek, Lob. ad Phryn. p. 355.

βοῦς, βοός, δ, ἡ, *an ox or cow*, an animal of the ox kind; Plur. *oxen, cattle*; Luke 13, 15. 14, 5. 19. John 2, 14. 15. 1 Cor. 9, 9 bis. 1 Tim. 5, 18. Sept. for **בֶּזֶק** Gen. 13, 5; **בֶּזֶק** Gen. 41, 2. 3. 4.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 2. 32.

βραβεῖον, ου, τό, (*βραβεύς*), *a prize in the public games*, as a wreath, garland, or the like; 1 Cor. 9, 24. Trop. of the rewards of the future world, Phil. 3, 14.—Plut. Symp. 9. 13. 2.

βραβεύω, f. εὔσω, pr. to be δ *βραβεύς*, i. e. *to be a director, arbiter, in the public games*; see Potter Gr. Ant. I. p. 441. Dict. of Antt. art. *Agonotheta*; then, *to decree victory, to give the prize*, Wisd. 10, 12. Heliodor. 4. 1.—In N. T. *to administer, to rule*, absol. and trop. Col. 3, 15 ἡ εἰρήνη τοῦ Χριστοῦ *βραβεύει ἐν ταῖς καρδίαις ὑμῶν*. So pr. Diod. Sic. 13. 53. Pol. 2. 35. 3. Plut. Pomp. 55.

βραδύνω, f. ὠνά, (*βραδύς*), *to be slow, slack, to delay*, absol. 1 Tim. 3, 15. 2 Pet. 3, 9 οὐ *βραδύνει* δ κύριος τῆς ἐπαγγελίας, *the Lord will not be slack (draw back) from his promise*; Winer § 30. 6. n. Buttm. § 132. 4. Sept. for **בָּרַח** Deut. 7, 10. Ecclus. 32, 18.—Æl. V. H. 3. 43. Plato Rep. 528. d.

βραδυπλοέω, ὦ, f. ἡσώ, (*βραδύς*, πλέω), *to sail slowly*, Acts 27, 7.—Artemid. 4. 32.

βραδύς, εἰα, ὕ, *slow, not hasty*, James 1, 19 bis. So Dem. 777. 5. Plato Apol. 39. b.—Trop. *slow of understanding, heavy, dull*, Luke 24, 25. So Dion. Hal. de Rhet. Attic. *βραδύς τὸν νοῦν*. Pol. 4. 8. 7.

βραδυτής, τῆτος, ἡ, (*βραδύς*), *slowness, tardiness*, 2 Pet. 3, 9 ὡς *τινες βραδυτήτα ἡγοῦνται*, *as some count it tardiness*, i. e. that the Lord delays in respect to his promise; see in *βραδύνω*.—Jos. Ant. 7. 4. 1. Hdian. 3. 4. 15. Xen. Hell. 4. 6. 5.

βραχίον, ονος, δ, *the arm*, Lat. *brachium*, Plut. Eumen. 7. Xen. Eq. 7. 8.—In N. T. by Hebr. like **בְּרָיִךְ**, put for *strength, might, power*, Luke 1, 51. John 12, 38. Acts 13, 17. So Sept. for **בְּרָיִךְ** Deut. 5, 15. Is. 51, 5.

βραχύς, εἰα, ὕ, *short, small, little*; e. g. 1. Of time, Luke 22, 58 μετὰ *βραχύ* *after a little while*. Acts 5, 34 *βραχύ τι* (for) *a little while*. Sept. παρὰ *βραχύ* for **בְּרָיִךְ** Ps. 94, 17.—So *βραχύ τι* Pol. 14. 7. 5; ἐν *βραχεῖ* Luc. Somn. 2. Plato Conv. 217. a. 2. Of space, Acts 27, 28 *βραχύ διαστήσαντες*, i. e. *having gone a little further*. Sept. and **בְּרָיִךְ** 2 Sam. 16, 1. So Diod. Sic.

3. 3. Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2, 7. 9, *βραχύ τι παρ' ἀγγέλους*, *a little lower than the angels*, i. e. Jesus during his life on earth; quoted from Ps. 8, 6, where Sept. for **בְּרָיִךְ** necessarily of rank, as the antith. in Heb. 2, 9 also requires.

3. Of quantity or number, *small, few*; John 6, 7 *βραχύ τι*, *a little*. Sept. and **בְּרָיִךְ** 1 Sam. 14, 29. 44. So Æschin. 56. 26. Xen. Mem. 1. 4. 8.—Also Heb. 13, 22 διὰ *βραχείων* sc. λόγων, i. e. *in few words, briefly*; so Luc. Tox. 56. Plato Prot. 336. a.

βρέφος, εος, ους, τό, *a child*, e. g. yet unborn, *a fetus*, Luke 1, 41. 44. (Ecclus. 19, 11. Hom. Il. 23. 266.) Usually *an infant, babe*, Luke 2, 12. 16. 18, 15. Acts 7, 19. 2 Tim. 3, 15 ἀπὸ *βρέφους*, *from a child*, from the cradle. So 1 Macc. 1, 61. Luc. D. Deor. 9. 2. Xen. Mem. 2. 2. 5.—Trop. of those just entering on the Christian life, 1 Pet. 2, 2; comp. 1 Cor. 3, 1. 2. Heb. 5, 12. 13.

βρέχω, f. ξω, 1. *to wet, to moisten, to sprinkle*; c. acc. of obj. Luke 7, 38. 44; absol. Rev. 11, 6 ἵνα μὴ ὑέτος *βρέχη* sc. τὴν γῆν. Sept. for **בִּרְצָח** Ps. 6, 7.—Diod. Sic. 3. 25. Xen. An. 4. 3. 12.

2. *to rain, to cause to rain*, i. q. *ὑεῖν*, found in the Attic poets and later prose writers, Lob. ad Phryn. p. 291. a) Genr. and with ἐπὶ τινα, Matt. 5, 45 (ὁ θεός) *βρέχει ἐπὶ δικαίους κτλ.* (Sept. for **בִּרְצָח** Am. 4, 7.) With acc. of material, Luke 17, 29 (ὁ θεός) *ἔβρεξε πῦρ καὶ θεῖον*. Sept. Gen. 19, 24. Ez. 38, 22; comp. Ex. 9, 24. So c. acc. of thing Xen. Œc. 17. 2. Pass. Pol. 16. 12. 3. b) With indef. subject, *βρέχει*, like *ὑεῖ*, Lat. *pluit, it rains*, James 5, 17 bis, *προσῆλθο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς*. See Matth. § 295. 2 pen. Buttm. § 129. 17.

βροντή, ἡς, ἡ, *thunder*; Mark 3, 17 οἱ *βροντῆς*, see in *Βοανεργές*. John 12, 29. Rev. 4, 5. 6. 1. 8. 5. 10. 3. 4 bis. 11, 19. 14, 2. 16, 18. 19, 6. Sept. for **בְּרָיִךְ** Job 26, 14. Ps. 77, 19.—Hom. Il. 21. 199. Luc. D. Deor. 9. 2. Xen. Cyr. 7. 1. 3.

βροχή, ἡς, ἡ, (*βρέχω*), *rain*, Matt. 7, 25. 27. Sept. for **בְּרָיִךְ** Ps. 68, 10. 105, 32.—Geopon. 2. 39. 191. Found only in late usage, Lob. ad Phryn. p. 291.

βρόχος, ου, δ, *a noose, snare*; trop. 1 Cor. 7, 35 οὐκ ἵνα *βρόχον ὑμῖν ἐπιβάλω*, *not that I would cast a noose over you*, i. e. impose on you any necessity. Sept. for **בְּרָיִךְ** Prov. 22, 25.—Plut. Amator. 13. Xen. Ven. 2. 5, 6.

βρυγμός, οὐ, ὁ, (βρύχω,) *a grating, gnashing of the teeth, in pain or rage*, Matt. 8, 12, 13, 42, 50, 22, 13, 24, 51, 25, 30. Luke 13, 28; comp. Acts 7, 54.—Ecclus. 51, 3. Suid. βρυγμός· τρισμός ὀδόντων. Comp. Wetst. N. T. in Matt. 8, 12.

βρύχω, f. ξω, *to grate, to gnash the teeth in rage*, c. acc. Acts 7, 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Sept. for קָרַח Job 16, 9. Ps. 35, 6. al.—Comp. Hom. Il. 13, 393. Soph. Trach. 1074.

βρύω, f. σω, *to be full, to swell out with any thing, to overflow*, Diog. Laert. 1, 122. Plut. de Adulat. et Amic. 32.—In N. T. trans. *to make overflow, to pour or send forth*, as a fountain its waters, c. acc. James 3, 11. So absol. Act. Thom. 37 πηγὴ βρύουσα. Xen. Ven. 5, 12 ὅταν ἡ γῆ βρύῃ.

βρώμα, ατος, τό, (βιβρώσκω,) 1. *eatables, food*, i. e. solid food opp. to milk 1 Cor. 3, 2; so Matt. 14, 15. Mark 7, 19. Luke 3, 11, 9, 13. 1 Cor. 6, 13 bis. 8, 8. Sept. for מִזְכָּל Gen. 41, 35, 36; מִזְכָּל Gen. 6, 21. So AEL. V. H. 3, 20. Plut. de Sanit. tuend. 6. Xen. Mem. 3, 11, 13.—Spoken of meats permitted by the Mosaic law, Heb. 9, 10, 13, 9. Also of meats of which Jewish Christians scrupled to eat, Rom. 14, 15 bis. 20. 1 Cor. 8, 13. 1 Tim. 4, 3.

2. Trop. for *aliment, sustenance, nourishment*; John 4, 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 3, 2 γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, i. e. solid spiritual food or instruction, i. q. στερῆα τροφῆ Heb. 5, 12. 1 Cor. 10, 3 βρώμα πνευματικόν, *spiritual food*, i. e. miraculous, and so the emblem and source of spiritual nourishment.

βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) *eatable*; Luke 24, 41 ἔχετε τι βρώσιμον, *have ye any food?* Sept. for מִזְכָּל Lev. 19, 23. Fz. 47, 12.—Æschyl. Prom. 479.

βρώσις, εως, ἡ, (βιβρώσκω,) 1. *an eating*, i. e. the act of eating, 1 Cor. 8, 4. 2 Cor. 9, 10 ἄpros eis βρώσιν, *bread for eating*, bread to eat, quoted from Is. 55, 10 where Sept. for מִזְכָּל. So Jos. Ant. 1, 20, 2. Plato Rep. 619. c. Xen. Mem. 1, 3, 15.—Trop. *corrosion, rust*; Matt. 6, 19, 20 σῆς καὶ βρώσις, *moth and rust*, the latter said of alloyed money; comp. James 5, 2, 3. So Aquila for מִזְכָּל Is. 50, 9.

2. Meton. 'that which is eaten,' *food*, i. q. βρώμα. John 6, 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12, 16. So βρώσις καὶ πόσις, *food and drink*, Rom. 14, 17. Col. 2, 16. Sept. for מִזְכָּל Gen.

47, 24; מִזְכָּל Jer. 7, 21. So Plut. de Virt. et Vit. 2. Plato Legg. 783. c.—Trop. for *aliment, nourishment*; John 4, 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34; see in βρώμα no. 2. In John 6, 27, 55, Jesus uses βρώσις in the sense of 'food for the soul,' i. e. that true spiritual aliment from above presented in and through him to Christians. Comp. Clem. Alex. Strom. 5, 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγος ἡ γνῶσις ἐστὶ τῆς θείας οὐσίας.

βρώσκειω obsol. lends its forms to βιβρώσκειω q. v.

βυθίζω, f. ἰω, (βύθος,) *to sink in the deep, to cause to sink*; Pass. *to sink*, Luke 5, 7. So 2 Macc. 12, 4. Diod. Sic. 5, 4. Pol. 2, 10, 5.—Trop. 1 Tim. 6, 9 εἰς βάθυνον; comp. Ps. 69, 2, 3, 124, 4, 5.

βυθός, οὐ, ὁ, *depth, the deep*; 2 Cor. 11, 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. Sept. for תְּהוֹמֹת Ps. 107, 24.—AEL. H. An. 8, 3. Luc. D. Marin. 10, 2. Diod. Sic. 3, 21.

βυρσεύς, εως, ὁ, (βύρσα,) *a tanner*, Acts 9, 43, 10, 6, 32.—Artemid. 4, 56.

βύσσιμος, η, ον, (βύσσις,) *byssine, of linen*, see in βύσσις. Neut. τὸ βύσσινον Rev. 19, 8, also βύσσινον, *linen*, i. e. cloth or raiment of byssus, Rev. 18, 12 Griesb. v. 16, 19, 8 bis. 14. Sept. for בגדי and בגד 1 Chr. 15, 27; שָׂשׁ Gen. 41, 42.—Jos. Ant. 3, 7, 2. Diod. Sic. 1, 85 βύσσινον περιβεβλημένην. Hdot. 2, 86.

βύσσις, ου, ἡ, *byssus, linen*, spoken of the finest and most precious stuffs, as worn by the rich, or as an article of commerce, Luke 16, 19. Rev. 18, 12 Rec. Comp. also 1 Chr. 15, 27. 2 Chr. 5, 12. Esth. 1, 6, 8, 15. Sept. for בגדי 2 Chr. 2, 14, 3, 14; שָׂשׁ Ex. 26, 1. Ez. 27, 7. al. So Theocr. 2, 73. Pausan. 5, 5. ib. 6, 26. Jos. Ant. 3, 6, 1. ib. 3, 7, 2. Strabo 15, p. 693.—The word comes from Heb. בגדי, pr. the Syrian byssus, Ez. 27, 16, distinguished from the Egyptian byssus or שָׂשׁ v. 7; though elsewhere בגדי is often put for שָׂשׁ in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. It has been long disputed whether the byssus was linen or cotton; see Celsii Hierob. II. p. 169 sq. Forster de Byseo antiquor. Lond. 1776. Herodotus affirms that the mummies of Egypt were wrapped in bandages of byssus (συνδύνας βυσσίνης τελαμῶσι Hdot. 2, 86; comp. λίνον βύσσις Jos. Ant. 3, 6, 1); and many of these have been of late years subjected to minute examination with the microscope, and have proved to be composed of threads

of linen; see Wilkinson's *Mann. and Cust. of the Anc. Egyptians*, III. p. 115. This would seem to decide the controversy so far as it relates to mummy-cloths, and probably likewise as to *sacred vestments*. It is however still a question with some, whether the term βώσος may not perhaps have been sometimes used more widely, so as to include also *cotton fabrics*; since these were much worn by the ancient Egyptians, as well as by the moderns; and the Arabic

term *shash*, *shashiyeh*, (Heb. שֹׁשֶׁי,) now denotes a fine muslin of cotton; see Wilkinson l. c. p. 116 sq. Plin. H. N. 19. 2. 3. Poll. Onom. 7. 75.

βωμός, ὠ, ὁ, (βάω, βαίνο,) *a step, stand, base*, Hom. II. 8. 441.—In N. T. and usually, *an altar*, pr. to which the ascent was by steps, Acts 17, 23. Sept. for חֲבִירָה Ex. 34, 13. So Hadian. 7. 11. 5. Xen. Mem. 1. 1. 2.

Γ.

γαββαθα or γαβαθα, ἡ, indec. *Gab-batha*, Aram. ܓܒܬܐ (the back, a ridge; fem. of ܒܬ back, boss), pr. n. of a place in Jerusalem where Pilate gave sentence against Jesus, John 19, 13; called in Greek *λινόσπικρον*, where see fully. It was near the castle or residence of Pilate. Comp. Heb. Lex. art. ܒܬ. Buxt. Lex. Chald. 377. —Others derive it from r. ܒܬܐ to be high, as if for ܒܬܐܢܐ.

Γαβριήλ, ὁ, indec. *Gabriel*, Hebrew ܓܒܪܝܐܝܝܠ (man of God), pr. n. of an archangel, Luke 1, 19. 26. See in ἀρχάγγελος.

γάγγραινα, ης, ἡ, (γράφω, γράφω,) *gangrene, mortification*, which spreads by degrees over the whole body, 2 Tim. 2, 17.—Plut. de adul. et amic. 24 trop. γαγγραινας . . . διαβρωσεις Ἀλέξανδρος. Poll. On. 4. 207. Wetst. N. T. in loc.

Γάδ, ὁ, indec. *Gad*, Heb. גַּד (good fortune), pr. n. of the seventh son of Jacob, born of Zilpah, Gen. 30, 10 sq.—In N. T. the tribe of Gad, Rev. 7, 5.

Γαδαρηνός, οὔ, ὁ, *a Gadarene*, i. e. an inhabitant of the city *Gadara*, Γαδαρά, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. According to Eusebius and Jerome (Onomast.) it was situated over against Tiberias and Scythopolis. Josephus calls Gadara a Greek city, πάλαι Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4.—The site of Gadara has been recognized at *Um Keis*, a place with extensive ruins visited by Seetzen, Burckhardt, and others; situated near the crest of the

chain of mountains which bound the valley of the Jordan on the east, and overlooking the lake of Tiberias, the southern end of which bears from it N. W. An hour north of this spot is the deep valley of the Hieromax; in which are hot sulphur springs, also mentioned by Eusebius and Jerome. On the east of the ruins are many sepulchres hewn in the rock; as also great numbers of sarcophagi lying about. See Reland. Palæst. p. 773 sq. Seetzen in Zach's Monatl. Corr. XVIII. p. 417 sq. Burckh. Trav. in Syr. p. 270, 276.—In N. T. τῶν Γαδαρηνῶν Mark 5, 1. Luke 8, 26. 37; also in Mss. Matt. 8, 28 for τῶν Γεργεσηνῶν or τῶν Γερασηνῶν, q. v.

Γάζα, ης, ἡ, *Gaza*, Heb. חֶזְקָה (strong), a celebrated city of the Philistines, situated partly on elevated ground not far from the coast of the Mediterranean, near the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It is one of the earliest of the Canaanitish cities mentioned; Gen. 10, 19. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15, 47. Judg. 1, 18. 16, 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months; Arr. Exp. Alex. 2. 26, comp. Strabo 16. 2. 30. p. 759. He left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinus afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Reland Palæst. p. 788–800. For other notices, and for the present condition of Gaza, see Bibl.

Res. in Palest. II. p. 373-383.—In N. T. Acts 8, 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, the way leading from Jerusalem to Gaza, which [way] is desert, i. e. which leads through the uninhabited country east of Gaza, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; but against the historical testimony. See more fully in Bibl. Res. in Palest. II. p. 640.

γάζα, ἡ, *the treasure, treasury*, of a king or state, Acts 8, 27. Sept. for תָּזָא Ezra 5, 17. Esth. 4, 7.—Plut. Alex. M. 36. Diod. Sic. 17. 64. Lat. *gaza* Cic. de Off. 2. 22. Mela 1. 11 'gaza Persae avarium vocant.'

γαζοφυλάκιον, ον, τό, (γάζα, φυλακή.) *a treasury*, Strabo 7. p. 319; comp. γαζοφύλαξ Plut. Demetr. 25. In the Scriptures and Josephus, the *treasury* of the temple, ἐν αὐτῇ οἴκου θεοῦ Neh. 13, 7; comp. Sept. for תְּזָאֵל Neh. 10, 37. 13, 4. 5. 8; תְּזָאֵל Esth. 3, 9. Jos. Ant. 19. 6. 1. B. J. 5. 5. 2. According to the Rabbins the *treasury* was in the court of the women, where stood thirteen chests, called תְּזָאֵלִים *trumpets* from their form; into which the Jews cast their offerings, Ex. 30, 13 sq. See Buxt. Lex. 2506. Lightf. Chorogr. Marco præm. c. 3.—So in N. T. Mark 12, 41 bis. 43. Luke 21, 1. Meton. of the court itself, John 8, 20.

Γάιος, ου, ό, *Gaius*, Lat. *Caius*, pr. n. of several men in N. T. a) A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19, 29. b) A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20, 4. c) An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16, 23. 1 Cor. 1, 14. d) A Christian to whom John addressed his third epistle, 3 John 1.

γάλα, ακτος, τό, *milk*, 1 Cor. 9, 7. Sept. for גָּלִי Gen. 18, 8. So Luc. D. Marin. 1. 2. Xen. Mem. 4. 3. 10.—Trop. for the *first rudiments* of Christian instruction, 1 Cor. 3, 2. Heb. 5, 12. 13. But in 1 Pet. 2, 2, *milk* is the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ό, *a Galatian*, Gal. 3, 1.

Γαλατία, ας, ή, *Galatia* or *Gallogrecia*, a central province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and

Phrygia. The chief cities were Ancyra, Tavium, and Pessinus. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither about 278 B. C. and mingling with the former inhabitants, the whole were called Gallogreci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration; see Jerome ad Gal. 1, 2. Under Tiberius, about A. D. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the residence of many Jews; and from these and the other inhabitants Paul appears to have gained many converts to Christianity. See Strabo 4. p. 187. ib. 12. 566. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. Winer Realw. s. v.—In N. T. 1 Cor. 16, 1. Gal. 1, 2. 2 Tim. 4, 10. 1 Pet. 1, 1.

Γαλατικός, ή, όν, *Galatian*; Acts 16, 6 Γαλατικήν χώραν, i. e. Galatia. 18, 23.

γαλήνη, ἡ, ή, *tranquillity*, e. g. of the sea, a calm, Matt. 8, 26. Mark 4, 39. Luke 8, 24.—Hom. Od. 7. 319. Luc. V. Hist. 2. 40. Xen. An. 5. 7. 8.

Γαλιλαία, ας, ή, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits around Kedesh of Naphtali; Heb. כְּנֶזֶף 1 K. 9, 11; כְּנֶזֶף 2 K. 15, 29. It was anciently called also 'Galilee of the Gentiles,' גְּלִיל הַגּוֹיִם Is. 8, 23, Γαλιλαία ἑθνοφύλων 1 Macc. 5, 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. p. 760; comp. 1 Macc. 5, 15. 21-23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulun and having many mountains; the latter being less hilly, fertile, and very populous, with many cities and villages. According to Josephus, Lower Galilee extended to Carmel and Scythopolis, and apparently also to Ginzæ; in which case it included the great plain of Esdraelon; Jos. B. J. 3. 3. 1; comp. Ant. 20. 6. 1. But he also specifies Xaloth (mod. Iksal) as its southern limit; and this would

exclude the plain; B. J. 3. 3. 1. The chief cities were Tiberias and Sepphoris; but Capernaum and Nazareth are most frequently named in the N. T. See Strabo l. c. Jos. B. J. 3. 3. 1-3. Rosenm. Bibl. Geogr. II. ii. p. 42. Winer Realw. s. v.—In N. T. Mark 1, 9. Luke 2, 39. 4, 14. 8, 26. John 7, 52. al. sēp. In Matt. 4, 15 Γαλιλαία τῶν ἑσῶν is quoted from Is. 8, 23 [9, 1], for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, the lake of Tiberias, Matt. 4, 18. 15, 29. +

Γαλιλαῖος, α, ον, *Galilean*; Subst. a *Galilean*, a native or inhabitant of Galilee; Matt. 26, 69. Mark 14, 70. Luke 13, 1. 2 bis. 22, 59. 23, 6. John 4, 45. Acts 1, 11. 2, 7. 5, 37. The Galileans were brave and industrious, Jos. B. J. 3. 3. 2; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1, 47. 7, 52. Acts 2, 7. They had a peculiar dialect, by which they were distinguished from the Jews of Jerusalem, Mark 14, 70. See Buxtorf Lex. 434 sq. Lightf. Cent. Chorogr. Matt. præm. c. 86, 87.

Γαλλίων, ωνος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts 18, 12. 14. 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Senec. Ep. 104. Id. Q. Nat. 4. præf. Tacit. Ann. 15. 73. ib. 16. 17. Wetst. N. T. in loc.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיֶּלֶא (benefit from God) Num. 1, 10. 2, 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5, 34. 22, 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. 617); was distinguished for piety and Jewish learning; and for a long time was president of the Sanhedrim. See Lightf. Hor. Heb. in Act. 5, 34.

γαμέω, ὦ, (γάμος,) aor. 1 ἔγημα from γάμω Luke 14, 20, also the later form ἐγάμησα Mark 6, 17. al. Lob. ad Phryn. p. 742. Buttm. Gr. and Ausf. Spr. § 114; Imper. 3 plur. γαμήτωσαν 1 Cor. 7, 36, and γαμίσάτωσαν v. 9, see Winer § 13. 2. e. Buttm. Ausf. Spr. § 88. n. 8.—To marry, to wed, i. e.

1. Of men, c. acc. to marry a woman, to take as wife, Luke 14, 20 γυναῖκα ἔγημα. 16,

18 bis. Matt. 5, 32. 19, 9 bis. Mark 6, 17 δεῖ αὐτὴν ἐγάμῃσεν. 10, 11. So Jos. Ant. 1. 15. 1. Diod. Sic. 4. 72. Xen. Mem. 1. 1. 8.—Absol. and neut. to marry, to take a wife; Matt. 19, 10 οὐ συμφέρει γαμήσας. 22, 25. 30. 24, 38. Mark 12, 25 οὐτε γαμοῦσιν. Luke 17, 27. 20, 34. 35. 1 Cor. 7, 28 ἐὰν δὲ γήμῃς. v. 33. So 2 Macc. 14, 25. Æl. V. H. 4. 1. Xen. Hi. 1. 27.

2. Of females, absol. to marry, to get married, 1 Cor. 7, 28 ἐὰν γήμῃ ἢ παρθένος. v. 34. 36. 1 Tim. 5, 11. 14. Comp. Eurip. Med. 606 μὲν γαμοῦσα καὶ προδοῦσά σε.—Pass. aor. 1 ἐγαμήσθην, to be married, to get married, c. dat. Mark 10, 12 καὶ γαμήσῃ ἄλλῳ. 1 Cor. 7, 39. So Plut. Romul. 2. Id. Demetr. 2 ἡ μήτηρ τῇ Ἀντιγόνῃ γαμήσεισα.

3. Genr. of both sexes, absol. to marry, to get married, 1 Cor. 7, 9 bis. 10. 1 Tim. 4, 3 κολύωντων γαμεῖν.—Plat. Conjug. Præc. 20. ib. 34.

γαμίζω, f. ἴσω, (γάμος,) to marry, to give in marriage, e. g. a daughter, 1 Cor. 7, 38 bis, Lachm. for the common ἐγαμίζω; and so Matt. 22, 30. Mark 12, 25. Luke 17, 27. 20, 35.

γαμίσκω, i. q. γαμίζω, to marry, to give in marriage, Pass. Mark 12, 25.—Aristot. Pol. p. 22.

γάμος, ου, ὁ, 1. a wedding, marriage, nuptials; e. g. ἔνδυμα γάμου a wedding-garment Matt. 22, 11. 12; τὸ δείπνον τοῦ γάμου the marriage-supper, wedding-feast, Rev. 19, 9, see below. So 1 Macc. 9, 37. 41. Hdian. 4. 11. 10. Xen. Ag. 3. 3.—Spec. the wedding-feast, marriage-festival, which continued seven days; see Judg. 14, 12. 15. Tob. 11, 19. Winer Realw. art. Hochzeit. So Matt. 22, 2 ἐποίησε γάμους. v. 3. 4. 8. 9. 10. 25, 10. Luke 12, 36. 14, 8. John 2, 1. 2. Sept. for חַתּוּבָה Esth. 2, 18. So Tob. 6, 12. Luc. D. Deor. 20. 14. Xen. Ven. 1. 8.—Hence trop. the rejoicings and happiness of the Redeemer's kingdom are represented under the figure of a wedding-festival, Rev. 19, 7. 9; comp. Matt. 25, 1 sq.

2. Meton. marriage, matrimony, the marriage state, Heb. 13, 4.—Wisd. 14, 24. 26. Hdian. 3. 10. 10. Xen. Hi. 1. 27.

γάρ, conj. (γέ, ἄρα,) for, because, a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; comp. Buttm. § 149. m. 17. Kühner § 324. 2, and Gr. Gram. § 754. Hartung Lehre v. d. Partikeln I. p. 457-480.

1. CAUSAL and ARGUMENTATIVE: a) After an antecedent clause expressed, *for*; Matt. 1, 20 *μη φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθήσεται κτλ.* v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει* κτλ. Mark 1, 22, 6, 18. Luke 1, 15. al. *sæpiss.* So too after a clause of prohibition or caution, Matt. 3, 9. 24, 5. Luke 7, 6. al. We find γάρ put after two words closely connected in a clause, Matt. 2, 6. Mark 1, 38. Luke 6, 23. John 12, 8. Acts 4, 20. al. —Often also γάρ is found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8, 42. 1 Cor. 16, 7. 2 Cor. 11, 19, 20; or where the latter clause is dependent on the former, Matt. 10, 19, 20. Mark 6, 52. John 5, 21, 22. Acts 2, 15; or where two different causes are assigned, Matt. 6, 32. 18, 10, 11. Rom. 16, 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark 9, 39, 40, 41. Matt. 16, 25, 27. Luke 9, 24, 25, 26. Acts 26, 26. 1 Cor. 9, 16. al. So Matt. 26, 10–12, where *ἔργον γὰρ* and *βαλοῦσα γὰρ* refer to the act of the woman, and *πάντοτε γὰρ* to the objection of the disciples.—The γάρ is also sometimes *repeated*, where the writer again takes up a sentence which began with γάρ and was interrupted, as Rom. 15, 26, 27. 2 Cor. 5, 2, 4.—Very often also γάρ stands in connection with other particles, where however each particle retains its own separate force and signification; so *εἰ ἂν γάρ*, *for if*, Matt. 5, 46, 6, 14; *εἰ γάρ*, *for if*, Rom. 3, 7, 4, 14; *ἰδοὺ γάρ*, *for lo, for behold*, Luke 1, 44, 48, 17, 21, 2 Cor. 7, 11; *καὶ γάρ*, *for also, for ... too, for even*, Matt. 26, 73. Mark 10, 45. Luke 6, 32–34. John 4, 23, 45. Acts 19, 40. Rom. 11, 1. al. (Luc. D. Mort. 22, 2. Xen. An. 2, 5, 5. ib. 3, 3, 4.) Or also γάρ *καὶ*, *for also*, Acts 17, 28 *τοῦ γὰρ καὶ γένος ἑσμέν.* 2 Cor. 2, 9; *μὲν γάρ*, *for indeed*, Acts 28, 22. 2 Cor. 9, 1, 11, 4. Heb. 8, 4, 6, 16; or also followed by *δέ* adversative, Acts 23, 8. 1 Cor. 11, 7 *ἀνὴρ μὲν γὰρ* (comp. v. 4) ... *γυνὴ δέ* κτλ. Heb. 12, 20; but *δέ* omitted Rom. 3, 2. 1 Cor. 11, 18; *μη γάρ* c. imperat. *for let not*, James 1, 7; *οὐ γάρ*, *for ... not*, Matt. 10, 20. Mark 6, 52. Luke 8, 17. John 3, 17, 34. 7, 1. Rom. 2, 11. 1 Cor. 2, 2. Gal. 4, 30. Heb. 4, 15. Rev. 3, 2. al. *sæp.* (Paleph. F. 31. Xen. An. 3, 4, 36.) *οὐδὲ γάρ*, *for neither*, John 5, 22, 7, 5, 8, 42. Rom. 8, 7. Gal. 1, 12, 6, 13. (Hdian. 8, 4, 24.) *οὕτε γάρ*, *for neither*, Luke 20, 36. 1 Cor. 8, 8. 1 Thess. 2, 5.

b) Elliptically, where the clause to which

γάρ refers is omitted and is to be supplied in thought; comp. Butt. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2, 2 *where is he who is born king of the Jews?* [he must be already born,] *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*, *for we have seen his star.* Matt. 22, 28 [we cannot tell,] *πάντες γὰρ ἔσχον αὐτήν*, *for they all had her.* Mark 5, 42 [and this she might well do,] *ἦν γὰρ ἐτῶν δώδεκα*, *for she was twelve years old.* Luke 9, 26 [and so will it be with him who cometh not after me,] *ὅς γὰρ ἂν ἐπαισχυνῇ με* κτλ. *for whosoever shall be ashamed of me*, etc. John 4, 44 *he departed into Galilee*, [not indeed at first to Nazareth his πατρίς,] *αὐτὸς γὰρ Ἰησοῦς* κτλ. *for Jesus himself testified*, comp. Luke 4, 16 sq. John 9, 30 [why speak ye thus?] *ἐν γὰρ τούτῳ θαυμαστόν ἐστιν* κτλ. (Xen. Mem. 4, 2, 6.) Acts 4, 27 [and all this has now been fulfilled,] *συνήχησαν γὰρ ἐπ' ἀληθείας* κτλ. 19, 37. 22, 26. Rom. 2, 24 [yea, all these things ye do,] *τὸ γὰρ ὄνομα* κτλ. 4, 2, 8, 18 [yea, I say, suffer with him,] *λογίζομαι γὰρ* κτλ. v. 20, 14, 10 [this ought not so to be,] *πάντες γὰρ* κτλ. 15, 4. 1 Cor. 10, 1 [in like manner take ye heed,] *οὐ θέλω γὰρ* κτλ. 2 Cor. 9, 7 [ἀλλ' ὁμοῦς,] *ὁμοῦς γὰρ* κτλ. 12, 6 [I might indeed do this,] *ἐὰν γὰρ* κτλ. 1 Thess. 2, 1 (comp. 1, 9). 2 Thess. 3, 11. Heb. 7, 11 [as some may have thought,] *ὁ λαὸς γὰρ* κτλ. *for under it the people received the law.* v. 13 [and truly this change has taken place,] *ἐφ' ὃν γὰρ* κτλ. James 3, 7. al. *sæp.* So Plato Conv. 194, a, [σὺ μὲν δύνασαι διαρρεῖν,] *καλῶς γὰρ αὐτὸς ἠγώνισαι.*—With other particles, each retaining its own separate force and signification; comp. above in lett. a. So *καὶ γάρ*, *for also, for ... too, for even*; Matt. 8, 9 and Luke 7, 8 [and this I know from my own case,] *καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι*, *for I too am a man under authority.* Matt. 15, 27 and Mark 7, 28 *ναὶ, κύριε, καὶ γὰρ τὰ κυνάρια* κτλ. *yea, Lord, [yet deny me not,] for even the dogs do eat*, etc. 2 Cor. 3, 10 [and so it is,] *καὶ γὰρ οὐδὲ* κτλ. 5, 2, 13, 4 [and so it is with us,] *καὶ γὰρ ἡμεῖς* κτλ. Phil. 2, 27 [and ye heard truly,] *καὶ γὰρ ἠσένησε.* 1 Thess. 3, 4. Also *μὲν γάρ* *for indeed*; Rom. 2, 25 [in vain then thou claimeest to be a Jew, v. 17 sq.] *περιτομὴ μὲν γὰρ ὠφέλει* κτλ. Acts 13, 36 [now this is not said of David,] *Δαυὶδ μὲν γὰρ* κτλ. 1 Cor. 5, 3. 2 Cor. 9, 1; with *δέ* following, Heb. 7, 18, 19 [there is then such a change,] *ἀθέτησις μὲν γὰρ ... ἐπισταγή* δὲ κτλ. *for indeed there is an annulment*, etc. Also *οὐ γάρ*, *for ... not*, Matt. 9, 13 [and for this

end am I also come,] οὐ γὰρ ἤλθον κτλ. Mark 9, 6 [he spake this unwittingly,] οὐ γὰρ ᾔδει τί λαλήσῃ, for he knew not what to say. Luke 6, 43. Acts 4, 20 [and forbid us not,] οὐ δυνάμεθα γὰρ κτλ. Rom. 8, 15.

2. ΕΡΕΚΣΕΓΕΤICAL or explanatory, where it introduces in more detail what has been before announced; like Engl. *namely*, to wit, that is to say, for example; Buttm. § 149. m. 17. Kühner § 324. 2. Gr. Gram. § 754. 1. β. a) After demonstr. οὕτως, as in classic Greek; Matt. 1, 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστεύσεως γὰρ κτλ. So Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 6. 6. Ag. 3. 2. Plato Protag. 320. c. b) Less strictly, where it introduces by way of explanation the reason or motive of what precedes, that is to say, for, since; Matt. 3, 3 the kingdom of heaven is at hand, οὗτος γὰρ ἐστὶν κτλ. for this is he, etc. 24, 38. Luke 8, 40. John 6, 64. 20. 9. Acts 28, 20. Rom. 1, 18. 6, 19. 1 Cor. 7, 7. Gal. 2, 12. Phil. 2, 5. Heb. 1, 5. 2. 8. 7, 1. al. sæp. So μὴ γὰρ 1 Pet. 4, 15. In this way too γὰρ serves to introduce parenthetical explanatory clauses; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν. 7, 3. John 4, 8. 9. Acts 13, 8. 18, 3. 18. Rom. 7, 1. 1 Cor. 16, 5. 2 Cor. 5, 7. al.—Soph. Antig. 178. Xen. An. 7. 1. 29. Plato Phædo 116. c.

3. INTENSIVE, where it merely serves to strengthen a clause, like Engl. *why, then, truly*; Matth. § 615. Buttm. § 149. m. 17. a) With interrogatives and in questions, where originally *yea* or *nay* may have been implied; e. g. μὴ γὰρ, John 7, 41 μὴ γὰρ ἐκ τῆς Γαλ. ὁ Χριστὸς ἔρχεται, doth then Christ come out of Galilee? 1 Cor. 11, 22; πῶς γὰρ, how then? Acts 8, 31; τίς γὰρ, Acts 19, 35 τίς γὰρ ἐστὶν ἄνθρωπος, what man is there then, etc. τί γὰρ, what then? Rom. 3, 3. Phil. 1, 18; and so τί γὰρ κακὸν ἐποίησεν, what evil then hath he done, or: why, what evil hath he done, Matt. 27, 23. Mark 15, 14. Luke 23, 22. But very often γὰρ here retains its primary sense, as in no. 1; so 1 Cor. 10, 29. James 4, 14. Matt. 9, 5. 16, 26. al. b) In responses, some word of assent or dissent having been implied before it, as assuredly, not at all, or the like; 1 Cor. 9, 9. 10, ἐν γὰρ τῷ νόμῳ... δι' ἡμᾶς γὰρ ἐγράφη. Gal. 1, 10. 1 Thess. 2, 20. (Luc. Hermot. 10. Xen. Mem. 1. 4. 9.) Also οὐ γὰρ, no then, no indeed, Acts 18, 37. So Luc. D. Mort. 24. 3. +

γαστήρ, τέρος, τρός, ἡ, the belly, genr. Sept. for γᾱᾱ Num. 5, 22. Xen. Mem. 1. 2. 6.—Hence in N. T. by synecd.

1. the stomach, paunch, as the receptacle of food; (pr. Sept. for γᾱᾱ Job 15, 2 Hdian. 1. 6. 2;) meton. a glutton, gormandizer, acts 4 in the hexameter of Epimenides, Tit. 1, 12:

Κρήτες δὲ ψεύσται κακὰ θηρία γαστέρες ἀργαί,
the Cretans are always liars, evil beasts, slow bellies, i. e. lazy gormandizers. So γαστρίμαργος Plato Eryx. 405. e; γαστρίς Æl. V. H. 1. 28; γαστρίδουλος Diod. Sic. II. p. 549. Wess. Hesych. γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι.

2. the womb, Luke 1, 31. Sept. for γᾱᾱ Gen. 25, 23. So Diod. Sic. 4. 33. Plato Legg. 792. e.—Hence ἐν γαστρὶ ἔχειν, to be with child, Matt. 1, 18. 23. 24, 19. Mark 13, 17. Luke 21, 23. 1 Thess. 5, 3. Rev. 12, 2. Sept. for γᾱᾱ Gen. 16, 4. 2 K. 8, 11. So Pausan. 4. 9. 5. Hdot. 3, 32.

γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in antithesis to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and vice versa. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, or by the tone of voice; though its general meaning may be frequently given by *at least, at any rate, indeed, even, or the like*. See Passow s. v. Herm. ad Vig. p. 824 sq. Buttm. § 149. m. 25. Kühn. § 317. 2. Gr. Gram. § 703. Matth. § 602.

1. Simply, as connected with a noun, pronoun, or verb. a) As giving emphasis to the less in antith. with the greater; Luke 11, 8 though he will not rise and give him because he is his friend, διὰ γε τὴν ἀνάδειαν αὐτοῦ κτλ. yet because of his importunity indeed, he will rise, etc. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον, yet because indeed this widow troubleth me. So Sept. Job 30, 24. Xen. Cyr. 1. 6. 4 διὰ γε κτλ. b) Vice versa, the greater in antith. with the less; Rom. 8, 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο κτλ. he who indeed spared not his own Son... how shall he not with him, etc. So Eurip. Med. 1358. Luc. D. Deor. 17. 2. c) In wishing; 1 Cor. 4, 8 καὶ ὀφελὼν γε ἐβασιλεύσατε, and I would indeed (or at least) ye did reign. See Hartung Lehr. v. d. Part. I. p. 372. Herm. ad Vig. p. 825.

2. More freq. γέ is connected with other particles, viz.

a) ἀλλὰ γε, see in ἀλλά no. 3. a.

b) ἀρα γε, ἀρα γε, see in ἀρα and ἀρα.

c) εἶγε, *if at least, if indeed*, spoken of what is taken for granted; Herm. ad Vig. p. 831. a) Simply, with the indic. Eph. 3, 2 εἶγε ἠκούσατε κτλ. *if indeed ye have heard*, as I take for granted, etc. 4, 21. Col. 1, 23. So Luc. Jup. Trag. 36. Xen. Mem. 1. 5. 3. ib. 2. 1. 17. β) With καὶ added, εἶγε καί, *if indeed also*, c. indic. 2 Cor. 5, 3 εἶγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα, *if indeed also* (as we may take for granted, i. e. since) *being thus clothed we shall not be found naked*; see in γυμνός. Gal. 3, 4 εἶγε καὶ ἐκῆ, *if indeed also it is in vain*, sc. as we must suppose. So Ael. V. H. 12. 9 εἶγε καὶ οἱ παῖδες αὐτὸν μισοῦσι.

d) εἰ δὲ μὴ γε, i. q. εἰ δὲ μὴ, but stronger, *but if not so indeed, if otherwise, else*; serving to annul the antecedent proposition, whether affirmative or negative; Herm. ad Vig. p. 830 sq. Buttm. § 161. IV. 7. Kühn. § 340. 4. So after an affirmative, *but if not, otherwise*, Matt. 6, 1. Luke 10, 6. 13, 9. (Plato Rep. 425. e.) After a negative, where it consequently affirms; *if otherwise, else*, Matt. 9, 17. Luke 5, 36. 37. 14, 32. 2 Cor. 11, 16. So εἰ δὲ μὴ Xen. An. 4. 3. 6. Cyr. 3. 1. 35.

e) καίγε, *and indeed*, see above in no. 1. a) As referring to the less, *and at least, and even*; Luke 19, 42 καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ. So Luc. D. Deor. 4. 1. Plato Rep. 335. b. β) As referring to the greater, what is more, *and even, yea even*; Acts 2, 18 καίγε ἐπὶ τοὺς δούλους μου. So Luc. Tragod. 251. Xen. An. 7. 7. 51.

f) καίτοιγε, *and yet indeed, although indeed*, i. q. καίτοι, but stronger; John 4, 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν. Acts 14, 17. 17, 27. Comp. Herm. ad Vig. p. 837 sq.—Luc. D. Deor. 20. 10. Xen. Mem. 1. 2. 3.

g) μενοῦνγε, i. q. μενοῦν, but stronger; see in its order.

h) μήτεγε, i. q. μήτι, but stronger; see in μήτι.

Γεδεών, ὄνος, δ, Gideon, Heb. גִּדְעֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11, 32. See Judg. c. 6-8.

γέεννα, ης, ἡ, Gehenna, hell, i. e. the place of punishment in Hades or the world of the dead, i. q. Τάρταρος 2 Pet. 2, 4; λίμνη τοῦ πυρός Rev. 20, 14. 15; τὸ πῦρ τὸ αἰώνιον Matt. 25, 41. Jude 7; see in art. ᾗδης, and comp. Judith 16, 17. Ecclus. 7, 17. Fabric. Cod. Pseud. V. T. I. p. 194, 645. Hence it is a place of eternal fire and thick-

est darkness; comp. Jude v. 6. 13.—The name γέεννα is the Heb. עֵמֶק מֶלֶךְ, the valley of Hinnom, Josh. 15, 8, the narrow valley skirting Jerusalem on the south, running down from the west into the valley of Jehoshaphat, under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 2 K. 23, 10. Jer. 7, 31. 32. 32, 35; comp. Jer. 2, 23. 19, 6. 13. Heb. Lex. art. עֵמֶק. The valley was also called תּוֹפֶת, Tophet, 2 K. 1. c. Jer. 11. cc. prob. from תִּפְתֵּחַ 'place of burning.' It was apparently in allusion to this detested and abominable fire, that the later Jews employed the name of this valley (Gehenna) to denote the place of future punishment or the fires of Tartarus. There is no evidence of any other fires having been kept up in the valley, as some have supposed; see Bibl. Res. in Palest. I. p. 404. Buxtorf Lex. 395, 2623. Wetst. N. T. I. p. 299. Tholuck Bergpred. zu Matt. 5, 22.—So εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον, Mark 9, 43. 45, comp. v. 44. 46. 48; εἰς τὴν γέενναν τοῦ πυρός, Gehenna of fire, hell-fire, Mark 9, 47. Matt. 5, 22. 18, 9; or simply εἰς τὴν γέενναν Luke 12, 5; εἰς γέενναν Matt. 5, 29. 30; ἐν γέεννῃ Matt. 10, 28; ὑπὸ τῆς γέεννης James 3, 6. Spec. υἱὸς γέεννης, a child of Gehenna, belonging to Gehenna as his proper place and portion, Matt. 23, 15; comp. Sept. υἱὸς Σαβάτου for Heb. בֶּן־שַׁבָּת 2 Sam. 12, 5. Also ἡ κρίσις τῆς γέεννης, the condemnation of (to) Gehenna, Matt. 23, 33; comp. Jude v. 7.

Γεδσημανῆ, indec. Gethsemane, pr. n. of a garden or plot of ground near Jerusalem, beyond the brook Kidron, Matt. 26, 36. Mark 14, 32; comp. John 18, 1. Tradition still points it out at the foot of the mount of Olives; see Bibl. Res. in Pal. I. p. 346.—Derived perh. from Aram. עָצַץ press, and עָצָץ oil, i. e. an oil-press.

γείτων, ονος, δ, ἡ, (kindr. γῆ, γῆτης,) a neighbour, Luke 14, 12. 15, 6. 9. John 9, 8. Sept. for עֵמֶק Jer. 6, 21.—Diod. Sic. 13. 84. Xen. Mem. 2. 2. 12.

γέλω, ὦ, f. ἄσω Luke 6, 21, earlier f. ἄσομαι, Buttm. § 113. 4. n. 7; to laugh, in joy or triumph, intrans. Luke 6, 21. 25. Sept. for עָלַץ Gen. 17, 17.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

γέλως, ὦτος, δ, (γέλω, γέλωτης,) laughter, in joy or triumph, James 4, 9. Sept. for עָלַץ Gen. 21, 6.—Luc. Bis acc. 10. Xen. Cyr. 2. 2. 15.

γεμίζω, f. ἰσω, (γίμω,) to fill, to make full, with acc. of thing and gen. of that with which it is filled; Mark 15, 36. John 2, 7 bis. 6, 13. Pass. absol. Mark 4, 37. Luke 14, 23. So Pol. 1. 18. 9. Xen. Hell. 6. 2. 25.—Construed also with acc. and ἀπό τινος, see in ἀπό no. 2. f; Luke 15, 16 γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων. With acc. and ἔκ τινος Rev. 8, 5. 15, 8; so Heb. כִּי מִלֵּךְ, Sept. πληρώω ἐκ, Ps. 127, 5.

γέμω, f. μῶ, to be full of, to be filled with, c. gen. Matt. 23, 27. Luke 11, 39. Rev. 4, 6. 8. 5, 8. 15, 7. 17, 3. 4. 21, 9. Rom. 3, 14 quoted from Ps. 10, 7, where Sept. for מִלֵּךְ c. accus. So Diod. Sic. 13. 3. Pol. 4. 65. 2. Plato Crit. 117. e.—Construed also with ἐκ, Matt. 23, 25; like Heb. כִּי מִלֵּךְ Is. 2, 6. Ez. 32, 6.

γενεά, ἄς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8.—In N. T.

1. a generation, pr. the interval of time between father and son, a single step or succession in natural descent; Matt. 1, 17 quater, πᾶσαι οὖν γενεαὶ . . . γενεαὶ δεκατίσσας. Sept. for יְהוָה Gen. 15, 16. Deut. 23, 3. So Jos. Ant. 1. 7. 2. Plut. de Def. Orac. 11. Plato Phil. 66. c.—The ancient Hebrews at first reckoned the generation at a hundred years; see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. But at a later period, like the Greeks and modern chronologers, they appear to have counted from thirty to forty years as a generation, Job 42, 16; more exactly, three generations for every hundred years; Hdot. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔρεδ' ἔσσι, comp. Plut. de Defect. Orac. 11. Sir I. Newton's Chronol. p. 53. Lond. 1728.—Hence

2. Genr. and less definitely, a generation, an age, put for the average duration of human life, the period in which the population of the earth is supposed to be successively renewed; only in Plur. ages, generations, times. So of past ages, Acts 14, 16 ἐν ταῖς παροφημίαις γενεαῖς, in times past. 15, 21 ἐκ γενεῶν ἀρχαίων, from ancient times, of old time. Eph. 3, 5 ἐτέρας γενεαῖς in other ages. Col. 1, 26 ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Of time future, in intensive phrases to denote never ending duration; Eph. 3, 21 εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, comp. in αἰών no. 2. a. β. Luke 1, 50 εἰς γενεὰς γενεῶν, generations of generations, ages of ages; comp. in αἰών and Rev. 1, 6. So Sept. for יְהוָה יְהוָה Ps. 72, 5. 102, 25. Is. 51, 8. Comp. Gesen. Lehrs. p. 692. c. Matth. § 430.—Hdian. 3.

8. 18. Diod. Sic. 1. 24. Plato Tim. 23. c. Thuc. 2. 68.

3. Meton. a generation of men, the men of any age, those living in any one period; so ἡ γενεὰ αὐτή this present generation Matt. 11, 16. 12, 41. 42. 24, 34. al. γενεὰ πονηρὰ a wicked generation Matt. 12, 39. 45. 16, 4. al. γενεὰ ἀπιστος Matt. 17, 17. Mark 9, 19; γενεὰ σκολία Acts 2, 40. Phil. 2, 15. Luke 16, 8 φρονιμώτεροι . . . εἰς τὴν γενεὰν τὴν ἑαυτῶν, wiser . . . in respect to their own generation, those with whom they live and have to do. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ τίς διγγήσεται; who shall declare his generation! i. e. set forth the wickedness of that generation; quoted from Is. 53, 8, where Sept. for יְהוָה; comp. Jos. B. J. 5. 13. 6. Spoken of a former generation, Acts 13, 36. Heb. 3, 10; of the future, Luke 1, 48. Sept. for יְהוָה Deut. 32, 5. 20.—Jos. B. J. 5. 13. 6. Luc. de Astrol. 20. Dem. 1390. 25. +

γενεαλογέω, ὦ, f. ἴσω, (γενεά, λέγω,) to trace one's genealogy, Sept. Ezra 2, 62. Xen. Conv. 4. 51.—In N. T. Pass. γενεαλογέομαι, οὔμαι, to be traced in genealogy, i. e. to be reckoned by descent, to derive one's descent, absol. Heb. 7, 6. Sept. for מִן הַיְיָ 1 Chr. 5, 1. 9, 1.

γενεαλογία, ἄς, ἡ, (γενεαλογέω,) a genealogy, a genealogical descent or table, 1 Tim. 1, 4. Tit. 3, 9. Sept. for inf. מִן הַיְיָ 1 Chr. 7, 5. 7.—Pol. 9. 2. 1. Plato Crat. 396. c.

γενέσια, ὦν, τὰ, (γενέσιος,) pr. in earlier Greek writers, solemn rites for the dead, feria denicales, offered perh. on the birth-day of the deceased, Hdot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. Dict. of Antt. art. Funus.—Later and in N. T. a birth-day celebration, birth-day festival, Matt. 14, 6. Mark 6, 21. So Alciphr. Ep. 3. 18, 55. Dion Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used τὰ γενέσια, Lob. ad Phryn. p. 103 sq.

γένεσις, εως, ἡ, (γίνομαι, γένω,) generation, procreation, Xen. Lac. 2. 1.—In N. T.

1. birth, nativity, origin, Matt. 1, 18. Luke 1, 14. (Rec. γέννησις.) James 1, 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for מִן הַיְיָ Gen. 31, 13. So Diod. Sic. 1. 6, 8. Hdian. 7. 1. 5. Plato Tim. 27. d.—Spec. of descent, lineage; so βιβλος γενέσεως, book of descent, i. e. genealogy, genealogical table, Matt. 1, 1. Sept. and מִן הַיְיָ Gen. 5, 1; מִן הַיְיָ Gen. 2, 4. 10, 1. 32.

2. Meton. *origin* of things, for *creation, nature*; James 3, 6 φλογίζουσα τὸν τροχὸν τῆς γενέσεως, *setting on fire the wheel (circle) of nature*, the whole creation.—Plato Tim. 29. e, γενέσεως καὶ κόσμον ... ἀρχήν. Id. Phaedr. 245. e, πάντα τε οὐρανὸν πᾶσάν γε γίνεσιν.

γενετή, ἡς, ἡ, (γίνομαι, γένω,) *birth*; John 9, 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. 25, 47. Luc. Halc. 5. Pol. 3. 20. 4.

γένημα, ατος, τό, (γίνομαι, γεγένημα,) *produce, fruit*, sc. of the fields, Luke 12, 18. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10.—Text. rec. has in both places γένημα, q. v.

γεννάω, ᾠ, f. ἦσα, (γίνα poet. for γένος.)

1. *to beget*, as a father, c. acc. Matt. 1, 2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. v. 2–16. Acts 7, 8. 29; also with ἐκ c. gen. of the mother, Matt. 1, 3. 5. Pass. Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθέν *that begotten (conceived) in her*, the foetus. Sept. for יָלַד and יָלַדָּה Gen. 5, 3 sq. So Luc. D. Deor. 22. 2. Plut. Symp. 3. 4. 3. Plato Conv. 206. d.—Trop. a) *to gender, to occasion*, e. g. μάχας 2 Tim. 2, 23. So Diod. Sic. 18. 54. Plato Rep. 496. a. b) Of a Christian teacher, *to beget* in a spiritual sense, to be the instrument of one's conversion to a new life in Christ, c. acc. 1 Cor. 4, 15. Philem. 10. Comp. Philo Leg. ad Cal. p. 1000. b, μᾶλλον αὐτὸν ἢ οὐχ ἦντον τῶν γονέων γεγέννηκα. c) Of God, *to beget* in a spiritual sense, to impart a new life and a new spirit in Christ, to renew spiritually, absol. τὸν γενήσαντα 1 John 5, 1; hence believers are said *to be born* of God (see in no. 3. b), and are called *the sons* of God; comp. John 1, 12. Rom. 8, 14. Gal. 3, 26. Also in respect to the Messiah, the Son of God, the object of his paternal love and care, God is said *to have begotten* him, i. e. *to have constituted or declared* him to be his Son, espec. by his resurrection and exaltation, Acts 13, 33. Heb. 1, 5. 5, 5; all quoted from Ps. 2, 7 where Sept. for יָלַד. Comp. in art. υἱός.

2. *to bear, to bring forth*, as a mother, c. acc. Luke 1, 57 καὶ ἐγέννησεν υἱόν. John 16, 21; acc. et dat. Luke 1, 13; absol. Luke 23, 29. Trop. *eis δουλείαν γεννώσα* Gal. 4, 24. Sept. and יָלַד Gen. 46, 15.—Luc. Sacrif. 6. Xen. Lac. 1. 3.

3. Pass. aor. 1 ἐγεννήθην, perf. γεγέννημαι, *to be born*, to be brought into life, to come into life, as from parents generally. a) Pr. Matt. 2, 1. 4 τοῦ ὁ Χρ. γενῆται. 19, 12. 26, 24. Mark 14, 21. Luke 1, 35.

John 3, 4 bis. Acts 7, 20. Rom. 9, 11. Heb. 11, 23. Sept. for יָלַד Job 3, 2; יָלַד Ps. 87, 4–6. (Hdian. 1. 7. 5. Plato Legg. 958. c.) With adjuncts: so with a predicate in the nom. as τυφλός John 9, 2. 19. 20. 32; ῥωμαῖος Acts 22, 28. With ἀπό c. gen. of ancestor, *to spring from*, Heb. 11, 12; ἐκ c. gen. of mother, Matt. 1, 16. (Plut. Agesi. 3.) Also ἐκ c. gen. of source or manner, as ἐκ σαρκός John 3, 6; ἐκ πορνείας 8, 41. With εἰς c. acc. as εἰς τὸν κόσμον John 16, 21; also as marking purpose or end, εἰς τοῦτο John 18, 37; ζῶα ... γεγεννημένα εἰς ἄλωσιν, i. e. *born (made) for capture*, 2 Pet. 2, 12. With ἐν c. dat. of place or condition, Acts 22, 3. John 9, 34. Acts 2, 8. With κατά c. acc. as κατά σάρκα *after the flesh* Gal. 4, 23. 29. b) Trop. and only in John's writings, ἐκ τοῦ γεννηθῆναι v. γεγεννημένος *to be born of God*, see in no. 1. c. John 1, 13. 1 John 2, 29. 3, 9 bis. 4, 7. 5, 1 bis. 4. 18 bis. In the same sense, ὁ γεγεννημένος ἐκ τοῦ πνεύματος John 3, 6. 8; ἐξ ὕδατος καὶ πνεύματος v. 5; also γεννηθῆναι καὶ ἀνωθεν v. 3. 7, see in ἀνωθεν no. 1.

γέννημα, ατος, τό, (γεννάω,) pr. *something born or produced, a product*, i. e.

1. Of men, *offspring, progeny*, Matt. 3, 7 γεννήματα ἐχιδνῶν, *progeny of vipers*! 12, 34. 23, 33. Luke 3, 7. Sept. for יָלַד Josh. 15, 14.—Ecclus. 10, 18. 1 Macc. 1, 38. Plato Tim. 24. d.

2. Of trees and plants, *fruit, produce*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. So Luke 12, 18 Rec. where others γένημα. Trop. of the *fruits and rewards* of Christian virtue, 2 Cor. 9, 10 Rec.—Diod. Sic. 5. 17. Pol. 1. 71. 1. ib. 3. 87. 1. Put in this sense for καρπός only by late writers, Lob. ad Phryn. p. 286.

Γεννησαρέτ, ἡ, indec. Gennesareth, Heb. גִּנְנִיָּסָר (lyre) Deut. 3, 17, or גִּנְנִיָּסָר 1 K. 15, 20, later Heb. גִּנְנִיָּסָר, Josephus Γεννησάρ B. J. 3. 10. 8; pr. n. of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as nearly four Roman miles in length and two and a half in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19, 35, which also gave name to the adjacent lake, גִּנְנִיָּסָר Num. 34, 11. See Bibl. Res. in Pal. III. p. 282, 290.—This lake is also called *the Sea of Galilee*, Matt. 4, 18; *the Sea of Tiberias*, John 21, 1. It is about twelve miles long and five or six broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. It presents

indeed a beautiful sheet of limpid water in a deep depressed basin, with a continuous wall of hills on the sides; but the hills are rounded and tame; and although after the rainy season the verdure of the grass and herbage gives them a pleasing aspect, yet later in the year they become naked and dreary. Its position exposes it to gusts of wind; but these are not more frequent on the surface of the lake than in the region round about. See Jos. B. J. 3. 10. 7. Bibl. Res. in Pal. III. p. 253 sq. 261 sq. 312 sq. Irby and Mangles Trav. p. 294. [89.]-In N. T. ἡ γῆ Γερουσαπέρ Matt. 14, 34. Mark 6, 53; ἡ λίμνη Γενν. Luke 5, 1.

γέννησις, εὖς, ἡ, (γεννάω,) birth, nativity, Matt. 1, 18 et Luke 1, 14 Rec. where others γένεσις. Sept. for גִּנְיָה Ecc. 7, 1.—Jos. Ant. 2. 9. 3. Plato Polit. 274. a.

γεννητός, ἡ, ὄν, (γεννάω,) born, brought forth; Matt. 11, 11 et Luke 7, 28 ἐν γεννητοῖς γυναικῶν. So Sept. and Heb. יָלִיד Job 14, 1. 15, 4. al.—Diod. Sic. 1. 6. Plato Legg. 923. e.

γένος, εὖς, οὖς, τό, (γίνομαι, γένω,) a race, stock, lineage, in various senses and modifications, e. g.

1. offspring, posterity, Acts 17, 28. 29. Rev 22, 16. Sept. for גִּנְיָה Jer. 36, 31.—Hom. Il. 19. 124. Hdt. 3. 159. Xen. Hell. 6. 3. 4.

2. a family, kindred, stock, Acts 4, 6. 7, 13. 13, 26. Phil. 3, 5. Sept. and גִּנְיָה Jer. 41, 1.—Hdian. 5. 1. 17. Xen. Cyr. 1. 2. 1.

3. a nation, people, Mark 7, 26. Acts 4, 36. 7, 19. 18, 2. 24. 2 Cor. 11, 26. Gal. 1, 14. 1 Pet. 2, 9. So Sept. for גִּנְיָה Gen. 11, 6. Esth. 2, 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

4. a kind, sort, genus, Matt. 13, 47. 17, 21. Mark 9, 29. 1 Cor. 12, 10. 28. 14, 10. Sept. for גִּנְיָה Gen. 6, 20.—Wisd. 19, 6. Plut. Gryllus 6. Xen. CEC. 7. 19.

Γερουσαπέρ, οὖ, ὁ, a Gerasene, i. e. a native or inhabitant of the city or district of Gerasa, now Jerash. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. ib. 4. 9. 1. See Reland Palest. p. 806. Seetzen in Zach's Mon. Corr. XVIII. p. 424 sq. Burckhardt's Syria, p. 252 sq.

—Several Mss. and editions read Γερουσαπέρ Matt. 8, 28, where Rec. has Γερουσαπέρ, and other Mss. Γαδαρηπέρ, which last is read also Mark 5, 1. Luke 8, 26. 37. Gerasa itself lay so far from the lake, that the miracle could not have been wrought in its vicinity; if therefore the reading Γερουσαπέρ be correct, it must be because the city, as a provincial capital, gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called Gerasa. Origen testifies that Γερουσαπέρ was the ancient reading, though he did not follow it; see in Γερουσαπέρ.

Γερουσαπέρ, οὖ, ὁ, a Gergesene, Heb. גִּרְגִּסִּי and Sept. Γερουσαπέρ Gen. 15, 21. Deut. 7, 1. Josh. 24, 11; pr. n. of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργεςα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. ed. de la Rue, IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γερουσαπέρ in Matt. 8, 28, which rests on Origen's conjecture, is therefore less probable than Γερουσαπέρ, or Γαδαρηπέρ, both of which he testifies to have been ancient readings; comp. in Γερουσαπέρ. Wetst. N. T. in Matt. 1. c.

γερούσια, ας, ἡ, (γερούσιος, γέρων,) a council of elders, a senate, Plut. J. Cæsa. 28. Xen. Mem. 4. 4. 6. Also the eldership, i. e. collect. the elders among the Jews, either of the whole people, Sept. for גִּנְיָה Ex. 3, 16. 18. Deut. 27, 1; or of particular cities, Deut. 19, 12. 21, 2 sq. and later the Sanhedrim, Judith 4, 8. 15, 8. 1 Macc. 12, 6. al.—In N. T. once, Acts 5, 21 τὸ συνέδριον καὶ πάντες τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ, the Sanhedrim and (especially) the whole eldership of the children of Israel, i. e. all the elders as being members of the Sanhedrim, i. q. πάντες τὸ πρεσβυτέριον Acts 22, 5, and οἱ πρεσβύτεροι τοῦ Ἰσραὴλ 4, 5. 8. 25, 15.

γέρων, οντος, ὁ, an old man, senex, John 3, 4. Sept. for גִּנְיָה Prov. 17, 6.—Hdian. 3. 15. 4. Xen. Conv. 4. 17.

γεύω, f. εὔσω, to let taste, to cause to taste, Sept. for גִּנְיָה Gen. 25, 30. Hdt.

7. 46. Plato Legg. 634. a.—In N. T. and usually (also in Hom.) only Mid. depon. γεύομαι, f. εύομαι.

1. *to taste*, pr. and absol. Matt. 27, 34 καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Col. 2, 21 see in art. ἀπὼ no. 2. b. With acc. τὸ ὕδωρ John 2, 9. Sept. c. acc. for טעם 1 K. 4, 29.—Ecclus. 36, 19; absol. Luc. D. Deor. 4. 4. Xen. Cyr. 1. 3. 5.

2. Spec. *to taste*, *to partake of*, *to eat*, absol. Acts 10, 10. 20, 11; c. gen. Acts 23, 14 μηδενὸς γεύσασθαι. Luke 14, 24 τοῦ δεῖναι. Sept. c. gen. ἀπὸν for טעם 1 Sam. 14, 24. So absol. Jos. Ant. 6. 14. 3; c. gen. Plut. Symp. 8. 8. 1, 3. Xen. An. 1. 9. 26.—Trop. i. q. *to partake of*, *to experience*, *to try*; c. acc. as καλὸν ῥῆμα Θεοῦ Heb. 6, 5; c. gen. as τῆς δωρεᾶς τῆς ἐπουρανίου v. 4; with εἶναι, 1 Pet. 2, 3 εἴπερ ἐγεύσασθε εἰτε χρηστὸς ὁ κύριος, in allusion to Ps. 34, 9 where Sept. so for טעם; comp. Prov. 31, 18. (So c. gen. Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. Luc. Catapl. 13. Plato Rep. 586. a, οὐδὲ βεβαίον... ἡδονῆς ἐγεύσαντο.) Spec. γεύεσθαι θανάτου, *to taste of death*, *to die*, Matt. 16, 28. Mark 9, 1. Luke 9, 27. John 8, 52. Heb. 2, 9. Comp. Talm. תענוב טעם id. Buxt. Lex. art. טעם col. 895.

γεωργέω, ᾶ, f. ἥσω, (γεωργός,) pr. *to till the ground*; then. genr. *to till*, *to cultivate*, e. g. τὴν γῆν, Pass. Heb. 6, 7. Sept. for תעבד תעבד 1 Chr. 27, 26.—Diod. Sic. 1. 33. Dem. 175. 11. Plato Theag. 121. b.

γεωργίον, ιον, τό, (γεωργέω,) *tilled land*, *a field*, *farm*, trop. of believers, Θεοῦ γεωργίον 1 Cor. 3, 9.—Pr. Sept. for תעבד Prov. 24, 30. 31, 16. Dion. Hal. 1. 93.

γεωργός, οὔ, ὁ, (γῆ, γεία, ἔργω,) *a tiller of the ground*, *husbandman*, 2 Tim. 2, 6. James 5, 7. Sept. for עבד Jer. 14, 4. So Luc. Parasit. 14. Xen. Ec. 5. 16.—Spec. also for ἀμπελουργός, *a vine-dresser*, *keeper of a vineyard*, Matt. 21, 33. 34. 35. 38. 40. 41. Mark 12, 1. 2 bis. 7. 9. Luke 20, 9. 10 bis. 14. 16. Trop. of God, John 15, 1; comp. Is. 5, 1 sq. Comp. Dion Cass. 595. 77 οὐκ ἔλαιον, οὐκ οἶνον γεωργοῦσιν. So Lat. agricola Cic. de Senect. 15.

γῆ, γῆς, ἡ, (γεία, γαῖα,) *earth*, *land*, viz. 1. As tilled and productive, *earth*, *soil*; γῆ πολλή Matt. 13, 5. Mark 4, 5; γῆ ἡ καλή Matt. 13, 8. Mark 4, 20; so Luke 13, 7. 14, 35. Heb. 6, 7. James 5, 7. al. Sept. for ערץ Gen. 1, 11. 12.—Dem. 794. 26. Xen. Ec. 4. 8.

2. As the surface on which we live, move, and tread, *the earth*, *the land*. a)

Genr. *the earth*, *the ground*; so ἐκχυνόμενοι ἐπὶ τῆς γῆς Matt. 23, 35; πίπτειν ἐπὶ τὴν γῆν Matt. 10, 29. Mark 8, 6. Acts 9, 4. al. Matt. 27, 51 ἡ γῆ ἐσεισθήσεται. 25, 18. 25 ἐκρυσά... ἐν τῇ γῇ. Luke 6, 49 οἰκοδ. οἰκίαν ἐπὶ τὴν γῆν. John 8, 6. 8 ἔγραφεν εἰς τὴν γῆν. Acts 9, 8 ἡγήρῃσεν ἀπὸ τῆς γῆς. Luke 22, 44. 24, 5. al. Sept. for תעבד Ex. 3, 5; ערץ 1 Sam. 26, 7. So Hdian. 1. 13. 2. Xen. Cyr. 3. 3. 3. b) Opp. the sea or a lake, *the land*, *terra firma*, Mark 4, 1 πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς. 6, 47. John 6, 21. Acts 27, 39. 43. 44. al. Sept. for תעבד Joel 1, 13. So Hdian. 2. 11. 7. Xen. An. 1. 1. 7. c) Spec. *a land*, *country*, *territory*; so coupled with a gentile noun, γῆ Ἰσραὴλ Matt. 2, 20. 21; γῆ Χαναάν Acts 13, 19; γῆ Ἰουδα Matt. 2, 6; Ζαβουλών 4, 15; γῆ Αἰγύπτου Acts 7, 11. 36. 40. al. γῆ Καλδαίων Acts 7, 4; also Matt. 14, 34. Mark 6, 53. al. Sept. and ערץ Ex. 11, 5. Josh. 14, 1. (Hdian. 4. 11. 12. Xen. An. 1. 3. 4.) With an adj. γῆ ἀλλοτρία Acts 7, 6; γῆ ἐκείνη Matt. 9, 26. 31. With gen. of pers. *one's own country*, *native land*, Acts 7, 3. Synecd. *a land for the inhabitants*, Matt. 10, 15. 11, 24; comp. Sept. and ערץ Is. 11, 4.—Spec. and simply, *the land of Israel*, *Palestine*, Luke 4, 25. 21, 23. 35. Eph. 6, 3. James 5, 17. Rom. 9, 28 comp. Is. 10, 23; also Matt. 27, 45. Mark 15, 33. Luke 23, 44. So Matt. 5, 5 εἰτε αὐτοὶ κληρονομήσουσι τὴν γῆν, *for they shall inherit (possess) the land* sc. of Promise, quoted from Ps. 37, 11, comp. v. 9. 22. 29. 25, 13. Is. 60, 21, where Sept. for ערץ ערץ; see Lev. 20, 24. Deut. 16, 20. The quiet possession of the earthly Canaan, early promised to the Jews, became afterwards an emblem of the peace and rewards of the righteous and of the Messiah's spiritual kingdom; see Tholuck Bergpred. ad loc.

3. *the earth*, *orbis terrarum*, *the world*, *the terraqueous globe*. a) In antith. with ὁ οὐρανός heaven; Matt. 5, 18 ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ. v. 35. 16, 19. Luke 21, 33. Acts 2, 19. Heb. 1, 10. 2 Pet. 3, 5. 7. 10. 13. Rev. 21, 1. al. So τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, i. e. all things, the whole universe, Eph. 1, 10. Col. 1, 16. Sept. and ערץ Gen. 1, 1. 2. 4. So Hdian. 2. 11. 8. Plato Conv. 211. a. b) Spec. *the earth as inhabited*, *the world*, i. q. ἡ οἰκουμένη, Acts 1, 8 ἕως ἐσχάτου τῆς γῆς. 4, 26 οἱ βασιλεῖς τῆς γῆς. 10, 12. 11, 6. 17, 26. Heb. 11, 13. Rev. 3, 10. Sept. for ערץ Gen. 6, 5; תעבד Gen. 6, 1. 7. (Hdian. 1. 2. 9. Xen. Ag. 9. 7.) Hence ἀπρεῖν τὴν

ζῶην (τὸν τοιοῦτον) ἀπὸ τῆς γῆς, *to take away one's life* (a person) *from the earth*, to put him to death, Acts 8, 33. 22, 22. Also Col. 3, 2 τὰ ἐπὶ τῆς γῆς, *things on the earth*, earthly things. v. 5 τὰ μέλη τὰ ἐπὶ τῆς γῆς, i. e. carnal members, i. q. ἡ σὰρξ. So with the idea of moral infirmity; John 3, 31 ὁ ἄνθρωπος ἐκ τῆς γῆς . . . ἐκ τῆς γῆς λαλεῖ, opp. ὁ ἄνωθεν ἐρχόμενος.—So where any thing is said to be done or take place *on earth*, in the world, i. e. among men, Matt. 5, 13 ὑμεῖς ἐστέ τὸ ἅλς τῆς γῆς. 6, 10. 10, 34. Luke 12, 49. John 17, 4. Rom. 9, 17. 10, 18. Synecd. for the inhabitants of the earth, men, mankind, Rev. 6, 8. 11, 6. 13, 3. 19, 2. So Sept. and 𐤆𐤒𐤍 Gen. 11, 1. +

γῆρας, *aos, as, té*; dat. γήραι γήρα, also γήρει γήρει after the Ionic manner, Winer § 9. 1. Buttm. § 54. n. 4; *age, old age*, as ἐν γήρᾳ Luke 1, 36 Rec. where later editions have ἐν γήρει. Sept. ἐν γήρᾳ for 𐤆𐤒𐤍 Gen. 15, 15; also ἐν γήρει Ps. 92, 15.—So ἐν γήρει Ecclus. 8, 6; ἐν γήρᾳ Hdian. 7. 5. 9. Xen. Ven. 1. 10.

γηράσκω, f. ἄσσω, (γῆρας,) *to grow old, to become old* and infirm, absol. John 21, 18. Heb. 8, 13. Sept. for 𐤆𐤒𐤍 Gen. 18, 13.—Luc. V. Hist. 2. 12. Xen. Vect. 4. 22.

γίνομαι, (obs. γένω, earlier and Attic form γίγνομαι,) f. γενήσομαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, plupf. 2 ἐγεγόνειν Acts 4, 22; also in later writers and in N. T. Pass. aor. 1 ἐγενήσῃν, used like ἐγενόμην, Acts 4, 4. Heb. 6, 4. al. Diod. Sic. 1. 1. Pol. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. Ausf. Spr. § 114.—Mid. depon. intrans. pr. *to begin to be, to come to be, fieri*, i. e. to come into existence or into any state; also in aor. and perf. 2, 'to have come into existence,' i. q. simply *to be, esse*; so that ἐγενόμην, ἐγενήσῃν, and γέγονα, often serve likewise as past tenses of εἶναι. Comp. Buttm. l. c. and § 113. 7.

I. *To begin to be, to come into existence*, i. q. *to arise, to happen, to become*; implying *origin*, either from natural causes or through special agency, *result*, and also *change of state or condition, place, etc.*

1. Implying *origin* in the ordinary course of nature, e. g. a) Of persons, *to be born*, John 8, 58; with ἔκ τινος, *to be born of, to be descended from*, Rom. 1, 3 ἐκ σπέρματος Δαυὶδ. Gal. 4, 4 ἐκ γυναικός. Sept. for 𐤆𐤒𐤍 Gen. 21, 3. 5. 9. So Wisd. 7, 3. Dem. 296. 16. Xen. An. 3. 2. 13 ἐν αἷς ὑμεῖς ἐγενεσθε καὶ ἐτράφητε. Mem. 2. 2. 4 ἔκ τινος. b) Of plants, fruits, *to be produced, to grow*,

1 Cor. 15, 37; ἔκ τινος Matt. 21, 19. So Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. c) Of the phenomena of nature, *to arise, to come, to come on, to happen*; e. g. σεισμός, Matt. 8, 24; λαίλαψ Mark 4, 37; γαλήνη Matt. 8, 26. Mark 4, 39; σκότος Matt. 27, 45. Mark 15, 33; νεφέλη Luke 9, 34. Mark 9, 7; βροντή John 12, 29. (Xen. An. 3. 1. 11 βροντή.) So of a voice or cry, tumult, silence; e. g. φωνή John 12, 30. Acts 2, 6. 19, 34; κραυγή Matt. 25, 6; θόρυβος Matt. 26, 5. 27, 24; στάσις Luke 23, 19; σχίσμα John 7, 43; ζήτησις John 3, 25; σιγή Acts 21, 40. Rev. 8, 1. (Xen. An. 3. 4. 35 θόρυβος.) Of emotions, etc. Luke 15, 10. 22, 24. 1 Tim. 6, 4; ὀλίψις Matt. 13, 21. d) Spoken of time, as day, night, evening, *to come, to come on, to approach*; so ἡμέρα Mark 6, 21. Luke 4, 42. 6, 13. Acts 12, 18. al. πρῶτα Matt. 27, 1. John 21, 4; ἡ ὥρα Mark 15, 33. Luke 22, 14; ὅψε ἐγένετο Mark 11, 19; ὀψία Matt. 8, 16. 14, 15. 23. John 6, 16. al. νύξ Acts 27, 27. So Jos. Ant. 4. 8. 41 χρόνος. Plato Conv. 223. d, ἥδη ἡμέρας γεγενημένης.

2. Implying *origin* through some agency specially exerted, *to be made, created, to be done*, like ποιεῖν, e. g. a) Of the works of creation; 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρωπος κτλ. Heb. 4, 3. James 3, 9. John 1, 3; with διὰ τινος John 1, 3. 10; with ἐκ c. gen. of material, Heb. 11, 3. Sept. for 𐤆𐤒𐤍 Gen. 2, 4. Is. 48, 7. Plato Euthyd. 296. d, πρὶν οὐρανὸν καὶ γῆν γενέσθαι. b) Of works of art; Acts 19, 26 θεοὶ οἱ διὰ χειρῶν γινόμενοι. So Diod. Sic. 1. 43 τὸν ἐκ τοῦ λατοῦ γινόμενον ἄνθρωπον. c) Of miracles and the like, *to be done, wrought, performed*; Matt. 11, 20 τὰς πόλεις ἐν αἷς ἐγένοντο οἱ πλείους δυνάμεις αὐτοῦ. v. 21. 23. Luke 4, 23. Acts 8, 13; with διὰ c. gen. of pers. Acts 2, 43. 4, 16. 12, 9; διὰ χειρῶν τινος Mark 6, 2. Acts 14, 3; διὰ τοῦ ὀνόματος Ἰησοῦ Acts 4, 30; διὰ τῆς σῆς προνοίας Acts 24, 3; also with ὑπό c. gen. Luke 9, 7. 13, 17. 23, 8. Eph. 5, 12. d) Of waste, a plot, a promise, *to be made*; as ἀπώλεια Mark 14, 4; ἐπιβουλὴ Acts 20, 3; ἐπαγγελία Acts 26, 6. So Xen. Hi. 9. 11 δαπάναι. e) Of the will or pleasure of any one, *to be done, fulfilled*; ζήτημα Matt. 6, 10. 26, 42. Luke 11, 2. Acts 21, 14; αἴτημα Luke 23, 24. f) Of any occasion, e. g. a repast, *to be prepared, made ready*, John 13, 2; a judicial investigation, *to be made, to be set on foot*, Acts 25, 26; a change of law, *to be made*, Heb. 7, 12. 18. So Hdian. 1. 8. 17 γενομένης δ' ἐξετάσεως. g) Of persons advanced to any station or

office, to become, to be made, constituted, appointed, Col. 1, 23. 25. Heb. 5, 5. 6, 20. 7, 16. 21. 23; c. dat. commodi, 1 Cor. 1, 30. Also γίνεσθαι ἐπάνω, Luke 19, 19. So Hlian. 2. 6. 12. Plut. Agesi. 21. Thuc. 1. 104. h) Of customs, institutes, to be appointed, instituted, Mark 2, 27 τὸ σάββατον. Gal. 3, 17 ὁ γεγονὼς νόμος. So Xen. An. 1. 1. 8. i) Of what is done to or in any one; Luke 23, 31 ἐν τῷ ξηρῷ τί γίνηται; what shall be done in the dry? 1 Cor. 9, 15. Gal. 3, 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, being himself made a curse for us, i. e. suffering the penalty to which we were subject. k) Of time, one's life, to be passed, spent; Mark 6, 35 ὥρας πολλὰς γενομένης. Acts 26, 4 τὴν βίωσίν μου. l) Of particular days, festivals, to be kept, held, celebrated, Matt. 26, 2 τὸ πάσχα γίνεται. John 2, 1. 10, 22. Sept. for תִּצְטָח 2 K. 23, 22. So Aeschin. 89. 42. Xen. Hell. 4. 5. 1.

3. Implying an event, result, which takes place in any way; to happen, to come to pass, to take place, to be done, or the like.

a) Genr. Matt. 1, 22 τοῦτο δὲ θλον γέγονεν. 18, 31. Mark 5, 14. Luke 1, 20 ἄχρι ἧς γίνηται ταῦτα. 2, 15 τὸ ῥῆμα τοῦτο τὸ γεγονός. 8, 34. John 3, 9. Acts 4, 21. 1 Cor. 15, 54. 1 Thess. 3, 4. Rev. 1, 1. 19. al. ssep. Heb. 9, 15 θανάτου γενομένου, death having taken place, i. e. through his death. (Dem. 248. 6. Xen. Cyr. 1. 4. 25.) In the phrase of aversion: μὴ γένοιτο, let it not happen, let it not be, Luke 20, 16. Rom. 3, 4. 6. 31. 6, 2. 15. 7, 7. 13. al. Sept. for תִּהְיֶה Gen. 44, 7. 17. So Luc. D. Deor. 1. 2. Arr. Epict. 1. 1. 13. Plato Legg. 918. d, ὃ μὴ ποτε γένοιτο. Comp. Sturz de Dial. Alex. p. 204.

b) Followed by a dative of pers. to happen to any one. a) With an infin. expressing that which takes place, Acts 20, 16 ὅπως μὴ γίνηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ. Gal. 6, 14. So Sept. Gen. 44, 17. Dem. 33. 25. Xen. Cyr. 6. 3. 11. β) With an adv. Mark 5, 16 πῶς ἐγένετο τῷ δαιμονιζομένῳ. Eph. 6, 3 ἵνα εὖ σοι γένηται. With ὥς, Matt. 8, 13. 15, 28; also κατά τι. Matt. 9, 29. Luke 1, 38. So Ael. V. H. 9. 36 μὴ γένοιτό σοι οὕτως κακῶς. Plut. Mor. II. p. 20. γ) With a nominative of that which takes place, to happen to, to come upon; Mark 9, 21 ὥς τοῦτο γέγονεν αὐτῷ, since this happened unto him, came upon him. John 5, 14 ἵνα μὴ χεῖρόν τί σοι γένηται, lest a worse thing come upon thee. Acts 7, 40. 2 Cor. 1, 8. 2 Tim. 3, 11. 1 Pet. 4, 12. Rom. 11,

25 πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Acts 2, 43 ἐγένετο δὲ πάση ψυχῇ φόβος. Luke 19, 9. So Hom. II. 1. 188 Πηλείωνι δ' ἄχος γέμετο. Xen. Cyr. 5. 2. 32 φόβος, δε αὐτοῖς ἐγένετο.—Spec. to come to any one as his possession, to become his own, so that he may be said to get or to have what thus comes to him; Matt. 18, 12 ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, if a man have a hundred sheep. v. 19. Luke 14, 12. John 15, 7. 1 Cor. 4, 5; with dat. of pers. impl. John 1, 17 sc. ἡμῖν. Heb. 9, 22 sc. οὐδενί. So Xen. Hi. 4. 7. Cyr. 2. 2. 2.

c) With prepositions, e. g. ἐπὶ τινι, to take place or be done on any one, as a cure, Mark 5, 33; εἰς τινι, in respect to any one, as evil, Acts 28, 6 μηδὲν ἀποπον εἰς αὐτὸν γινόμενον.

d) With an infin. and accus. as subject, i. q. to happen that, to come to pass that; Mark 2, 23 καὶ ἐγένετο παραπορεύεσθαι αὐτὸν κτλ. and it came to pass that, etc. Luke 3, 21 ἐγένετο δὲ... ἀνεφύξῃν τὸν οὐρανόν. 6, 1. Acts 4, 5. 11, 26. 14, 1. 22, 6. 17. 28, 8; acc. impl. Matt. 18, 13. Comp. Alciph. Ep. 1. 26. Theogn. 639 πολλάκι... γίνεσθαι εὐρεῖν ἔργ' ἀνδρῶν. See Winer § 45. 2. n.—Also

e) By Hebr. καὶ ἐγένετο, ἐγένετο δέ, and it came to pass, in historical narrative, corresponding to Heb. וְיָקַץ; always with a notation of time expressed by ὅτε, ὥς, ἐν, a genit. absol. or the like, and followed by a finite verb with or without καί.

a) With καὶ following, like וְיָקַץ; Matt. 9, 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου... καὶ ἰδοὺ κτλ. Mark 2, 15 καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτὸν... καὶ πολλοὶ τελῶναι κτλ. Luke 2, 15. 5, 1. 12. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων. 8, 1. 22. 9, 28. 14, 1. Acts 5, 7. al. ssep. Sept. for וְיָקַץ Gen. 39, 7. 13. 19. 43, 1. al. ssep. β) Without καὶ following; Matt. 7, 28 καὶ ἐγένετο ὅτε... ἐξεπλήσσοντο οἱ ὄχλοι. 13, 53. 19, 1. 26, 1. Mark 1, 9. 4, 4. Luke 1, 8. 2, 1. 6, 12. al. ssep. Sept. for וְיָקַץ Gen. 22, 1. 41, 1. Josh. 3, 2. al. ssep.

4. Implying change of state, condition, place, i. e. a coming into any state, etc. to become, to be made this or that, to come.

a) Genr. of persons or things which take a new character or form, to become, to be made. a) With a subet. as predicate; Matt. 4, 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται. 5, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. 13, 32 γίνεται δένδρον. Mark 1, 17 ποιήσω ὑμᾶς γενέσθαι ἀλεις ἀνθρώπων. Luke 4, 3. 6, 16. 23,

12. John 1, 12. 14 ὁ λόγος σὰρξ ἐγένετο. 2, 9. Acts 26, 28. Rom. 4, 18. Heb. 2, 17. Rev. 8, 8. al. sēp. (Æl. V. H. 2. 23. Diod. Sic. 2. 20. Plato Phæd. 114. a.) Of a person, Acts 12, 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, instead of τί ἄρα τῷ Πέτρῳ ἐγένετο, comp. in no. 3. b. γ; so Thuc. 2. 52 τί γίνομαι. Æschyl. Sept. c. Th. 297; comp. Matth. 1488. 5. Schäfer Mel. p. 98. —Also where the predicate is qualified by a participle; Matt. 10, 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18, 3. 28, 4; c. dat. com-modi, 1 Cor. 9, 20. 22. β) By Hebr. with εἰς τὴν as predicate; see in εἰς, also Gesen. Lehrs. p. 816. Winer 1 29. n. 1. So οὗτος (ὁ λῆξ) ἐγενήθη εἰς κεφαλὴν γυναικας Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7; all quoted from Ps. 118, 22, where Sept. for בְּיָדֵינוּ רִיבָה. Rom. 11, 9 quoted from Sept. for בְּיָדֵינוּ Ps. 69, 23. Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. John 16, 20. Acts 5, 36. 1 Thess. 3, 5. Rev. 8, 11. 16, 19. γ) With an adj. or particip. as predicate; Matt. 6, 16 μὴ γίνεσθε σκύβαλοι. 10, 16 γίνεσθε οὐκ φόβηται. 12, 45 καὶ γίνεται τὰ ἔσχατα... χεῖρονα τῶν πρώτων. 17, 2. 23, 26. 24, 32 ὅταν ᾖδῃ ὁ κλάδος αὐτῆς γίνηται ἄκαλος. Mark 9, 3. John 9, 39. Acts 7, 32 ἐντρομος δὲ γενόμενος Μωϋσῆς, i. e. Moses trembling. 10, 4 ἐμφοβος γενόμενος, *becoming afraid*. Rom. 3, 19. Heb. 5, 12. James 5, 2. Rev. 16, 10. al. sēp. So Luc. Nigrin. 38. Hdian. 1. 11. 6. Plato Epin. 974. b. δ) With a gen. or dat. of pers. as predicate, implying the coming into one's possession, *to come to be of or to any one, to become his*, etc. So with genit. Luke 20, 14 ἵνα ἡμῶν γένηται ἡ κληρονομία, *that the inheritance may become ours*. v. 33 τίνος αὐτῶν γίνεται γυνή (parall. ἔσται Matt. 22, 28. Mark 12, 23). Rev. 11, 15 ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν. So Plut. Agesi. 7 τοῦτο Λυσάνδρου γένηται. Xen. Hell. 4. 3. 20 ἐπεὶ δὲ ἡ μὲν νίκη Ἀγεσιλάου ἐγενένητο. —With dat. Rom. 7, 3 bis, γενέσθαι ἀνδρὶ ἐτέρῳ, *to become (married) to belong to another man*. v. 4. So Sept. for בְּאִשׁוֹ רִיבָה Lev. 22, 12. Jer. 3, 1. So Luc. Gallus 19 πολλάκις Ἀσπασίαν γενέσθαι τῷ τυράννῳ. Achill. Tat. 5. p. 323 ἵνα σὺ, δ γέγονας ἄλλη γυναῖκί κτλ. Plut. Agesi. 11 πάντα... χρυσία μοι γενέσθαι.

b) With prepositions or adverbs implying motion, it marks a change or transition to another place or state, *to come, to arrive, etc.* a) With εἰς c. acc. *to come to or into, to arrive at*; Acts 20, 16. 21, 17 γενομένων δὲ ἡμῶν εἰς Ἱερου. 25, 15. Trop.

of a voice, ἡ φωνή Luke 1, 44; of good, τὸ εὐαγγέλιον 1 Thess. 1, 5; εὐλογία Gal. 3, 14; of evils, ἔλαος Rev. 16, 2. So pr. Hdol. 5. 38; κραυγὴ γ. εἰς πόλιν Xen. Hell. 7. 2. 7. β) With ἐκ c. gen. e. g. *to come from* a place, e. g. of a voice, φωνή, Mark 1, 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Luke 3, 22. 9, 35; ἐκ impl. Luke 9, 36. John 12, 30. Spec. ἐκ μέσου γενέσθαι, *to withdraw from the midst*, (e. g. from society Plut. Timol. 5,) put for Lat. tolli e medio, *to be put out of the way*, 2 Thess. 2, 7. γ) With ἐν c. dat. *to come to or into* any state, *to become or be made, to fall into*; Acts 22, 17 γενέσθαι με ἐν ἐκστάσει. Phil. 2, 7 ἐν ὁμοιωματι ἀνθρώπων γενόμενος. Acts 12, 11 γενόμενος ἐν αὐτῷ, *being come to himself*, comp. Luke 15, 17. So Pol. 1. 49. 8 ταχὺ δὲ ἐν αὐτῷ γενόμενος. Xen. An. 1. 5. 17. δ) With ἐπὶ, *to come to or upon, to arrive at*; e. g. ἐπὶ c. gen. Luke 22, 40. John 6, 21. —Also ἐπὶ c. acc. Luke 24, 22. Acts 21, 35. Trop. of persecution, Acts 8, 1; of fear Luke 1, 65. 4, 36. Acts 5, 5. 11. Of an oracle, Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. So Sept. for בְּיָדֵינוּ Jer. 1, 2. e) With κατὰ c. gen. of place, *to come or go throughout*, Acts 10, 37. Also c. acc. of place, *to come upon, near to, towards*, Luke 10, 32. Acts 27, 7. So Hdian. 1. 9. 23. Xen. Cyr. 7. 1. 15. ζ) With πρὸς c. acc. of pers. *to come to*; 1 Cor. 2, 3 ἐγενόμην πρὸς ὑμᾶς. 2 John 12. Of the word or promise of God, *to come to or upon* any one; John 10, 35 πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο. Acts 7, 31. 10, 13. 13, 32. So Sept. for בְּיָדֵינוּ Gen. 15, 1. 4. Hos. 1, 1. η) With adverbs, e. g. ἐγγύς, *to come or draw near*, John 6, 19; trop. Eph. 2, 13. (Xen. Cyr. 7. 1. 7.) Also ὀδε, *to come hither*, John 6, 25; ἐκεῖ, *to go thither*, Acts 19, 21. So ἐκεῖ Hdian. 4. 11. 13.

II. In the Aorists ἐγενόμην, ἐγενήθη, and Perf. γέγονα, *to have begun or come to be*; hence simply i. q. *to be, to exist*; so that these serve also as past tenses of εἶναι; see Buttm. 1 114. Ausf. Sprachl. 1 114. Perf. γέγονα may sometimes also be translated as present, *I am*; see Buttm. 1 113. 7. Matth. 1 505. III.

1. Genr. *to be, to exist*; Mark 1, 4 ἐγένετο Ἰωάννης βαπτίζων... καὶ κηρύσσων, *there was John baptizing and preaching*; where others take ἐγένετο βαπτίζων as i. q. impf. ἐβάπτισε, but less well. Mark 9, 7 ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς. John 1, 6. Rom. 11, 5 λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. 2 Pet. 2, 1. 1 John 2, 18 ἀντίχριστοι πολλοί

γεγόναι. Rev. 16, 18 ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς. Matt. 11, 26. Luke 10, 21. John 1, 15. 30.—Plato Rep. 963. c, νένταρα ἀρετῆς εἶδη γεγονέναι.

2. As the *copula*, connecting a subject and its predicate; see Buttm. § 129. init. Kühner § 238. 5.

a) Where the predicate is a *subst.* or *adj.*

α) In the nominative; e. g. a *subst.* Luke 1, 2 οἱ ἀπ' ἀρχῆς... ὑπηρεταὶ γενόμενοι τοῦ λόγου. 13, 2. 4. 24, 19 δὲ ἐγένετο ἀνὴρ προφήτης. Acts 1, 22. 5, 24. Rom. 11, 34. 15, 8. 16, 2. 1 Cor. 10, 6. 2 Cor. 1, 18. 19. James 2, 11. al. (Plato Conv. 218. c.) An adjective; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. 19, 17 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένετο. Phil. 2, 15. 1 Thess. 2, 1. 7. Heb. 12, 8. 1 Pet. 1, 15. 16. Rev. 1, 18. al. So Luc. D. Mort. 13. 1. Xen. Cyr. 2. 4. 13.—With a *dat.* of person added, *to*, *for*, *in respect of* whom; 1 Thess. 2, 8 διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. Luke 11, 30 ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις. Col. 4, 11. So in the *infin.* construction; 1 Thess. 1, 7 ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι κτλ. β) In the genitive, denoting age; Luke 2, 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5, 9. See Buttm. § 132. 7. Matth. § 316. e. So c. acc. ἐτη Plut. de sanit. tuend. 24. Plato Legg. 721. d.

b) With an *adverb* as predicate; Mark 4, 10 ὅτε δὲ ἐγένετο καταμόνας. Luke 10, 36 τίς οὖν... πλησίον γεγονέναι τοῦ ἐμπεσόντος κτλ. Acts 15, 25 ἰδοὺν ἡμῖν γενομένους ὁμοθυμαδόν. 20, 18 πῶς... ἐγενόμην. With a *dat.* of pers. added, 1 Thess. 2, 10; with *πρὸς* c. acc. added, 1 Cor. 16, 10 ἵνα ἀφάβως γένηται πρὸς ὑμᾶς.

c) Where the predicate is a *preposition* with its case, implying a being or remaining in any place or state, e. g. α) With ἐν c. *dat.* *to be in* a place or state; Matt. 26, 6 γενομένου ἐν Βηθανίᾳ. Mark 9, 33 ἐν τῇ οἰκίᾳ. Acts 13, 5. 2 Tim. 1, 17. Rev. 1, 9. (Æl. V. H. 4. 15. Xen. An. 4. 3. 29.) So of a state or condition, as ἐν ἀγωνίᾳ Luke 22, 44; ἐν πνεύματι Rev. 1, 10. 4, 2; ἐν δόξῃ 2 Cor. 3, 7; ἐν Χριστῷ, *in Christ*, i. q. *to be a Christian*, Rom. 16, 7; ἐν παραβάσει 1 Tim. 2, 14; ἐν λόγῳ 1 Thess. 1, 5. 2, 5. With *πρὸς* *τινα* added, 1 Cor. 2, 3 καὶ ἐγὼ ἐν ἀσθενείᾳ... ἐγενόμην πρὸς ὑμᾶς. β) With μετὰ c. *gen.* of pers. *to be with* any one, Acts 9, 19. 20, 18; so οἱ γεόμενοι μετ' αὐτοῦ, *his companions*, Mark 16, 10. So Xen. Hell. 4. 1. 35. γ) With σὺν c. *dat.* of pers. Luke 2, 13 ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος κτλ. +

γινώσκω, f. γνῶσομαι, (obs. γνῶ; earlier and Att. form γινώσκω,) aor. 2 ἔγνω, perf. ἔγνωκα; Pass. perf. ἔγνωσμαι, aor. 1 ἐγνώσθην, fut. 1 γνωσθήσομαι; see Buttm. § 114. For Perf. 3 plur. ἔγνωκαν instead of ἐγνώκασι John 17, 7, see Winer § 13. 2. c. Buttm. § 103. V. 3.—Τὸ κνῶν, both in an inchoative and completed sense; comp. Heb. יָדַע and Heb. Lex. sub voc.

1. *to know*, in an inchoative sense, *to come to know*, *to gain a knowledge of*, *to become acquainted with*; where again the Perf. implies a completed action, and may therefore often be rendered as a Present, *to know*, as in no. 2; see Buttm. § 113. 7. Matth. § 505. III. Pass. *to become known*; perf. *to be known*.

a) Genr. and construed: α) With an acc. of thing; e. g. τὰ μυστήρια Matt. 13, 11. Mark 4, 11. Luke 8, 10; τὸ ζήτημα Luke 12, 47; τί ποιήσω 16, 4; τὰ πρὸς τὴν εἰρήνην 19, 42; also John 8, 82. Acts 1, 7. Rom. 7, 7. 1 Cor. 4, 19. 8, 2. Eph. 3, 19. 1 John 4, 16. al. Acc. impl. Mark 6, 38. Luke 12, 48. 1 Cor. 13, 9. 12; also in an indirect inquiry, Matt. 12, 7. Luke 19, 15. Sept. and ὧν 2 Sam. 24, 2. (Diod. Sic. 1. 8. Xen. An. 1. 6. 7.) With adjuncts; e. g. ἕκ τις, *to know from or by any thing*; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6, 44. 1 John 3, 24. 4, 6. (Xen. Cyr. 1. 6. 44.) Also ἐν τούτῳ *in or by this, hereby*, 1 John 3, 16. 19. 4, 2; κατὰ τί, *by what, whereby*, Luke 1, 18. So Sept. ἐν τούτῳ Gen. 24, 14; κατὰ τί Gen. 15, 8. β) With acc. of pers. e. g. τὸν θεόν John 14, 7. 17, 3. 25. Rom. 1, 21. Gal. 4, 9. 1 John 2, 13. 3, 1. 4, 6. 7. 8. 5, 20; Ἰησοῦν Χριστόν, also τὸν ἀπ' ἀρχῆς, John 1, 10. 14, 7. 17, 3. 2 Cor. 5, 16. 1 John 2, 3. 4. 13. 14; ἡμᾶς 1 John 3, 1. Pass. ἔγνωσμαι v. ἐγνώσθην ὑπὸ τοῦ θεοῦ, *to be known of God*, *to be the object of God's perfect knowledge and contemplation*, with the accessory idea of acknowledgment and approval, 1 Cor. 8, 3. Gal. 4, 9. Sept. and ὧν 1 Sam. 20, 32. (Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24 γνῶσι σπαντήν.) With acc. and ἐν c. *dat.* Luke 24, 35 ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἀποστόλου. With acc. and ὅτι, by attraction, Buttm. § 151. I. 6; Matt. 25, 24 ἔγνωσσε, ὅτι σκληρὸς εἶ. John 5, 42. γ) With ὅτι and its clause; John 6, 69 ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός. 7, 26. 8, 52. 14, 20. 19, 4. James 2, 20. al. (Xen. Cyr. 4. 2. 22.) So where δὲν, *whence*, precedes, 1 John 2, 18; or ἐν τούτῳ, *by this, hereby*, John 13, 35. 1 John 2, 3. 5. 3, 21. al. Comp. Xen.

Cyr. 1. 6. 21. δ) In a judicial sense, *to know* by examination, trial, *to ascertain*, c. acc. Acts 23, 28 βουλόμενος δὲ γνῶναι τὴν αἰτίαν. John 7, 51. So Xen. Cyr. 1. 2. 6, 7. ε) Pass. *to become known*, ascertained, distinguished, as the sounds of a musical instrument, 1 Cor. 14, 7.

b) Of things or events, *to know* from or by means of others, i. q. *to learn, to find out*; Pass. *to be made known, to be found out*; so c. acc. as τοῦτο Mark 5, 43; τὸ ἀσφαλές Acts 21, 34. 22, 30; τὰ περὶ ὑμῶν Col. 4, 8; τὴν πίστιν 1 Thess. 3, 5. Pass. Matt. 10, 26. Luke 8, 17. 12, 2. Acts 9, 24 ἐγνώσθη δὲ τῷ Σαῦλ ἡ ἐπιβουλὴ αὐτῶν. Sept. and 𐤒𐤓 1 Sam. 21, 2. (Hdian. 1. 9. 4. Xen. Cyr. 8. 8. 3.) Absol. or c. acc. impl. Matt. 9, 30 μηδεὶς γινωσκέτω. Mark 9, 30. Luke 9, 11 comp. v. 10; with ἀπό τινος Mark 15, 45. With ὅτι and its clause, John 4, 1 ὡς οὐκ ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρ. 12, 9. Acts 24, 11. So AEL. V. H. 10. 15 ἀποθανὼν γὰρ ἐγνώσθη . . . ὅτι πένης ἦν.

c) Of things, words, etc. *to know*, i. q. *to understand, to comprehend*, c. acc. as τὰς παραβολὰς Mark 4, 13; τὰ λεγόμενα Luke 18, 34; τὸν νόμον John 7, 49. Rom. 7, 1; τὴν σοφίαν (τὰ) τοῦ Θεοῦ 1 Cor. 2, 8. 14; τὰς ὁδοὺς μου Heb. 3, 10, quoted from Ps. 95, 10 where Sept. for 𐤒𐤓; also John 3, 10. 8, 43. 12, 16. 13, 7. Acts 8, 30. Absol. Matt. 24, 39 καὶ οὐκ ἔγνωσαν, comp. Sept. and 𐤒𐤓 Is. 1, 3. (Xen. Cyr. 4. 2. 28.) So in an indirect clause, John 10, 6 οὐκ ἔγνωσαν τίνα ἦν ὁ λαλῶν. 13, 12. 28. With ὅτι and its clause, Matt. 21, 45 ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει. 24, 32 γινώσκετε, ὅτι ἐγγὺς τὸ τέλος. Mark 12, 12. Luke 21, 30. John 4, 53. 8, 27. 28. 2 Cor. 13, 6. al.—Xen. Vect. 1. 2.

d) Of things, actions, etc. *to know*, i. q. *to perceive, to discover, to be aware of*, c. acc. as τὴν πορνείαν αὐτῶν Matt. 22, 18. Absol. or c. acc. impl. Matt. 16, 8. 26, 10. Mark 7, 24. 8, 17. (Xen. Hell. 3. 4. 8 ἔγνω τὸ γιγνόμενον.) With an acc. and participle, Luke 8, 46 ἐγὼ γὰρ ἔγνω δύναμιν ἐξελεῖσθαι ἀπ' ἐμοῦ. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 40.—With ὅτι, Mark 5, 29 ἔγνω τῷ σώματι, ὅτι ἰάται. 15, 10. John 6, 15. 16, 19. Acts 23, 6. So Xen. Cyr. 1. 3. 5.

e) By euphemism, *to know* carnally, *to lie with*, c. acc. of a woman Matt. 1, 25; acc. of a man Luke 1, 34. So Sept. and 𐤒𐤓 c. acc. of woman Gen. 4, 1. 17; acc. of a man Num. 31, 17. 35.—Plut. Romul. 5. Cato Min. 7. Isæus 20. 5. So Lat. novi,

cognosco, Justin 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, *to have a knowledge of, to be acquainted with*.

a) With acc. of thing, or other like adjunct. a) Genr. c. acc. Luke 16, 15 ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν. Rom. 2, 18 καὶ γινώσκει τὸ θέλημα. 1 Cor. 8, 2. 2 Cor. 5, 21. 8, 9. 1 John 3, 20. 2 John 1. Rom. 7, 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω, *for what I do, I know not*, i. e. I do it not knowingly, not because I know it to be right. Matt. 24, 50. Luke 12, 46. Absol. Luke 2, 43. Rom. 10, 19; and so in an indirect clause, Luke 7, 39. 10, 22. John 2, 25. 7, 27. Sept. for 𐤒𐤓 Job 20, 4. Jer. 3, 13. (Luc. D. Deor. 1. 2. Xen. Mem. 3. 9. 6.) Also by attr. with acc. and ὅτι, 1 Cor. 3, 20; see above in no. 1. a. β. With an acc. and particip. Acts 19, 35 ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεώτερον οἶσαν τῆς μεγάλης Ἀρτέμιδος. (Xen. Cyr. 3. 1. 20.) With an infin. as object, Matt. 16, 3; also infin. with an acc. implied, Heb. 10, 34 γινώσκοντες ἔχειν (ὑμᾶς) ταῖς κρείττονα ὑπαρξίν ἐν οὐρανοῖς, *knowing that ye have for yourselves a better possession in heaven*. β) With ὅτι and its clause; John 15, 18. 21, 17 σὺ γινώσκεις, ὅτι φιλῶ σε. Phil. 1, 12. James 1, 3. 2, 20. 2 Pet. 1, 20. 3, 3. Rev. 3, 3. Eph. 5, 5 τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι κτλ. *for this (v. 3) ye are aware of, knowing that*, etc. not like γνόντες γνώσεσθε Sept. Jer. 42, 19; comp. Winer § 46. 10. n. edit. 5. (Plato Rep. 366. c.) Imperat. γινώσκετε ὅτι, *know ye that*, be assured, Matt. 24, 33. 43. Mark 13, 29. Luke 10, 11. 12, 39. 21, 31. Acts 2, 36. So γινώσκετε ὡς Luc. D. Mort. 2. 2. γ) With a gentile adv. Acts 21, 37 Ἑλληνιστὶ γινώσκες; *dost thou know Greek?* Comp. Sept. Neh. 13, 24 οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαϊστί. Xen. Cyr. 7. 5. 31 ἐπίστασθαι Σανιστί. Cic. de Fin. 2. 5 Græce scire.

b) With acc. of pers. *to know* any one, *to have full knowledge of* him; John 1, 49 πόθεν με γινώσκεις; 2, 24 διὰ τὸ αὐτὸν (Ἰησοῦν) γινώσκειν πάντας. 10, 14. 15. 27. Acts 19, 15. 2 Tim. 2, 19 quoted from Num. 16, 5, where Sept. for 𐤒𐤓. So Matt. 7, 23 οὐδέποτε ἔγνω ὑμᾶς, *I never knew you* sc. as my disciples.—Dem. 539. 25. Xen. Cyr. 3. 1. 21; comp. Hell. 3. 4. 7. +

γλεῦκος, εὖς, οὖς, τό, (γλυκός.) must, grape-juice unfermented, Plut. Quæst. nat. 27. Luc. Epist. Sat. 22.—In N. T. sweet wine, fermented and intoxicating, Acts 2, 13; comp. v. 15. Sept. for 𐤒𐤓 Job 32, 19. So Athen. 4. p. 176. d.

γλυκίς, εἶα, ἰ, *sweet*, Rev. 10, 9. 10. James 3, 11. 12 ὕδωρ γλυκύ, *sweet water*, fit for drinking, not brackish. Sept. for פִּינָה Judg. 14, 14.—Theophr. C. Pl. 6. 17. 2. Xen. Mem. 1. 4. 5.

γλῶσσα, ἦς, ἡ, (Att. γλῶττα,) *the tongue*, both of men and animals.

1. Pr. as a part of the body Rev. 16, 10; the organ of taste Luke 16, 24. Spec. as the organ of speech, Mark 7, 33. 35. Luke 1, 64. 1 Cor. 14, 9. James 3, 5. 6 bis; hence to *bridle* or *restrain the tongue*, James 1, 26. 3, 8. 1 Pet. 3, 10; comp. Ps. 34, 14. Eccclus. 28, 17 sq. To *the tongue* is then sometimes ascribed what refers to the whole person, espec. in passages cited from the Heb. poets, where Sept. for לִשָּׁה; e. g. Rom. 14, 11 and Phil. 2, 11 πᾶσα γλῶσσα ἐξομολογήσεται, comp. Is. 45, 23; Acts 2, 26, comp. Ps. 16, 9; Rom. 3, 13, comp. Ps. 5, 10. Sept. genr. for לִשָּׁה Judg. 7, 5.—Æschin. 24. 32. Xen. Mem. 1. 4. 5.

2. Meton. *tongue*, for *speech, language*.

a) Genr. 1 John 3, 18 μὴ ἀγαπῶμεν λόγον μᾶλλον τῇ γλώσσῃ, *let us not love in word nor in speech* only. Sept. for לִשָּׁה Prov. 25, 15. So Æl. V. H. 14. 22. Xen. CEC. 13. 8. b) For an *idiom, dialect*, spoken by a particular people, Acts 2, 11. 1 Cor. 13, 1. Sept. and לִשָּׁה Gen. 10, 5. 20. So Plut. Themist. 29. Xen. Mem. 3. 14. 7. c) For a *nation, people*, having a tongue or language of their own, e. g. φυλαί, λαοί, καὶ γλῶσσαι, Rev. 5, 9. 7, 9. 10, 11. 11, 9. 13, 7. 14, 6. 17, 15. Sept. and לִשָּׁה Is. 66, 18. Chald. לִשָּׁה Dan. 3, 4. 7. So Judith 3, 8. d) Spec. in the phrases γλῶσσαις ἐτέραις v. καὶ αἰσὶς λαλεῖν, *to speak in or with other or new tongues*, Acts 2, 4. Mark 16, 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts 10, 46. 19, 6. 1 Cor. 12, 30. 14, 2. 4. 5 bis. 6. 13. 18. 23. 27. 39; προσευχίσθαι γλῶσση, *to pray in a tongue*, 1 Cor. 14, 14; λόγοι ἐν γλῶσση, *discourse in a tongue*, 1 Cor. 14, 19; or simply γλῶσσαι, *tongues*, 1 Cor. 12, 10 bis. 28. 13, 8. 14, 22. 26. Here, according to the two passages in Mark and Acts, the sense obviously is, *to speak in other living languages*; comp. Acts 2, 6. 8–11. Others, taking the passages in 1 Cor. as the basis, suppose the sense to be, *to speak another kind of language*, referring it to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God,

and breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14, 2. 4. 6. 7 sq. Most interpreters have correctly adopted the first meaning; while some again suppose a reference to two distinct gifts. See Neand. Hist. of the Planting of the Chr. Church, I. p. 14–19, 155–160. [Germ. ed. 2. I. p. 10–15, 178–180.] De Wette, Handb. on Acts 2, 12.

3. Trop. for any thing resembling a *tongue*; e. g. Acts 2, 3 γλῶσσαι ὡσεὶ πυρός, *tongues as of fire*; see in διαμερίζω no 1. Comp. Heb. שָׁרָף Is. 5, 24.—In Gr. writers also a *tongue, reed*, mouth-piece of a musical instrument, Æschin. 86. 29.

γλωσσόκομον, ου, τό, (γλῶσσα, κομῆω,) a *tongue-box, reed-case*, for keeping the reeds or mouth-pieces of wind instruments, i. q. γλωσσοκομῖον Lysipp. Bacch. 4. Polylux Onom. 10. 153, 154.—In N. T. genr. a *box, sack, bag*, e. g. for money, John 12, 6. 13, 29. Sept. for תִּכְוָה 'the ark' 2 Chr. 24, 8. 10. So genr. Jos. Ant. 6. 1. 2. Longin. de Subl. 43. 9. [44.] Plut. Galb. 16. Found only in late writers, Lob. ad Phryn. p. 98. Sturz de Dial. Mac. p. 155.

γναφεύς, έως, ό, (γνάφος,) a *clothier, fuller*, one who dressed new cloths, or washed and scoured soiled garments, Mark 9, 3. See Dict. of Antt. art. *Fullo*. Sept. for שֹׁבֵר 2 K. 18, 17. Is. 7, 3.—Theophr. Char. 19 [10]. 4. Xen. Mem. 3. 7. 6. The earlier form was κναφεύς, from κνάω.

γνήσιος, ου, ό, ἡ, adj. (γένος, γενέσιος,) *genuine, legitimate*, not spurious, e. g. children, Hdian. 3. 6. 11. Xen. Cyr. 8. 5. 19.—In N. T. trop. *genuine, true, sincere*; e. g. of a spiritual child, a disciple towards his master, γνήσιον τέκνον ἐν πίστει v. κατὰ πίστιν, 1 Tim. 1, 2. Tit. 1, 4. Also genr. of a companion, fellow-labourer, Phil. 4, 3 σύζυγε γήσιε. Neut. τὸ γνήσιον, *genuineness, sincerity*, 2 Cor. 8, 8.—3 Macc. 3, 19. Pol. 4. 30. 4. Plato Gorg. 513. b.

γνησίως, adv. (γνήσιος,) *truly, sincerely*, Phil. 2, 20.—2 Macc. 14, 8. Dem. 1353. 28. Plato Phæd. 66. b.

γνόφος, ου, ό, *thick darkness, black clouds*, as in a tempest; Heb. 12, 18 γνόφος καὶ σκότος καὶ θυελλῶν. Sept. for שֹׁמַר Ex. 20, 21; שֹׁמַר Deut. 4, 11.—Eccclus. 45, 5. Luc. de Mort. Peregr. 43 ἐν μέσῳ τῷ Αἰγαίῳ γνόφου καταβάς.

γνώμη, ης, ἡ, (γινώσκω,) *the mind*, that with which we know, Xen. Cyr. 8. 8. 10.

Mem. 1. 1. 7, 9.—In N. T. *mind*, as exerting itself in various ways, e. g.

1. *mind, judgment, opinion*; 1 Cor. 7, 40 κατὰ τὴν ἐμὴν γνώμην. Philem. 14 χάρις δὲ τῆς σῆς γνώμης. 1 Cor. 7, 25 and 2 Cor. 8, 10 γνώμην δὲ δίδωμι, *I give my opinion, my advice*.—Ecclus. 6, 23. Hdian. 1. 6. 1. Plato Soph. 225. d.

2. *mind, purpose, plan*, Acts 20, 3.—Plut. Mor. II. p. 2. Xen. An. 1. 8. 10.

3. *mind, will*, disposition of mind; 1 Cor. 1, 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. 17, 13. 17 bis.—Hdian. 2. 7. 9. Thuc. 1. 122. Xen. Mag. Eq. 6. 1.

γνωρίζω, f. ἴσω, (γνώριμος, γνώσις.) Att. f. γνωριῶ Col. 4, 9. Buttm. § 95. 7 sq.

1. *to make known, to declare*. a) Genr. with acc. and dat. Luke 2, 15 τὸ γεγονός, δὲ κύριος ἐγνώρισεν ἡμῖν. Acts 2, 28, quoted from Ps. 16, 11 where Sept. for עֲרִיבִי. Gal. 1, 11 by attract. see Buttm. § 151. I. 6. Sept. for עֲרִיבִי 1 Sam. 16, 3. Ps. 25, 4. (Æschyl. Prom. vinct. 487.) With acc. and πρὸς τινα Phil. 4, 6; acc. simpl. Rom. 9, 22. 23. Also c. dat. before an indirect clause, Col. 1, 27. b) Of persons narrating, *to declare, to tell*, with acc. and dat. 2 Cor. 8, 1. Eph. 6, 21. Col. 4, 7. 9. Comp. 1 Macc. 14, 28. c) Of a teacher unfolding divine things, i. q. *to declare, to proclaim*, c. acc. Eph. 6, 19; acc. et dat. John 15, 15. 17. 26. Eph. 1, 9. 3, 5. 10. 2 Pet. 1, 16. Also by way of putting again in mind, c. acc. et dat. 1 Cor. 15, 1; dat. and εἰ 1 Cor. 12, 3. Sept. for עֲרִיבִי Ez. 20, 11. d) Pass. *to be made known, revealed*; τὸ μυστήριον Rom. 16, 26. Eph. 3, 3.

2. *to know, to come to know, to find out*; c. acc. Phil. 1, 22 τί ἀληθόσωμαι οὐ γνωρίζω. Sept. for עֲרִיבִי Job 34, 25.—Hdian. 2. 1. 23. Æschin. 11. 8. Plato Phædr. 262. b. This is the usual signif. in Gr. writers.

γνώσις, εὖς, ἡ, (γνώσκω,) *knowledge*. 1. *a knowing, comprehension*, the power of knowing; Eph. 3, 19 γνῶναι τε τὴν ὑπερβάλλονσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *to know the love of Christ which passeth knowledge*, i. e. is beyond the comprehension of the natural man; comp. 1 Cor. 2, 14.—Xen. Mem. 4. 8. 11.

2. Subjectively, *knowledge* which one has, the act and result of knowing; Rom. 11, 33 σοφία καὶ γνώσις Θεοῦ, *the wisdom and knowledge of God*, as among his attributes; comp. Ps. 139, 6 where Sept. for רָצָה; as also Ps. 73, 11. Hos. 4, 6. So Diod. Sic. 5. 67. Plato Theat. 193. d.—Spec. in believers, *the knowledge* of religion, of divine truth, of the

gospel in its various relations; Rom. 15, 14. 1 Cor. 1, 5. 8, 1 bis. 7. 10. 11. 2 Cor. 8, 7. 11, 6. So with a gen. of thing or pers. of whom we have knowledge, Luke 1, 77. Phil. 3, 8. 2 Pet. 3, 18. Also of practical religious knowledge, e. g. *insight, discretion*, 2 Cor. 6, 6. 1 Pet. 3, 7. 2 Pet. 1, 5. 6; comp. Sept. and רָצָה Prov. 13, 16.

3. Objectively, *knowledge*, that which is known, *science, doctrine*; spoken only of religious knowledge, relating to God and divine things; e. g. as held or taught by Jesus, Luke 11, 52. Rom. 2, 20. 1 Tim. 6, 20; or also by Christians, where it denotes the clear and certain perception and persuasion of divine truth as revealed in the gospel, a spiritual knowledge not attainable except as a χάρισμα or gift of the Spirit; 1 Cor. 12, 8 φῶς μὲν... διδοται λόγος σοφίας, ἀλλὰ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, i. e. the gift of teaching as combined with spiritual wisdom, or as combined with spiritual knowledge, and so Col. 2, 3; here γνώσις seems to refer to the deep and clear perception of and acquaintance with truth, σοφία to the higher power of practical illustration and application; so the Greek commentators. 1 Cor. 13, 2. 8. 14, 6. So with a gen. of the object of this knowledge, 2 Cor. 2, 14. 4, 6. 10, 5.—Genr. Plato Rep. 508. e. Id. Phil. 58. a.

γνώστης, ου, ὁ, (γνώσκω,) *a knower*; Acts 26, 3 ἐπὶ σου... μάλιστα γνώστην ὄντα σε κτλ. by anacoluthon.—Hist. of Sus. 42. Plut. Flamin. 4.

γνωστός, ἡ, ὁ, (γνώσκω, ἔγνωμαι,) *known, well-known*. a) Of things; Acts 4, 16 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν. 15, 18. Also γνωστὸν ἐγένετο, *became known, was known*, c. dat. of pers. Acts 1, 19. 19, 17; with κατὰ c. gen. of place, 9, 42; γνωστὸν ἔστω, *be it known*, c. dat. of pers. Acts 2, 14; τιμὴ, εἰ 4, 10. 13, 38. 28, 28; τιμὴ περὶ τινος, εἰ 28, 22. Neut. τὸ γνωστὸν τοῦ Θεοῦ, 'what may be known of God' sc. without revelation, *knowledge of God*, i. q. γνώσις, Rom. 1, 19; so Sept. for רָצָה Gen. 2, 9. So genr. Sept. Ezra 4, 12. Soph. Œd. R. 361. Plut. de primo Frig. 4. Xen. Cyr. 6. 3. 4. b) Of persons, *known, one known, an acquaintance*, Luke 2, 44. 23, 49. Sept. for עֲרִיבִי 2 K. 10, 11. Ps. 88, 9. 19.

γογγύζω, f. ὤσω, Ionic form for Att. τριβορίζω or τριβρίζω, Lob. ad Phryn. p. 358; pr. *to murmur, to coo*, as doves, Polux Onom. 5. 89.—In N. T. *to murmur*, i. e.

a) *to whisper*, to talk over in a low voice, privately, c. acc. et *περί τινος*, John 7, 32. b) Oftener with the idea of complaint, indignation, *to murmur*, *to grumble*, to utter sullen discontent; absol. 1 Cor. 10, 10 bis; *κατά τινος* Matt. 20, 11; *περί τινος* John 6, 41. 61; *πρός τινα* to any one, Luke 5, 30; *μετ' ἀλλήλων* John 6, 43. Sept. absol. Num. 11, 1; *κατά τινος* for *לְכַח* Ex. 16, 7; *περί τινος* Num. 14, 27. So Arr. Epict. 1. 29. 55. Luc. Ocypr. 45. M. Antonin. 2. 3 *μὴ γογγύζων ἀποβάνης*.

γογγυσμός, οὐ, δ, (*γογγύζω*), a *murmur*, i. e. a) Genr. *whispering*, low and suppressed discourse, John 7, 12; comp. v. 13. b) Oftener, *murmuring*, the expression of sullen discontent, *complaint*, Acts 6, 1. So *χωρὶς γογγυσμῶν*, *without murmurings*, cheerfully, Phil. 2, 14. 1 Pet. 4, 9. Sept. for *הִתְבַּיֵּשׁ* Ex. 16, 7. 8.—Wisd. 1, 10. 11. M. Antonin. 9. 37. Comp. Phryn. ed. Lob. p. 358.

γογγυστής, οὐ, δ, (*γογγύζω*), a *murmurer*, Jude 16.—Theodot. for *הַמְבַּיֵּשׁ* Prov. 26, 22, where Sept. *λοιδορος*, Aquil. *τον-βρυστής*.

γότης, ητος, δ, (*γοάω*), a *wizard*, *juggler*, Plato Conv. 203. d.—In N. T. a *deceiver*, *seducer*, 2 Tim. 3, 13. So Jos. c. Apion. 2. 14, 16. Plut. de Adulat. et Amic. 22. Dem. 374. 20 *ἀπιστος, γότης, ποιητός*.

Γολγοθά, indec. *Golgotha*, Chald. *קִרְבֵּי*, Heb. *קִרְבֵּי* 2 K. 9, 35, i. e. a *skull*, *τὸ κράνιον*, *calvaria*; see Buxt. Lex. Chald. 440. Hence in N. T. as pr. n. of a place, i. q. *κρανίου τόπος* (Matt. 27, 33), *Skull-place*, *Calvary*, a spot just out of Jerusalem, where malefactors were commonly executed, and where also Jesus suffered; Matt. 27, 33. Mark 15, 22. John 19, 17.—In later times this spot has been called a *mount*, but without any historical grounds; see Bibl. Res. in Palest. II. p. 17, 18.

Γόμορρα, as, ή, and Plur. *Γόμορρα*, ων, *τά*, *Gomorrha*, pr. n. of one of the cities which formerly stood on the once fertile plain now covered by the southern part of the Dead Sea; Matt. 10, 15. Mark 6, 11. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Heb. *עֲמֹרָה*. See Gen. c. 19. Bibl. Res. in Palest. II. p. 602 sq.

γόμος, ου, δ, (*γίμω*), a *load*, e. g. of an animal, Sept. for *מִשָּׁרָם* Ex. 23, 5.—In N. T. *the lading*, of a ship, Acts 21, 3. So Plut. Quæst. Nat. 7. Dem. 1283. 21.—Meton. *merchandise*, *wares*, Rev. 18, 11. 12.

γονεύς, έως, δ, (*γίνομαι, γίγνομαι*), a *father*, *progenitor*, Hdot. 1. 94. Plato Rep. 457. d.—In N. T. only Plur. of *γονεῖς*, *parents*, Matt. 10, 21. Mark 13, 12. Luke 2, 27. 41. 8, 56. 18, 29. 21, 16. John 9, 2. 3. 18. 20. 22. 23. Rom. 1, 30. 2 Cor. 12, 14 bis. Eph. 6, 1. Col. 3, 20. 2 Tim. 3, 2. The acc. *γονεῖς* Matt. 10, 21. al. was used by the *κοινοί*, Butt. § 52. n. 1. Winer § 9. 2.—Judith 5, 8. Pol. 12. 10. 3. Xen. Mem. 2. 2. 3, 6.

γόνυ, γόνατος, τό, (also poet. genit. *γονός*, Butt. § 58,) *the knee*; Plur. *τὰ γόνατα*, *the knees*, Heb. 12, 12. Sept. for *כַּנְיָנִי* Gen. 30, 3. 40, 12. So Hadian. 7. 2. 11. Xen. Cyr. 7. 3. 5.—Hence in phrases: a) *θεῖς, θέντες, τιθέντες τὰ γόνατα*, lit. *placing the knees*, i. e. *kneeling down*, in prayer or supplication, Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5. So of the mock homage offered by the soldiers to Jesus, Mark 15, 19. b) Luke 5, 8 *προσέπεσε τοῖς γόνασι Ἰησοῦ*, lit. *fell at his knees*, i. e. embraced them by way of supplication. c) *κάμπτειν γόνυ* v. *γόνατα*, *to bend the knee or knees*, *to kneel*, e. g. in supplication, *πρός τὸν πατέρα* Eph. 3, 14; also in homage, adoration, c. dat. *τῇ Βάβυλ* Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. for intrans. *כַּנְיָנִי* *כַּנְיָנִי* *כַּנְיָנִי*. So also intrans. Phil. 2, 10 *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ*, *that in the name of Jesus* (confessing his name, v. 11) *every knee should bow*. Rom. 14, 11 *ἐμοὶ κάμψει πᾶν γόνυ*, quoted from Is. 45, 23 where Sept. for *כַּנְיָנִי* *כַּנְיָנִי*.

γονυπετέω, ᾠ, f. *ήσω*, (*γόνυ, πίπτω, πεσεῖν*), *to fall upon the knees*, *to kneel to or before* any one; so in supplication, c. acc. *αὐτόν* Matt. 17, 14 (Rec. *αὐτῷ*). Mark 1, 40; in reverence, c. *αὐτόν* Mark. 10, 17; in mock homage, *ἔμπροσθεν αὐτοῦ* Matt. 27, 29.—Eurip. Phæn. 300. Pol. 15. 29. 9.

γράμμα, ατος, τό, (*γράφω*), a *drawing*, *picture*, Æl. V. H. 2. 3, 44.—In N. T. lit. *the graven or written*, i. e. something written or cut in with the stylus, in the ancient manner of writing.

1. a *mark*, *sign*, *letter* of the alphabet; Luke 23, 38 *γράμμασι Ἑλληνικοῖς*. Perh. Gal. 6, 11, see in *πηλίκος*. Sept. for *כַּתָּב* Lev. 19, 28.—Diod. Sic. 1. 81. Plato Crat. 393. d.

2. a *writing*, any thing written, Esdr. 3, 9. 13. In N. T. a) Plur. *γράμματα*, *letters*, i. q. *an epistle*, *letter*, like Engl. *letters*, Acts 28, 21. Gal. 6, 11, see in *πηλί-*

κος. So Plur. 1 Macc. 5, 10. Hdian. 4. 10. 3. Xen. Cyr. 4. 5. 26 *Κυαζάρεϊ δὲ ἀποδοῦναι τὰ γράμματα . . . ἐνὴν δὲ τῇ ἐπιστολῇ τάδε.* b) *a bill, bond, note*, Luke 16, 6. 7. So Jos. Ant. 18. 6. 3; of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12. c) Also *γράμματα, writings, a book, books*, e. g. of Moses, John 5, 47; of the O. T. *the Scriptures*, 2 Tim. 3, 15. Sept. for *קְדוּשָׁה* Esth. 6, 1. So Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. Xen. Mem. 4. 2. 1. d) Trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, *τὸ πνεῦμα*; spoken of the Mosaic law, Rom. 2, 27. 29. 7, 6. 2 Cor. 3, 6 bis. 7.

3. *letters, literature, learning*, as contained in books, Acts 26, 24; in the Scriptures, John 7, 15. Sept. for *קְדוּשָׁה* Dan. 1, 4.—Ceb. Tab. 34. Plato Apol. 26. d.

γραμματεὺς, ἑως, ὁ (γράφω,) a writer, scribe.

1. Among the Greeks, a public officer in the Grecian cities, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, Acts 19, 35.—Dem. 485. 18. Xen. Hell. 7. 1. 37. Thuc. 7. 10 *ὁ γραμματεὺς τῆς πόλεως*. The office of *γραμματεὺς* varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176. Dict. of Ant. art. *Grammateus*.

2. Among the Jews, in Sept. like Heb. *כֹּתֵב* *the king's scribe, secretary of state*, 2 Sam. 8, 17. 20, 25; *a military scribe, secretary of war*, 2 K. 25, 19. 2 Chr. 26, 11. 1 Macc. 5, 42.—Later, in Sept. and in N. T. *a scribe*, one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books; whence naturally arose their office of interpreting difficult passages, and deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with *οἱ πρεσβύτεροι* and *οἱ ἀρχιερεῖς*. Matt. 2, 4. 5, 20. 7, 29. 12, 38. 20, 18. 21, 15. al. They are also called *νομικοὶ, νομοδιδάσκαλοι*, comp. Mark 12, 28 with Matt. 22, 35. Sept. for Heb. *סוֹפְרֵי* 1 Chr. 27, 32. Ezra 7, 6. Neh. 8, 1. So Eccus. 10, 5. 2 Macc. 6, 18.—Hence genr. *a scribe, one instructed, a scholar, a learned teacher* of religion, Matt. 13, 52. 23, 34. 1 Cor. 1, 20. +

γραπτὸς, ἡ, ὁ, (γράφω,) written, inscribed, trop. upon the heart, Rom. 2, 15. Comp. Jer. 31, 33.—Eurip. Hyp. Fr. 11. 2 *γραπτὸς τύπος*.

*γραφὴ, ἡς, ἡ, (γράφω,) a picture, Æl. V. H. 2. 2, 44; a writing, 1 Macc. 12, 21. Hdian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή, Plur. αἱ γραφαί, Scripture, the Scriptures, of the Old Test. Matt. 21, 42. John 5, 39. Acts 8, 32. Rom. 9, 17. Gal. 3, 8. 22. 2 Tim. 3, 16. al. Rom. 1, 2 *γραφαὶ ἀγία*. (Sept. for *כְּתוּב* Ezra 6, 18.) In 2 Pet. 3, 16 some of the writings of the N. T. may be included.—Synecd. put for the contents of Scripture, *scripture declaration, promise*, Matt. 23, 29. Mark 12, 24. John 10, 35. Acts 1, 16. James 2, 23; *scripture prophecy*, Matt. 26, 54. 56. Luke 4, 21. Rom. 16, 26. +*

γράφω, f. ψω, to grave, to scratch, to insculp, Sept. for *כָּתַב* 1 K. 6, 28. Hom. Il. 6. 169; *to sketch, to picture*, Æl. V. H. 2. 3. Xen. Cyr. 1. 2. 13.—In N. T.

1. *to write*, to form letters, which was usually done with a stylus, so that the letters were graven or scratched upon the material; so with *εἰς* c. acc. John 8, 6 *τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν*. v. 8; absol. 2 Thess. 3, 17 *οὕτω γράφω σοὶ I write*, this is my hand-writing. So Dem. 121. 22. Xen. Mem. 4. 2. 20.—With an acc. of thing written upon; i. q. *to write upon*, to fill with writing, q. d. *to bewrite*, Pass. Rev. 5, 1 *βιβλίον γεγραμμένον ἔωσεν καὶ ὥρισεν, a book (roll) written within and on the back*. So Hdian. 1. 17. 4 *γράφειν γραμματεῖον*. Eurip. Iph. in Aul. 34 *δῶλον*. Phœn. 583 *σκόλα*.

2. With an acc. of the thing written, *to write, to write down any thing*. a) Genr. John 19, 22 *ὁ γέγραφα, γέγραφα*. 21, 24 *καὶ γράψας ταῦτα*. 1 Cor. 4, 14. 9, 15. 2 Cor. 13, 10. Rev. 1, 19. 10, 4. Pass. John 20, 30. 31. (Hdian. 1. 17. 1. Luc. Vit. Auct. 6 *τοῦνομα*. Plato Phil. 39. a, *ἀληθῆ γρ.*) With other adjuncts: acc. and *εἰς βιβλίον* Rev. 1, 11; acc. and *ἐπὶ τι*, as *ἐπὶ τὸ βιβλίον* Rev. 17, 8 (see in *βιβλος*), *ἐπὶ τὴν ψῆφον* 2, 17, *ἐπ' αὐτόν* 3, 12, *ἐπὶ τὸ μέτωπον* 14, 1. 17, 5, *ἐπὶ τὸν μηρόν* 19, 16; also *γεγραμμένος ἐν τινι*, as *ἐν αὐτῇ (προφητείᾳ)* Rev. 1, 3; *γεγρ. ἐν τῷ βιβλίῳ v. τῇ βίβλῳ τῆς ζωῆς, inscribed in the book of life* (see in *βιβλος*), Rev. 13, 8. 20, 12. 15. 21, 27; *ἐν τῷ βιβλίῳ τούτῳ* 22, 18. 19. (Plut. Cic. 37 *τὰ ἐν ταῖς ἐπιστολαῖς γεγραμμένα*.) Also followed by the words or clause written, sometimes with *λέγων*; Luke 1, 63 *ἔγραψε*

λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. John 19, 21 μὴ γράφει· ὁ βασιλεὺς τῶν Ἰουδαίων. Luke 16, 6. Rev. 14, 13. 21, 5. Absol. Rev. 10, 4. Once c. dat. commodi, Luke 1, 3. b) Spec. of declarations, promises, prophecies, *written* and contained in the Scriptures of the O. T. Pass. 1 Cor. 10, 11 ταῦτα... ἐγράφη πρὸς νοτιέσιαν ὑμῶν. Luke 21, 22. 1 Cor. 4, 6 μὴ ὑπὲρ δὲ γέγραπται φρονεῖν, comp. 1, 31 and Jer. 9, 24. So with adjuncts; c. acc. *to write about* or *of*, *to describe*; John 1, 46 ὃν ἔγραψε Μωϋσής. Rom. 10, 5 Μω. γράφει τὴν δικαιοσύνην κτλ. (Comp. 'scribe aliquem' Cic. ad Attic. 12. 49.) With εἰς, Pass. Rom. 4, 23. 1 Cor. 9, 10. (Xen. An. 2. 3. 1.) With διὰ τῶν προφητῶν c. dat. incomm. Pass. Luke 18, 31; περὶ c. gen. of pers. *to write about*, John 5, 46. Pass. Matt. 26, 24. Mark 14, 21. Acts 13, 29; ἐπὶ c. acc. of pers. *to write upon* or *of*, Pass. Mark 9, 12. 13; also ἐπὶ c. dat. id. John 12, 16; ἐν c. dat. of place or book, Luke 24, 44. Acts 24, 14. Gal. 3, 10.—Here belong the formulas of quotation from the O. T. e. g. γέγραπται, with διὰ c. gen. Matt. 2, 5; περὶ c. gen. Matt. 11, 10. Luke 7, 27; also with ἐν c. dat. of book, Mark 1, 2. Luke 2, 23. 3, 4. 10, 26. John 8, 17. Acts 1, 20. 7, 42. 1 Cor. 9, 9. Heb. 10, 7; absol. Matt. 4, 4. 6. 7. 10. Luke 19, 46. Rom. 1, 17. al. sēp. γεγραμμένον ἐστὶ, with ἐν c. dat. of book, John 6, 45. 10, 34; with οὗ of place Luke 4, 17; absol. John 2, 17. 6, 31. 12, 14; τὸ γεγραμμένον, absol. Luke 20, 17. 22, 37. 2 Cor. 4, 13; ὁ λόγος ὁ γεγραμμένος, sc. ἐν τῷ νόμῳ John 15, 25; absol. 1 Cor. 15, 54. c) Also *to write down* or *out*, to prepare in writing, c. acc. as βιβλίον ἀποστασίον Mark 10, 4; ἀλίαν Matt. 27, 37; ἐπιγραφὴν Luke 23, 38; τίτλον John 19, 19; ἐπιστολὴν Acts 23, 25. Rom. 16, 22. 2 Pet. 3, 1; βιβλία John 21, 25. Sept. for כְּתָב Ezra 3, 8. (Plut. Cic. 37 ἐπιστολήν. Id. Cæs. 54 bis. Plato Legg. 923. c. e.) Also γράφειν ἐντολήν τινι, *to write a commandment to* or *for* any one, Mark 10, 5. 1 John 2, 7. 8. 2 John 5; with ἐντολήν impl. Mark 12, 19. Luke 20, 28. Sept. and כְּתָב 2 K. 17, 37. Comp. νόμον γράφειν Ael. V. H. 6. 10. Xen. Hell. 2. 3. 52; impl. Mem. 1. 2. 43, 44.

3. *to write* to any one, to send or make known in writing. a) Genr. e. g. absol. 2 Cor. 2, 9 εἰς τοῦτο καὶ ἔγραψα. 2 John 12. 3 John 13; c. acc. of thing, 1 Cor. 4, 14 ταῦτα. 2 Cor. 13, 10; c. dat. of pers. 2 Pet. 3, 15 καθὼς... Παῦλος... ἔγραψεν

ὑμῖν. 1 John 2, 21. 3 John 13 πολλὰ εἶχον γράφειν. Jude 3. Rev. 2, 1. 8. 12. 18. 3, 1. 7. 14; c. acc. et dat. 1 Cor. 14, 37 ἐπιγινώσκέτω δὲ γράφω ὑμῖν. 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Gal. 1, 20. Phil. 3, 1. 1 Tim. 3, 14. 1 John 1, 4. 2, 1; dat. and περὶ τίνος 1 Thess. 4, 9. 5, 1. (With dat. Plut. Pomp. 29; acc. and dat. Plut. Cic. 37 πολλὰ Καίσαρι γράφων.) Aor. ἔγραψα, *I wrote* or *I have written*, referring either to a former epistle, 1 Cor. 5, 9. 2 Cor. 2, 3. 4. 7, 12. 3 John 9; or to the epistle in hand, Rom. 15, 15. 1 Cor. 5, 11. 9, 15. Philem. 21. 1 Pet. 5, 12. 1 John 2, 13. 14. 26. 5, 13; c. dat. of manner Gal. 6, 11, see in πηλίκος. b) Spec. of letters of information or inquiry; Acts 15, 23 γράψαντες διὰ χειρὸς αὐτῶν τάδε. 18, 27. 25, 26 bis, ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω... ὅπως σχῶ τι γράψαι. Also 1 Cor. 7, 1 περὶ δὲ ὧν ἔγραψάτε μοι. 2 Cor. 9, 1. +

γραῶδης, eos, ους, ὁ, ἡ, adj. (γραῦς,) *old wife's*, *old-womanish*, *silly*, 1 Tim. 4, 7. —Strabo 1. p. 16 or 32. a, γραῶδη μυθολογίαν.

γρηγορέω, ὦ, f. ἦσω, (ἐγείρω, perf. 2 ἐγρήγορα,) only in the later Greek; Buttm. § 114 ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*To wake*, *to keep awake*, *to watch*, intrans. Matt. 24, 43. 26, 38. 40. 41. Mark 13, 34. 14, 34. 37. 38. Luke 12, 37. 39. Sept. for נָחַם Neh. 7, 3; נָחַם Jer. 5, 6. So 1 Macc. 12, 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20.—Trop. *to watch*, i. e. *to be watchful*, *vigilant*, *attentive*, Matt. 24, 42. 25, 13. Mark 13, 35. 37. Acts 20, 31. 1 Cor. 16, 13. 1 Thess. 5, 6. 1 Pet. 5, 8. Rev. 3, 2. 3. 16, 15; so ἐν τῇ προσευχῇ, *to be watchful in prayer*, Col. 4, 2. Sept. for נָחַם Jer. 1, 12. Dan. 9, 14.—Once trop. by antith. i. q. *to live*; 1 Thess. 5, 10 εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, *whether we wake or sleep*, *live or die*.

γυμνάζω, f. ἄσω, (γυμνός,) *to exercise oneself naked*, *to practise gymnastic training*, as one of the athlete, Arr. Epict. 4. 4. 11; *to take exercise*, *to train oneself*, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. only trop. *to exercise*, *to train*, in any thing, c. acc. 1 Tim. 4, 7 γύμναζε σεαυτὸν πρὸς εὐσεβείαν. Pass. Heb. 5, 14. 12, 11. (Jos. Ant. 3. 1. 4. Arr. Epict. 1. 26. 3 γυμνάσουσι ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας.) Pass. c. gen. 2 Pet. 2, 14 καρδίαν γεγυμνασμένην πλεονεξίας, *exercised*, *trained*, in *covetousness*. So Philostr. Her. 10. 1; see Wetst. N. T. ad loc. Matth. § 346. n. 1.

γυμνασία, *as, ἡ, (γυμνάσιον) gymnastic exercise, Ael. V. H. 2. 5.—In N. T. genr. exercise, training; 1 Tim. 4, 8 σωματικὴ γυμνασία, bodily exercise, ascetic training, in antith. with v. 7; comp. v. 3 and Col. 2, 23. So pr. Arr. Epict. 1. 27. 6. Pol. 4. 7. 6. Hesych. γυμνασία δόσεις, μελέτη.*

γυμνητεύω, *f. εὔσω, (γυμνήτης, γυμνός,) to be naked, i. e. as in Engl. to be half-naked, poorly clad, absol. 1 Cor. 4, 11.—Nicet. Ann. 10. 6 γυμν. ὅπλου 'to be unarmed.' Plut. Emil. Paul. 16 γυμνητεύοντες 'light-armed troops.'*

γυμνός, *ἡ, ὁ, 1. naked, bare, stripped; pr. of the body. a) Of one quite naked; Mark 14, 51 ἐπὶ γυμνοῦ upon the naked body. v. 52. Trop. Rev. 16, 15. 17, 16. Sept. for צָרִים Gen. 2, 25. Job 1, 21. So Hdian 8. 8. 14. Xen. Ag. 1. 28. b) Of one partly unclad, having on no outer garments, but only the tunic, χίτων, John 21, 7. Acts 19, 16. Sept. for צָרִים 1 Sam. 19, 24. Is. 20, 2. So Ael. V. H. 6. 11. Xen. An. 1. 10. 3. c) Like Engl. half-naked, i. e. poorly clad, implying poverty and want, Matt. 25, 36. 38. 43. 44. James 2, 15. Trop. Rev. 3, 17. So Sept. and צָרִים Job 24, 7. Is. 58, 7.*

2. Of the soul, *naked*, as by possibility existing without body of any kind; 2 Cor. 5, 3 *if indeed also (since) being clothed ac. with our house from heaven, οὐ γυμνοὶ εὑρησόμεθα, we shall not be found naked, i. e. without a body, implying that our house from heaven will also be a body; see in γέ no. 2. c.—Comp. Plato Crat. 20. p. 403. b, ἡ ψυχὴ γυμνὴ τοῦ σώματος.*

3. Of any thing alone, *separate from every thing else, naked, mere, bare, e. g. γυμνὸν κόκκον 1 Cor. 15, 37.—Comp. Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα δτινα πέπτωκεν eis τὴν γῆν ξηρὰ καὶ γυμνά.*

4. Trop. *naked, open, exposed to view; e. g. πάντα γυμνὰ τοῖς ὀφθαλμοῖς αὐτοῦ Heb. 4, 13. So Sept. and צָרִים Job 26, 6.—Jos. Ant. 6. 13. 4. Heliodor. 10. p. 501 γυμνὴ καὶ ἀπαρακάλυπτος κατηγορία.*

γυμνότης, *της, ἡ, (γυμνός,) nakedness, the state of one poorly clad; see in γυμνός no. 1. c. Rom. 8, 35. 2 Cor. 11, 27. So Sept. and צָרִים Deut. 28, 48.—By euphem. put for the parts of shame, trop. Rev. 3, 18. So Heb. צָרִים, Sept. γύμνωσις, Gen. 9, 22. 23.*

γυναικάριον, *ον, τό, dimin. (γυνή,) a little woman, muliercula; in contempt, a weak silly woman, 2 Tim. 3, 6.—M. Antonin. 5. 11. Diocl. ap. Bekk. Anecd. 87.*

γυναικεῖος, *εἰς, εἶον, (γυνή,) womanly, female; 1 Pet. 3, 7 συνοικοῦντες κατὰ γνώσιν ὡς δὲ δασεπαιστέρῃ σκεύει τῇ γυναικείῳ, dwelling according to your better knowledge with the female vessel as the weaker; comp. in σκεῦος. Sept. for gen. חֶשֶׁב Deut. 22, 5.—Luc. Philops. 14. Xen. Mem. 2. 7. 5.*

γυνή, *ἡ, gen. γυναικός, vocat. & γύναι. 1. a woman, female, one of the female sex; e. g. without respect of age, Matt. 14, 21 χωρὶς γυναικῶν καὶ παιδίων. 15, 38. Acts 5, 14. 8, 3. 22, 4. al. Sept. and חֶשֶׁב 1 Sam. 30, 2. (Hdian. 7. 9. 19. Xen. Mem. 2. 1. 30.) Also of a maiden, παιδίον, Luke 22, 57 comp. 56; and so Sept. for חֶשֶׁב Esth. 2, 4. Of an adult woman genr. Matt. 5, 28. 9, 20. 22. 11, 11. Rev. 12, 1. 4. al.*

2. After ἔχειν, or with a genit. masc. or the adj. ὑπανδρος Rom. 7, 2, it implies the conjugal relation, e. g. a) Put for *one betrothed, a bride*, but not yet married, Matt. 1, 20. 24 (comp. v. 18). Luke 2, 5. Trop. of the church as the bride of Christ, Rev. 19, 7. 21, 9. Sept. and חֶשֶׁב Deut. 22, 24 comp. 23. So Xen. Hell. 4. 1. 7. b) Usually *a wife, a married woman*, Matt. 5, 31. 32. 14, 3. 18, 25. Mark 6, 18. Luke 1, 18. 24. Rom. 7, 2. 1 Cor. 7, 2. al. 1 Cor. 5, 1 ὡς γυναικα τινὰ τοῦ πατρὸς ἔχειν, his father's wife, his stepmother. Sept. for חֶשֶׁב Gen. 24, 3. al. ssep. חֶשֶׁב Lev. 18, 8. So Hdian. 1. 8. 9. Xen. An. 1. 2. 12. c) Also *a widow*, with χήρα Luke 4, 26; absol. Matt. 22, 24. Mark 12, 19. Luke 20, 29; comp. Sept. Deut. 25, 4. So Plut. Mor. II. p. 33.

3. Vocat. & γύναι, in a direct address, expressing courtesy, kindness, respect; Matt. 15, 28 & γύναι, comp. 9, 22 σύγαρε. Luke 13, 12. John 2, 4. 4, 21. 20, 13. 15. 1 Cor. 7, 16.—Jos. Ant. 1. 16. 3. Hom. II. 3. 204. Xen. Mem. 2. 1. 26. +

Γῶγ, indec. *Gog*, Heb. גֹּיִם, a name applied in Ez. c. 38. 39 to the king of a country and people called *Magog* (מָגוֹג), situated in the farthest regions of the north (Ez. 38, 15), who are about to invade the holy land. By *Magog*, ancient writers appear to have intended the barbarous northern nations generally; whom they also called Σκύθαι, *Scythians*, Jos. Ant. 1. 6. 1; see Heb. Lex. art. מָגוֹג. Winer Realw. art. *Magog*.—Hence in N. T. *Gog and Magog* are put for remote heathen nations and their kings, who in like manner are to war against the Messiah and his people; Rev. 20, 8.

γωνία, as, ἡ, *a corner, an angle*, e. g. a) Exterior, a projecting corner; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where streets meet, the most public places. Sept. for תִּקְוָה Ex. 27, 2. (Pol. 1. 42. 3. Xen. Lac. 12. 1.) So αἱ τέσσαρες γωνίαι τῆς γῆς, *the four corners (quarters) of the earth*, Rev.

7, 1. 20, 8. Also ἡ κεφαλὴ γωνίας, *the head of the corner*, see in ἀπρογυναιῶς, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. b) Interior, for *a dark corner*; Acts 26, 26 ἐν γωνίᾳ, *in a corner, secretly*. So Hist. Sus. 38. Arr. Epict. 2. 12. 17. Plato Gorg. 485. d.

Δ.

Δαβίδ, δ, indec. or *Δαυίδ*, as in Sept. (Δαυίδης, ου, δ, Jos. Ant. 6. 8. 1, 2,) *David*, Heb. דָּוִד (beloved), later דָּוִדָּי; pr. n. of the celebrated king of the Israelites and founder of the Jewish dynasty, (r. 1055–1015 B. C.) renowned for his warlike deeds as also for his piety and sacred songs. His history is found in the books of Samuel, from 1 Sam. c. 16 onward; also 1 Chr. c. 12–30.—In N. T. pr. Matt. 1, 6. 17. 12, 3. 22, 43. 45. al. Heb. 4, 7 ἐν Δαβίδ, *in the book of David*, the Psalms. So ὁ υἱὸς Δαβίδ, *the son of David*, descended from him; e. g. Joseph the husband of Mary, Matt. 1, 20; elsewhere only of Jesus as a title of the expected Messiah, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. Mark 10, 47. 48. al. sœp. but not in John's writings. Also ἡ ῥίζα Δαβίδ, *in the same sense*, Rev. 5, 5. 22, 16; comp. Is. 11, 1. 10. Hence the kingdom and rule of the Messiah are in like manner referred to David; as ἡ βασιλεία τοῦ Δ. Mark 11, 10; ὁ θρόνος Δ. Luke 1, 32; ἡ σκηνὴ Δ. Acts 15, 16 comp. Am. 9, 11; ἡ κλεῖς τοῦ Δ. Rev. 3, 7, comp. Is. 22, 22 and Matt. 16, 19. +

δαιμονίζομαι, Pass. (δαίμων), aor. 1 part. δαιμονισθεῖς, used in later Greek as Mid. and Pass. of δαιμονίω, Blomfield ad Æschyl. Choeph. 558. Sept. c. Th. 1003; *to be possessed with a demon*; Philom. ap. Stob. Ecl. p. 196 ἄλλος κατ' ἄλλην δαιμονίζεται τύχην. Plut. Symp. 7. 5. 4 ὥσπερ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι κτλ.—In N. T. i. q. δαιμόνιον ἔχειν, *to have a demon or devil, to be a demoniac*, to be possessed, afflicted, with an evil spirit; found only in the Gospels, Matt. 4, 24. 8, 16. 28. 33. 9, 32. 12, 22. 15, 22. Mark 1, 32. 5, 15. 16. 18. Luke 8, 36. John 10, 21 comp. 20. On the diseases connected with such possessions, see in δαιμόνιον no. 2.

δαιμόνιον, ου, τό, (neut. of adj. δαιμόνος,) *a demon*, i. e.

1. Genr. *a deity, a god*, spoken of hea-

then gods, Acts 17, 18.—Æl. V. H. 12. 57. Plut. Theseus 15. Xen. Mem. 1. 1. 1.

2. Spec. *a demon, genius*, e. g. tutelary and good, like that of Socrates, Xen. Mem. 4. 8. 1, 5, comp. Dem. 415. 29; or also adverse and evil, Dem. 124. 46. Dinarch. 24. 4.—Hence in N. T. *a demon, devil, an evil spirit*, i. q. πνεῦμα ἀκάθαρτον, *an unclean spirit*, Luke 8, 29. 30. These spirits are represented as fallen angels, 2 Pet. 2, 4. Jude 6; and are now subject to Satan as their prince, Matt. 9, 34. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. They were held to have the power of working miracles, but not for good, Rev. 16, 14, comp. John 10, 21; to be hostile to mankind, John 8, 44; to utter the heathen responses and oracles, Acts 16, 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, *devils*, 1 Cor. 10, 20 bis. 21 bis. Rev. 9, 20; comp. Sept. Deut. 32, 17. Ps. 95, 6. 106, 37. Baruch 4, 7. They are likewise represented as the authors of evil to mankind; both moral, 1 Tim. 4, 1, comp. Eph. 6, 12; and also physical, 2 Cor. 12, 7; espec. by entering into a person, thus rendering him a demoniac, and afflicting him with various diseases; e. g. epilepsy Luke 9, 39. Matt. 17, 15; loss of speech Matt. 9, 32, connected also with blindness 12, 22; raving insanity Matt. 8, 28 sq. Mark 5, 2 sq. Luke 8, 27 sq. Comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseud. V. T. I. p. 538. These evil spirits are spoken of as wandering in desert and desolate places, Matt. 12, 43. Luke 11, 24; comp. Is. 31, 21. 34, 14. Baruch 4, 35; or sometimes as inhabiting the air or atmosphere, Eph. 6, 2. 6, 12. Luke 10, 18, comp. Fabr. Cod. Pseud. V. T. I. p. 759; or also as confined in the abyss, Luke 8, 31. 2 Pet. 2, 4. Jude 6. See genr. Stuart on Angelology in Biblioth. Sacra, 1843, p. 117–144. We have in N. T. the following phrases: a) εἰσῆλθεν τὰ δαιμόνια εἰς τινά, *demons had entered into him*, Luke 8, 30 comp. v. 23.

Comp. Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκασιζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οικειοῦται αὐτὸν ὡς ἱδίων σκεῦος. b) δαιμόνιον ἔχειν, to have a devil, to be a demoniac, i. q. δαιμονίεσθαι, Luke 4, 33. 8, 27. Said by the Jews of Jesus, John 7, 20. 8, 48. 49. 52. 10, 20; and of John the Baptist, Matt. 11, 18. Luke 7, 33. c) ἐξέρχεσθαι ἐκ or ἀπὸ τινος, to come out of, Matt. 17, 18. Mark 7, 29. 30. Luke 4, 35. 41. 8, 2. 33. 35. 38. 11, 14. d) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7, 22. 9, 34. 10, 8. 12, 24. 27. 28. Mark 1, 34. 39. 3, 15. 22. 6, 13. 7, 26. 9, 38. 16, 9. 17. Luke 9, 49. 11, 14. 15. 18. 19. 20. 13, 32. Pass. Matt. 9, 33. This was done by Christ in his own authority, and by the apostles in his name, (Luke 11, 15. 9, 1. 10, 17, comp. Acts 19, 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15. The Jews themselves also professed to cast out demons, Matt. 12, 27. Luke 11, 19; see the form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5. e) Where the words or acts of demons thus dwelling in persons are spoken of, Mark 1, 34. Luke 9, 1. 42. 10, 17. John 10, 21. f) As believing on God, James 2, 19.

NOTE. It has been strongly urged by some commentators, that the diseases referred to above as caused by the presence of evil spirits, were only such as arose from natural and ordinary causes; and that our Lord and his apostles employed this mode of expression only in compliance with popular belief and usage; just as we now use the word *lunatic* without assenting to the old opinion of the moon's influence; see Wetst. N. T. in Matt. 4, 24. Winer Realw. art. *Besessene*. Yet it would seem hardly a matter of question, but that the sacred writers themselves held fully to that same belief; since Satan and his emissaries are also elsewhere represented as inflicting physical evil and disease, Luke 13, 16 comp. 11. 1 Cor. 5, 5. 2 Cor. 12, 7. 1 Tim. 1, 20; and those possessed are every where said at once to acknowledge and address Jesus as the Messiah, Matt. 8, 29. Mark 1, 24. 5, 7. Luke 4, 34. See Storrs Opuscul. Acad. I. p. 53 sq. Neander Leben Jesu, ed. 3, p. 281-312. [Engl. p. 145-150.] Comp. Jos. Ant. 6. 8. 2. ib. 8. 2.

δαιμονιώδης, εὖς, οὖς, ὁ, ἡ, adj. (δαίμωνιον,) pr. godlike, divine; in N. T. demon-like, devilish, James 3, 15.—Symm. for ἡρώδης Ps. 91, 6, where Sept. δαιμόνιον.

δαίμων, ονος, ὁ, ἡ, i. q. τὸ δαιμόνιον, a god, deity, Hom. Il. 1. 222. Xen. Conv. 8. 1.—In N. T. a demon, an evil spirit, devil, Matt. 8, 31. Mark 5, 12. Luke 8, 29. Rev. 18, 2: also 16, 14 Rec. See δαιμόνιον no. 2. So Act. Thom. §§ 12, 20, 40.

δάκνω, f. δήξομαι, to bite, to sting, c. acc. Ælian. V. H. 14. 4. Xen. An. 3. 2. 18.—In N. T. trop. i. q. to vex, to thwart; c. acc. Gal. 5, 15 εἰ δὲ ἀλλήλους δάκνετε. So Arr. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

δάκρυ, vos, τό, a tear, i. q. δάκρυον q. v. found only in Dat. plur. τοῖς δάκρυσιν Luke 7, 38. 44. Sept. ἐν δάκρυσιν for ἡρῶδης Ps. 6, 7. Lam. 2, 11.—Dem. 872. ult. Thuc. 7. 75.

δάκρυον, ου, τό, a tear, e. g. πᾶν δάκρυον Rev. 7, 17. 21, 4; τὰ δάκρυα, tears, weeping, 2 Tim. 1, 4; διὰ πολλὰ δάκρυα 2 Cor. 2, 4; μετὰ δακρύων Mark 9, 24. Acts 20, 19. 31. Heb. 5, 7. 12, 17. Dat. plur. δάκρυσιν is from τὸ δάκρυ q. v. Sept. τὰ δάκρυα for ἡρῶδης 2 K. 20, 5. Lam. 1, 3.—Æl. V. H. 14. 22. Xen. Oec. 10. 8.

δακρύω, f. ὕσω, (δάκρυ,) to shed tears, to weep, intrans. John 11, 35 ἐδάκρυσεν ὁ Ἰησοῦς.—Sept. Job 3, 24. Hsian. 6. 4. 3. Xen. Cyr. 3. 1. 7.

δακτύλιος, ου, ὁ, (δάκτυλος,) a ring, pr. a finger-ring, Luke 15, 22; given as a mark of honour, comp. Gen. 41, 42 and Esth. 8, 2, where Sept. for ἡρῶδης.—1 Macc. 6, 15. Hsian. 3. 8. 9. Xen. An. 4. 7. 27.

δάκτυλος, ου, ὁ, a finger, Matt. 23, 4. Luke 11, 46. 16, 24. John 8, 6. 20, 25. 27. Plur. τοὺς δακτύλους Mark 7, 33. Sept. for ἡρῶδης Lev. 4, 6. Cant. 5, 6. So Luc. D. Deor. 5. 4. Xen. Eq. 6. 8.—Meton. ὁ δάκτυλος τοῦ θεοῦ, for the power of God, Luke 11, 20; comp. Matt. 12, 28 where it is πνεῦμα τοῦ θεοῦ. Sept. and ἡρῶδης ἡρῶδης Ex. 8, 15. Ps. 8, 4.

Δαλμανουδά, ἡ, pr. n. of a city or village near Magdala, on the western shore of the lake of Gennesareth, north of Tiberias; Mark 8, 10, comp. Matt. 15, 39.

Δαλματία, ας, ἡ, Dalmatia, a province of Europe on the eastern coast of the Adriatic sea, forming part of Illyricum, and lying south of Liburnia. Hither Titus was sent by Paul to spread the knowledge of the Gospel; 2 Tim. 4, 10.

δαμάζω, f. ἄσω, (δαμάω,) to overpower, to subdue, to tame; c. acc. Mark 5, 4. Pass. James 3, 7 bis. Trop. τὴν γλῶσσαν James

3, 8; comp. Eccus. 28, 18 sq.—Sept. Dan. 2, 40. Plut. Agesi. 1. Xen. Mem. 4. 8. 10.

δάμαλις, εως, ἡ, (δαμάω), a heifer, Heb. 9, 13; comp. Num. 19, 2 sq. where Sept. for דָּמָה.—Luc. D. Deor. 3. 1. Aeschyl. Suppl. 348.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who believed under Paul's preaching; Acts 17, 34.

Δαμασκηνός, ἡ, ὄν, of *Damascus*, a *Damascene*, 2 Cor. 11, 32.

Δαμασκός, οὐ, ἡ, *Damascus*, Heb. דָּמָשְׁקַי, a celebrated city of Syria, first mentioned Gen. 14, 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoas, now el-Barada, (the Amana or Abana of 2 K. 5, 12,) in a beautiful plain on the E. and S. E. of Anti-Lebanon, open to the S. and East, and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Lebanon and Anti-Lebanon, is called in the Scriptures *Syria of Damascus*, דְּרָגִישׁ דָּמָשְׁקַי 2 Sam 8, 5; and by Strabo, *Cœlesyria*, 16. p. 1095. a. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were here put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in *Ἀρείας*. It is still called by the Arabs *Dimeshk*, but usually *esh-Shām*. See Cellar. Notit. Orb. II. p. 372. Rosenm. Bibl. Geog. I. ii. p. 284. Winer Realw. s. v.—Acts 9, 2. 3. 8. 10. 19. 22. 27. 23, 5. 6. 10. 11. 26, 12. 20. 2 Cor. 11, 32. Gal. 1, 17.

Δάν, δ, indec. *Dan*, Heb. דָּן (a judge), pr. n. of the fifth son of Jacob, born of Bilhah, and head of one of the tribes, Gen. 30, 6. In the list of the tribes, Rev. 7, 5. 6, that of Dan is found only in a few Mss.

δανείζω, f. εἰσώ, (δάνειον), to lend money, to loan, in N. T. without interest.

1. Genr. and absol. Luke 6, 34 bis, 35; see in ἀπελπίζω. Sept. for דָּנָה Deut. 28, 44.—Eccus. 29, 1. 2. Xen. Cŷr. 3. 1. 34. So ἐπὶ τόκοις Dem. 13. 19.

2. Mid. δανείζομαι, to let lend to oneself, i. e. to borrow money, Matt. 5, 42. Sept. and דָּנָה Neh. 5, 4.—Theophr. Char. 16 (9). 3. Xen. Mem. 2. 7. 2. See also Lob. ad Phryn. p. 468.

δάνειον, ου, τό, (neut. of adj. δάνειος, δάνος), a debt, for money lent, Matt. 18, 27.

Sept. for דָּנָה Deut. 24, 11.—Diod. Sic. 1. 79. Dem. 911. 3.

δανειστής, οὐ, δ, (δανείζω), a lender, creditor, Luke 7, 41. Sept. for דָּנָה 2 K. 4, 1.—Hdian. 7. 7. 7. Plut. Coriol. 5 bis. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, δ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. n. of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24, 15. Mark 13, 14.

δαπανάω, ᾶ, f. ἦσω, (δἀπάνη), to spend, to be at expense, c. acc. Mark 5, 26; absol. 2 Cor. 12, 15. (Bel and Dr. 3. Plut. de Superst. 3. Xen. An. 1. 3. 3.) So with ἐνὶ c. dat. to be at expense, charges, upon or for any one; Acts 21, 24 δαπάνησον ἐν' αὐτοῖς, see more in εὐχὴ no. 2. So Jos. Ant. 19. 6. 1. B. J. 2. 15. 1. Wetst. N. T. ad loc.—In a bad sense, i. q. to waste, to consume, c. acc. Luke 15, 14; c. τῷ James 4, 3. So Dem. 1023. 14. Thuc. 7. 47.

δαπάνη, ης, ἡ, (kindr. δάπτω), expense, cost, Luke 14, 28. Sept. for Chald. מְרִיבָה Ezra 6, 4. 8.—Luc. Ep. Sat. 33. Xen. Mem. 3. 6. 6.

Δανιδ, see Δαβιδ.

δέ, a particle put after one or more words in a clause, and denoting that the word or clause with which it stands is to be distinguished from something preceding. It thus marks a transition to something else; whether opposed to what precedes, so that δέ is then adversative, *but*; or simply continuative or explanatory, where δέ may be rendered *but*, *and*, *also*, *namely*, or the like. See Buttm. § 149. m. 9. Kühner § 322. Matth. § 616. Winer § 57. 4, and 6. n. Hartung Lehre v. d. Part. I. 156-190.

1. Adversative, *but*, on the contrary, etc.

a) Genr. and simply; Matt. 6, 1 εἰ δὲ μήγε. v. 6. 15 comp. 14. 9, 17. 23, 25. Luke 5, 36. 12, 9. 10. John 1, 12. 8, 40. Acts 4, 4. 9, 7. Rom. 4, 4. 5, 8. 6, 17. 18. 22. 1 Cor. 7, 2. al. ssep. (Plato Gorg. 522. b.) As introducing an answer implying contradiction, Luke 12, 14. 13, 8. Acts 12, 15. 19, 2. (Plato Menex. 246. c.) Sometimes δέ is repeated in a succession of like clauses, Matt. 1, 2-17. 2 Pet. 1, 5-7. b) After a negative, *but*, *but rather*; Matt. 6, 33 comp. 31. Luke 10, 20. Acts 12, 9. 14. Rom. 3, 4. Eph. 4, 15 comp. 14. Heb. 4, 13. 15. 6, 12. 9, 12. 12, 13. So Xen. Œc. 20. 14. c) Also μάλλον δέ, *but rather*, *yea rather*, by way of correction; Gal. 4, 9 μάλ-

λον δὲ γνωσθέντες ὑπὸ Θεοῦ. With *καὶ* added, Rom. 8, 34. (Plut. de sera Num. vind. 17. Xen. Mem. 3. 8. 34.) Also after a negative, δὲ μᾶλλον, *but rather*, Matt. 10, 6. 28. So Thuc. 1. 123. d) Very often corresponding to *μέν* in a preceding clause, *μέν... δέ*, *indeed... but*, though sometimes not to be expressed in English; Acts 9, 7. 23, 8. Rom. 2, 7. 8. 1 Cor. 1, 12. 15, 39. 2 Cor. 10, 1. al. ssp. See more fully in art. *μέν*. e) In the apodosis after *εἰ*, where the subject is contrasted with the subject of the protasis; Acts 11, 17 *ἐγὼ δὲ τίς ἦμην, who then was I?* So Plato Apol. 28. c. Comp. Matth. 6. 16. 3. Herm. ad Viger. p. 783.

2. Continuative, *but, now, and, further*, and the like. a) Genr. Matt. 1, 18 τοῦ δὲ Ἰ. Χ. γέννησις οὕτως ἦν, *now the birth of J. C. was thus*. 2, 9. 3. 1. Mark 16, 9. Luke 12, 11. 16. 13, 6. 10. 15, 11. Acts 6, 1. 9, 10. 1 Cor. 14, 1. 16, 1. 15, 17. al. ssp. Comp. Hdian. 1. 1. 3. Plato Rep. 368. b) Where something is added by way of explanation or example, *and, namely, to wit*; Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. Rom. 3, 22. 9, 30. 1 Cor. 15, 56 bis. Eph. 5, 32. Phil. 2, 8. So in parenthetic clauses, e. g. with τοῦτο δὲ... γέγονεν Matt. 1, 22. 21, 4. 26, 56; or where there is a notation of number or time, Mark 5, 13. 15, 25. John 9, 14. Acts 12, 3; or where some new circumstance is added, Mark 7, 26. Luke 23, 17. John 6, 17. 11, 2. 19, 23. Comp. Plato Gorg. 461. d. c) Where the train of discourse is taken up again, after having been interrupted; so Luke 4, 1 comp. 3, 23. Matt. 3, 4. 2 Cor. 10, 2. So Plato Phaed. 80. d. Xen. An. 7. 2. 18, 19. d) With *καὶ* in the sense of *also*; hence *καὶ... δέ*, *and also*, see Butt. 1. c. Matt. 16, 18. Mark 4, 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 6, 51. 8, 16. 17. 15, 27. Acts 5, 32. 2 Tim. 3, 12. Heb. 9, 21. 1 John 1, 3. al. So Xen. Cyr. 1. 4. 26. +

δέησις, *εως, ή, (δέομαι), want, need*, Plato Eryx. 405. e; *a wanting, asking, entreaty*, Dem. 515. 17. Plato Crat. 329. c.—In N. T. *request, supplication, prayer* to God; Luke 1, 13 εισηκούσῃ ἡ δέησις σου. 2, 37. 5, 33. 2 Tim. 1, 3. James 5, 16. 1 Pet. 3, 12; ἡ δ. ἡ πρὸς τὸν Θεόν Rom. 10, 1. Also with *ὑπέρ τινος*, *for any one*, 2 Cor. 1, 11. 9, 14. Phil. 1, 4 init. impl. Phil. 1, 4 fin. 19; with *περί τινος* id. Eph. 6, 18 fin. Joined with *προσευχή*, which also signifies *prayer*, but rather as an act of worship, Acts 1, 14 Rec. Eph. 6, 18 init. Phil. 4,

6. 1 Tim. 2, 1. 5, 5; also *δέησεις καὶ ἱκετηρίας* Heb. 5, 7. Sept. for ἱκετη 1 K. 8, 28. 30; ἱκετη 1 K. 8, 45.—1 Macc. 7, 37. Baruch 4, 20. Genr. Hdian. 8. 4. 25. Plato Legg. 768. d.

δεῖ, *impers. verb. (δέω), impf. ἔδει, Subj. δέη, Part. δέον*; *pr. it is binding on any one, it behooves one to do, i. e. one must, one ought*, followed by an infinitive; also in Gr. writers, *it needs, there is need of*, c. gen. Pol. 3. 6. 3. Xen. Cyr. 4. 3. 10.—In N. T. only *pr. it behooves, it is necessary, it needs, one must or ought*, c. infin. Spoken

1. Of what is required by the nature and circumstances of the case, the fitness of things, a sense of duty, or the like. Pres. δεῖ c. inf. pres. Luke 2, 49 *ὅτι ἐν τοῖς... δεῖ εἶναι με, that I must be*. John 3, 30 *ἐκείνου δεῖ αὐξάνειν, he must increase*. 1 Cor. 11, 19. Col. 4, 6. 1 Tim. 3, 7; c. inf. aor. Matt. 17, 10 Ἠλίου δεῖ ἐλθεῖν πρῶτον, *Elias must first come*. Luke 4, 43. John 10, 16. 20, 9. 1 Cor. 15, 53. Heb. 11, 6. al. (So c. inf. pres. Xen. Cyr. 1. 2. 4; inf. aor. Hdian. 1. 17. 27. Thuc. 2. 45.) Subj. δέη, after *εάν, κἂν*, c. inf. aor. Matt. 26, 35. Mark 14, 31. Impf. ἔδει, *it was necessary, he must needs*, John 4, 4. Heb. 9, 26. Part. δέον ἐστίν, *it is necessary, one ought*; Acts 19, 36 *δέον ἐστὶν ὑμᾶς... ὑπάγειν, ye ought to be*; absol. 1 Pet. 1, 6 *εἰ δέον ἐστίν, if need be*. So Hdian. 5. 4. 23.—Also of what is unavoidable, what must in the nature of things take place; with inf. pres. 2 Cor. 11, 30 *εἰ καυχᾶσθαι δεῖ*. Inf. aor. Matt. 24, 6 *δεῖ γὰρ πάντα γενέσθαι*. Mark 13, 7. Luke 21, 9. Acts 21, 22. al.—Spec. of what is made necessary by appointment of God; c. inf. pres. 1 Cor. 15, 25; inf. aor. Matt. 16, 21. 26, 54. Mark 8, 31. Luke 9, 22. John 3, 14. Acts 9, 16. 14, 22. Impf. ἔδει, c. inf. aor. Luke 24, 26. 46. Acts 1, 16. 17, 3.

2. Of what is right in itself, or prescribed by law, custom, reason; *it is right or proper, one must or ought, one should*; c. inf. pres. Luke 13, 14 *ἐν αἷς δεῖ ἐργάζεσθαι*. 18, 1. John 4, 20. 24. 9, 4. Acts 5, 29. Rom. 12, 3. al. Inf. aor. Mark 13, 10. Acts 3, 21. 18, 21. Inf. impl. Mark 13, 14 *ἐστὼς ὅπου οὐ δεῖ, sc. στήναι*. (Pol. 7. 5. 2. Thuc. 3. 47; inf. impl. Sept. Job 15, 3.) Impf. ἔδει, c. inf. pres. Luke 23, 7 *ἔδει ζῆσθαι τὸ πάσχα*. Acts 24, 19. 27, 21. 2 Cor. 2, 3; inf. aor. Matt. 18, 33. 23, 3. Luke 13, 16. al. Inf. impl. Rom. 1, 27 *ἦν δεῖ, sc. ἀπολαμβάνειν*. Part. τὰ μὴ δέοντα, *things not right, not proper*, 1 Tim. 5, 13; so Xen. Mem. 1. 2. 22. +

δείγμα, *αρος, τό*, (δείκνυμι, δέδειγμα,) *pr.* 'what is shown,' *a sample, specimen*, Pol. 6. 58. 1. Plato Legg. 718. b.—In N. T. *an example, warning*, Jude 7; comp. 2 Pet. 2, 6. Comp. Jos. Ant. 8. 2. 2. Ael. V. H. 6. 12.

δειγματίζω, *φ. ἴσω*, (δείγμα,) *to make a show or example of*, c. acc. impl. Col. 2, 15. [Matt. 1, 19.]—Found only in N. T.

δείκνυμι and **δεικνύω**, *φ. δείξω*; the former is the usual Attic form, Buttm. § 106. n. 5. Ausf. Spr. § 107. n. 8; the latter occurs Matt. 16, 21. John 2, 18. Rev. 22, 8; also Hesiod. *Ἔργ.* 421, 472. Ceb. Tab. 4.—*To show, to let see, to point out*, to present to view; so with acc. of thing and dat. of pers. Matt. 4, 8 and Luke 4, 5 καὶ δείκνυσιν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου. Acts 7, 3, comp. Gen. 12, 1. Mark 14, 15 and Luke 22, 12 ὑμῖν δείξει ἀνάγαιον. Luke 24, 40 and John 20, 20 ἐδείξεν αὐτοῖς τὰς χεῖρας. Luke 20, 24. John 2, 18. 5, 21 bis. 10, 32; acc. simpl. 1 Tim. 6, 15. Pass. Heb. 8, 5. Sept. for דִּיּוּרִי Deut. 1, 33. 34, 1. 4. (Ceb. Tab. 4. Hdian. 5. 4. 4. Xen. Mem. 1. 2. 33.) Of things shown in vision, Rev. 1, 1. 4, 1. 17, 1. 22, 1. 6. 8; Sept. and דִּיּוּרִי Ez. 40, 4.—With acc. of pers. and dat. as δείξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, Matt. 8, 4. Mark 1, 44. Luke 5, 14; comp. Lev. 14, 2 sq. So John 14, 8. 9; in vision, Rev. 21, 9. 10. Sept. for דִּיּוּרִי Judg. 4, 22. So Hdian. 5. 4. 4.—Trop. a) *to show, to manifest, to prove*, as δείξον μοι τὴν πίστιν σου James 2, 18; with ἕκ τινος *ibid.* τὶ ἕκ τινος 3, 13. So Thuc. 1. 37, 74. b) *to show by words, i. q. to teach, to declare*, c. acc. et dat. 1 Cor. 12, 31; dat. et *ὅτι* Matt. 16, 21; dat. et inf. Acts 10, 28. Sept. for דִּיּוּרִי 1 Sam. 12, 23; דִּיּוּרִי Deut. 4, 5. So c. dat. et *ὅτι* Hdian. 1. 13. 12. Xen. Hell. 1. 6. 11; dat. et inf. Xen. Cyr. 5. 4. 21.

δειλία, *ας, ἡ*, (δειλός,) *timidity, fear*; 2 Tim. 1, 7 πνεῦμα δειλίας, *a spirit of timidity*, i. q. πν. δειλόν. Sept. for דִּיּוּרִי Ps. 55, 4.—Hdian. 2. 1. 22. Plat. Phædr. 254. c.

δειλιάω, *ω, φ. ἄσω*, (δειλός,) *to be timid, to be afraid*, absol. John 14, 27. Sept. for דִּיּוּרִי Is. 13, 7; דִּיּוּרִי Deut. 1, 21.—2 Macc. 15, 8. Diod. Sic. 20. 78 init. The compound ἀποδειλιάω is more common in Gr. writers.

δειλός, *ἡ, ὅν*, (δείδω,) *timid, fearful*, Matt. 8, 26. Mark 4, 40. Rev. 21, 8. Sept. for דִּיּוּרִי Judg. 7, 3.—Dem. 405. 18. Thuc. 2. 62.

δεῖνα, *δ, ἡ, τό*, gen. δεινός, acc. δεινά, *some one, such an one*; spoken of a person,

whom one cannot or will not name, Matt. 26, 18. See Buttm. § 73. Herm. ad Vig. p. 21, 704.—Dem. 167. 24. Luc. Pisc. 38.

δεινός, *adv. (δεινός,) greatly, vehemently*, Matt. 8, 6. Luke 11, 53.—Wisd. 17, 3. Aeschin. 32. 22. Xen. Hell. 6. 2. 26.

δειπνέω, *ω, φ. ἥσω*, (δείπνον,) *to dine or sup, to take the chief meal of the day*, Luke 17, 8. Sept. for דִּיּוּרִי Prov. 23, 1. (Tob. 8, 1. Plut. Symp. 8. 6. 3, 4. Xen. Mem. 2. 7. 12.) Spoken of the paschal supper, Luke 22, 20. 1 Cor. 11, 25; so Jos. Ant. 2. 14. 6.—Trop. i. q. *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3, 20; see in γάμος no. 1.

δείπνον, *ον, τό*, in Homer *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. *dinner or supper*, i. e. the chief meal of the Jews, and also of the Greeks and Romans, taken towards or at evening, after the labours of the day were over, and often prolonged into the night, see fully in ἀριστον; hence *genr. a banquet, feast*, in general; Matt. 23, 6. Mark 6, 21. 12, 39. Luke 14, 12. 16. 17. 24. 20, 46. John 12, 2. Meton. 1 Cor. 11, 21. So Sept. for Chald. דִּיּוּרִי Dan. 5, 1. (Ael. V. H. 1. 26. Plut. Symp. 8. 6. 4 τὸ δὲ δείπνον [ἐνομασθῆσαι] ὅτι τῶν πόνων διαναπαύει. Xen. Cyr. 8. 1. 38.) Spoken of the paschal supper, John 13, 2. 4. 21, 20; of the Lord's supper, 1 Cor. 11, 20.—Trop. of a marriage-feast, as figurative of the Messiah's kingdom, Rev. 19, 9; see in γάμος no. 1. fin. Also of heaps of the slain as *a feast* for birds of prey, Rev. 19, 17; comp. Aeschyl. Suppl. 798 ὄρνις δείπνον.

δεισιδαίμων, *ονος, ὁ, ἡ*, adj. (δείδω, δαίμων,) *fearing the gods, religious, pious*; e. g. the Athenians, comparat. Acts 17, 22 ὡς δεισιδαιμονιστάτους ὑμᾶς θεωρῶ (sc. ἁλλων), more than others; see Winer § 36. 3, and n. 3. Comp. Pausan. Att. c. 24 Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. Xen. Ath. 3. 8 καὶ οἱ Ἀθηναῖοι ἀγροῦσι μὲν ἐορτὰς διπλάσιους ἢ οἱ ἄλλοι.—Xen. Cyr. 3. 3. 58. Ag. 11. 8. In Gr. writers also in a bad sense, *superstitious, bigoted*, Theophr. Char. 25 [16]. Diod. Sic. 1. 52.

δεισιδαιμονία, *ας, ἡ*, (δεισιδαίμων,) *pr.* 'fear of the gods;' then *religiousness, religion*, Acts 25, 19 περὶ τῆς ἰδίας δεισιδαιμονίας.—Jos. Ant. 10. 3. 2. Diod. Sic. 1. 70. Pol. 6. 56. 7. In Gr. writers also in a bad sense, *superstition, bigotry*, Theophr. Char. 25 [16]. Pol. 12. 24. 6.

δέκα, *oi, ai, ta*, indec. card. num. *ten*, Matt. 20, 24. Mark 10, 41. al. Often put as a small round number, Matt. 25, 1. 28. Luke 15, 8. 19, 13. 17. al. So Sept. and *דְּעָא* Am. 5, 3.—Rev. 2, 10 *ἐν ἡμέραις δέκα*, of ten days, for a short time. So Sept. and *דְּעָא* Dan. 1, 12. +

δεκαδύο, indec. card. num. *twelve*, Acts 19, 7. 24, 11. So Sept. for *דְּעָא* Ex. 28, 21; *דְּעָא* 1 Chr. 15, 10.—The more usual form is *δωδεκα*, Buttm. § 70.

δεκαπέντε, indec. card. num. *fifteen*, John 11, 18. Acts 27, 28. Gal. 1, 18. Sept. for *דְּעָא* Gen. 7, 20.—The more usual form is *πεντεκαίδεκα*, Buttm. § 70.

Δεκάπολις, *ως, ή*, (*δέκα, πόλις*), the *Decapolis*, i. e. the *Ten Cities*, a district so called embracing ten cities, all except Scythopolis lying in the country east of the Jordan, and south of the lake of Tiberias. Pliny names in the Decapolis eight cities lying in this region, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; and adds, with less probability Damascus and Raphana; prefixing indeed the remark, "in quo non omnes eadem observant;" H. N. 5. 17 or 19. Josephus virtually excludes Damascus, when he calls Scythopolis the largest city of the Decapolis; B. J. 3. 9. 7. Ptolemy comprehends the Decapolis in the southern part of Coele-Syria, and enumerates the same eight cities mentioned by Pliny, subjoining with more probability Capitolias and Adra (Edrei); and adding also a Gadara otherwise unknown; Geogr. 5. 17. It is not unlikely that other cities may have joined themselves later to the original ten, from which the name was derived. See Reland Palæst. p. 203, 458. Rosenm. Bibl. Geog. II. ii. p. 11. Winer Realw. s. voc.—In N. T. Matt. 4, 25. Mark 5, 20. 7, 31.

δεκατέσσαρες, *ων, οι, αι*, card. num. *fourteen*, Matt. 1, 17 ter. 2 Cor. 12, 2. Gal. 2, 1. Comp. Buttm. § 70.

δεκάτη, *ης, ή*, (*δέκατος*), for *ή δεκάτη μερίς*, a *tenth part, tithe*, e. g. of spoils, Heb. 7, 2. 4; comp. Gen. 14, 20, where Sept. for *דְּעָא*. So Diod. Sic. 4. 21. Xen. An. 5. 3. 4, 13.—Spec. the *tithe*, which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, Heb. 7, 8. 9; see Lev. 27, 30. 31. 32, where Sept. for *דְּעָא*. So Ecclus. 32, 9. Jos. Ant. 1. 19. 3.

δέκατος, *η, ον*, ordin. the *tenth*, John 1, 40. Rev. 21, 20. Neut. *τὸ δέκατον*, the *tenth*

part, Rev. 11, 13.—Sept. Ez. 45, 11 *bis*. Luc. Cronos. 14.

δεκατόω, *ω, f. ὠσω*, (*δεκάτη*), to *tithe*, to take *tithe* of any one, c. acc. Heb. 7, 6, i. q. *δεκάτας λαμβάνειν* in v. 9. Pass. to be *tithe*d, to pay *tithe*s, Heb. 7, 9. Sept. for *דְּעָא* Neh. 10, 38.—A later form for the earlier *δεκατεύω* Xen. An. 5. 3. 9.

δεκτός, *ή, ὄν*, (*δέχομαι*), *accepted*, *approved*, *acceptable*; e. g. a person, Luke 4, 24 *οὐδεὶς προφήτης δεκτός ἐστι*. Acts 10, 35; a sacrifice, Phil. 4, 18. Sept. for *דְּעָא* Prov. 14, 37. Is. 56, 7. So Ecclus. 2, 5. 32, 7. Hesych. *δεκτός· ἀρεστός*.—Of time, *propitious, favourable*, Luke 4, 19, from Is. 61, 2; also 2 Cor. 6, 2, from Jer. 49, 8; where Sept. in both cases for *דְּעָא*.

δελεάζω, *f. ἄσω*, (*δέλεαρ*), to *bait*, to *entrap*, Pass. pr. Xen. Mem. 2. 1. 4.—In N. T. trop. to *entrap*, to *entice*, to *beguile*, c. acc. 2 Pet. 2, 14. 18. Pass. James 1, 14. So Philo de Agric. p. 202. e. Hdian. 1. 12. 11. Pol. 38. 3. 11.

δένδρον, *ου, τό*, a *tree*, Matt. 3, 10. 7, 17. Mark 11, 8. al. Mark 8, 24 *βλέπω τοὺς ἀνθρ. ὡς δένδρα*, I see men as trees, i. e. not distinctly, perh. larger than natural. Sept. for *דְּעָא* Gen. 18, 4. 8.—Hdian. 1. 12. 3. Xen. Mem. 2. 4. 7. +

δεξιά, *ης, ή*, see in *δεξιός* no. 2. a.

δεξιολάβος, *ου, ὁ*, (*δεξιός, λαμβάνω*), pr. 'one taking the right'; hence prob. a *guard*, *body-guard*, referring apparently to some kind of light-armed troops; Acts 23, 23 *ἐτοιμάσατε στρατιώτας ... καὶ ἡπείς ... καὶ δεξιολάβους διακοσίους*. Suid. *παραφύλακες*; Vulg. *lancearii*; Engl. Vers. *spearmen*.—Not found in classic writers; but occurs in Theophyl. Simoc. 4. 1. Const. Porphyry. Themat. 1. 1. See Wetst. N. T. in loc.

δεξιός, *ά, ὄν*, *right*, on the *right side* or *hand*, opp. left.

1. Adj. with a subst. expressed, e. g. *ή δεξιά χεὶρ* Matt. 5, 30. Luke 6, 6. Acts 3, 7. Rev. 1, 16. 17. [10, 5.] 13, 16; *ποὺς* Rev. 10, 2; *ὀφθαλμός* Matt. 5, 29; *οὖς* Luke 22, 50. John 18, 10; *σπαγών* Matt. 5, 39; *τὰ δεξιά μέρη* John 21, 6. 2 Cor. 6, 7 *ἅπλα τὰ δεξιά καὶ ἀριστερά, arms for the right and left*, i. e. of every kind, offensive and defensive. Sept. for *דְּעָא* Gen. 48, 14. Ex. 29, 22.—Plato Rep. 617. c. Thuc. 1. 48.

2. Subst. or with a subst. implied. a) Fem. *ή δεξιά* sc. *χεὶρ*, the *right hand*, Matt. 6, 3. 27, 29. Rev. 1, 20. 2. 1. 5, 1. 7. Sept. for *דְּעָא* Gen. 48, 18. Ex. 15, 12. al.

(Hdian. 7. 5. 10. Xen. Eq. 7. 3.) Plur. Gal. 2, 9 *δεξιὰς ἔδωκαν ἐμοὶ καὶ Β. κοινωνίας*, they gave us the right hand of fellowship, in confirmation of a pledge or agreement; so 1 Macc. 6, 58; comp. Ezra 10, 19. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 *καὶ δεξιὰν ἔλαβον καὶ ἔδωκα*.—Put for the right hand or side; in N. T. only in respect to God, as *ἐν δεξιᾷ τοῦ θεοῦ*, at the right hand of God, on his right, the place assigned to the Messiah as that of the highest honour and dignity, comp. below in b. β; Rom. 8, 34. Eph. 1, 20. Col. 3, 1. Heb. 10, 12. 1 Pet. 3, 22. (Sept. for יְיָ Ps. 16, 11.) Also τῇ δεξιᾷ τοῦ S. id. Acts 2, 33. 5, 31; *ἐν δεξιᾷ τοῦ θρόνου* τ. S. Heb. 8, 1. 12, 2; *ἐν δεξιᾷ τῆς μεγαλωσύνης*, id. Heb. 1, 3. Comp. Xen. An. 5. 2. 24.

b) Neut. Plur. τὰ δεξιὰ sc. *μέρη*, the right parts, the right, in general, e. g. *ἐκ δεξιῶν*, on the right, see in art. ἐκ, Matt. 27, 33. Mark 15, 27. Luke 23, 33. Matt. 25, 33. 34. Luke 1, 11; *ἐν τοῖς δεξιοῖς* Mark 16, 5. Sept. for יְיָ Gen. 48, 13. Ex. 14, 23. 29. So Diod. Sic. 1. 47. Xen. Hell. 4. 2. 18, 19.—Spec. in phrases: a) *ἐκ δεξιῶν τινας εἶναι*, to be at one's right hand, i. e. as a helper, protector, Acts 2, 25, quoted from Ps. 16, 8 where Sept. for יְיָ; comp. Ps. 109, 31. β) *ἐκ δεξιῶν τοῦ θεοῦ καθίστασθαι* v. *ἐστῶς*, to sit or stand at the right hand of God, on his right, as the place of highest honour and dignity, and ascribed only to the Messiah; e. g. *κάθιστο ἐκ δεξιῶν μου*, quoted from Ps. 110, 1 where Sept. for יְיָ יְיָ שָׁבַע, Matt. 22, 44. Mark 12, 36. Luke 20, 42. Acts 2, 34. Heb. 1, 13; and so Matt. 26, 64. Mark 14, 62. 16, 19. Luke 22, 69. So *ἐστὼς ἐκ δεξ. τ. S.* Acts 7, 55. 56. In like manner *ἐκ δεξιῶν τοῦ Χριστοῦ καθίστασθαι*, to sit at Christ's right hand, in a like sense, Matt. 20, 21. 23. Mark 10, 37. 40. Comp. 1 K. 22, 19; also 2, 19. Jos. Ant. 8. 1. 2.

δέομαι, f. *δέησμαι*, Pass. depon. (*δέω*), aor. 1 *ἔδεην*, Buttm. § 113. 4; Impf. 3 pers. Ion. *ἔδέετο*, Luke 8, 38. Sept. Job 19, 16. Xen. Hell. 6. 1. 6; comp. Buttm. § 114 *δέω*. Lob. ad Phryn. p. 220; to need, to want, c. gen. Hdian. 2. 8. 14. Xen. Mem. 1. 6. 10.—Hence in N. T.

1. to want of any one, to ask, to make request, to pray, pr. c. gen. of pers. from whom one asks; also with an adjunct of the thing asked for, e. g. a) With acc. of thing; 2 Cor. 8, 4 *δεόμενοι ἡμῶν τὴν χάριν* κτλ. So c. gen. impl. 2 Cor. 10, 2 *δέομαι* (sc. ὑμῶν) τὸ μὴ παρὼν παρόρῃσαι κτλ. So

Luc. Timon 35. Xen. Cyr. 1. 4. 1, 2. b) With an infin. and its clause; Luke 8, 38 *ἔδέετο δὲ αὐτοῦ ὁ ἀνὴρ . . . εἶναι σὺν αὐτῷ*. Acts 26, 3. So Ael. V. H. 2. 42. Xen. Cyr. 1. 5. 4. c) Followed by a direct clause, Luke 8, 38 *δέομαι σου, μὴ με βασανίσῃς*. 9, 38. Acts 8, 34. 21, 39. Gal. 4, 12; with *λέγων* added, Luke 5, 12; with gen. impl. 2 Cor. 5, 20. Comp. Sept. for יְיָ 2 K. 1, 13. d) With *ἵνα*, Luke 9, 40 *καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα κτλ.*

2. Spec. to pray to God; c. gen. τοῦ θεοῦ Acts 10, 2; and so with *εἰ ἄρα* Acts 8, 22; with *ὅπως* Matt. 9, 38. Luke 10, 2. Also *δέομαι πρὸς τὸν κύριον*, c. *ὑπὲρ* τινος et *ὅπως*, Acts 8, 24. With τοῦ θεοῦ impl. Acts 4, 31; and so with *εἰς* of purpose, 1 Thess. 3, 10; or *ἵνα* Luke 21, 36; or also *περί* τινος and *ἵνα* Luke 22, 32; or *εἰπως* Rom. 1, 10. Sept. for יְיָ Job 8, 5; *πρὸς τὸν θεόν* Ps. 30, 9. Comp. Xen. Cyr. 1. 6. 4 *ἐρχομαι πρὸς θεοῦς δεησόμενος*.

δέον, οντος, τό, participle neut. of impers. *δεῖ*, Acts 19, 36. 1 Tim. 5, 13. 1 Pet. 1, 6; see in art. *δεῖ*.

δέος, *δέους*, τό, fear, Heb. 12, 28 in some Mss. for *αἰδοῦς*.—2 Macc. 3, 17. Xen. Ath. 2. 3, 15.

Δερβαῖος, ου, ὁ, of Derbe, a Derbæan, Acts 20, 4.

Δέρβη, ἡς, ἡ, Derbe, a city of Lycaonia in Asia Minor, situated within the confines of Isauria, Acts 14, 6. 20. 16, 1. Perh. mod. *Divle*; see Hamilton Res. in Asia M. II. p. 313. Strabo 12. p. 569.

δέρμα, αρος, τό, (*δέρω*), a skin, hide, of an animal, Heb. 11, 37. Sept. for *רֶפַח* Lev. 13, 48.—Pol. 7. 1. 3. Xen. Anab. 1. 2. 8.

δερμάτινος, η, ον, made of skin, leathern, Matt. 3, 4. Mark 1, 6. Sept. for *רֶפַח* 2 K. 1, 8 where see.—Strabo 16. p. 1124. c. Plato Eryx. 400. e.

δέρω, f. *δερῶ*, aor. 1 *ἔδρωα*; Pass. aor. 2 *ἔδάρην*, f. 2 *δαρήσομαι*; to skin, to flay. Sept. for *רָפַח* 2 Chr. 29, 34. Hom. Il. 1. 459. Plato Euthyd. 285. d.—In N. T. to beat, to smite, to scourge, pr. so as to take off the skin; c. acc. of pers. Matt. 21, 35. Mark 12, 3. 5. Luke 20, 10. 11. Acts 16, 37. 22, 19. John 18, 23 *τί με δέρεις*; i. q. *ἔδωκε ῥάπισμα* v. 22. 2 Cor. 11, 20 *εἰ τις ὑμᾶς εἰς πρόσωπον δέρει*, smites you in (upon) the face. With acc. impl. Luke 22, 63. Acts 5, 40. So Aquila for *רָפַח* Prov. 10, 8. Diog. Laert. 7. 23. Plut. Lycin. 30.

—Pass. *δαρήσεσθε*, Mark 13, 9; also c. acc. of manner, Luke 12, 47 *δαρήσεται πολλάς* sc. *πληγὰς*, *he shall be beaten with many stripes*. v. 48 *δαρήσεται ὀλίγας*. See Winer § 32. 2. n. § 66. 4. Buttm. § 134. n. 2. Kühner § 278. n. 3. Comp. Dem. 403. 4 *φαίνειν κατὰ νότον πολλάς*. Xen. An. 5. 8. 12 *παίειν ὀλίγας*.—For the phrase *δέρα δέρειν* 1 Cor. 9, 26, see in art. *ἀήρ*.

δεσμεύω, f. *εύω*, (δεσμός,) *to bind*, e. g. a prisoner, c. acc. impl. Acts 22, 4; *bales, burdens, φορτία*, trop. Matt. 23, 4. Sept. for *ῥῆξ* of a prisoner Judg. 16, 11; *ῥῆξ* of sheaves Gen. 37, 7.—Of pers. Xen. Mem. 1. 2. 50; of things, Judith 8, 3. Plut. de Lib. educ. 16.

δεσμέω, ᾠ, f. *ήσω*, (δεσμός,) *to bind*, i. q. *δεσμεύω*, e. g. with chains, Pass. Luke 8, 29 *ἰδεσμεῖτο ἀλύσει*.—Aquil. Job 40, 20. Philip. 45, in Anth. Gr. II. p. 207. The Atticists refer *δεσμέω* to the common dialect; Mæris p. 122. Thom. Mag. p. 199, 821.

δεσμή, ἡς, ἥ, (δέω,) *a bundle, sheaf*, Matt. 13, 30. Sept. for *ῥῆξ* Ex. 12, 22.—Dion. Hal. Ant. 3. 61. Plut. Mor. II. p. 8.

δέσμιος, ἰου, ὁ, (δεσμέω,) *one bound, a prisoner, captive*, Matt. 27, 15. 16. Mark 15, 6. Acts 16, 25. 27. 23, 18. 25, 14. 27. 28, 16. 17. Heb. 13, 3. So Paul calls himself *δέσμιος τοῦ Χριστοῦ* or *ἐν κυρίῳ*, *a prisoner of Christ* or *in the Lord*, i. e. the Lord's prisoner, a prisoner for the sake of Christ and his cause, Eph. 3, 1. 4, 1. 2 Tim. 1, 8. Philem. 1, 9; and so of other prisoners for Christ, absol. Heb. 10, 34 Griesb. Sept. for *ῥῆξ* Zech. 9, 11. 12.—Hdian. 1. 6. 16. Plut. Philopœm. 21. Soph. Ajax 299.

δεσμός, οὔ, ὁ, (δέω,) *a band, bond*; Plur. by metapl. of *δεσμοί* and *τὰ δεσμά*, Buttm. § 56. 6.

1. Sing. of any ligament or impediment by which a member of the body is lamed, *a band*; Mark 7, 35 *ὁ δεσμός τῆς γλώσσης*. Luke 13, 16 comp. 11.—Pr. and genr. Sept. for *ῥῆξ* Judg. 15, 13. Hdian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

2. Plur. Mæris p. 127, *δεσμά, οὐδετέρας, Ἀττικῶς δεσμοί, ἀρσενικῶς, Ἑλληνικῶς*. Thom. Mag. p. 204, *δεσμά κάλλιον ἢ δεσμοί*. Yet Plato uses generally *οἱ δεσμοί*, *τοὺς δεσμούς*, once *τὰ δεσμά*, see Ast's Lex. Plat. s. v. a) *οἱ δεσμοί* Phil. 1, 13, and so prob. elsewhere in the epistles, Phil. 1, 7. 14. 16 [17]. Col. 4, 18. 2 Tim. 2, 9. Philem. 10. 13 *ἐν τ. δεσμοῖς τοῦ εὐαγγελίου*, *in bonds for the gospel's sake*. Heb. 11, 36

10, 34 Rec. Jude 6. Sept. for *ῥῆξ* Judg. 15, 14; *ῥῆξ* Job 39, 5. So Hom. Od. 8. 340. Eurip. Bacch. 518. Plato Crit. 6. p. 46. c. b) *τὰ δεσμά*, in Luke's writings, Luke 8, 29. Acts 16, 26; and so prob. Acts 20, 23. 22, 30. 23, 29. 26, 29. 31. So Jos. Ant. 2. 5. 1. Luc. D. Deor. 15. 3. Plato once Euthyphr. 10. p. 9. a.

δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ,) *a prison-keeper, jailer*, Acts 16, 23. 27. 36.—Jos. Ant. 2. 5. 1. Luc. Tox. 2, 30. Dion Cass. 1279. 9.

δεσμωντήριον, ἰου, τό, (δεσμός,) *a prison*, Matt. 11, 2. Acts 5, 21. 23. 16, 26. Sept. for *ῥῆξ* Gen. 40, 3.—Dem. 764. 22. Plato Phæd. 59. d.

δεσμώντης, ου, ὁ, (δεσμός,) *a prisoner*, Acts 27, 1. 42, i. q. *δέσμιος* in 28, 16. Sept. for *ῥῆξ* Gen. 39, 20.—Jos. Ant. 2. 5. 1. Dem. 764. 22. Plato Rep. 514. b.

δεσπότης, ου, ὁ, 1. *a master*, as opp. a servant, *the head of a family, paterfamilias*, 1 Tim. 6, 1. 2. 2 Tim. 2, 21. Tit. 2, 9. 1 Pet. 2, 18.—Wisd. 18, 11. Plut. Sept. Sap. Conv. 12 bis. Xen. Cyr. 1. 1. 1.

2. As denoting supreme authority, *Lord*; spoken of God, Luke 2, 29. Acts 4, 24. Rev. 6, 10; of Christ 2 Pet. 2, 1. Jude 4. Sept. for *ῥῆξ* Is. 1, 24; *κύριος* Prov. 29, 26.—Jos. Ant. 1. 3. 1. So of a king or emperor, *a despot*, Hdian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

δεῦρο, adv. *here, hither*, i. e. to this place or time.

1. Of place, *here, hither*, pr. with a verb of motion, Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἤλθομεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here! hither! come hither!* and having a Plur. *δεῦτε*, which see in its order; Buttm. § 115. n. 8. John 11, 43 *δεῦρο ἔξω, come forth!* Acts 7, 3 *δεῦρο εἰς γῆν*. Sept. for *ἦ* 1 K. 1, 53. 2 K. 9, 1. So Aristoph. Pac. 1329. Plato Rep. 445. d.—Before an imperat. *δεῦρο, ἀκολουθεῖ μοι*, Matt. 19, 21. Mark 10, 21. Luke 18, 22. So Sept. and *ἦ* 2 Sam. 13, 11; *ἦ* Judg. 9, 10. 12. Luc. Vitar. Auct. 15. Plato Crat. 422. c.—Before 1 pers. fut. Indic. Acts 7, 34 *καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Ἀγ.* Rev. 17, 1 *δεῦρο, δέξω σοι τὸ κρίμα κτλ.* 21, 9. So Sept. and *ἦ* 1 Sam. 16, 1. Judg. 19, 11. 13.—Hom. II. 23. 485.

2. Of time, *now, up to this time*; so *ἄχρι τοῦ δεῦρο (χρόνου), unto this time*, Rom. 1, 13.—*So μέχρι δεῦρο* Plut. Pomp. 24. Thuc. 3. 64.

δεῦτε, adv. pr. δεῦρ' ἔτε, Buttm. § 115. n. 8, used as Plur. of δεῦρο q. v. but only in exclamations, *here! hither! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22, 4. Mark 6, 31; δεῦτε πρὸς, *come to*, Matt. 11, 28; δεῦτε ὁπίσω μου, *come after, follow me*, Matt. 4, 19. Mark 1, 17; so Sept. for דָּבַר 2 K. 6, 19.—Before an imperat. or the like; e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21, 38. Mark 12, 7. Luke 20, 14. (Sept. and דָּבַר Gen. 37, 19.) So δεῦτε, ἴδετε, Matt. 28, 6. John 4, 29; also Matt. 25, 84. John 21, 12. Rev. 19, 17. Sept. for דָּבַר 2 K. 7, 14. So Wisd. 2, 6. Plut. Coriolan. 38.

δευτεραῖος, αἰα, αἰον, (δευτερος,) marking succession of days, and used only in an adverbial sense, *on the second day*; Acts 28, 13 δευτεραῖος ἤλθομεν. See Buttm. § 123. 6. Kühner § 264. 3.—Jos. Ant. 1. 10. 1. Pol. 2. 70. 4. Xen. Cyr. 5. 2. 2.

δευτερόπρωτος, ου, ο, η, adj. pr. the second-first, only in Luke 6, 1 σάββατον τὸ δευτερόπρωτον, prob. the second-first sabbath, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover. The paschal lamb was to be killed near the close of the 14th day of Nisan, and was eaten the same evening, i. e. the evening which was reckoned to and began the 15th day, Lev. 23, 6. Gr. Harm. p. 211, 212; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath Lev. 23, 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19, 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23, 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Sept. ἀπὸ τῆς δευτέρας τοῦ πάσχα, Lev. 23, 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being the first of the seven, but the second in respect to the first day or sabbath of unleavened bread. See Scaliger de Emend. Temp. 6. p. 557. Casaub. Exercit. Antibar. p. 272. Winer Realw. art. Sabbath, fin.

δευτερος, α, ου, ordian. adj. (δύο,) second, the second, e. g.

1. In time or order of succession, Matt. 22, 26. Luke 19, 18. John 4, 54. Acts 13, 33 Rec. 1 Cor. 15, 47. Heb. 8, 7. 10, 9. 2 Pet. 3, 1. al.—Sept. 1 K. 15, 25. Hdian. 1. 15. 7. Thuc. 2. 6.

2. In place; Acts 12, 10 πρώτην φυλα-

κην καὶ δευτέραν. Heb. 9, 3. 7. So Plato Rep. 523. c.—Trop. in rank or importance, Matt. 22, 39. Mark 12, 31. So Plato. Phil. 66. a.

3. Neut. adverbially, e. g. a) δευτερον, the second time, again, John 3, 4. Rev. 19, 3; with πάλιν John 21, 16. Sept. for ἑνὶ Gen. 22, 15. (Pol. 8. 1. 7. Plato Polit. 260. d.) Also secondly, in the second place, 1 Cor. 12, 28; so Pol. 2. 139. 6. Plato Phil. 15. e. b) With art. τὸ δευτερον, the second time, again, 2 Cor. 13, 2. Jude 5. Sept. for ἑνὶ Gen. 41, 5. So Æsop. Fab. 5. Thuc. 1. 131. c) ἐκ δευτέρου, the second time, again, Mark 14, 72. John 9, 24. Acts 11, 9. Heb. 9, 28; with πάλιν Matt. 26, 42. Acts 10, 15. Sept. for ἑνὶ John 5, 2. So Luc. Amor. 50. d) ἐν τῷ δευτέρῳ, in (at) the second time, Acts 7, 13. Comp. Luc. Bis. acc. 20 ἐν δευτέρῳ. +

δέχομαι, f. ξομαι, Mid. depon. also perf. δέδεγμα with Mid. signif. Buttm. § 136. 3.

1. Of things, to take, to receive, to accept, pr. what is offered. a) Pr. of what one takes to himself, into his hands, etc. c. acc. Luke 2, 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ. 16, 6. 7 δέξαι σου τὸ γράμμα, i. e. take it back from me. 22, 17. Eph. 6, 17. Sept. for דָּבַר 2 Chr. 29, 16. 22. So Hom. Il. 5. 227 μάστιγα καὶ ἡνία. Luc. Tim. 34. Xen. Eq. 7. 9. b) Genr. e. g. τὴν χάριν, the gift, i. e. the collection, 2 Cor. 8, 4; λόγια ζῶντα Acts 7, 38; τὰ παρ' ὑμῶν Phil. 4, 18; and so ἐπιστολὰς παρὰ τίνος Acts 22, 5, or ἀπὸ τίνος 28, 21. Sept. for חֶסֶד Gen. 33, 10. So Plut. Themist. 238. Xen. Cyr. 1. 4. 10. c) Trop. to receive, to admit, to embrace, c. acc. as τὴν βασιλείαν τοῦ θεοῦ Mark 10, 15. Luke 18, 17; χάριν, grace, 2 Cor. 6, 1; τὸν λόγον Luke 8, 13. Acts 8, 14. 11, 1. 17, 11. 1 Thess. 1, 6. 2, 13. James 1, 21; εὐαγγέλιον 2 Cor. 11, 4; also 1 Cor. 2, 14. 2 Cor. 8, 17. 2 Thess. 2, 10; acc. impl. Matt. 11, 14. Sept. for חֶסֶד Prov. 10, 8. So Hdian. 2. 3. 12. Plut. Themist. 12. Thuc. 4. 16.

2. Of persons, to receive, to admit, to welcome, c. acc. a) Genr. as a guest, friend, teacher; so with acc. and εἰς τὸν οἶκον Luke 16, 4. 9. (Arr. Epict. 3. 26 εἰς οἶκον. Xen. An. 5. 5. 20 εἰς τὰς στέγας.) Acc. simply, Matt. 10, 14. 40 quater. 41 bis. 18, 5 bis. Mark 6, 11. 9, 37 quater. Luke 9, 5. 48 quater. 53. 10, 8. 10. John 4, 45. Gal. 4, 14. Col. 4, 10; with ἀσμένως Acts 21, 17; with μετὰ c. gen. of manner, 2 Cor. 7, 15. Heb. 11, 31. So Hdian. 7. 5. 4. Xen. An. 4. 8.

23; καλῶς δέχ. ib. 5. 6. 2.—Spec. *to receive* into heaven, τὸ πνεῦμά μου Acts 7, 59; so 3, 21 ὃν δεῖ οὐρανὸν δέξασθαι. b) Also *to receive* or *admit* to one's presence, where one is; e. g. τοὺς ὄχλους Luke 9, 11. With acc. and predicate, *to receive as* any thing, q. d. to bear with; 2 Cor. 11, 16 ὡς ἄφρονα δέξασθαι με.

δέω, *to need*, *to want*, see arts. δεῖ and δέομαι.

δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, Pass. perf. δέδεμαι, comp. Butt. § 95. n. 4; *to bind*, e. g.

1. Of things, *to bind*, *to tie*, *to make fast*, c. acc. Matt. 13, 30 δῆσατε αὐτὰ εἰς δέσμας. Pass. Acts 10, 11. Matt. 21, 2 ὃνον δεδεμένην. Mark 11, 2. 4. Luke 19, 30. Sept. for ἡψῆ Josh. 2, 21. So Pol. 1. 23. 6. Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* around with grave-clothes; John 11, 44 δεδεμένος τοὺς πόδας κειρίαις. 19, 40 ἔδησαν αὐτὸ ἐν ὀσπρίοις. So δέδεσθαι ἐν τινι Xen. An. 4. 3. 8.—Trop. Matt. 16, 19 bis, and 18, 18 bis, δ' ἐὰν δήσῃς (ὅσα ἐὰν δήσῃς) ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς· καὶ δ' ἐὰν λύσῃς (ὅσα ἐὰν λύσῃς) ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς, *whatsoever thou shalt (ye shall) bind on earth, shall be bound in heaven*, etc. Here Matt. 18, 18 refers to the order and discipline of the church and to offences against these; comp. v. 15–17. It is therefore parallel to John 20, 23, where the like idea is expressed literally by κρατεῖν and ἀφίεναι; and hence Matt. 16, 19 is to be understood in the same way. The apostles as Christ's representatives are to have the power of administering this order and discipline; and whatever they thus do in his name and through his spirit, he will confirm; comp. John 16, 13. To express this idea, Christ here makes use of the later Hebrew proverbial phrase, וְרַחֵם אֶת עַמּוֹ, or וְרַחֵם אֶת עַמּוֹ, *to bind and to loose*, i. q. *to forbid and to permit*; while in John 20, 23 he speaks without figure. See Lightf. Hor. Heb. in Matt. 16, 19; comp. λύειν ἁμαρτίαν Sept. Is. 40, 2.

2. Of persons, *to bind* with chains, manacles, fetters, to put in bonds or confinement as a prisoner.

a) Pr. and genr. c. acc. of pers. Matt. 12, 29 δῆσῃ τὸν ἰσχυρόν. 27, 2. Mark 3, 27. 15, 1. John 18, 12. Acts 9, 14. 21, 11 fin. 22, 29. Pass. John 18, 24. Acts 9, 2. 21. 21, 13. 22, 5. Col. 4, 3. Rev. 9, 14. Trop. of Satan as causing disease, Luke 13, 16 comp. 11; see in δαυμόνιον, note.

Sept. for ἡψῆ Gen. 42, 24. (Dem. 745. 12. Xen. Mem. 1. 2. 49.) With acc. of the part bound; Matt. 22, 13 δῆσαντες αὐτοῦ πόδας καὶ χεῖρας. Acts 21, 11 init. With dat. added, ἀλύσει, *with chains*, Mark 5, 3. 4. Acts 21, 33; so Thuc. 3. 104.—Also *to be bound* in prison; with acc. and ἐν φυλακῇ Matt. 14, 3. Mark 6, 17; absol. Mark 15, 7. Acts 24, 27. Rev. 20, 2 comp. 3; with ἀλύσει Acts 12, 6. Sept. and ἡψῆ 2 K. 17, 4. So Dem. 745. 18. Plato Rep. 579. b.

b) Trop. Pass. perf. δέδεμαι like Pres. *to be bound*, comp. Butt. § 113. 7. Kühner § 255. n. 5. a) With dat. of pers. *to be bound* to any one, i. e. in the conjugal bond, Rom. 7, 2 γυνή... ἀνδρὶ δέδεσται. 1 Cor. 7, 27; dat. impl. v. 39. So Achill. Tat. p. 41 ἀλλή γὰρ δέδεμαι παρ' ἐνὸς. Jamblich. Pythag. 11. 56. β) Acts 20, 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, constrained; comp. 18, 5. 23. So Pind. Pyth. 3. 96. Xen. Cyr. 5. 1. 12 δεδεμένους... ἀνάγκη. γ) Once of the gospel; 2 Tim. 2, 9 ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεσται, i. e. the preaching of the gospel is not hindered because I am in bonds.

δή, (ἤδη,) a particle found eight times in N. T. put after one or more words in a clause, and denoting in general what is sure, certain, settled, known. Its use is to define more exactly and to render more emphatic the word with which it stands, *indeed*, *truly*, *surely*. See Kühner § 315. Ausf. Gr. § 691. Hartung Lehre v. d. Part. I. p. 245 sq. Butt. § 149. m. 28.

1. Genr. *indeed*, *truly*, *doubtless*; Matt. 13, 23 ὅς δὲ καρποφορεῖ, *who indeed beareth fruit*. 2 Cor. 12, 1 καυχᾶσθαι δὲ οὐ συμφέρει μοί.—Sept. Job 15, 17. Hdian. 1. 17. 22. Xen. Mem. 2. 1. 21 ὅπερ δὲ καὶ πλείστοις ἐπιδείκνυται. OEc. 1. 14.

2. With an Imperat. or Subjunct. it is emphatic or hortative, *indeed now*, *now, then*; Luke 2, 15 διέλωμεν δὴ ἔως Βηθλεέμ, *let us indeed now go even unto Bethlehem*. Acts 13, 2. 15, 36. 1 Cor. 6, 20.—Sept. Gen. 18, 4. Hdian. 1. 4. 8. Xen. Cyr. 1. 3. 9.

3. With enclitic ποτέ and ποῦ. a) δὴ ποτέ, *indeed ever*, or *ever indeed*, added to a relative or other word to render it more general and comprehensive; Butt. § 116. 9. John 5, 4 φ' δὲ ποτε κατέχετο νοσήματι, *whatsoever disease indeed he had*. So Luc. Jup. Trag. 15. Xen. Cyr. 3. 2. 26. b) δὴ πού, *certainly indeed*, *verily*; Heb. 2, 16 οὐ γὰρ δὲ πού ἀγγέλων ἐπιλαμβάνεται. Butt. § 149. m. 31. Kühner § 315. 2. So Plut. Phocion 8. Xen. Cyr. 1. 5. 12.

δῆλος, η, ον, (kindr. ἰδῆν,) *clear, evident, manifest*; Matt. 26, 73 *for thy speech δῆλόν σε ποιεῖ maketh thee manifest, known*. Also δῆλον (ἐστίν) it is *evident, manifest*, 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7.—Luc. D. Mort. 25. 1. Xen. Cyr. 8. 1. 37.

δηλόω, ὦ, f. ὤσω, (δῆλος,) *to manifest, to make known*, e. g. a) Of things narrated, i. q. *to declare, to tell*; c. acc. et dat. Col. 1, 8. Pass. c. dat. et περί τιος, 1 Cor. 1, 11. Sept. for דָּרָגָה Esth. 2, 22. So Hdian. 7. 7. 11. Xen. An. 2. 1. 1. b) Of things future or unknown, *to declare, to show, to reveal*; c. acc. Heb. 9, 8 τοῦτο δηλοῦντος τοῦ πνεύματος. So c. acc. impl. 1 Cor. 3, 13; c. dat. 2 Pet. 1, 14; c. εἰς τίνα καιρόν, *for what time*, 1 Pet. 1, 11. Sept. for דָּרָגָה Ex. 6, 3. So Hdian. 2. 8. 8. Plato Rep. 365. c. c) Of words, *to signify*, c. acc. Heb. 12, 27 τὸ δὲ, ἔτι παρὰ, δὲλοι... τὴν μετάθεσιν. So Jos. Ant. 3. 7. 1 τὸν μανασαχὴν λεγόμενον βούλεται δὲ συνακτῆρα μὲν δηλοῦν.

Δημάς, ἄ, δ, Demas, pr. n. of a man who was with Paul at Rome, but afterwards deserted him; Col. 4, 14. Philom. 24. 2 Tim. 4, 10.

δημηγορέω, ὦ, f. ἴσω, (δῆμος, ἀγορεύω,) *to address the people, to harangue*, in a public assembly; with πρὸς c. acc. Acts 12, 21.—Sept. Neh. 8, 4. Hdian. 6. 3. 5; πρὸς τινα Plato Legg. 817. e.

Δημήτριος, ου, δ, Demetrius, pr. n. a) A silversmith at Ephesus, Acts 19, 24. 38. b) A Christian mentioned with commendation, 3 John 12.

δημιουργός, οὔ, δ, (δῆμος, ἔργον; poet. δημιουργός,) *one working for the public, a workman, craftsman*, Hom. Od. 17. 383. Dem. 1123. 14. Plato Rep. 598. b; a *maker, author*, Aeschin. 84. 37. Plato Prot. 327. c.—In N. T. of God, *the author, creator*, of the universe, Heb. 11, 10. So Jos. Ant. 7. 14. 11. Plato Rep. 530. a. Xen. Mem. 1. 4. 7.

δῆμος, ου, δ, *the people, the public, populus*, Acts 12, 22. 19, 33; εἰς τὸν δῆμον, *to the people, assembled in the forum*, Acts 17, 5. 19, 30.—Æl. V. H. 2. 1. Xen. Mem. 4. 2. 37 sq.

δημοσίᾳ, adv. (δημόσιος,) *publicly, in public*, Acts 16, 37. 18, 28. 20, 20. See Buttm. § 115. 4.—2 Macc. 6, 10. Hdian. 1. 14. 14. Xen. Mem. 3. 12. 5.

δημόσιος, ἰα, ον, (δῆμος,) *public, belonging to the public, common*; e. g. ἐν τηρήσει δημοσίᾳ, *in the public ward, common prison*, Acts 5, 18.—Plut. Lucull. 29 fin. ταμείον. Xen. Mem. 3. 11. 16.

δηνάριον, ιον, τό, Lat. *denarius*, (deni,) a Roman silver coin equivalent at first to ten asses (as its name imports), and afterwards to sixteen, the as being reduced; Plin. H. N. 33. 13. When Greece became subject to the Romans, and especially under the emperors, the denarius was regarded and became current as of equal value with the Attic drachma, i. e. earlier at 8½d sterling, or 17 cents; later at 7½d or 15 cents. Boeckh Metrolog. Untersuch. p. 299, 452 sq. Adam's Rom. Ant. p. 443. Dict. of Ant. s. v. See fully in ἀργύριον no. 2.—Matt. 18, 28. 20, 2. 9. 10. 13. 22, 19. Mark 6, 37. 12, 15. 14, 5. Luke 7, 41. 10, 35. 20, 24. John 6, 7. 12, 5. Rev. 6, 6 bis.

δήποτε, δήπου, see in art. δή no. 3.

διά, prep. governing the genitive and accusative, with the primary signif. *through, throughout*; see Buttm. § 147. Kühner § 291. Winer § 51. i. § 53. c.

I. With the GENITIVE. 1. Of *Place*, implying motion *through* a place, and put after verbs of motion, e. g. of going and coming, as ἀναχωρεῖν, Matt. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11, 29; διαπορεύεσθαι, Luke 6, 1; διέρχεσθαι, Matt. 12, 43. 19, 24. Luke 4, 30; εἰσέρχ. Matt. 7, 13 bis. John 10, 1. 9; ἐκπορεύεσθαι Matt. 4, 4; ἔρχεσθαι Mark 10, 1; παραπορεύεσθαι Mark 2, 23. 9, 30; παρέρχ. Matt. 8, 28; ὑποστρέφειν Acts 20, 3. (Diod. Sic. 20. 111. Xen. Hi. 2. 8 ὡς διὰ πολέμιας πορεύονται.) Also δι' ὑμῶν ἀπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. 15, 28. 2 Cor. 1, 16. So Xen. An. 4. 8. 1.—With many other verbs implying motion; 2 Cor. 8, 18 οὗ ὁ ἔπαυος διὰ πάντων τῶν ἐκκλησιῶν sc. διαγγέλλεται. So after βλέπειν 1 Cor. 13, 12; διαφέρειν Mark 11, 16. Acts 13, 49; κασιάναι Luke 5, 19; χαλασθῆναι 2 Cor. 11, 33; ὡς διὰ πυρός sc. σωθῆναι, *to be saved as through fire*, i. e. as if passing through fire, 1 Cor. 3, 15; see in πῦρ no. 1 ult. So after κασιάναι Paleph. Fab. 13; κασιμῶν Jos. Ant. 5. 1. 2; διαρρίψειν Luc. D. Mort. 17. 1; πλείν ib. 20. 2; ἄγειν Xen. An. 4. 5. 36; ἐλαύνειν ib. 7. 3. 43.

2. Of *Time*, e. g. a) Continued time, time how long, *through, throughout, during*; Acts 1, 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2, 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So Luc. Icarom. 24 διὰ πάντε ὄλων ἐτών. Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—So διὰ τῆς νυκτός *through the night, during the night*, Acts 23, 31; διὰ ὅλης τῆς ν. Luke 5, 5. (Charit. 1. 5. Xen. An. 4. 6. 22 διὰ νυκτός.) Also less definitely, διὰ τῆς νυ-

πρός, *during the night*, i. e. at some time in the night, *by night*; Acts 5, 19 διὰ τῆς ν. ἡνοίξε τὰς θύρας τῆς φυλακῆς. 16, 9. 17, 10; comp. Palæph. 1 καταβαίνοντες διὰ νυκτὸς εἰς τὰ πένδια.—Hence adverbially, διὰ παντός sc. χρόνου v. καιροῦ, (written also διαπαντός,) *throughout all time*, i. e. *continually*, *always*; Mark 5, 5. Acts 2, 25. 24, 16. Rom. 11, 10. 2 Thess. 3, 16. Heb. 13, 15; also of what is done at all stated or proper times, Luke 24, 53. Acts 10, 2. Heb. 9, 6. Sept. for וְכָל דֵּי יוֹמָיו Deut. 11, 12. So Diod. Sic. 2. 16. Xen. Cyr. 2. 4. 3, 4. b) Of an interval of time elapsed, *after*, e. g. Acts 24, 17 δι' ἐτῶν πλειόνων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2, 1 διὰ δεκατεσσάρων ἐτῶν. Mark 2, 1 δι' ἡμερῶν sc. τινῶν. Matt. 26, 61. Mark 14, 58. See Winer §51. i. So Sept. for וְכָל דֵּי יוֹמָיו Deut. 9, 11. 15, 1.—Æl. V. H. 13. 41 [42]. Diod. Sic. 5. 28. Xen. Cyr. 1. 4. 28 ἦκε διὰ χρόνον.

3. Of the *intermediate cause*, the instrument or means; that which intervenes between the act of the will and the effect, and *through* which the effect is produced; *through*, *by*, *by means of*; see Winer §51. i.

a) With a gen. of thing, *through*, *by*, *by means of*. a) Genr. 2 John 12 and 3 John 13 γράφειν . . . διὰ χάριτος καὶ μέλου. 1 Pet. 1, 7 διὰ πυρὸς δι' δοκιμαζομένου. 3, 20 δι' ἐσώσωσαν δι' ὕδατος. 2 Pet. 3, 5. Mark 16, 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11, 4. Acts 8, 20. Heb. 12, 15. al. So διὰ χειρὸς v. διὰ χειρῶν τινος, *by the hand* or *hands* of any one, as the instrument with which he acts; Mark 6, 2. Acts 5, 12. 11, 30. 14, 3. 15, 23. al. Winer §87. 2. Also διὰ τοῦ στόματος τινος, Acts 1, 16. 3, 18. 21. 4, 25. (Plato Phædr. 242. d, δι' τοῦ ἐμοῦ στόματος . . . ἐλέγχῃ.) 1 Cor. 14, 9 διὰ τῆς γλώσσης, *by or with the tongue*. v. 19 διὰ τοῦ νοῦς μου, *through* or *with my understanding*. 1 Cor. 16, 3 δι' ἐπιστολῶν τούτων πέμψω, *these I will send* (introduce) *through letters*, comp. Winer §51. i, note b; and so 2 Cor. 10, 9. 11. 2 Thess. 2, 2. 15. 3, 14. So διὰ τοῦ αἵματος I. Χρ. *through the blood* of Jesus, i. e. his life as an atoning or expiatory sacrifice, Acts 20, 28. Eph. 1, 7. Col. 1, 20. Heb. 13, 12; and in the same sense, διὰ τοῦ σωτήριου τοῦ υἱοῦ Rom. 5, 10. Col. 1, 22. Heb. 2, 14; διὰ τοῦ σώματος τοῦ Χρ. sc. σωτωθέντος Rom. 7, 4 comp. 1 Pet. 3, 18; διὰ τοῦ σταυροῦ Eph. 2, 16; διὰ τῆς συστάς αὐτοῦ Heb. 9, 26; διὰ τῆς προσφορᾶς τοῦ σώματος Heb. 10, 10; διὰ πασημάτων Heb. 2, 10; also in a similar reference, 1 Pet. 1, 3 δι' ἀραστάσεως I. Χρ. 3, 21. 2 Tim. 1,

10. Gal. 1, 12. Rom. 6, 4. al. Also διὰ τῆς πίστεως, *through* or *by faith*, Rom. 1, 12. 3, 22. 25. 30. 31. Gal. 2, 16. Phil. 3, 9. al. sæpe; διὰ τῆς χάριτος Acts 18, 27. 15, 11. Heb. 12, 28; διὰ Σελήματος Θεοῦ Rom. 15, 32. 1 Cor. 1, 1. 2 Cor. 1, 1. al. So of things *by* or *through* which one is hindered: Rom. 8, 3 ἐν ᾧ ἡσθένει διὰ τῆς σαρκός. 1 Cor. 1, 21 οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, i. e. *by its own wisdom*, because of it. Comp. genr. Palæph. 1, 2. Diod. Sic. 1. 31 Σαυραστὰ δὲ τῆς πολυχερίας κατασκευάσαντες. Æl. V. H. 2. 5 fin. Xen. Mem. 1. 5. 6 τῶν διὰ τοῦ σώματος ἡδονῶν. β) Also *through*, i. q. *because of*, *by reason of*, *by occasion of*; Rom. 12, 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι. 2 Cor. 8, 8. 9, 13. Gal. 1, 15. 3, 18. 4, 23. Philem. 22. So Pol. 7. 17. 4. Xen. An. 3. 2. 8. γ) In entreaty or exhortation, *through* or *by* any thing; Rom. 12, 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ. 15, 30 διὰ τῆς ἀγάπης τοῦ πν. 1 Cor. 1, 10. 2 Cor. 10, 1.

b) Of persons *through* whose hands as it were any thing passes, *through* or *by* whose agency or ministry an effect is produced, the efficient cause. a) Genr. as τὸ ῥῆσέν . . . διὰ τοῦ προφήτου Matt. 1, 22. 2, 15. 23. 4, 14. Acts 2, 16. al. Luke 18, 31 τὰ γεγραμμένα διὰ τῶν προφητῶν. Acts 28, 25. Rom. 1, 2. John 1, 17 and Heb. 3, 16 διὰ Μωϋσέως. Heb. 7, 9 δι' Ἀβραάμ. 2 Tim. 2, 2 διὰ πολλῶν μαρτύρων. Gal. 3, 19 and Heb. 2, 2 δι' ἀγγέλων, *by or through angels*, i. e. the giving of the law (comp. Sept. Deut. 33, 2. Jos. Ant. 15. 5. 3 τὰ ἐσιώτατα τῶν ἐν τοῖς νομοῖς δι' ἀγγέλων παρὰ τοῦ Θεοῦ μεδιόντων). Acts 2, 43. 4, 16. 12, 9. Rom. 15, 18. 1 Cor. 11, 12 ὁ ἀνὴρ διὰ τῆς γυναικός. 2 Cor. 1, 11. 19 bis. Gal. 1, 1. Eph. 3, 10. al. sæp. So *through* the fault of any one, Matt. 18, 7. 26, 24. Rom. 5, 12. 16. 19. 1 Cor. 15, 21. al. Sept. for וְכָל דֵּי יוֹמָיו 2 Chr. 29, 5. So Hdtan. 1. 8. 17. Xen. Ec. 21. 11. Plato Tim. 41. c. β) Spec. of Christ and the Holy Spirit, as the agents and ministers *through* or *by* whom the counsels of God are accomplished. Of Christ, genr. 1 Cor. 15, 57 τῷ Θεῷ . . . τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου I. Χρ. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεός . . . διὰ I. Χ. 2 Cor. 4, 14 ἡμᾶς διὰ Ἰησοῦ ἐγχεῖ. Acts 3, 16 ἡ πίστις ἡ δι' αὐτοῦ. Rom. 5, 17. 2 Cor. 5, 18. Gal. 1, 1. 4, 7. Eph. 1, 5. Col. 1, 20 bis. Heb. 2, 3. al. As he *through* whom we receive forgiveness of sin and salvation; Acts 13, 38 δι' διὰ τούτου ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται. Rom. 5, 1. 2. 9. 11. 17. 21. 2 Cor. 1, 5. 3, 4. Eph. 2, 18. 1 Thess.

4, 14. al. As our intercessor, *through* or *by* whom we give thanks; Rom. 1, 8 εὐχαριστῶ τῷ θεῷ μου διὰ I. Xp. ὑπὲρ κτλ. 7, 25. Col. 3, 17. Heb. 13, 15. 1 Pet. 2, 5. In exhortation or command, *through* or *by* his authority, Rom. 15, 30. 1 Thess. 4, 2. 2 Thess. 3, 12.—Also of the Holy Spirit; Acts 1, 2 ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, 11, 28. 21, 4. Rom. 5, 5. 1 Cor. 2, 10. Eph. 3, 16. Heb. 9, 14. al. γ) In this construction διὰ may also refer to the author or first cause, when the author does any thing *through* himself instead of another; e. g. of God, Rom. 11, 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. 2, 10. 1 Cor. 1, 9 ὁ θεός, δι' οὗ ἐκλήθητε. So of Christ, e. g. as ὁ λόγος and creator, John 1, 3 πάντα δι' αὐτοῦ ἐγένετο. v. 10. Col. 1, 16 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. Heb. 1, 3. Comp. Heb. 1, 2.—Dem. 1234. 14 πάντα δι' αὐτῶν ποιῶνται. Xen. Mem. 1. 2. 14. Hi. 9. 3.

4. Of the *manner*, condition, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced.

a) Of manner, where διὰ with its genit. may often be rendered in Engl. by a corresponding adverb. Luke 8, 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts 15, 27 διὰ λόγου, *by word*, i. e. orally. Rom. 8, 25 et Heb. 12, 1 δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. 14, 20 διὰ προσκόμματος, i. e. so as to give offence. Acts 15, 32 διὰ λόγου πολλοῦ *through many words*, with much discourse. Eph. 6, 18. Rom. 14, 14 οὐδὲν κοινὸν δι' αὐτοῦ, *through* *itself*, in and of its own nature. John 19, 23 δι' ὧν, *throughout*. Also διὰ βραχείων, δι' ὀλίγων, *briefly*, Heb. 13, 22. 1 Pet. 5, 12.—So διὰ ταχείων quickly Ael. V. H. 1. 8. Thuc. 3. 13; δι' ἀπορήτων secretly Diod. Sic. 11. 44. Plato Rep. 378. a; διὰ βραχείων Luc. Tox. 56. Plato Gorg. 449. a; genr. Xen. Mem. 2. 1. 20.

b) Of the condition, circumstances, state of mind, *through*, *by*, *in* which any thing is done; where Engl. often *with*. Rom. 2, 27 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 4. 11. 2 Cor. 2, 4 διὰ πολλῶν δακρύων. 3, 11. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν κτλ. 6, 7. 8. Gal. 5, 13. Phil. 1, 20. 2 Pet. 1, 3 διὰ δόξης κτλ. Heb. 9, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων . . . εἰσῆλθεν εἰς τὰ ἅγια. 1 John 5, 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *by water and blood*, i. e. baptism and his atoning death, as accompaniments of his mission.—Symm. Ps. 55, 12 ὁ διὰ μίσους μοι, Sept. ὁ μισῶν.

Luc. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Cyr. 4. 6. 6 διὰ πένθους τὸ γῆρας διόγων. An. 2. 5. 9.

c) Of the standard *by* which any thing is judged, *through*, *by*, *according to*; so with κρίνειν, Rom. 2, 12 διὰ νόμου κρινήσονται. James 2, 12.

II. With the ACCUSATIVE; used of place by the poets, *through*, as φεύγειν διὰ κύμ' ἄλιον Aeschyl. Suppl. 15, comp. above in I. 1; also of time, *during*, as διὰ νύκτα Hom. Od. 9. 143, 404; comp. in I. 2.—Usually and in N. T. of the *moving cause*, motive, occasion, i. e. according to the signif. of the accus. that *through* which one is led to do any act; very rarely of the *efficient cause* or means, as in I. 3. b. See Buttm. § 147. Kühner § 291. 2. Ausf. Gr. § 605. 2. Wiener § 53. c.

1. Of the *moving cause*, the motive or occasion, *because of*, *on account of*, *for the sake of*.

a) Of an internal motive or emotion; Matt. 27, 18 and Mark 15, 10 ὅτι διὰ φόβου παρέδωκαν αὐτόν. Phil. 1, 15 διὰ φθόνου καὶ ἔριν. Luke 1, 78 διὰ σπλάγχνα ἐλέους θεοῦ. Eph. 2, 4 and Philem. 9 διὰ τὴν π. ἀγάπην.—Diod. Sic. 1. 8 διὰ τὸν φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

b) Of external circumstances operating as a motive, cause, or occasion; Matt. 13, 21 and Mark 4, 17 γενομένης δὲ βλάβους . . . διὰ τὸν λόγον. Matt. 13, 58 διὰ τὴν ἀπιστίαν αὐτῶν. 14, 3 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. v. 9 διὰ τοὺς ὄρκους. 15, 6. 17, 20. 19, 12. 24, 22. 27, 19. Mark 2, 4. 27 bis. Luke 5, 19. 8, 47. Acts 4, 21. 10, 21. Rom. 2, 24 δι' ὑμᾶς *because of you*, because of your evil deeds. 3, 25. 8, 10 bis. 20. 15, 15. 2 Cor. 4, 5. 11. 15 bis. Gal. 2, 4. 4, 13 δι' ἀσθένειαν τῆς σαρκός, *because of weakness*. Heb. 5, 12 διὰ τὸν χρόνον *because of the time*, i. e. the long time already spent. v. 14 διὰ τὴν ἔξιν, *by reason of habit*. 2 Pet. 2, 2. 3, 12. 1 John 2, 12 διὰ τὸ ὄνομα αὐτοῦ, *for his name's sake*. 2 John 2. Rev. 1, 9. 4, 11. 12, 11. al. sēp. (So Sept. Deut. 15, 10. Ael. V. H. 12. 6. Diod. Sic. 1. 7. ib. 2. 16. Xen. An. 1. 9. 22 διὰ πολλά.) Also θαυμάζειν διὰ τι, *to marvel because of* or *at* any thing, Mark 6, 6. John 7, 22; πιστεύειν διὰ τὸν λόγον τινός *to believe because of the word of* any one, John 4, 39. 41; χαίρειν διὰ τι, *to rejoice because of* any thing, John 3, 29; but χ. δι' ὑμᾶς, *to rejoice for your sakes*, John 11, 15; μισεῖσθαι διὰ τὸ ὄνομά μου, *to be hated for my name's sake*, because of the profession of my name, Matt. 10, 22. 24, 9. Mark

13, 13. Luke 21, 17.—Also where the circumstance or motive is expressed by the art. τό before an infin. clause; e. g. inf. simpl. Luke 23, 8 διὰ τὸ ἀκοῦεν πολλὰ περὶ αὐτοῦ. Heb. 7, 23; with μή, Matt. 13, 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. Mark 4, 5. 6. Luke 8, 6. Pass. Luke 9, 7. (Xen. Hi. 1. 37; μή, Mem. 1. 3. 5.) Or inf. with acc. of subj. Luke 11, 8. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην. Acts 4, 2. 18, 2. 27, 4. 9. 28, 18. Phil. 1, 7. Heb. 7, 24. 10, 2; with μή James 4, 2. Pass. Matt. 24, 12. Mark 5, 4. Acts 12, 20. 18, 2. So Palæph. 2. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34.—Spec. in phrases with a pronoun: α) διὰ τί, written also διατί, *on what account? wherefore? why?* Matt. 9, 11. 14. 13, 10. Mark 2, 18. Luke 5, 30. 33. John 7, 46. Rev. 17, 7. al. Sept. for תַּחַת Num. 11, 11. So Xen. Mem. 3. 11. 7. β) διό, for δι' ὅ, *on account of which*, and then as illative conjunct. *wherefore, therefore*, Matt. 27, 8. Luke 1, 35. 7, 7. Rom. 1, 24. 15, 7. Heb. 3, 7. 6, 1. al. So Hdian. 2. 8. 5. Plato Gorg. 518. a.—Strengthened, *διόπερ*, *on which very account, wherefore*, 1 Cor. 8, 13. 10, 14. 14, 13. Comp. Buttm. § 75. 3. So Judith 8, 17. Hdian. 1. 1. 10. Xen. Cyr. 5. 1. 13. γ) διότι, *for διὰ τοῦτο ὅτι*, *pr. on this account that*, and then conjunct. *because that*, i. q. simpl. *because, for*; Luke 2, 7 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, *because there was no place*. 21, 28. Acts 17, 31. Rom. 1, 19. Gal. 2, 16. al. Sept. for תַּחַ Zeph. 2, 10. So Luc. Tox. 16. Xen. Mem. 2. 1. 15. δ) διὰ τοῦτο, *on this account, for this cause or reason, therefore*, referring to what precedes; Matt. 6, 25 διὰ τοῦτο λέγω ὑμῖν. 12, 27. 31. Mark 6, 14. Luke 11, 19. 49. John 5, 16. 18. Acts 2, 26. Rom. 1, 26. 2 Cor. 4, 1. Rev. 18, 8. al. (Palæph. 33. Luc. Abdic. 1. Xen. An. 7. 1. 9.) Also as referring to what follows; e. g. with ἵνα, *ὅπως, that, in order that*, 2 Cor. 13, 10 διὰ τοῦτο ταῦτα ὁρῶν γράφω, ἵνα κτλ. 1 Tim. 1, 16. Philem. 15. Heb. 9, 15; inverted, John 1, 31. With ὅτι, *because*, John 5, 16. 18. 8, 47. 10, 17. 12, 18. 39. 1 John 3, 1; inverted, John 15, 19. So c. ἵνα Æschin. 73. 1.

2. Rarely of the *efficient cause* or *means*, *through*, i. e. *because of, by reason of*, as in I. 3. b. So c. acc. of pers. John 6, 57 bis, ἐγὼ ζωὴ διὰ τὸν πατέρα... καὶ ἐκείνος ζήσεται δι' ἐμέ. With acc. of thing, Rev. 13, 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα αὐτοῦ κτλ. See Winer § 53. c.—Hom. Od. 8. 520 νικῆσαι δι' Ἀθήνην. Æschin. 48.

14. Xen. Mem. 3. 3. 15. An. 7. 7. 7. Æschyl. Sept. c. Th. 579 [561] λέγει δὲ τοῦτ' ἔπος διὰ στόμα.

NOTE. In composition διὰ retains its general signification, *through, throughout*, e. g. a) Of space, *through, over*, Lat. *trans*; as διαβαίνω, διαπλέω. b) Of time, duration; as διαγίνομαι, διαμίνω, διανυκτερεύω. c) Of substance, *through, throughout*, permeating and intermingling with it; as διάλευκος, διάχρυσος; not in N. T. d) It marks the action of a verb as directed *through* any thing, or *between* its parts, so as to divide and separate them, Lat. *dis*; as διαλείπω, διαμερίζω, διαρρήγνυμι. e) In a distributive or mutual sense, of persons, *throughout* all, *among* or *to* all; also *among* or *with* one another; as διαγγέλλω, διαδίδωμι, διαλαλέω, διαλέγομαι. f) Intens. *through* to the end, *throughout*, quite, completely, thus strengthening the idea of the simple verb; as διαβεβαιώω, διαβλέπω, διαγνώσκω. +

διαβαίνω, f. βήσομαι, (βαίνω,) 1. *to pass through*, c. acc. τὴν θάλασσαν Heb. 11, 29. Sept. for יַבֵּי Gen. 31, 21.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Hdian. 4. 11. 3. Xen. Venat. 5. 16.

2. Intrans. *to pass through* or *over* to a place; with εἰς c. acc. Acts 16, 9; πρὸς c. acc. Luke 16, 26. Sept. for יַבֵּי, c. εἰς 1 Sam. 26, 13; πρὸς 14, 8.—So c. εἰς Xen. An. 7. 2. 9; πρὸς Thuc. 7. 82.

διαβάλλω, f. βαλῶ, (βάλλω,) *to throw over* or *across*, *to transport*, c. acc. Hdot. 5. 33. Thuc. 2. 83.—In N. T. like Lat. *traduco*, *pr. to lead* or *give over* to any one; hence trop. *to report, to traduce, to accuse*; Pass. c. dat. Luke 16, 1 οὗτος διεβλήθη αὐτῷ ὡς κτλ. Sept. c. acc. et dat. Dan. 3, 8. So Hdian. 5. 6. 1 διαβληθέντας αὐτῷ ὡς κτλ. Thuc. 5. 45.

διαβεβαιόομαι, οὔμαι, f. ὥσομαι, Mid. depon. (διὰ intens. βεβαιόω,) *pr. to make quite firm*; hence *to affirm strongly*, c. περί τινος 1 Tim. 1, 7. Tit. 3, 8.—Pol. 12. 12. 6. Dem. 220. 4.

διαβλέπω, f. ψω, (διὰ intens. βλέπω,) *to look intently*, Plato Phæd. 37. p. 86. d.—In N. T. *to see thoroughly, clearly*, c. inf. Matt. 7, 5. Luke 6, 42.

διάβολος, ου, ὁ, ἡ, (διαβάλλω,) *a traducer, accuser, slanderer*, 1 Tim. 3, 11. 2 Tim. 3, 3. Tit. 2, 3. Sept. for יַבֵּי Esth. 7, 4. So Plut. de Adulat. 17. Xen. Ag. 11. 5.—Spec. c. art. ὁ διάβολος, *the devil, the accuser*, i. q. יַבֵּי, ὁ Σατανᾶς, *Satan*,

the prince of the fallen angels, ὁ ἀρχὸν τῶν δαιμονίων Matt. 9, 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1, 7. 12. Zech. 3, 1. 2, comp. Rev. 12, 9. 10; seduces them to sin, 1 Chr. 21, 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in δαιμόνιον no. 2. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in all possible ways; Matt. 4, 1. 5. 8. 11. 13. 39. 25, 41. Luke 4, 2. 3. 5. 6. 13. 8, 12. John 13, 2. Acts 10, 38. Eph. 4, 27. 6, 11. 1 Tim. 3, 6. 7. 2 Tim. 2, 26. Heb. 2, 14. James 4, 7. 1 Pet. 5, 8. 1 John 3, 8 bis. Jude 9. Rev. 2, 10. 12, 9. 12. 20, 2. 10. Hence 1 John 3, 8 ἐκ τοῦ δ. ἐστίν, he is of the devil, is like him, belongs to him. So τὰ τέκνα τοῦ δ. v. 10, and υἱὲ διαβόλου Acts 13, 10, the children (son) of the devil, i. e. like him, doing his commands. John 8, 44. Sept. for יְהוָה 1 Chr. 21, 1. Job 1, 6 sq. Zech. 3, 1. 2. So Wisd. 2, 24. Test. XII Patr. p. 672, 691.—Meton. once, John 6, 70 καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν, and one of you is a devil, i. q. υἱὸς διαβόλου Acts 13, 10; comp. Matt. 16, 23. Mark 8, 33.

διαγγέλλω, f. γελῶ, (διά intens. ἀγγέλλω,) to announce fully, i. e. generally, every where, to publish, to declare; c. acc. Luke 9, 60. Pass. Rom. 9, 17. Sept. for יְהוָה Ex. 9, 16. So Dem. 163. 8. Xen. Mem. 2. 6. 36.—Also to announce, to give notice, publicly, c. acc. Acts 21, 26. So Hdian. 2. 5. 5. Xen. An. 1. 6. 2.

διάγε, Luke 11, 8; see in γί no. 1. a.

διαγίνομαι, (γίνομαι q. v.) to become or to be through all time, i. e. continually, always, 2 Macc. 11, 26. Xen. Mem. 2. 8. 5.—In N. T. aor. 2 διεγενόμην, of time, to be through, to be past, particip. Mark 16, 1 καὶ διαγενομένου τοῦ σαββάτου. Acts 25, 13. 27, 9. So Hdian. 1. 10. 1. Pol. 2. 19. 7.

διαγινώσκω, f. γινώσκω, (γινώσκω,) to know through and through, fully, accurately, Sept. Deut. 2, 7. Xen. Mem. 3. 1. 9.—In N. T. in a judicial sense, to know thoroughly, to inquire into fully, c. acc. Acts 23, 15. 24, 22. So Dion. Hal. Ant. 2. 14. Thuc. 6. 29.

διαγνώριζω, f. ἴσω, (γνώριζω,) to make known throughout all places, every where, to tell abroad, to publish, c. περί τινος Luke 2, 17.

διαγνώσις, εως, ἡ, (διαγινώσκω,) pr. 'full knowledge;' in N. T. in a judicial sense, examination, trial, Acts 25, 21.—Diod. Sic. 1. 60. Plato Legg. 936. a.

διαγογγύζω, f. ὕσω, (γογγύζω q. v.) to murmur through the whole time, continually, to keep murmuring, absol. Luke 15, 2. 19, 7. Sept. for נָבַד Ex. 15, 24.—Ecclus. 24, 34. Heliodor. 7. 27. See Lob. ad Phryn. p. 358.

διαγρηγορέω, ᾧ, f. ἦσω, (γρηγορέω,) to wake through the night, to keep awake, Hdian. 3. 4. 8.—In N. T. to be fully awake, Luke 9, 32.

διάγω, f. ξω, (ἄγω,) to lead or bring through or over, Sept. for יַבִּיחַ 2 Sam. 12, 31. Wisd. 10, 18. Xen. An. 2. 4. 28.—In N. T. of time, to bring through, i. e. to lead, to pass, c. acc. ἡσυχίαν βίον 1 Tim. 2, 2. With τὸν βίον impl. i. q. to live, ἐν τῇ Tit. 3, 3. So δ. τὸν βίον Ael. H. An. 16. 23. Xen. Hi. 7. 10; absol. c. ἐν τῇ Plut. Timol. 3. Xen. Venat. 12. 15.

διαδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) to receive through a series of persons, to receive by succession, to succeed to; c. acc. Acts 7, 45 ἢν [σκηρὴν]... διαδεξάμενοι οἱ πατέρες.—Hdian. 4. 2. 20. Diod. Sic. 11. 7.

διάδημα, ατος, τό, (διαδέω,) pr. 'something bound quite around;' hence a diadem, the symbol of royal dignity, Rev. 12, 3. 13, 1. 19, 12. Sept. for דָּגָן Esth. 1, 11; דָּגָן Is. 62, 3.—Hdian. 6. 2. 3. Xen. 8. 3. 13.

διαδίδωμι, f. δώσω, (δίδωμι,) to give or deliver over through various hands, i. e.

1. to deliver over as to a successor, c. acc. Rev. 17, 13 Rec. τὴν ἐξουσίαν αὐτῶν τῷ Σηρίῳ διαδιδώσουσιν. Others here read simpl. δόδασιν.—Thuc. 1. 76. Plato Rep. 328. a.

2. to deal out, to distribute, with acc. of thing and dat. of pers. Luke 18, 22 πάντα... διάδος πτωχοῖς. John 6, 11; dat. impl. Luke 11, 22. Pass. c. dat. Acts 4, 35.—Pol. 3. 76. 13. Xen. Cyr. 1. 4. 10, 11.

διάδοχος, ου, ὁ, ἡ, (διαδέχομαι,) a successor in office, Acts 24, 27.—Ecclus. 46, 1. Hdian. 3. 2. 6. Thuc. 3. 115.

διαζώννυμι, f. ζώσω, (ζώννυμι,) to gird quite around, i. e. firmly, tightly; with acc. of pers. John 13, 4 διέζωσεν ἑαυτὸν. Pass. perf. v. 5. Mid. to gird tightly around oneself, with acc. of garment, John 21, 7; see in ἀναζώννυμι.—Sept. Ez. 23, 15. Luc. Quom. Hist. conscr. 3. Thuc. 1. 6.

διαθήκη, ης, ἡ, (διατίθημι.) pr. 'a disposition, arrangement.' Hence

1. Of a testamentary disposition, *a testament, a will*, Heb. 9, 16. 17.—Plut. de Adulat. 28. Dem. 1136. 12. Plato Legg. 922. c. 923. c, e. So usually in Greek writers.

2. *a covenant*, i. e. a mutual arrangement, embracing mutual promises on mutual conditions; Gal. 3, 15. Sept. and ῥῥῃ 1 Sam. 18, 3. 23, 18. al. sēp. So Aristoph. Av. [434] 439. Suidas, διαθήκη· συνθήκη.—Spec. in N. T. of God's covenants with men, i. e. the divine promises on condition of obedience, viz.

a) *The Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15, 1–18. 17, 1–19. So Luke 1, 72 comp. 73. Acts 3, 25. Gal. 3, 17; called also ἡ διαθ. περιτομῆς, Acts 7, 8. Sept. and ῥῥῃ Gen. 15, 18. 17, 2. 4. al.—Comp. 2 Macc. 8, 15.

b) *The Mosaic covenant*, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24, 3–12. Deut. 5, 2 sq. where Sept. for ῥῥῃ. So Heb. 8, 9 bis. 9, 20; called also ἡ πρώτη διαθήκη, *the first covenant*, i. e. the *old or Jewish dispensation*, in antithesis to the gospel, Heb. 9, 15. Heb. 9, 4 bis, τὴν κυβερῶν τῆς διαθήκης... καὶ αἱ πλάκες τῆς θ. *the ark* which was the symbol of God's presence under the Mosaic covenant, and the *tables* of the law which the people had covenanted to obey. Rev. 11, 19, comp. Heb. 8, 5. (So Sept. and ῥῥῃ Num. 10, 33. Deut. 9, 9. 11.) The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9, 4. Eph. 2, 12.—Meton. the ancient covenant being contained in the Mosaic books, διαθήκη is put for *the book of the covenant*, the Mosaic writings, the law, Heb. ῥῥῃ; 2 Cor. 3, 14 ἀνέγνωσις τῆς παλαιᾶς θ. Sept. and ῥῥῃ Deut. 4, 13. So Eccles. 24, 23 βίβλος διαθήκης.—For Gal. 4, 24 see in lett. c.

c) *The new covenant*, promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. 31, 31 sq. where Sept. for ῥῥῃ. So Heb. 8, 10 et 10, 16 et Rom. 11, 27, quoted from Jer. 31, 33. 34, comp. Is. 27, 9. Heb. 10, 29; called also νέα θ. Heb. 12, 24; καινὴ θ. Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 9, 15; κρείττων θ. Heb. 7, 22. 8, 6; θ. αἰώνιος 13, 20; θ. δευτέρα (impl.) 8, 7. Hence, Gal. 4, 24 δύο διαθήκαι, *the two covenants*, the old and the new.

διαίρεσις, εως, ἡ, (διαίρειν,) *division, act of dividing*, Xen. Cyr. 4. 5. 55.—In N. T. *distinction, difference*; 1 Cor. 12, 4. 5. 6. διαίρεσις, *diversities*, differences, classes of gifts, etc. Sept. for ῥῥῃ of the classes or sections of the priests, 2 Chr. 8, 14. Ezra 6, 18. So Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων. Plato Soph. 267. b.

διαίρειν, ᾧ, aor. 2 διεῖλον, (διά of sēp. αἰρέω,) *to take apart, to separate, to divide into parts*, Sept. for ῥῥῃ Gen. 15, 10. al. Luc. D. Mort. 16. 3. Plato Soph. 221. e.—In N. T. *to divide out, to distribute*, c. acc. et dat. Luke 15, 12. 1 Cor. 12, 11. Sept. for ῥῥῃ Josh. 18, 5. So Plut. Aem. Paul. 16. Xen. Cyr. 4. 5. 51.

διακαθαρίζω, f. ἴσω, (καθαρίζω.) Att. fut. -ῶ, Buttm. § 95. 7, and n. 14; *to cleanse thoroughly*, c. acc. Matt. 3, 12 et Luke 3, 17 τὴν ἄλωνα, by throwing up the grain against the wind with a fork, τὸ πύριον; hence i. q. λικμῶν τὴν ἄλωνα Ruth 3, 2. See Bibl. Res. in Palest. II. p. 277.—Comp. διακαθαίρειν τὴν ἄλω, Alciphron. 3. 26.

διακατελέγχωμαι, f. ἔσομαι, Mid. dep. (διά intens. κατελέγχω,) *to confute utterly*, c. dat. Acts 18, 28.

διακονέω, ᾧ, f. ἴσω, (διάκονος,) impf. διηκόνουν, aor. 1 διηκόνησα, Pass. aor. 1 διηκονήσθην; for the augm. see Buttm. § 86. n. 4.—*To wait or attend upon, to minister, to serve*.

1. Of persons, *to wait upon, to serve* any one, pr. with dat. of pers. a) Genr. as a master or guest; Matt. 8, 15 καὶ διηκόνει αὐτοῖς. Mark 1, 31. Luke 4, 39. John 12, 26 bis. Philem. 13; absol. Luke 22, 26. Matt. 20, 28 bis. Mark 10, 45 bis. (Dem. 362. ult. διακονεῖν δεσπότην. Plut. Symp. 1. 10. 2 ἡ διακονούσα. Xen. Cyr. 8. 3. 8.) Spec. of those who wait at table, c. dat. Luke 12, 37. 17, 8; absol. Luke 10, 40. 22, 27 bis. John 12, 2. So Diod. Sic. 5. 28, 40. Xen. An. 4. 5. 33. b) In a wider sense, *to minister to the wants* of any one, to supply one's wants, e. g. food, clothing, c. dat. Matt. 4, 11. 25, 44. Mark 1, 13; Matt. 27, 55. Mark 15, 41; also with ἀπὸ c. gen. Luke 8, 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So by means of alms collected by the churches, the distribution of alms, Rom 15, 25. Heb. 6, 10 bis. 1 Pet. 4, 11. c) Also *to be the attendant or minister* of any one; as Timothy and Erastosthenes are said to be διακονοῦντες τῷ Παύλῳ Acts 19, 22. Comp. Heb. ῥῥῃ Josh. 1, 1. Ex. 24, 13; where Sept. ὑπουργός and παρῃστηκός. d) In the primitive church, *to*

All the office of a *διάκονος*, to perform the duties of a *deacon*, i. e. to have charge of the sick and the poor, absol. 1 Tim. 3, 10, 13.

2. In respect to things; to *minister* any thing to any one, to *administer*, to *provide*; c. acc. of thing, 2 Tim. 1, 18 *δοῦναι ἐν ἑφύσῳ διακονήσας*. Pass. 2 Cor. 3, 3 *ἐπιστολή Χριστοῦ διακονήσας ὑφ' ἡμῶν*, ministered by us, i. e. written by our aid or ministry, by us. (Anacr. 9. 14 *Ἀνακρίοντι διακονῶ τοσαῦτα*. Theophr. Char. 2. 4.) Also to *minister* any thing to one's wants; c. eis, 1 Pet. 4, 10 *εἰς αὐτοὺς* [i. q. *εἰς ἀλλήλους*] αὐτὰ διακονοῦντες, comp. v. 11. So of alms, *χάρις*, collected by the churches, to *administer*, to *distribute*, Pass. 2 Cor. 8, 19, 20. (Comp. Lucian. Asin. 53.) Spoken of prophets who *minister*, i. e. *announce*, deliver the divine message, c. acc. et dat. 1 Pet. 1, 12; so Jos. Ant. 6. 13. 6.—Once with dat. of thing, Acts 6, 2 *διακονεῖν τραπέζαις*, to *serve tables* for the poor, comp. v. 1; i. e. to have charge of the alms and the supply of the poor. So Heliodor. 5. p. 218; comp. *ministrare velis* Virg. *Æn.* 10. 218, where see Heyne's note.

διακονία, as, ἡ, (*διάκονος*.) 1. *attendance*, *ministry*, *service*, e. g. as towards a guest, at table or in hospitality, Luke 10, 40. 1 Cor. 16, 15. So Xen. *Œc.* 7. 41.—Also *genr.* as to a friend or master, 2 Cor. 11, 8. 2 Tim. 4, 11. Heb. 1, 14. So Plut. de *Adulat.* 3. Thuc. 1. 133.

2. *Spec. ministry, ministration*, in the offices and duties of religion. a) Chiefly of apostles and teachers; Acts 1, 17, 25. 6, 4 *διακ. τοῦ λόγου*. 20, 24. 21, 19. Rom. 11, 13. 1 Cor. 12, 5. 2 Cor. 3, 8 ἡ δ. τοῦ πνεύματος. v. 9 ἡ δ. τῆς δικαιοσύνης. 4, 1. 5, 18 ἡ δ. τῆς καταλλαγῆς. 6, 3. Eph. 4, 12. Col. 4, 17. 1 Tim. 1, 12. 2 Tim. 4, 5. Also by antith. spoken of the ministration of the old dispensation, ἡ δ. τοῦ θανάτου v. τῆς κατακρίσεως 2 Cor. 3, 7. 9. Once of the office of a *διάκονος* q. v. the administration of the external affairs of the church, Rom. 12, 7 bis; comp. Acts 6, 1 sq. Comp. *genr.* Plut. *Aristid.* 21. Plato *Rep.* 371. c. b) In relation to the sick or the poor, *ministry*, *service*, *spee.* in collecting and distributing alms and contributions, Acts 6, 1. 12, 25 comp. 11, 30. Rom. 15, 31 ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ, comp. v. 26. 2 Cor. 9, 12. Rev. 2, 19.—Meton. i. q. *aid, relief*, Acts 11, 29 *εἰς διακονίαν πέμψαι*. 2 Cor. 8, 4. 9, 1. 13. So Act. Thom. 56 *ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν*.

διάκονος, ου, ὁ, ἡ, a *waiter*, *attendant*, *servant*, *minister*. Usually derived from *διδῶν*, 'one dusty from running,' comp. *ἀγκυμῶ*; better with Buttmann from an absol. *διάκω* or *διήκω*, to run, to hasten, kindr. with *διώκω*; pr. 'a runner, messenger.' Buttm. *Lexil.* I. p. 218–221.

1. Pr. of those who wait on guests or at table, a *waiter*, *attendant*; John 2, 5. 9.—Pol. 31. 4. 5. Xen. *Mem.* 1. 5. 2. Among the Greeks, of *διάκονοι* were a higher class than of *δούλοι*; so Athen. 10. p. 192, b, *δούλος οὐδεὶς ἦν ὁ διακονήσων, ἀλλ' ὁ νέος τῶν ἐλευθέρων φρονόουν*. Comp. Xen. l. c. Buttm. *Lexil.* I. p. 220.

2. *Genr.* and with a *gen.* of the master or person served, a *minister*, *servant*; Matt. 20, 26. 23, 11. Mark 9, 35. 10, 43. So Luc. Merc. cond. 26. Xen. *Cyr.* 8, 3. 8.—Also a *servant*, *attendant* of Christ, a *disciple*, John 12, 26; of a king, Matt. 22, 13; and so Θεοῦ *διάκονος*, the *servant* or *minister* of God, Rom. 13, 4 bis. Sept. for τῷ Θεῷ Esth. 2, 2. 6, 3.

3. *Spec.* in relation to the gospel and to the church, a *minister*, a *teacher*, e. g. a) With *gen.* of pers. for whom one ministers; so *διάκονος τοῦ Θεοῦ* 1 Cor. 3, 5. 2 Cor. 3, 6. 6, 4. 1 Thess. 3, 2; *διάκ. τοῦ Χριστοῦ* 2 Cor. 11, 23. Col. 1, 7; δ. ἐν κυρίῳ Eph. 6, 21. Col. 4, 7; δ. τῆς ἐκκλησίας Col. 1, 25. Also by antith. *διάκονος τοῦ σατανᾶ* 2 Cor. 11, 15, comp. v. 14. b) With *gen.* of the thing to be done or promoted by one's service and ministry; Rom. 15, 8 *διάκονος περιτομῆς*, a *minister of circumcision*, i. e. to the Jews. 2 Cor. 11, 15 *διάκ. δικαιοσύνης*. Gal. 2, 17. Eph. 3, 7. Col. 1, 23. c) An officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the sick and the poor, an almoner*, Phil. 1, 1. 1 Tim. 3, 8. 12. 4, 6; see Acts 6, 1–6. Also of a female, ἡ *διάκονος*, who had charge of the female sick and poor, Rom. 16, 1.—Hence the English word *deacon*, but in a different sense.

διακόσιοι, αι, α, (*δύς, ἑκατόν*.) *card. num.* two hundred, Mark 6, 37. John 6, 7. 21, 8. Acts 23, 23 bis. 27, 27. Rev. 11, 3. 12, 6.

διακονῶν, f. οἶσμαι, (*ἀκούω*.) to *hear through* or *out*, Plut. *Demosth.* 31 fin. Xen. *Œc.* 11. 1.—In N. T. to *hear fully*, in a judicial sense, e. *gen.* Acts 23, 35. So Sept. and 𐤒𐤕𐤔 Deut. 1, 16.

διακρίνω, f. κᾶ, (*κρίνω*.) 1. to *separate throughout*, wholly, completely, e. g. Mid. to *wholly separate oneself*; absol. Jude 22 *οὐκ μὲν ἐλεῖτε διακρινόμενοι, οὐκ οἱ*

(the unbelievers) have compassion, separating yourselves wholly from them. Others read διακρινομένους, 'the doubting,' as in no. 3. b; comp. De Wette in loc. So Hdian. 3. 1. 9 ὁ ταῦτος διακρίνει τὰ ἔθνη. Plut. de Def. Orac. 39.—Trop. to cause to differ, to make a distinction, as between persons; c. acc. 1 Cor. 4, 7 τίς γάρ σε διακρίνει. Acts 15, 9 οὐδὲν διεκρίνε μεταξύ ἡμῶν. Comp. Luc. D. Deor. 26. 1. Plut. de Adulat. 3.

2. to discern clearly, to distinguish; and so to estimate or judge of.

a) Pr. c. acc. of thing, Matt. 16, 3 τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. 1 Cor. 11, 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. as represented in the bread; comp. 10, 16.—Plut. Conjug. Præc. 20 μηδὲ διακρίναι τὸ ἴδιον ἢ τὸ ἀλλότριον. Plato Charm. 171. c.

b) Trop. to estimate, to judge of, to form an opinion or conclusion; absol. 1 Cor. 14, 29, comp. 1 John 4, 1. With acc. of pers. 1 Cor. 11, 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα, for if we judged ourselves, formed a right estimate of ourselves; comp. v. 28. Sept. for יִתְּן Job 12, 11.—Plato Legg. 742. c. Xen. Mem. 1. 1. 9.

c) In a judicial sense, to judge, to decide, between parties; so 1 Cor. 6, 5 διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. Sept. for עֲדָה Ex. 18, 16.—Luc. D. Mort. 30. 1. Plato Legg. 847. b.

3. Mid. διακρίνομαι, with Pass. aor. 1 διεκρίθην, pr. 'to separate oneself from, to be at variance with;' and so, to contend with in arms Pol. 2. 22. 11. Xen. Ag. 1. 33.—Hence in N. T.

a) Trop. to contend or strive with, to dispute with, c. dat. Jude 9; c. πρὸς τινα, Acts 11, 2. Sept. c. dat. for יִתְּן Jer. 15, 10; c. πρὸς for עֲדָה Ez. 20, 35.—Luc. Pseudosph. 5; c. dat. Pol. 18. 35. 4.

b) Trop. 'to be at variance with oneself,' to doubt, to waver; absol. Matt. 21, 21. Rom. 4, 20. 14, 23. James 1, 6 ὁ γὰρ διεκρινόμενος. With acc. of manner, μηδὲν διακρινόμενος, nothing doubting, Acts 10, 20. 11, 12. James 1, 6. Also emphat. μὴ διακριθῆναι ἐν τῇ καρδίᾳ Mark 11, 23; and so James 2, 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, do ye not then doubt in yourselves? are ye not then become doubtful in the faith? comp. v. 1.

διάκρισις, εὖ, ἡ, (διακρίνω,) a discerning clearly, a distinguishing; and hence, a judging of, estimation, see in διακρίνω no. 2. So Heb. 5, 14 πρὸς διάκρισιν καλοῦ τε

καὶ κακοῦ. 1 Cor. 12, 10 διακρίσεις πνευμάτων, comp. 14, 29 and 1 John 4, 1. Rom. 14, 1 μὴ εἰς διακρίσεις διαλογισμῶν, not to judgments of thoughts, i. e. not so as to make oneself the judge of their doubts or scruples.—Apoll. Rhod. 4. 1169. Plato Legg. 937. b. Xen. Cyr. 8. 2. 27.

διακωλύω, f. ὤσω, (κωλύω,) to hinder throughout, to forbid utterly; c. acc. Matt. 3, 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, the impf. here expressing an action not completed, de conatu, Winer § 41. 3. c. Matth. § 497. c.—Judith 12, 7. Pol. 3. 19. 4. Xen. Hell. 1. 6. 28, 36.

διαλαλέω, ᾤ, f. ἤσω, (λαλέω,) 1. to speak with others, to converse, to commune; see διά note, lett. e. Luke 6, 11 διελάουν πρὸς ἀλλήλους.—Pol. 23. 9. 6 πρὸς ἀλλήλους. Eurip. Cycl. 175 διαλαλήσομεν τί σοι. Diod. Sic. 14. 64.

2. to talk of every where, to tell abroad; Pass. Luke 1, 65.—Symm. for יִתְּן Ps. 51, 16.

διαλέγομαι, f. λέγομαι, Mid. depon. (λέγω,) Pass. aor. 1 διελέχθην with Mid. signif. Buttm. § 113. n. 5; to lay out separately before the mind of any one; hence, to discourse, to reason, to dispute, with any one.

a) With an adjunct of person; c. dat. Acts 17, 2 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. v. 17. 18, 19. 20, 7; with πρὸς τινα Mark 9, 34. Acts 24, 12; absol. Acts 18, 4. 19, 8. 9. 20, 9. So c. dat. Pol. 15. 9. 1. Xen. Mem. 1. 6. 11; πρὸς τινα Plut. Coriol. 27. Xen. Mem. 1. 6. 1. b) With an adjunct of thing; e. g. περὶ τινος, about or of any thing, Acts 24, 25; and so Jude 9 τῷ δ. διακρινόμενος διελέγετο περὶ τοῦ Μ. σώματος, he disputed about the body of Moses, strove for it; comp. Sept. διαλέγομαι for עֲדָה, Judg. 8, 1. So c. περὶ Plut. Pomp. 4. Plato Legg. 686. d. Xen. Hell. 2. 2. 11. c) Simply of exhortation, to speak to, to talk with, c. dat. Heb. 12, 5 ἤτις ὑμῖν ὡς υἱοῖς διαλέγεται. So Hdian. 1. 5. 2. Thuc. 8. 93 ἀνὴρ ἀνδρὶ διελέγοντο.

διαλείπω, f. ψω, (λείπω,) to leave between, to leave an interval, e. g. of space, πεντήκοντα πόδας Pol. 6. 30. 1; of time, ὀλίγον χρόνον Plato Phæd. 118. a.—Hence in N. T. of time, intrans. to intermit, to desist, to cease; with particip. Luke 7, 45 οὐ διελίπε καταφιλοῦσα, she hath not ceased kissing my feet; see Buttm. § 144. 6. Sept. for יִתְּן Jer. 44, 18. So Luc. Vit. auct. 13. Xen. Apol. Socr. 16.

διάλεκτος, οὐ, ἡ, (διαλέγομαι,) discourse, Plato Conv. 208. a; mode of speech, diction,

Plato Thest. 183. b.—In N. T. *language of a country or district, a dialect, idiom*, Acts 1, 19. 2, 6. 8. 21, 40. 22, 2. 26, 14. So Jos. Ant. 3. 1. 6. Pol. 1. 80. 6. Plut. Numa 10.

διαλλάσσω ν. -ττω, f. ξω, (ἀλλάσσω,) *to change between, to change for another, to exchange*, 2 Macc. 6, 27. Xen. Hell. 1. 6. 4. —In N. T. trop. *to change the feelings towards any one, to reconcile*; only Pass. aor. 2 imperat. c. dat. Matt. 5, 24 *διαλλάγη-τε τῷ ἀδελφῷ σου, be reconciled to thy brother*. So Sept. 1 Sam. 29, 4. Thuc. 8. 70; Act. c. acc. Plut. Mor. II. p. 135. Xen. Hell. 1. 6. 7.

διαλογίζομαι, f. λοομαι, Mid. depon. (λογίζομαι,) *to reckon through, to settle an account*, c. πρὸς τινα Dem. 1236. 17.—In N. T. trop. *to take account of, to consider, to reason with*. a) Genr. and so with παρ' ἑαυτοῖς, *with themselves*, Matt. 21, 25; πρὸς ἑαυτοῖς id. Mark 11, 31 Lachm. Luke 20, 14; ἐν ἑαυτοῖς id. Matt. 16, 7. 8. Mark 2, 8. Luke 12, 17; ἐν ταῖς καρδίαις αὐτῶν Mark 2, 6. 8. Luke 5, 22; so with περὶ τινος added, Luke 3, 15; absol. Luke 1, 29. 5, 21. Mark 8, 16. Also with ὅτι, *because that*, Mark 8, 17; ὅτι that, John 11, 50. Sept. c. acc. for ὡς Ps. 77, 6. So Ael. V. H. 14. 43; πρὸς ὑμᾶς Isæus 191. pen. Plato Soph. 231. c. b) Also *to reason, to discuss, to dispute*, πρὸς ἑαυτοῖς Mark 9, 33, comp. v. 34. So Xen. Mem. 3. 5. 1.

διαλογισμός, οὗ, ὁ, (διαλογίζομαι,) *a reckoning through, settlement of accounts*, Dem. 951. 20.—In N. T. *consideration, reasoning, thought*. a) Genr. Matt. 15, 19. Mark 7, 21. Luke 2, 35. 5, 22. 6, 8. 9, 47. 24, 38. Rom. 1, 21. 14, 1 (see in διακρίσις). 1 Cor. 3, 20. James 2, 4 *κριταὶ διαλογισμῶν ποτηρῶν, judges of (having) evil thoughts*, unjust, partial. Sept. for Πῶς φησὶ Prov. 21, 18. Is. 59, 7. So Arr. Epict. 1. 9. 10. Pol. 3. 17. 8. Plato Ax. 367. a. b) Spec. *reasoning, discussion, dispute*; Phil. 2, 14 *χωρὶς γογγυσμῶν καὶ διαλογισμῶν*. 1 Tim. 2, 8; so Luke 9, 46, comp. Mark 9, 33. 34. So Ecclus. 9, 15. Plut. Mor. II. p. 23.

διαλύω, f. ὑσω, (λύω,) *to loose through-out, to dissolve*, i. e. *to disperse, to break up*, a multitude, Pass. Acts 5, 36.—So an assembly Hdot. 7. 10. 4; an army Hdian. 5. 2. 6. Xen. Cyr. 6. 1. 6, 10.

διαμαρτύρομαι, f. οὔμαι, Mid. depon. (μαρτύρομαι,) *to call throughout to witness*, i. e. *God and man, to protest solemnly*, Sept.

Deut. 4, 26. Dem. 275. 17. Xen. Hell. 3. 2. 13.—In N. T. *to testify fully*.

1. Genr. and implying strong affirmation, *to testify fully, to declare openly*; c. dat. 1 Thess. 4, 6 *καθὼς . . . ὑμῶν καὶ διαμαρτυράμεθα*. Acts 20, 23 *τὸ πνεῦμα . . . διαμαρτυρεταί μοι λέγων*. With acc. Acts 8, 25. 20, 24. 23, 11. With acc. and dat. Acts 18, 5 *διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Ἰ. Χ.* 20, 21. 28, 23. Once c. ὅτι Acts 10, 42. Of a sacred writer, with λέγων, Heb. 2, 6 *διαμαρτύρατο δὲ πού τις λέγων*. Sept. for וְיָצַח Deut. 32, 46.—Jos. Ant. 9. 8. 3. Plato Phædr. 260. e, *διαμ. ὅτι*.

2. In exhortations, i. q. *to admonish, to charge earnestly*; absol. Acts 2, 40 *διαμαρτύρετο καὶ παρεκάλει λέγων*. With dat. of pers. and ἵνα μή, Luke 16, 28. Emphat. with ἐνώπιον τοῦ Θεοῦ ν. τοῦ κυρίου, and dat. of pers. impl. 1 Tim. 5, 21. 2 Tim. 2, 14. 4, 1. Sept. for וְיָצַח Ex. 19, 21.—Pol. 1. 37. 4. Plut. Cimon 16. Xen. Cyr. 7. 1. 17.

διαμάχομαι, f. ἴσομαι, Mid. depon. (μάχομαι,) *to fight with another*, see in διά note, lett. e; c. dat. Xen. An. 7. 4. 10.—In N. T. trop. *to contend in words, to strive*; Acts 23, 9 *διαμάχοντο λέγοντες*. So Ecclus. 8, 1. Luc. Hermot. 36. Plato Thest. 178. e.

διαμένω, f. νῶ, (μένω,) *to remain through, to continue in the same place*, Xen. An. 7. 1. 6.—In N. T. of state, condition, *to remain without change, to continue, to endure*; absol. Heb. 1, 11 *διαμένεις*, from Ps. 102, 27 comp. 28, where Sept. for נָשָׁא. 2 Pet. 3, 4 *πάντα οὕτω διαμένει*, comp. Ps. 119, 90 where Sept. for נָשָׁא. With an adj. Luke 1, 22 *διέμενε κοφός*. So with πρὸς τινα, *to remain unto*, Gal. 2, 5; μετὰ τινος, *to remain with any one*, i. e. constant to him, Luke 22, 28.—Pol. 1. 18. 6. Xen. Mem. 4. 7. 7; c. adj. Plut. Symp. 7. 4. 1; c. dat. Xen. Hell. 7. 1. 44.

διαμερίζω, f. ἴσω, (μερίζω,) *to dispart, to divide up, to cut up*, Plato Legg. 849. d.—In N. T.

1. *to part or portion out, to divide up or out, to distribute*; c. acc. et dat. Acts 2, 45 *καὶ διμερίζον αὐτὰ πάντα*. Luke 22, 17; acc. Mark 15, 24 Rec. Sept. for ὅς τ' ἦ Judg. 5, 30. 2 Sam. 6, 19. So Plato Phil. 15. e. Xen. An. 7. 1. 40, where others *διαμερύνει*. —Mid. plur. *to divide among themselves*, e. g. τὰ ἱμάτια Matt. 27, 35. Mark 15, 24 G. Luke 23, 34; with dat. ἑαυτοῖς added Matt. 27, 35 and John 19, 24, quoted from Ps. 22, 19 where Sept. for ὅς τ' ἦ.—Pass. or Mid. particip. Acts 2, 3 *διαμεριζόμενοι γλῶσσαι ὡς εἰ πυρὸς, tongues as of fire divided out or*

dividing themselves out to all; and it (the fire, or a tongue) sat upon each of them.

2. Trop. of discord, dissension, only in Pass. *to be divided*; c. *ἐπὶ τινα against any one*, Luke 11, 17. 18; also *ἐπὶ τινι* id. 12, 52. 53.

διαμερισμός, οὐ, ὅ, (διαμερίζω,) a word disapproved by the grammarians, Poll. Onom. 8. 136. Lob. ad Phryn. p. 511; *division, distribution*, Diod. Sic. 11. 47. Plato Legg. 771. d; *a part, portion*, Sept. Ez. 48, 29.—In N. T. *division, dissension*, Luke 12, 51.

διανέμω, f. μῶ, (νέμω,) *to distribute throughout*, to all, Sept. Dent. 29, 26. Hdian. 2. 11. 13, 14. Xen. Mem. 3. 14. 1.—In N. T. *trop. to spread abroad, to publish*, Pass. *eis τὸν λαόν* Acts 4, 17.

διανεύω, f. εύω, (νεύω,) *to nod or wink repeatedly, to beckon*, to continue nodding or making signs with the head and eyes; c. dat. Luke 1, 22 καὶ αὐτὸς ἦν διανεύων αὐτοῖς. Sept. for יִצְחָק Ps. 35, 19.—Ecclus. 27, 22 διανεύων ὀφθαλμῷ. Diod. Sic. 3. 18 ταῖς κεφαλαῖς. Luc. D. Meretr. 3. 2.

διανόημα, ατος, τό, (διανοέομαι,) *thought, purpose*, 'what has passed through one's mind,' Luke 11, 17. Sept. for חִשְׁבֹּנָה Is. 55, 9.—Plut. Phocion 5. Plato Prot. 348. d.

διάνοια, ας, ἡ, (διανοέομαι,) *a thinking through, thought, purpose*, Hdot. 1. 90. Thuc. 5. 9.—In N. T. the faculty of thought.

1. *the mind, the understanding*; Matt. 22, 37 ἐν δὴ τῇ διανοίᾳ σου. Mark 12, 30. Luke 10, 27. Eph. 1, 18 Rec. 4, 18. 1 Pet. 1, 13. 2 Pet. 3, 1. Heb. 8, 10 and 10, 16, quoted with variation from Jer. 31, 33 where Sept. for בְּרִי. Sept. for בִּל Gen. 17, 17.—Hdian. 2. 9. 15. Xen. Mem. 3. 12. 6.

2. Meton. *understanding, insight*, 1 John 5, 20. Sept. for בִּל Ex. 35, 25. 36, 1.

3. Meton. *mind*, for the mode of thinking and feeling, *disposition of mind, the feelings*; Col. 1, 21 ἐχθροὶ τῇ διανοίᾳ. Plur. Eph. 2, 3 τὰ θελήματα . . . τῶν διανοίων. So 2 Macc. 5, 17. Plato Rep. 503. c. Xen. CEC. 10. 1.—Luke 1, 51 ὑπερήφανοι διανοίᾳ καρδίας, *those proud in the disposition of their heart*; comp. Heb. בָּלִי יִרְיָ Is. 46, 12. Sept. 1 Chr. 29, 18 ἐν διανοίᾳ καρδίας. Baruch 1, 22.

διανοίγω, f. ξω, (ἀνοίγω,) *to open through, to lay quite open*; e. g. gates, Pass. Plut. Timol. 12. In N. T. only in phrases, e. g. a) πᾶν ἄρσεν διανοίγον τὴν μήτραν, *every male opening the womb*, i. e. the first born, Luke 2, 23. Sept. for חִנְיָהוּ Ex. 13, 12. 34, 19. b) διανοίγειν τὰς ἀκοάς,

to open the ears, to cause to hear, to restore the hearing, Pass. Mark 7, 34. 35. So Heb.

פָּתַח עֵינָי Is. 35, 5, Sept. ἀνοίγω. c) Trop. διανοίγειν τοὺς ὀφθαλμούς, *to open the eyes of any one, to cause to see what before was not seen*, Luke 24, 31. Sept. and פָּתַח עֵינָי 2 K. 6, 17. So pr. Plato Lys. 210. a. d) Trop. διανοίγειν τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart, to make able and willing to understand and receive*, Luke 24, 45. Acts 16, 14. So Sept. Hos. 2, 15. 2 Macc. 1, 4. Themist. 2. p. 29. a. e) Trop. διανοίγειν τὰς γραφάς, *to open the Scriptures*, i. q. to unfold, to explain, Luke 24, 32. Acts 17, 3. So Heb. פָּתַח Ps. 119, 130, Sept. δῆλωσις λόγων.

διανυκτερεύω, f. σω, (νυκτερεύω, νύξ,) *to pass the whole night*, intrans. with ἐν of manner, Luke 6, 12.—Sept. Job 2, 9. Hdian. 5. 8. 15. Diod. Sic. 13. 62.

διανύω, f. σω, (ἀνύω,) *to bring through to an end, to complete, to finish*, c. acc. τὸν πλοῦν Acts 21, 7.—2 Macc. 12, 17. AEL. V. H. 2. 23. Xen. Cyr. 1. 4. 28 ὁδόν.

διαπαντός, see in διά I. 2. a.

διαπατριβή, ἡς, ἡ, (πατριβή,) *a continued rubbing, disputing, wrangling*, 1 Tim. 6, 5; so in Mss. and later editions, instead of παραδιατριβή in Rec. q. v. See Winer ῥ 16. 4. n. Tittm. Syn. in N. T. p. 233.

διαπεράω, ᾶ, f. άσω, (περάω,) *to pass through or over, to cross over*, e. g. a lake, absol. Matt. 9, 1. 14, 34. Mark 5, 21. 6, 53; a gulf, with πρὸς τινα *to any one*, Luke 16, 26; the sea, with εἰς c. acc. of country, Acts 21, 2. Sept. δ. τὸν Ἰορδάνην for בְּרִי 2 Sam. 19, 15; τὴν θαλάσσαν Is. 23, 2.—Pol. 11. 18. 4. Xen. Ven. 9. 18.

διαπλέω, f. εύω, (πλέω,) *to sail through or over*, c. acc. τὸ πέλαιος Acts 27, 5.—Hdian. 8. 6. 11; c. εἰς Xen. An. 7. 8. 1.

διαπονέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (πονέω,) *to labour through, to work out, to produce with labour*, Xen. Cyr. 3. 1. 28; *to exercise, to practise*, Plato Phædr. 273. e; *to suffer pain, to be hurt*, Sept. for בָּצַר Ecc. 10, 9.—In N. T. trop. *to be pained, grieved, indignant*, Acts 4, 2. 16, 18. So Hesych. διαπονῆσεις λυπησεις. Comp. πονέομαι *to be in distress, anxiety*, Hom. II. 9. 12.

διαπορεύομαι, f. σομαι, Pass. depon. (πορεύω,) *to go or pass through a place*; c. acc. τὰς πόλεις Acts 16, 4; διὰ c. gen. Luke 6, 1; κατὰ c. acc. 13, 22; absol. 18, 36. Rom. 15, 24. Sept. for בָּרַךְ Zeph. 2,

15.—So c. acc. Xen. An. 2. 5. 18; δὴ Pol. 3. 68. 12; absol. Xen. An. 2. 2. 11.

διαπορέω, ᾧ, f. ἦσω, (ἀπορέω,) *to be quite at a loss, to be greatly perplexed, to be in much doubt*, absol. Luke 9, 7. Acts 2, 12; ἐν αὐτῷ 10, 17; with περί c. gen. Acts 5, 24. So Diod. Sic. 2. 18. Plato Legg. 777. c. Ael. V. H. 4. 17 ὑπὲρ νυνος.—Mid. id. c. περί, Luke 24, 4. So Plato Soph. 217. a.

διαπραγματεύομαι, f. σομαι, Mid. depon. (πραγματεύομαι,) *to work out or treat of thoroughly*, Plato Phaed. 77. d. 95. e.—In N. T. *to work out in business, to gain by traffic*, c. acc. Luke 19, 15 τίς τί διαπραγματεύσατο. Comp. in πραγματεύομαι.

διαπρίω, f. ἴσω, (πρίω,) *to saw through or asunder*, Sept. for רָחַץ 1 Chr. 20, 3. Plut. de Solert. Anim. 25. Plato Conv. 193. a; also δ. τοὺς ὀδόντας, *to saw or gnash the teeth*, Luc. Calumn. 24.—In N. T. Mid. διαπρίομαι, trop. *to exasperate oneself, to be enraged*, absol. Acts 5, 33; ταῖς καρδίαις 7, 54. So Hesych. διεπρίοντο· ἐθυμούντο. Comp. περιμένη καλλεῖ Γανυμήδεος Ἥρη, Antip. Thess. 43, in Anth. Gr. II. p. 107.

διαρπάζω, f. ἄσω, (ἀρπάζω,) *to seize and tear in pieces* Hom. Il. 16. 355.—In N. T. *to seize and carry off, to plunder, to spoil*, Lat. diripio; c. acc. τὰ σκεύη, τῆς οἰκίας, Matt. 12, 29 bis. Mark 3, 27 bis. Sept. for רָחַץ Gen. 34, 27. 29; רָחַץ Deut. 28, 29. So Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

διαρρήγνυμι, διαρρήσσω, f. ξω, (ρῆγνυμι q. v.) *to tear through, to rend or break asunder*, c. acc. as ἑλάνια Matt. 26, 65. Acts 14, 14; χιτῶνα Mark 14, 63; δίκτυον Luke 5, 6; δεσμά Luke 8, 29. Sept. for רָחַץ Gen. 37, 29. 34; רָחַץ Ps. 2, 3. So Plut. de Prof. in Virt. 11. Plato Phaed. 86. a.—The Jews and other nations were accustomed to rend their garments from the bosom to the girdle (γυμνοὶ δὲ τὰ στήθια τῶν ἐσθήτων περιερρήγμένων Jos. B. J. 2. 15. 4; 'veste a pectore discissa,' Suet. Cæs. 33) in token of grief or indignation; see Gen. 37, 29. 34. 44, 13. Num. 14, 6. Josh. 7, 6. 2 Sam. 3, 31. al. 1 Macc. 11, 71. Jos. B. J. 2. 15. 2, 4. Philo de Joseph. p. 528, 557.

διασαφέω, ᾧ, f. ἦσω, (σαφής,) *to make quite clear*, i. q. *to make known, to tell*, c. acc. et dat. Matt. 18, 31.—2 Macc. 1, 18. 20. Pol. 1. 46. 4. Plato Legg. 754. a.

διασεύω, f. εἴσω, (σεύω,) *to shake through-out, vehemently*, Ael. V. H. 2. 14; πύργον Diod. Sic. 20, 87; the bones from terror,

Sept. for רָחַץ Job 4, 14.—In N. T. trop. *to do violence to any one, to terrify, to oppress*, Lat. concutio; c. acc. Luke 3, 14. So 3 Macc. 7, 21. Pol. 10. 26. 4.

διασκορπίζω, f. ἴσω, (σκορπίζω,) found only in late writers, Lob. ad Phryn. p. 218; *to scatter throughout all places*, i. e.

1. Genr. *to scatter abroad, to disperse*, e. g. people, a flock, c. acc. Luke 1, 51. Pass. John 11, 52. Acts 5, 37. Matt. 26, 31 and Mark 14, 27 τὰ προβότα, quoted from Zech. 13, 7 where Sept. for רָחַץ, also Deut. 30, 3; רָחַץ Zech. 1, 19. 21. So Ael. V. H. 13. 45. Pol. 27. 2. 10.—Trop. of property, *to dissipate, to squander*, c. acc. Luke 15, 13. 16, 1.

2. Like Heb. רָחַץ, *to scatter abroad grain to the wind, to winnow*, Matt. 25, 24. 26; here διασκορπίζω is put in contrast to συνάγειν, instead of the usual λυμᾶν q. v. So רָחַץ Ruth 3, 2 and Is. 30, 24, where Sept. λυμᾶν; but רָחַץ רָחַץ, Sept. διασκορπίζω τῷ πνεύματι, Ez. 5, 2. 10. 12.

διασπᾶω, ᾧ, f. ἄσω, (σπᾶω,) *to draw or pull asunder, to pull in pieces*, Pass. Mark 5, 4. Acts 23, 10. Sept. for רָחַץ Judg. 16, 9. 12.—Ael. V. H. 3. 42. Xen. Eq. 5. 4.

διασπείρω, f. ἐρῶ, (σπείρω,) pr. *to sow throughout*, then *to scatter abroad as seed, to disperse*, e. g. persons, Pass. Acts 8, 1. 4. 11, 19. So Sept. for רָחַץ Lev. 26, 33; רָחַץ Gen. 11, 9.—Pol. 3. 19. 7. Xen. An. 1. 8. 25.

διασπορά, ᾧ, ἡ, (διασπείρω,) *the dispersion*, i. e. the state of dispersion in which multitudes of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34, 17. Judith 5, 19; comp. Jos. B. J. 7. 3. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πάσαν τὴν οἰκουμένην παρίσπαρται τοῖς ἐπιχωρίοις· πλείστον δὲ τῇ Συρίᾳ ἀναμεμυγμένον.—In N. T. meton. *the dispersion*, for *the dispersed*, i. e. the Jews living in dispersion, James 1, 1. 1 Pet. 1, 1. John 7, 35 ἡ διασπορὰ τῶν Ἑλλήνων, i. e. the Jews dwelling among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the Hellenists. Sept. Ps. 147, 2 for Heb. רָחַץ. 2 Macc. 1, 27.

διαστέλλω, f. ἐλῶ, (στέλλω,) *to set, place, put asunder*, e. g. τὴν σκηνήν, *to sever or open*, Plut. Mor. II. p. 29; *to set apart*, Sept. for רָחַץ Deut. 10, 8. 19, 2. 7; *to distinguish*, Plato Euthyd. 295. d; Mid. *to set forth distinctly, to determine*, Pol. 3. 23.

5. Plato Rep. 535. b.—In N. T. Mid. *to admonish, to charge, to command*, c. dat. of pers. Mark 7, 36. Acts 15, 24; dat. and *ἵνα*, Matt. 16, 20. Mark 7, 36. 9, 9; dat. and *λέγων*, Mark 8, 15; dat. and *πολλά*, *much*, *strawily*, Mark 5, 43; Pass. part. absol. Heb. 12, 20. Sept. *יִחַיִּיךָ* Ez. 3, 18–21. So Judith 11, 12. Pol. 16. 28. 5.

διάστημα, *στος, τό*, (διαστήναι, *δίστημι*), *a distance, interval*, of time, Acts 5, 7.—Pol. 9. 1. 1. Plut. Platon. Quæst. 8. 4; of place Xen. Ven. 2. 5.

διαστολή, *ῆς, ῆ*, (διαστέλλω,) *distinction, difference*, Rom. 3, 22. 10, 12. 1 Cor. 14, 7.—Pol. 16. 28. 4. Plut. adv. Stoic. 38.

διαστρέφω, *φ, ψω*, (στρέφω,) *to turn or twist throughout, wholly, to distort*, Xen. Conv. 7. 3.—In N. T. *to pervert*, e. g. a) Persons, i. q. *to turn away*, c. acc. Luke 23, 2. Acts 13, 8. Sept. for *פָּרַף* Ex. 5, 4. So Plut. de Stoic. repug. 31, 33. Pol. 5. 41. 1. b) Things, i. q. *to wrest*, c. acc. Acts 13, 10 *τὰς ὁδοὺς κυρίου*, i. e. *to wrest divine truth*. Sept. for *פָּרַף* Prov. 10, 9. So Pol. 8. 24. 3. Dem. 1453. 13. c) Pass. perf. part. *διστραμμένος*, see Buttm. § 98. n. 3. Kühner § 140. 6; *perverted*, i. e. *perverse, wicked*, of persons Matt. 17, 17. Luke 9, 41. Phil. 2, 15; of things Acts 20, 30. Comp. Buttm. § 113. 7. Kühner § 255. n. 5. Sept. for *פָּרַף* Deut. 32, 5; pr. Plato Gorg. 524. c.

διασώζω, *φ, ὦσω*, (σώζω,) *to save through any thing, to bring safe through, to preserve*; Pass. *to be saved or brought safe through, to escape*. a) Genr. and c. acc. Acts 27, 43 *βουλόμενος διασῶσαι τὸν Παῦλον*. Pass. absol. Acts 28, 1; *ἐκ τινος* v. 4; *διὰ τινος*, 1 Pet. 3, 20 *διασώθησαν δι' ὕδατος*, *were saved through the waters*, were brought safely through; comp. 1 Cor. 3, 15. Sept. for *פָּרַף* Job 29, 12. (Dem. 1053. 26. Thuc. 4. 120.) Prægn. with the idea of motion, *to bring safe through* to any one; e. g. *πρὸς τινα*, Acts 23, 24 *ἵνα... τὸν Παῦλον διασώσωσι πρὸς Φήλικα*. Pass. *to escape safe to land, ἐπὶ τὴν γῆν* Acts 27, 44. Sept. c. *eis* for *פָּרַף* Gen. 19, 19. Is. 37, 38. So c. *πρὸς τινα* Diod. Sic. 11. 44; *ἐπὶ τι* Arr. Exp. Alex. 1. 5. 19. b) Spec. of the sick, *to bring safe through, to restore to health, to heal*, c. acc. Luke 7, 3 *ὅπως ἔλθων διασώσῃ τὸν δοῦλον αὐτοῦ*. Pass. Matt. 14, 36. Sept. for *פָּרַף* Jer. 8, 20 comp. 22. So Xen. Mem. 2. 10. 2.

διαταγή, *ῆς, ῆ*, (διατάσσω,) *'a disposing in order, disposition, arrangement*;

Acts 7, 53 *λάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων*, i. e. *according to (by) the arrangements of angels*; comp. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*. Heb. 2, 2; for this use of *eis* comp. Matt. 12, 41. Winer § 53. a, fin. For angels as present at the giving of the law, (not mentioned Ex. 20, 1. 19. 22,) see Sept. Deut. 33, 2 *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ* for *יְהוָה עִמָּךְ וְשֵׁנִי עִמָּךְ*. Jos. Ant. 15. 5. 3 *δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαρτυρούμενα*.—Spec. in the sense of *ordinance, institute*, Rom. 13, 2.—Elsewhere only Sept. Ezra 4, 11.

διατάγμα, *στος, τό*, (διατάσσω,) *an ordinance, edict*, Heb. 11, 23.—Sept. Ezra 7, 11. Plut. Marcell. 24 fin.

διαταράσσω v. -ττω, *φ, ξω*, (ταράσσω,) *to stir up throughout*; trop. of the mind, *to disturb, to trouble*, Pass. Luke 1, 29.—Dion. Hal. 7. 35. Plato Legg. 757. a.

διατάσσω v. -ττω, *φ, ξω*, (τάσσω,) *to arrange throughout, to dispose in order*, e. g. trees Xen. Oec. 4. 21, 22; troops 2 Macc. 12, 20. Xen. An. 1. 7. 1.—In N. T.

1. *to set fully in order, to arrange, to appoint*; e. g. Pass. Gal. 3, 19 *ὁ νόμος διαταγὰς δι' ἀγγέλων*, see in *διαταγή*.—Pol. 3. 19. 11. Plato Legg. 746. e.

2. Spec. *to appoint, to ordain, to command*; c. dat. of pers. Matt. 11, 1. 1 Cor. 9, 14. 16, 1; with inf. of object, Luke 8, 55. Acts 18, 2. Pass. part. *τὸ διατεταγμένον*, *what is appointed*, c. dat. Luke 3, 13. Acts 23, 31; also *τὰ διαταχθέντα* id. absol. Luke 17, 9; c. dat. v. 10. Sept. for *פָּרַף* Ez. 21, 19. 20.—Pol. 3. 33. 6. Xen. Cyr. 8. 5. 5.

3. Mid. *διατάσσομαι*, pr. *to arrange for oneself, in one's own behalf*, Plato Phædr. 271. b; hence, *to arrange, to appoint, to command*, absol. Acts 20, 13 *οὕτω γὰρ ἦν διατεταγμένος (Παῦλος)*, *for so Paul had arranged for himself, appointed*; for the Pass. perf. in Mid. signif. see Buttm. § 136. 3. Winer § 40. 3. So absol. Acts 7, 44. 1 Cor. 7, 17. 11, 34; c. dat. of pers. Tit. 1, 5. Acts 24, 23.—Pol. 5. 21. 1.

διατελέω, *ω, φ, ἔσω*, (τελέω,) *to bring quite to an end, to complete*, Xen. Hell. 7. 3. 4; of time, *to spend wholly, to pass*, Xen. Cyr. 1. 2. 6.—In N. T. intrans. c. adj. *to continue throughout, to remain so and so*; Acts 27, 33 *ἵστανται διατελεῖτε*, comp. in *διάγω, διατρίβω*. So 2 Macc. 5, 27. Ael. V. H. 10. 6. Xen. Mem. 1. 6. 2. See Winer § 46. 1. pen.

διατηρέω, *ω, φ, ἴσω*, (τηρέω,) *to watch closely, to keep carefully*, c. acc. Pol. 1. 7. 7.

Dem. 238. 9.—In N. T. trop. *to keep carefully*, e. g. a) In the mind, c. acc. Luke 2, 51 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ. Sept. for רצו Gen. 37, 11. So Ecclus. 28, 5. b) With ἐαυτὸν ἕκ τινας, *to keep oneself carefully from* any thing, Acts 15, 29. Comp. Sept. with μή ποιεῖν for רצו רצו Is. 56, 2; also Dem. 115. 26 δ. μή τι πάσῃσι.

διατί, see in διά II. 1. b. a.

διατίθημι, f. διαθήσω, (τίθημι,) *to set, put, place apart*, in a certain order, *to arrange, to dispose*, e. g. troops, Sept. for צוה 1 Sam. 11, 11. Thuc. 1. 126; events, Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. ἵσθωμαι, *to arrange or dispose for oneself*, in one's own behalf, e. g.

1. Of what belongs to oneself. a) Genr. i. q. *to appoint, to assign*, c. acc. et dat. Luke 22, 29 bis, καὶ διατίθεμαι ὑμῖν... βασιλείαν. Comp. Xen. Cyr. 5. 2. 7 τὴν δὲ συγτέρα ταύτην (σοι) ἐπιτρέπω διατίθεσθαι, ὅπως ἂν σὺ βούλῃ. b) Spec. by will or testament, *to devise, to bequeath*; hence ὁ διατίμενος, *a testator*, Heb. 9, 16. 17. So Jos. Ant. 13. 16. 1. Dem. 1067. 1. Plato Legg. 924. a, b, c, e.

2. Of a covenant, *to arrange mutually, to covenant with* another party; hence διατίθεμαι διαθήκην τινὶ v. πρὸς τινα, *to make a covenant with* any one, Acts 3, 25. Heb. 8, 10 and 10, 16, quoted from Jer. 31, 33 where Sept. c. dat. for צוה צוה; also c. πρὸς τινα, Ex. 24, 8.—Aristoph. Av. 439 ἢ μὴ διδάσκαλος γ' οὐδὲ διαθήκην ἐμοί.

διατρίβω, f. ψω, (τρίβω,) *to rub apart or in pieces*, Hom. Il. 11. 847; *to rub or wear away, to consume*, Theogn. 917 [921]. Hdt. 7. 120.—In N. T. of time, *to wear away, to pass, to spend*. a) Pr. c. acc. e. g. χρόνον Acts 14, 3. 28; ἡμέρας Acts 16, 12. 20, 6. 25, 6. 14. Sept. δ. ἡμέρας for צוה Lev. 14, 8. So δ. χρόνον Pol. 4. 57. 3. Xen. Mem. 2. 1. 15. b) Absol. *to spend time in a place*, i. q. *to remain, to continue, to abide*, simpl. Acts 12, 19; ἐν Ἀντιοχείᾳ 15, 35; ἐκεῖ John 3, 22. 11, 54. Sept. for רצו Jer. 35, 7. So Hdt. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

διατροφῆ, ἡς, ἡ, (διατρέφω,) *nourishment, food*, 1 Tim. 6, 8.—1 Macc. 6, 49. Plut. Cimon 10. Xen. Vect. 4. 49.

διανυγάζω, f. ἄσω, (αἰνάζω,) *to shine through a crevice*, c. dat. Plut. de Placit. Philos. 3. 3. p. 272.—In N. T. *to shine forth, to dawn*, intrans. 2 Pet. 1, 19 ὥς οὐ ἡμέρα διανυγάζει. So Pol. 3. 104. 5 ἅμα τῷ διανυγάζειν.

διανυγής, ἑος, οὗς, δ, ἡ, adj. (αἰνῆ,) *shining through*, i. e. *pellucid, transparent*, Rev. 21, 21 Grh. for διαφανής in Rec.—Aquil. for הִל Prov. 16, 5. Luc. V. Hist. 1. 7 δ. οἶνος. Plut. de Placit. Philos. 3. 5. p. 274.

διαφανής, ἑος, οὗς, δ, ἡ, adj. (διαφαίνω,) *diaphanous, transparent*, Rev. 21, 21 Rec. where others διανυγής. Sept. for הִל Ex. 30, 34.—Diod. Sic. 36. p. 239 Tauchn. [609 Wess.] Plato Phædr. 229. b.

διαφέρω, f. διώσω, (φέρω,) aor. 2 διήνεγκον, Buttm. § 114 φέρω.

1. *to bear or carry through or over* any place, *to transport*; c. acc. et διά, Mark 11, 16 καὶ οὐκ ἔφθην, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—1 Esdr. 5, 55. Eurip. Suppl. 382 [384]. Thuc. 8. 8.

2. Lat. *différo*, *to bear apart, to carry different ways*, viz.

a) Pass. e. g. of persons in a ship, *to be borne hither and thither, to be driven about*, up and down, ἐν τῷ Ἀδριαῖ Acts 27, 27. So Luc. Hermot. 28 ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Def. Orac. 17 τὴν ναῦν διαφερομένην. Lat. *différo*, Hor. Epod. 10. 6.—Trop. of doctrine, *to be carried abroad, to be published*, c. διά, Acts 13, 49 διαφέροτο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. So Wisd. 18, 10. Plut. Sept. Sap. Conv. 20 φήμη.

b) Intrans. pr. *to bear apart*, trop. *to differ*, Lat. *différo*; genr. Sept. Dan. 7, 3. 7. Xen. Hi. 1. 2. Hence in N. T. a) Part. neut. plur. τὰ διαφέροντα, *things different*; Rom. 2, 18 et Phil. 1, 10 [9] δοκιμάζειν τὰ διαφέροντα, *to distinguish things that differ*; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν. Theophyl. κρίνεις τί δεῖ πράξαι καὶ τί μὴ δεῖ πράξαι. (Andocid. 121. 14 Reisk. Xen. Hi. 1. 3.) Others, *things more excellent*, as in γ below; comp. Pol. 6. 39. 2. β) Impers. διαφέρει, ἡ *differs, it makes a difference*; c. dat. Gal. 2, 6 οὐδὲν μοι διαφέρει. So Ael. V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Pol. 3. 21. 9. On this late use of the dat. see Lob. ad Phryn. p. 394. γ) With a gen. *to differ from, to be other than*; and so *to be more or better than, to surpass, to excel*; Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν. 10, 31. Luke 12, 7; and with further adjuncts, as πόσῳ Matt. 12, 12. Luke 12, 24; ἐν δόξῃ 1 Cor. 15, 41; οὐδὲν Gal. 4, 1. So c. gen. Xen. Œc. 20. 17; with τοσοῦτῳ added Hell. 3. 1. 10; ἐν τινι Diod. Sic. 5. 57. Xen. Hi. 1. 8; οὐδὲν Xen. Vect. 4. 25.

διαφεύγω, f. ξω, (φεύγω,) *to flee through or away, to escape*, absol. Acts 27, 42. Sept. for צוה Josh. 8, 22.—Pol. 1. 21. 11. Xen. Mem. 3. 12. 4.

διαφημίζω, f. *ισω*, (φημίζω, φήμη,) *to fame abroad, to report publicly*; with acc. of thing, e. g. τὸν λόγον Mark 1, 45. Pass. Matt. 28, 16. With acc. of pers. *to spread one's fame abroad*, Matt. 9, 31.—So of things Dion. Hal. 11. 46. Diod. Sic. 36. p. 225 [532] ἀπολμῖαν αὐτοῦ διαφημίσαντες.

διαφθείρω, f. *ερῶ*, (φθείρω,) Pass. aor. 2 *διαφθάρην*, part. perf. *διαφθαρμένος*; *to corrupt throughout, to destroy utterly*; Pass. *to decay utterly, to perish*; c. acc. Rev. 11, 18 bis, *διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν*. Absol. Luke 12, 33. Pass. 2 Cor. 4, 16. Rev. 8, 9. Sept. for רָחַץ Judg. 6, 4. 2 Sam. 11, 1. So Hdian. 4. 9. 2. Xen. Cyr. 1. 4. 7.—Trop. in a moral sense, *to corrupt wholly, to pervert, to destroy*; so of idolatry, Rev. 19, 2 *ἡς διεφθείρε* (Rec. *ἔφθειρε*) τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς. (Sept. for רָחַץ Judg. 2, 19.) Genr. 1 Tim. 6, 5 *διαφθαρμένοι τὸν νοῦν, corrupted as to their mind, men of perverse minds*; for the acc. see Buttm. § 131. 7. Kühner § 297. 7. So Pol. 12. 23. 2 *διέφθαρται τῇ ψυχῇ*. Xen. Mem. 1. 1. 1.

διαφθορά, *as, ἡ*, (διαφθείρω,) *corruption, destruction*; Acts 2, 27 and 13, 35 *ἰδεῖν διαφθοράν*, quoted from Ps. 16, 10 where Sept. for רָחַץ רָחַץ, pr. *to see the pit or grave, to die and be buried* (comp. Sept. Ps. 49, 10); hence *ἰδεῖν διαφθοράν* is here i. q. *to see destruction, death*, regarded as a permanent state, opp. 'to see life.' So too in the argumentation of Peter and Paul, Acts 2, 31. 13, 34. 36. 37; comp. Sept. Job 33, 28. Ps. 30, 10. See Heb. Lex. art. רָחַץ. Hengstenb. Comm. on Ps. 16, 10. So Hdod. 4. 164. Pol. 2. 20. 6. Plato Gorg. 484. c; and in a moral sense, Xen. Mem. 1. 2. 8.—In all the above passages *διαφθορά* is commonly rendered *corruption*, as arising from *putrescence*; but this signif. is not found in the Sept. nor in Greek writers, and is here unnecessary.

διάφορος, ου, *ὁ, ἡ*, adj. (διαφέρω,) *different, various*, Rom. 12, 6. Heb. 9, 10. So Sept. Deut. 22, 9. Hdian. 3. 12. 2. Xen. Mem. 1. 3. 2.—Spec. *superior, excellent*, see in διαφέρω no. 2. b. γ; hence Compar. *διαφορώτερος, more excellent, better*, Heb. 1, 4, 6. So Sept. Ezra 8, 27. Pol. 6. 23. 7. Plato Legg. 779. b.

διαφυλάσσω v. -ττω, f. *ξω*, (διά intens. φυλάσσω,) *to watch closely, to keep carefully, to protect*, c. acc. Luke 4, 10 τοῦ διαφυλάξαι σε, quoted from Ps. 91, 11 where Sept. for רָחַץ; for τοῦ c. inf. see Buttm.

§ 140. n. 10, 11. Kühner § 308. 2. b. Winer § 45. 4. b.—Dem. 922. 18. Xen. Mem. 1. 5. 2.

διαχειρίζω, f. *ισω*, (χειρίζω,) *to have through the hands or in hand, to administer*, Plato Gorg. 528. b.—In N. T. Mid. *to lay hands on, to kill, to slay*, c. acc. Acts 5, 30. 26, 21. So Hdian. 3. 12. 2. Pol. 8. 23. 8. Diod. Sic. 18. 46.

διαχλευάζω, f. *άσω*, (διά intens. χλευάζω,) *to deride greatly, to mock*, absol. Acts 2, 13 for *χλευάζω* in Rec.—Pol. 30. 13. 12. Dem. 1221. 16.

διαχωρίζω, f. *ισω*, (χωρίζω,) *to separate throughout, wholly*, Sept. for רָחַץ Gen. 1, 4. 6. 7. Xen. Céc. 8. 11.—In N. T. Mid. *to separate oneself wholly, to withdraw, to depart*, c. από τινος Luke 9, 33. Sept. for רָחַץ Gen. 13, 9. 11. So Diod. Sic. 4. 53. Plato Tim. 69. c.

διδασκτικός, *ἡ, ὁν*, (διδάσκω,) *didactic, apt to teach*, 1 Tim. 3, 2. 2 Tim. 2, 24.—Philo de Præm. et Pæn. p. 914. c. *διδασκικῇ χρησάμενος ἀρετῇ πρὸς τελείωσιν*.

διδασκός, *ἡ, ὁν*, (διδάσκω,) *taught, of things imparted by teaching*; 1 Cor. 2, 13 bis, *οὐκ ἐν διδασκαίς ἀνθρώπων σοφίας λόγους κτλ.* So Dem. 1413. 24. Plato Prot. 319. b.—Of persons, *taught, instructed*; John 6, 45 πάντες διδασκοὶ θεοῦ, see for the gen. Matth. § 345. Winer § 30. 4. Buttm. § 132. 8. So Sept. רָחַץ Is. 54, 13.

διδασκαλία, *as, ἡ*, (διδάσκω,) 1. *teaching, instruction*, i. e. the act or office of teaching, Rom. 12, 7. 1 Tim. 4, 13. 16. 5, 17. Tit. 2, 7. So Plut. de aud. Post. 11 fin. Plato Rep. 493. b.—As applied to oneself, *instruction, admonition*, 2 Tim. 3, 16. Rom. 15, 4; comp. 1 Cor. 10, 11.

2. Meton. 'what is taught,' *instruction, doctrine, precept*; as coming from men, perverse, Matt. 15, 9. Mark 7, 7. Eph. 4, 14. Col. 2, 22. 1 Tim. 4, 1. Sept. and רָחַץ Is. 29, 13.—As coming from God, divine, 1 Tim. 1, 10. 4, 6. 6, 1. 3. 2 Tim. 3, 10. 4, 3. Tit. 1, 9. 2, 1. 10.—Genr. Sept. Prov. 2, 17. Plut. Cato Maj. 19. Xen. Céc. 14. 3.

διδάσκαλος, ου, *ὁ*, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. 2, 20. Heb. 5, 12. Of Jewish teachers or lawyers, Matt. 9, 11. 10, 24. 25. Luke 2, 46. 6, 40. John 3, 10; hence i. q. *ῥαββί*, John 1, 39. 20, 16; of John the Baptist, Luke 3, 12; of Jesus, Matt. 8, 19. 12, 38. 17, 24. Mark 5, 35. 14, 14. John 11, 28. 13, 13. 14. al. of Paul, 1 Tim. 2, 7; and of other christian teachers, 1 Cor.

12, 28, 29. al.—2 Macc. 1, 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. +

διδάσκω, f. ξω, (obs. δάω, δήμι,) 1. *to teach, to instruct*, with acc. of pers. or of thing, or of both; Buttm. § 131. 5. Kühner § 280. 3; so c. acc. of pers. Matt. 5, 2 ἐδίδασκεν αὐτοὺς λέγων. Mark 1, 22. 9, 31. John 7, 35. 8, 2. 2 Tim. 2, 2. al. Sept. for עָלַם Job 13, 23. So Dem. 390. 8. Xen. Hi. 8. 6.—With acc. of thing; Mark 6, 30 καὶ ὅσα ἐδίδασκεν. 1 Tim. 4, 11. 6, 2. Tit. 1, 11; also Matt. 15, 9 and Mark 7, 7 διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων, quoted from Sept. Is. 29, 13 q. v. Sept. for עָלַם Ecc. 12, 9. So Dem. 315. 7. Xen. Cyr. 1. 6. 20.—With two acc. of pers. and thing; John 14, 26 ἐκείνος ὑμᾶς διδάξει πάντα. Mark 6, 34. Acts 21, 21. Heb. 5, 12. Pass. 2 Thessa. 2, 15 ὡς ἐδιδάχθητε, comp. Buttm. § 134. 6. Sept. for עָלַם Prov. 22, 21; עָלַם Deut. 11, 19; Pass. 1 Chr. 5, 18. (Plut. de Puer. educ. 9. Xen. Mem. 3. 1. 5 bis. Pass. c. acc. Xen. Conv. 9. 6.) Instead of the acc. of thing, other adjuncts are sometimes put; e. g. infin. Matt. 28, 20. Luke 11, 1. Rev. 2, 14 Rec. or ἐν Mark 8, 31. 1 Cor. 11, 14; or περὶ τίνος 1 John 2, 27. So c. inf. Xen. Cyr. 1. 2. 8; ἐν Xen. Hi. 1. 10; περὶ c. gen. Dem. 198. 7.—Once in Griesb. with dat. of pers. and infin. (Rec. has acc.) Rev. 2, 14 ἐδίδασκε τῷ Βαλὰκ βαλεῖν κτλ. like Heb. לַיָּהוֹיָה Job 21, 22; or לַיָּהוֹיָה Deut. 33, 10.—Absol. Matt. 21, 23 προσῆλθον αὐτῷ διδάσκοντι. Mark 1, 21. 6, 6. 11, 17. Luke 5, 17. John 7, 14. Acts 5, 21. Rom. 12, 7. 1 Tim. 2, 12. al. So Dem. 130. 2. Xen. Mem. 1. 2. 17 οἱ διδάσκοντες.—With any of the above constructions may be joined an adjunct of place, time, or manner; so of place, c. ἐκ, as ἐκ τοῦ πλοίου Luke 5, 3; ἐν c. dat. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. Mark 6, 2. 12, 35 ἐν τῇ ἐκφ. Luke 13, 10. 26. John 6, 59. Acts 18, 11. 1 Cor. 4, 17; κατὰ c. acc. Luke 13, 22; c. gen. 23, 5; παρὰ c. acc. Mark 4, 1. Of time; as ἐν c. dat. Luke 4, 31 ἐν τοῖς σάββασι. 12, 12. 13, 10; acc. τὰς ἡμέρας Luke 21, 37; adv. Luke 19, 47. John 18, 20. Of manner; ἐν c. dat. Mark 4, 2 ἐν παραβολαῖς. Col. 1, 28 ἐν πάσῃ σοφίᾳ. 3, 16. Matt. 22, 16; ἐπὶ c. dat. Acts 4, 18 ἐπὶ τῷ ὀνόματι αὐτοῦ. 5, 28; c. gen. ἐκ' ἀληθείας Mark 12, 14. Luke 20, 21; μετὰ c. gen. Acts 28, 31; adv. Acts 18, 25 ἀκριβῶς. Matt. 5, 19. Luke 11, 1. John 8, 28. Acts 20, 30. 1 John 2, 27.

2. Spec. *to teach*, i. q. *to direct, to admonish, to advise*; c. acc. of pers. John 9, 34

καὶ σὺ διδάσκεις ἡμᾶς; Rom. 2, 21 bis. 1 Cor. 11, 14. Heb. 8, 11. Rev. 2, 20. Pass. Matt. 28, 15.—Jos. Ant. 2. 11. 1. Xen. Apol. 24. Plat. Prot. 323. d. +

διδασχῇ, ἡς, ἡ, (διδάσκω,) *teaching, instruction*, i. q. διδασκαλία. Suid. διδασχῇ ἀντὶ τοῦ διδασκαλίας.

1. The act or office of teaching; Mark 4, 2 and 12, 38 ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ. Matt. 7, 28 comp. 29. Mark 1, 22. 27. 11, 18. Luke 4, 32. John 18, 19. Acts 5, 28. 1 Cor. 14, 6. 26. 2 Tim. 4, 2. Tit. 1, 9.—Plato Rep. 399. b. Thuc. 4. 126.

2. Meton. 'what is taught,' *instruction, doctrine*; Matt. 16, 12 προσέειπεν... ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων. Spec. of instruction in the religion of Christ, in the principles of the gospel, christian doctrine; Matt. 23, 33. John 7, 16. 17. Acts 2, 42. 13, 12. 17, 19. Rom. 6, 17. 16, 17. Heb. 6, 2. 13, 9. 2 John 9 bis. 10. Rev. 2, 14. 15. 24.—Plut. de Puer. educ. 4. Plato Phædr. 275. a.

δίδραχμον, ου, τό, (δῖς, δραχμή,) a *didrachm*, a *double drachma*, a silver coin equal to two Attic drachmæ; and in the times of the N. T. and of Josephus equal also to the Jewish half shekel, i. e. 1s. 3d. sterling, or 30 cents; see fully in art. ἀργύριον no. 2. So Matt. 17, 24 bis, spoken of the yearly tribute to the temple paid by every Jew; comp. Ex. 30, 13 sq. 2 Chr. 24, 6. Jos. Ant. 18. 9. 1.—Jos. l. c. Dion Cass. 1082. 80. Sept. everywhere for Heb. שֶׁקֶל Gen. 23, 15. 16. Neh. 10, 32; the didrachm of Alexandria being apparently of twice the value, and equal to that of Ægina; see in ἀργύριον no. 2.

Δίδυμος, ου, ό, ἡ, (δύο, δῖς,) pr. adj. *twain, double, twin*, Sept. for δίδυ Cant. 4, 5. Plato Tim. 77. d; a *twin*, Plur. *twins*, Sept. for δίδυ Gen. 25, 24. Luc. D. Mort. 16. 4.—In N. T. *Didymus, the Twin*, as a surname of the apostle Thomas, John 11, 16. 20, 24. 21, 2.

δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, plupf. ἐδεδώκειν; see Buttm. § 107. Less usual forms are: Pres. 3 plur. Attic δέδωσσι Rev. 17, 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17, 2. Rev. 8, 3, from an obsolet. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. n.—Aor. 2 Opt. 3 pers. δέσῃ later for δόῃ, Rom. 15, 5. Eph. 1, 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Plupf. δεδωκεν without augm. Mark 14, 44. John 11,

57; see Buttm. § 83. n. 7. Winer § 12. 12.—The primary signif. is every where *to give*, pr. of one's own accord and with good will.

1. Pr. *to give, to bestow*. a) Genr. c. acc. et dat. Matt. 4, 9 ταῦτα πάντα σοι δώσω. 7, 11. 14, 7. 19, 21. Mark 6, 2. 22. 23. 10, 21. Luke 10, 35. al. ssep. Pass. Matt. 26, 9. Mark 14, 5. Luke 8, 18. al. Sept. for יָרַךְ Gen. 24, 53. 25, 5. 6. al. ssep. So Eschin. 88. 1. Xen. Hi. 7. 8. Pass. Plut. Mor. II. p. 16.—With dat. and ἐκ c. gen. partitively; Matt. 25, 8 δότε ἡμῖν ἐκ τοῦ ελαιῶν ὑμῶν. So impl. Mark 2, 26. Luke 6, 4.

b) Spec. of sacrifice or homage, *to give, to offer*, c. acc. et dat. Rev. 4, 9; acc. Luke 2, 24 δοῦναι θυσίαν.—Sept. δότε δόξαν τῷ Σεφ for יָרַךְ Ps. 68, 35. Hom. Od. 1. 66 ἱπὰ θεοῖσιν ἔδωκε. II. 12. 6.

c) Of a person who is the source, author, cause of a favour or benefit to any one, *to give*, i. q. *to grant, to impart, to permit, to cause, etc.* a) Genr. c. acc. et dat. Matt. 21, 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Mark 11, 28. Luke 20, 2. Acts 8, 19. John 4, 12 ὅς ἔδωκεν ἡμῖν τὸ φρέαρ. 2 Thess. 3, 9; acc. simpl. δ. γνώμην 1 Cor. 7, 25. 2 Cor. 8, 10. So Hlian. 2. 3. 10. Xen. Ag. 2. 3; δ. γνώμην Dem. 70. 4. 5.—In phrases: ἀφορμὴν δίδόναι τινί, *to give occasion to any one*, 2 Cor. 5, 12. 1 Tim. 5, 14; (Diod. Sic. 1. 83;) τόπον δ. τινί, *to give place to any one, to yield*, Luke 14, 9. Rom. 12, 19. Eph. 4, 27. 2 Thess. 3, 9. (Arr. Epict. 4. 1. 106. Plut. C. Gracch. 13. Lat. dare locum Cic. de Nat. Deor. 2. 23.) Often also when the idea of the verb and its accus. may be expressed by a verb kindred to the accus. e. g. δίδόναι αἶνον τῷ Σεφ i. q. αἰνεῖν *to praise*, Luke 18, 43 (comp. Palæph. 43); δίδ. ἀπόκρισιν, i. q. *to answer*, John 1, 22 (Plut. Mor. II. p. 83); δίδ. δόξαν τῷ Σεφ, i. q. *to glorify, to praise*, Luke 17, 18. John 9, 24. Acts 12, 23. Sept. for יָרַךְ Josh. 7, 19. Jer. 13, 16; δίδ. ἐγκοπὴν, i. q. *to hinder*, 1 Cor. 9, 12; δίδ. ἐντολήν, i. q. *to command*, John 11, 57. 12, 49; (Dem. 250. 13;) δίδ. προσκοπήν, i. q. *to offend*, 2 Cor. 6, 3; δίδ. ῥάπισμα, i. q. *to strike, to slap*, John 18, 22. 19, 3; (so ῥαπίζειν Dem. 787. 23;) δίδ. φίλημα, i. q. *to kiss*, Luke 7, 45; δίδ. χάραγμα, i. q. *to mark*, Rev. 13, 16; so Diod. Sic. 34. p. 205. [599 Wess.] πάντας χαράττοντες τοῖς στίγμασι. Also δίδ. εὐσημον λόγον, i. q. *to speak distinctly*, 1 Cor. 14, 9. β) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to*

grant, to bestow, to impart, c. acc. et dat. Matt. 6, 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. 9, 8 Σεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Luke 12, 32. John 17, 22. 24. Acts 7, 5. 11, 17. 2 Cor. 9, 9. Eph. 4, 8. 2 Tim. 2, 7. Rev. 2, 28. al. Pass. Matt. 12, 39. Mark 13, 11. John 3, 27. Gal. 3, 22. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James 4, 6. Rom. 12, 3. 6. 1 Cor. 3, 10. Eph. 3, 8; also ἡ χ. ἡ δεδομένη id. 2 Cor. 8, 1. (Æschyl. Prom. 821 [827]; comp. Lob. ad Phryn. p. 18.) Rev. 2, 21 ἔδωκα αὐτῇ χρόνον *I gave her time, respite*. (Pol. 6. 17. 5. Dem. 399. 19.) So of rulers whom God gives to a people, Acts 13, 20. 21 ἔδωκεν αὐτοῖς ὁ Σεὸς τὸν Σαούλ. (Xen. Cyr. 2. 3. 4.) Also in various constructions; so c. gen. partitively, Rev. 2, 17 δώσω αὐτῷ τοῦ μάννα (Buttm. § 132. 5. c), also c. ἐκ τινος in the same sense, 1 John 4, 13. With εἰς or ἐπὶ, as διδοὺς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν v. ἐπὶ τὰς καρδίας, Heb. 8, 10. 16. Rev. 17, 17; also εἰς ὑμᾶς id. 1 Thess. 4, 8. (Xen. Cyr. 8. 2. 20 εἰς τὰς ψυχάς.) Construed often with the dat. and infin. instead of an accus. comp. Buttm. § 140. 5, and n. 8. Matt. 13, 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια, *to you it is given, granted, to know*, etc. Luke 1, 73 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ. John 5, 26 ἔδωκε τῷ υἱῷ ζωὴν ἔχειν ἐν αὐτῷ. Acts. 2, 4. Rom. 15, 5. 2 Tim. 1, 18. Rev. 6, 4. (Æl. V. H. 13. 36. Xen. Cyr. 5. 1. 29.) This infin. is sometimes implied; as Matt. 19, 11 οἷς δέδοται sc. χαρεῖν. John 19, 11. Rev. 11, 3. With ὥστε instead of the infin. Mark 10, 37.—So c. acc. et infin. *to permit, to suffer, to grant*, Acts 2, 27 et 13, 35 οὐδὲ δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν. 10, 40. 14, 3. So Hom. II. 3. 322. Luc. D. Mort. 9. 2.—Spoken of evil or punishment divinely inflicted, *to give, to inflict, to lay upon*; 2 Thess. 1, 8 ἐκίκησιν. Rev. 18, 7 βασανισμὸν καὶ πένθος. 2 Cor. 12, 7 ἰδὼς μοι σκόλοψ τῇ σαρκί, where for the dat. of manner, comp. Buttm. § 133. 4. b. So Hom. II. 19. 270. Xen. Mem. 2. 2. 7.

d) Trop. of things which are the cause, source, occasion, of any thing; *to give, to impart, to cause, etc.* Acts 3, 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ἰασηρίαν. So Hlian. 2. 2. 18. Eurip. Iph. Taur. 722. [728].—With an accus. where the idea may also be expressed by the verb kindred to the accus. see above in lett. c; James 5, 18 ὑπερὸν δίδ. i. q. ὑεῖν. Matt. 24, 29 τὸ φέγγος δίδ. i. q. φέγγειν. 1 Cor. 14, 7. 8 φωνὴν δίδ. i. q. φωνεῖν.

2. *to give, to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one.

a) Genr. and with acc. and dat. as a person, Luke 7, 15; things Matt. 5, 31 δότω αὐτῇ ἀποστάσιον. 19, 7. 14, 8 δός μοι ἴδε την κεφαλὴν Ἰωάννου. 24, 45. Mark 6, 41. John 13, 26. 18, 11. Rev. 15, 7. Acts 9, 41 δούς δὲ αὐτῇ χεῖρα. al. ssep. (Hdian. 3. 11. 20. Xen. Cyr. 4. 6. 10.) So c. dat. impl. Matt. 19, 7. Luke 7, 44. John 6, 51; acc. impl. Matt. 26, 26. 27. Luke 11, 7. 8. (Xen. Cyr. 1. 4. 11.) Pass. absol. Matt. 14, 9.—Acts 1, 26 ἔδωκαν κλήρους αὐτῶν, *they gave their lots*, sc. to be placed in the urn. Luke 15, 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under no. 4 below, like Heb. בָּזַל לְיָד Gen. 41, 42, where Sept. περιτίθημι. (Xen. An. 1. 2. 27.) With dat. of pers. and infin. e. g. διδ. αὐτοῖς φαγεῖν v. πίνειν, Matt. 14, 16. Luke 8, 55. 15, 16. John 4, 7. 6, 31. Rev. 16, 6. (Comp. Luc. D. Deor. 7. 4. Ael. V. H.-9. 15.) So διδ. τοῖς κυσί, Matt. 7, 6; comp. Hom. Il. 23. 21. Xen. Ven. 7. 12.

b) Also *to commit, to intrust*, e. g. to the charge or care of any one; spoken of things, Matt. 16, 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25, 15. Mark 12, 9. Luke 12, 48. 16, 12. 20, 16. John 3, 35. 5, 22. 13, 3. al. Sept. and ἱνὴ Cant. 8, 11. (Xen. Cyr. 8. 7. 11.) Of a work or duty to be done, John 5, 36. 17, 4. 8. 11. 14. Acts 7, 38; so Xen. CEC. 7. 6.—Spoken of persons who are given to Christ as his disciples, who are to receive eternal life; John 10, 29 ὁ πατήρ μου, ὃς δίδωκε μοι (sc. αὐτῷ v. 28). 17, 6. 9. 22. 24. Heb. 2, 13. So Xen. An. 7. 3. 30.—Hence

c) Spec. δίδοναι ἑαυτόν, *to give oneself, to deliver oneself*, i. e. a) *to consecrate or devote oneself*, 2 Cor. 8, 5. So Hdot. 3. 19. Dem. 301. 20. β) With ὑπὲρ v. περὶ τινος, *to give or devote oneself for any one*, i. e. to death, Gal. 1, 4. Tit. 2, 14; with predic. ἀντιδιδόντων, 1 Tim. 2, 6. So τὸ σῶμα αὐτοῦ Luke 22, 19; τὴν σάρκα αὐτοῦ John 6, 51. Also διδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀπὸ πολλῶν Matt. 20, 28. Mark 10, 45. So 1 Macc. 2, 60. 6, 44. Eurip. Herac. 551. Phoen. 1012. γ) Constr. with εἰς c. accus. of place, *to betake oneself to any place, to go*; Acts 19, 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θάνατον. So Jos. Ant. 15. 7. 7. et Diod. Sic. 5. 59 διδούς αὐτὸν εἰς τὰς ἐρημίας. Pol. 5. 14. 9.

3. *to give*, i. e. *to give forth, to render up,*

to yield, especially in return for any thing bestowed, as a gift, labour, attention; hence often found where ἀποδίδωμι might have stood. a) Genr. e. g. of persons, c. acc.

Rev. 20, 13 bis, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κτλ. Of things, Luke 6, 38 δοθήσεται ὑμῖν· μέτρον... δώσουσιν εἰς τὸν κόλπον ὑμῶν. Trop. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14, 12; so Plut. de Puer. educ. 14. Xen. Cyr. 1. 4. 3. b) Spoken of what is given as a reward, recompense, *to give, to reward, to pay*, Matt. 20, 4. 14. Mark 14, 11. Rev. 11, 18. Or of the price of any thing, tribute, tithes, Matt. 16, 26 et Mark 8, 37. Matt. 22, 17. 27, 10. Luke 20, 22. 23, 2. Heb. 7, 4. Sept. for זָכַךְ Zech. 11, 12. So Xen. Conv. 1. 5 ἀργύριον. Palæph. 38 διδ. φόρον. c) Of the earth, *to give forth, to yield*, e. g. καρπὸν, Matt. 13, 8. Mark 4, 7. 8. Sept. and ἱνὴ Zech. 8, 12. So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

4. From the Heb. used in the sense of τίθημι, like ἱνὴ for ἱνὴ, *to put, to set, to place*; see Heb. Lex. art. ἱνὴ no. 2, 3.

a) Pr. and with ἐπὶ c. acc. *to place or put upon* any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table of the broker*, i. e. to place at interest, Luke 19, 23, comp. Matt. 25, 27; comp. also Sept. and ἱνὴ Lev. 25, 37. So διδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, i. e. to offer in sacrifice, c. dat. of manner ταῖς προσευχαῖς, Rev. 8, 3; comp. Eccles. [32] 35, 16. 17. Sept. and ἱνὴ Ez. 7, 3. 4. al. comp. ἱνὴ Gen. 1, 7. 9, 13, where Sept. τίθημι ἐν. So perh. with εἰς Luke 15, 22; see in no. 2. a. Once c. ἐνώπιόν τινος, Rev. 3, 8 δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην. So Sept. for ἱνὴ Neh. 9, 35.—Trop. in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour or diligence, to make effort, to endeavour*, c. infin. Luke 12, 58. So Hermog. de Invent. 3. 5. 7 ἐργασίαν τῷ ἐπιχειρήματι διδούς. See dare operam, Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τίθηναι Pind. Pyth. 4. 492; ponere operam, Cic. pro Mur. 22; pro Cluent. 57.

b) Of miracles, *to do, to perform, to exhibit*, Matt. 24, 24. Mark 13, 22. Acts 2, 19 quoted from Joel 3, 3 [2, 30], where Sept. for ἱνὴ, as also Ex. 7, 9. Deut. 13, 1; comp. Sept. τίθημι for ἱνὴ Deut. 6, 22.

c) With a doub. acc. of person, *to appoint, to constitute*, as any thing, where the last acc. is by apposition; Eph. 1, 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4, 11. Sept. and ἱνὴ Ex. 7, 1; also ἱνὴ Gen. 17, 5, Sept.

τίσημι. So Sept. *didónai* eis for *τίθημι* Ez. 37, 22. Comp. Gesen. *Lehrgeb.* p. 813. Matth. § 420.

d) Of a law, ordinance, or the like, to give, i. e. to appoint, to ordain, to prescribe; e. g. νόμον John 7, 19. Gal. 3, 21; διαθήκην περιτομῆς Acts 7, 8; περιτομήν John 7, 22. Sept. for *תָּנָה* Lev. 26, 46; for *תָּנָה* Josh. 24, 25; *תָּנָה* Ezra 9, 11. Sept. *δίδ.* διαθήκην for *תָּנָה* Num. 25, 12; also Heb. *תָּנָה* Gen. 17, 2. Lev. 26, 1, where Sept. *τίσημι*.—The classic form is *θεῖναι νόμον*, whence *νομοθέτης* a lawgiver; see the Gr. Lexicons in *τίσημι*. +

διεγείρω, f. *εγώ*, (ἐγείρω,) to wake up fully, to rouse, c. acc. pr. persons from sleep, Matt. 1, 24. Mark 4, 38. 39. Luke 8, 24. So Jos. Ant. 2. 5. 5. Hdian. 2. 1. 13. Plut. Dion 26.—Trop. e. g. the sea, to arouse, to agitate, Pass. John 6, 18; comp. Heb. *עָרָר* and Sept. *ἐξεγείρω* Jon. 1, 13. Also of the mind, or in mind, to excite, incite, stir up, 2 Pet. 1, 13. 3, 1. So 2 Macc. 15, 10. Plut. Cato Min. 48.

διενθυμέομαι, οὔμαι, Pass. depon. (ἐνθυμέομαι,) to revolve throughout in mind, to consider carefully, c. περί τινος Acts 10, 19 in later edit. for ἐνθυμέομαι in Rec.

διεξέρχομαι, aor. 2 διεξήλθον, (ἐξέρχομαι,) to pass out through, absol. Acts 28, 3 Grb. *ἐχίδνα* . . . διεξελθούσα κατήψε κτλ.—Luc. Tox. 55. Plato Prot. 315. a.

διέξοδος, ου, ή, (ἐξοδος,) a way out through, a passage out, a pass, Hdian. 8. 1. 11. Thuc. 3. 98; comp. Sept. for *מַעְבָּרִים* 2 K. 2, 21.—In N. T. a thoroughfare, crossing, fork of the roads, not in the city (comp. v. 7), but in the country, where many resort or pass; Matt. 22, 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, q. d. cross-roads.

διερμηνευτής, ου, ό, (διερμενέω,) an interpreter, 1 Cor. 14, 28.

διερμηνεύω, f. εὔσω, (διά intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, c. acc. et dat. Luke 24, 27; absol. Acts 9, 36. 1 Cor. 12, 30. 14, 5. 13. 27.—2 Macc. 1, 36. Pol. 3. 22. 3.

διέρχομαι, f. διελεύσομαι Luke 2, 35, (έρχομαι,) impf. διερχόμεν Luke 5, 15. 17, 11; aor. 2 διήλθον; see in *έρχομαι*.

1. to go or come through, to pass through, with διά c. gen. of place; Matt. 12, 43 and Luke 11, 24 διέρχεται δι' ἀνδρῶν. Luke 4, 30. 17, 11. John 4, 4. [8, 59.] Acts 9, 32. 1 Cor. 10, 1; δι' ἐκείνης sc. ὁδοῦ, Luke 19, 4; δι' ὕμῶν, 2 Cor. 1, 16; διὰ τρυπήματος ῥαβίδος Matt. 19, 24. Mark 10, 25. [Luke 18,

25.] Comp. Butt. § 147. n. 9. Sept. for *מָוֶה* 2 Chr. 23, 15; *מָוֶה* 1 Sam. 9, 3. 4. (Trop. Plato Soph. 255. e.) With acc. of place; Luke 19, 1 διήρχετο τὴν Ἱερουσόλ. Acts 12, 10. 13, 6. 14, 24. 15, 3. 41. 16, 6. 18, 23. 19, 1. 21. 20, 2. 1 Cor. 16, 5 bis. Heb. 4, 14 διελθυσάτω τοὺς οὐρανοὺς, who has passed through the heavens, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12, 2. 4. Eph. 4, 10. Heb. 7, 26. Sept. for *תָּנָה* Josh. 18, 4; *מָוֶה* Gen. 41, 47. So Hdian. 8. 1. 7. Xen. An. 3. 5. 17.—Absol. but with accus. impl. as τὴν γῆν, τὴν πόλιν, τὴν χώραν, i. e. through the adjacent country, the region round about; Acts 8, 4. 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10, 38. 17, 23. 20, 25; with κατά κόμους Luke 9, 6. So with εἰς c. gen. of place, to go or travel through the country as far as, Acts 11, 19. 22; and hence simply, to go or pass to a place, c. εἰς, Luke 2, 15. Acts 9, 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Rom. 5, 12. Sept. pr. c. eis for *מָוֶה* 2 Sam. 17, 24; c. ἐπὶ for *מָוֶה* Jon. 2, 4. So Xen. An. 6. 3. 16.—Spoken of things, e. g. a sword, to pierce through, c. acc. Luke 2, 35. (So c. gen. Hom. Il. 20. 100.) Trop. of a rumor, λόγος, to go out through the country, to be spread abroad, absol. Luke 5, 15; so Plut. Galba 26. Xen. An. 1. 4. 7 διήλθε λόγος.

2. Of those who pass over a river, lake, sea; Mark 4, 35 et Luke 8, 22 διελθώμεν εἰς τὸ πέραν. Acts 18, 27. 13, 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch; comp. v. 13. Sept. for *מָוֶה* Deut. 4, 21; *מָוֶה* Jer. 2, 10.—Xen. An. 6. 3. 16.

διερωτάω, ὦ, f. ήσω, (ἐρωτάω,) to inquire throughout, carefully; to inquire out, c. acc. τὴν οἰκίαν Acts 10, 17.—Pol. 5. 50. 12. Xen. Cyr. 1. 3. 15.

διετής, έος, ους, ό, ή, adj. (δύς, έτος,) of two years, two years old; Matt. 2, 16 ἀπὸ διετούς [παιδός] καὶ κατωτέρω, from the child of two years old and under. So Sept. ἀπὸ τριετούς καὶ ἐπάνω for *שָׁנָה שְׁלֹשָׁה וְעָלָה*, 'from the child of three years old and upward,' 2 Chr. 31, 16; ἀπὸ εικοσαετούς 1 Chr. 27, 23. Ezra 3, 8.—Pollux On. 2. 2. 8. Also διετής χρόνος 2 Macc. 10, 3. Hidot. 2. 2.

διετία, as, ή, (διετής,) the space of two years, biennium, Acts 24, 27. 28, 30.

διηγέομαι, οὔμαι, f. ήσομαι, Mid. depon. (ήγέομαι,) pr. to lead or conduct through; hence trop. to go through with, to recount, to tell, to declare the whole of any thing;

c. acc. et dat. Mark 9, 9 ἵνα μηδενὶ διηγῶ-
σονται ἃ εἶδον. Luke 9, 10; acc. simpl.
Luke 8, 39. Acts 8, 33 τὴν δὲ γενεάν αὐτοῦ
τίς διηγῶσεται, quoted from Isa. 53, 8 where
Sept. for הִתְנַחֵם; see in γενεά no. 3, and
αἶρω no. 4. With dat. and πῶς, Mark 5, 16.
Acts 9, 27 διηγῶσατο αὐτοῖς πῶς. 12, 17;
also c. περί τινος Heb. 11, 32. Sept. for הִתְנַחֵם
Gen. 24, 66.—1 Macc. 8, 2. Hdian. 2. 15.
13. Xen. CEC. 7. 9.

διήγησις, εως, ἡ, (διηγέομαι,) *narration,*
history, Luke 1, 1. Sept. for הִתְנַחֵם Judg.
7, 15.—2 Macc. 2, 32. Pol. 3. 36. 4. Plato
Rep. 392. d.

διηλεκτής, εος, οὗς, ὁ, ἡ, adj. (ἡνεκής,
διαφέρω,) *pr. carried through, ex-*
tended, protracted, e. g. roots Hom. Il. 12.
134; a ditch Diod. Sic. 4. 11. Of time,
e. g. the night, Luc. V. H. 1. 19. Trop. of
a law, νόμος, *continual, perpetual*, Plato
Rep. 839. a.—In N. T. only of time, Neut.
τὸ διηλεκτές, *pr. continuance, perpetuity*;
and so adv. εἰς τὸ διηλεκτές, *continually, for-*
ever, Heb. 7, 3. 10, 1. 12. 14. So Symm.
for הִתְנַחֵם Ps. 48, 15. App. B. Civ. p.
682 δικτάτωρ εἰς τὸ διηλεκτές ἡρέβη, i. q. *εἰς*
dei p. 601. Heliod. 1. p. 25.

διζάλαστος, ου, ὁ, ἡ, adj. (dis, ζάλασ-
σα,) *divided into two seas*, Strabo p. 11. a.—
In N. T. *between two seas, bimaris*; Acts
27, 41 εἰς τόπον διζάλαστον, *a place between*
two seas, at the meeting of two opposing
currents, forming a shoal or sand bank. So
Dion Chrys. 5. p. 83. d, βραχία καὶ διζάλαττα.
Comp. 'bimaris Corinthus' Hor. Od. 1.
7. 2.

διεκνέομαι, οὔμαι, f. διέξομαι, (ικνέομαι,)
to go or pass through, to pierce through, c.
ἄχρι τινός Heb. 4, 12. Sept. *pr. for* הִתְנַחֵם
Ex. 26, 28. 36, 33.—Hesych. διεκνούμενος·
διερχόμενος.

διέστημι, (ίστημι,) aor. 1 διέστησα,
trans. to place asunder, to separate; aor. 2
διέστην, *intrans. to separate, to go away*;
see in ἴστημι, and Butt. § 107. Il. 1. (m.
21.) In N. T. a) *As to place, intrans. c.*
ἀπὸ, Luke 24, 51 διέστη ἀπ' αὐτῶν. Acts
27, 28 βραχὺ δὲ διαστήσαντες (ἐαυτοῦς),
departing a little, going a little further. So
Eccles. 28, 14. Pol. 10. 3. 6. Thuc. 4. 74.
b) *Of time, intrans. to pass away, to elapse*,
Luke 22, 59.

δισχυρίζομαι, f. ἴσομαι, Mid. depon.
(ισχυρίζομαι,) *to affirm through and through,*
to affirm confidently; with λέγων Luke 22,
59; c. inf. Acts 12, 15.—Jos. Ant. 2. 6. 4.
Dem. 447. 25. Plato Phaed. 100. d.

δικαιοκρισία, as, ἡ, (δίκαιος, κρίσις,)
righteous judgment, Rom. 2, 5; comp.
1 Thess. 1, 5.—Gr. Anon. for הִתְנַחֵם Hos.
6, 5. Teet. XII Patr. p. 547, 581. Comp.
δικαιοκρίτης 2 Macc. 12, 41.

δίκαιος, αἰα, ον, (δίχα Aristot. Eth. Nic.
5. 2; others δική,) *right, just*, *pr. physi-*
cally, i. e. even, equal, like, comp. ἴσος;
e. g. numbers Hdot. 2. 149; ἄρμα οὐ δίκ.
an uneven going chariot, Xen. Cyr. 2. 2. 26;
then, *just as it should be, fit, proper, good*,
as soil, γῆ Poll. On. 1. 227; γῆδιον Xen.
Cyr. 8. 3. 38; comp. *justissima tellus* Virg.
Geor. 2. 460.—Hence in a moral sense,
right, just, e. g.

1. Of one who acts alike to all, who prac-
tises *even-handed justice, just, equitable, im-*
partial; spoken of a judge, e. g. Christ or
God, 2 Tim. 4, 8 ὁ δίκαιος κριτής. Rev. 16,
5. Of a judgment, decision, John 5, 30 ἡ
κρίσις ἡ ἐμὴ δίκαια ἐστὶ. 7, 24. Luke 12, 57.
2 Thess. 1, 5. 6. Rev. 16, 7. 19, 2. Sept.
for הִתְנַחֵם Jer. 42, 5; פִּי־יָדָא Ps. 7, 12. 119,
137.—Plut. de rect. rat. Aud. 13. Thuc. 3.
44. Xen. Cyr. 1. 3. 17. Plato Gorg. 523. e,
ἵνα δίκαια ἡ κρίσις ᾗ.

2. Of character or conduct, *just as it*
should be, upright, righteous, virtuous; also
good in a general sense; but ὁ δίκαιος is
strictly *one who does right*, while ὁ ἀγαθός
is *one who does good, a benefactor*; comp.
Titim. de Syn. N. T. p. 20, 21. Comp.
also Cic. Off. 2. 10 'justitia, ex qua una
virtute boni viri appellantur.' De Fin. 5. 23
'justitia . . . cui adjuncta sunt pietas, bonitas,
liberalitas, benignitas, comitas, quaeque sunt
generis ejusdem.' Sept. usually for פִּי־יָדָא;
see Heb. Lex. s. v. no. 3.

a) Of things, e. g. ἔργα 1 John 3, 12;
ἐντολή Rom. 7, 12. Neut. τὸ δίκαιον,
what is right, just, fit; e. g. wages Matt.
20, 4. 7; also *genr. Col. 4, 1. Eph. 6, 1.*
Phil. 1, 7. 2 Pet. 1, 13.—Hdian. 4. 5. 12.
Xen. Mem. 4. 4. 25. Plato Gorg. 457. c.

b) Of persons: a) In the language of
common life; Matt. 5, 45 βρέχει ἐπὶ δικαί-
ους καὶ ἀδίκους. Mark 2, 17. Luke 5, 32.
18, 9. 20, 20. Acts 10, 22. Rom. 5, 7. 1 Tim.
1, 9. 2 Pet. 2, 7. 8. al. Sept. and פִּי־יָדָא
Gen. 18, 23 sq. Ecc. 3, 17. (Dem. 742. 6.)
Xen. Mem. 4. 8. 11.) Sometimes the idea
of *mildness, clemency*, predominates, Matt.
1, 19. 1 John 1, 9; or also that of *inno-*
cence, Matt. 27, 19. 24; so Sept. for הִתְנַחֵם
Job 9, 23. Prov. 6, 17. β) Spec. of those
whose hearts are *right with God, right-*
eous, pious, godly; Matt. 13, 43 τότε οἱ δίκ.
ἐκλάμπουσιν ὡς ὁ ἥλιος. v. 49. 22, 29.

35 αἷμα δικαίων, i. e. blood of the righteous. 25, 46. Mark 6, 20. Luke 14, 14. 23, 47. Rom. 2, 13. 3, 10. 5, 19. Heb. 11, 4. al. Rom. 1, 17 and Gal. 3, 11 and Heb. 10, 38 ὁ δὲ δικαίος ἐκ πίστεως ζήσεται, *the just shall live (be saved) by faith*, quoted from Hab. 2, 4 where Sept. for פִּי־יָמִי; as also Ps. 1, 5. 118, 15. al. Test. XII Patr. p. 571, 609. γ) Used in the highest and most perfect sense of God, John 17, 25. Rom. 3, 26. 1 John 2, 29; of Christ, Acts 3, 14, 7, 52. 22, 14. 1 John 2, 1. 3, 7. Sept. for פִּי־יָמִי Ex. 9, 27. Deut. 32, 4. Comp. Xen. Mem. 4. 4. 25. +

δικαιοσύνη, ης, ἡ, (δικαίος,) *pr. the doing or being what is just and right*, e. g.

1. The doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge or magistrate, Acts 17, 31 κρίνεις τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19, 11. Heb. 11, 33 ἐργάσαντο δικαιοσύνην, *wrought justice*, dispensed justice to the nations. Rom. 9, 28, quoted from Is. 10, 22, where Sept. for דִּקְיָה; see in συντρέχω. Sept. also for דִּקְיָה Ps. 9, 9. 35, 24.—Ecclus. 45, 26. Jos. Ant. 3. 4. 1. Dem. 199. 5. Plato Gorg. 464. c.

2. Of character, conduct, and the like, *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. דִּקְיָה, דִּקְיָה; see in δίκαιος no. 2. init.

a) Of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*; Matt. 3, 15 πληρῶσαι πάντας δικαιοσύνης.

b) Of disposition, conduct: α) In the language of common life, Eph. 5, 9. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 7, 2. Rev. 22, 11 in later edit. Sept. for דִּקְיָה Ps. 15, 2; דִּקְיָה Prov. 8, 18. 20. (Æschin. 25. 42. Xen. Mem. 1. 2. 24.) Hence *the doing right, uprightness*, as manifested in kindness, beneficence, bounty, 2 Cor. 9, 9. 10; perh. 2 Pet. 1, 1; see in δίκαιος no. 2. b. α. So Sept. for דִּקְיָה Gen. 20, 13; דִּקְיָה 1 Sam. 12, 7. Ps. 24, 5; also Tob. 2, 14. Bar. 5, 9. β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἢ ἐν νόμῳ v. ἐκ νόμου, Rom. 10, 3. 5. Phil. 3, 6. 9, where it is contrasted with ἡ δικ. διὰ πίστewς; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness, vital religion*; genr. Matt. 5, 6. 10. 20. 6, 33. 21, 32. Luke 1, 75. Acts 10, 35. 24, 25. Rom. 6, 16. 18 sq.

Heb. 1, 9. 5, 13. James 3, 18. al. sarp. Sept. and דִּקְיָה Ps. 17, 15; דִּקְיָה 1 K. 3, 6. Ez. 14, 14. So Jos. Ant. 1. 2. 1. ib. 8. 4. 4.—Spec. it is said: φ̄ θεός λογίζεται δικαιοσύνην χωρὶς ἔργων Rom. 4, 6; and εὐλογισθῇ τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην v. 3. 5. 9; also v. 22. Gal. 3, 6. James 2, 23; all in allusion to Gen. 15, 6 where Sept. for דִּקְיָה; comp. Ps. 32, 1. 2. Similar in the case of Noah is ἡ δικαιοσύνη κατὰ πίστιν Heb. 11, 7. Hence in Paul's writings, ἡ δικαιοσύνη (ἐκ) θεοῦ ἢ ἐκ (διὰ) πίστεως Χριστοῦ, *the righteousness of (from) God which is of (through) faith in Christ*, i. e. the righteousness which God reckons or imputes to believers because of their faith in Christ, Rom. 1, 17. 3, 22. Phil. 3, 9. The same is ἡ δικαιοσύνη ἐκ πίστεως, Rom. 9, 30. 10, 6. Gal. 5, 5; also ἡ δικαιοσύνη (τοῦ) θεοῦ, Rom. 3, 21. 10, 3 bis. 2 Cor. 5, 21 ἵνα γυνώμεθα δικαιοσύνην θεοῦ ἐν αὐτῷ, *that we may become the righteousness of God in him*, i. e. the embodiment and manifestation of this righteousness. (Comp. Sept. and דִּקְיָה דִּקְיָה Ps. 5, 9.) So too simply ἡ δικαιοσύνη id. Rom. 5, 17 ἢ δωρεὰ τῆς δικαιοσύνης. v. 21. 10, 4. 2 Cor. 3, 9. Gal. 2, 21. 3, 21. Meton. of Christ as the mediator through whom this righteousness is thus reckoned, 1 Cor. 1, 30. This δικαιοσύνη ἐκ πίστεως, so reckoned to believers, is according to Paul the ground or occasion of their justification before God; comp. Rom. 5, 1. 8, 1 sq. Hence the doctrine of 'justification by faith.' γ) In the highest and most perfect sense as an attribute of God, referring particularly to his truth, Rom. 3, 5 comp. v. 4; spec. of his judicial righteousness, Rom. 3, 25. 26. Of Christ, John 16, 8. 10. +

δικαίω, ῶ, f. ὥσω, (δικαίος,) *to hold right, to think right or fit*, Hdol. 1. 89, 133; *to do right or justice* to any one, for his benefit, Pol. 3. 31. 9; also *to condemn*, Thuc. 3. 40.—In N. T. *to hold as righteous, to declare righteous, to justify*, e. g.

1. As a matter of right, in a forensic sense, *to justify, to absolve, to clear* from any charge or imputation; Pass. Matt. 12, 37 ἐκ τῶν λόγων σου δικαιώσῃς, καὶ ἐκ τ. λ. σου καταδικασιώσῃς. 1 Cor. 4, 4; with ἀπό τινος, Rom. 6, 7 ὁ γὰρ ἀποθανὼν δέδικαιώται ἀπὸ τῆς ἀμαρτίας, i. e. is freed from its power and influence; comp. v. 18 and see in ἀποσκήνω no. 3. Sept. for דִּקְיָה Ex. 23, 7. Deut. 25, 1.—Also δικαιοῦν εἰαυτόν, *to justify oneself*, sc. from the charge of putting an unnecessary question, Luke 10, 29.

So Sept. for פָּרָאָה Gen. 44, 16. Comp. Eccus. 10, 29; ἀπό τινος 26, 29.

2. to declare to be just as one should be; to pronounce upright, righteous, good; see in δικαιος no. 2.—Hence

a) Genr. to justify, i. e. to do justice to, to acknowledge and vindicate, to honour, to glorify; c. acc. Luke 7, 29 τὸν θεόν. Pass. 1 Tim. 3, 16 θεὸς... ἐδικαιώθη ἐν πνεύματι. Rom. 3, 4 quoted from Ps. 51, 6 where Sept. for פָּרָאָה . So Matt. 11, 19 and Luke 7, 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. the true wisdom is justified, acknowledged, honoured, by those who receive her; comp. Kypke I. p. 240. Sept. and פָּרָאָה Ez. 16, 52.—Psalt. Salom. 2, 16, 3, 5.

b) Spec. in relation to God and his law, to justify, to declare righteous; see in δικαιος no. 2. b. β, and δικαιοσύνη no. 2. b. β.

a) Externally, in accordance with the Jewish law; Luke 16, 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. who profess yourselves righteous. β) God is said to justify a person, to regard and treat him as righteous, by reckoning or imputing to him faith (πίστις) as righteousness; see in δικαιοσύνη no. 2. b. β. So genr. where faith is manifested in works, Pass. c. ἐξ ἔργων James 2, 21. 24. 25; absol. Luke 18, 14. Oftener in Paul's writings, where faith in Christ is the ground or occasion of justification, i. e. 'justification by faith'; c. acc. et ἐκ (διὰ) πίστεως, Rom. 3, 26. 30 δε δικαιώσεται περιτομήν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Gal. 3, 8; acc. Rom. 4, 5, 8, 30 bis; absol. 8, 33. Pass. absol. Rom. 2, 13; δικ. δωρεάν 3, 24; τῇ χάριτι Tit. 3, 7; διὰ πίστεως I. X. Gal. 2, 16; ἐκ πίστεως Χρ. Rom. 5, 1. Gal. 2, 16. 3, 24; πιστεὶ χωρὶς ἔργων νόμου Rom. 3, 28; ἐν τῷ αἵματι αὐτοῦ 5, 9; ἐν τῷ νόμῳ I. X. 1 Cor. 6, 11; ἐν Χριστῷ Gal. 2, 17; with ἀπό τινος, Acts 13, 39 ἀπὸ πάντων... ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Also by works or by the law none can be justified; so ἐν νόμῳ, Gal. 3, 11 οὗτοι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ. 5, 4; with ἀπό τινος added, Acts 13, 39; also ἐξ ἔργων (νόμου) Rom. 3, 20. 4, 2. Gal. 2, 16 bis.

3. Mid. to make oneself upright, righteous; hence to be upright, righteous; Pass. aor. 1 in Mid. signif. Buttm. § 113. n. 5. Rev. 22, 11 Rec. ὁ δίκαιος δικαιώσῃτω ἑαυτὸν, he that is righteous, let him be righteous still; but later editions read: δικαιοσύνην ποιησάτω.—Sept. ἐδικαίωσα τὴν καρδίαν μου, for פָּרָאָה ; Ps. 73, 13.

δικαίωμα, atos, τό, (δικαιώω,) 1. a right or just act, righteous deed; Rom. 5, 18 δι' ἐνὸς δικαιοῦματος, i. q. διὰ τῆς ὑπακοῆς v. 19. Rev. 19, 8.—Bar. 2, 19.

2. A declaration of what is right and fit, a decree, ordinance, precept; e. g. τοῦ κυρίου Luke 1, 6. Rom. 1, 32; τοῦ νόμου Rom. 2, 26. 8, 4. Also Heb. 9, 1 δ. τῆς λατρείας, i. e. respecting worship. 9, 10 δ. τῆς σαρκός, carnal. Sept. for פָּרָאָה Ex. 15, 25. 26; פָּרָאָה Ex. 21, 1. Num. 36, 13. So Jos. B. J. 7. 5. 2.—Also of God's judgments decreed, τὰ δικαιοῦματα, Rev. 15, 4. So Heb. פָּרָאָה Ps. 119, 75. 137, where Sept. κρίμα. Comp. Plato Legg. 864. e, τῶν δ' ἄλλων δικαιομάτων ἀφείστω.

3. Of a justifying act, justification, Rom. 5, 16; opp. κατάκριμα. See in δικαιώω no. 2. b. β.

δικαίως, adv. (δικαιος,) rightly, justly, i. e. a) Pr. with strict justice, Luke 23, 4. 1 Pet. 2, 23. Sept. for פָּרָאָה Prov. 31, 9. So Wisd. 19, 13. Xen. Mem. 3. 1. 2. b) in the right way, as one ought, 1 Cor. 15, 34. So Xen. Hi. 4. 10. c) righteously, piously, 1 Thess. 2, 10. Tit. 2, 12.

δικαιώσις, ewς, ἡ, (δικαιώω,) 'the act of declaring righteous,' justification, which God bestows on believers, Rom. 4, 25. 5, 18; see in δικαιώω no. 2. b. β.—So genr. Jos. Ant. 18. 1. 3 ὑπὸ χριστοῦ δικαιώσεις τε καὶ τιμὰς οἷς ἀπετῆς ἡ κακία ἐπιτηδεύσεις ἐν τῷ βίῳ γέγονε.

δικαστής, ου, ὁ, (δικάζω,) a dispenser of justice, a judge, Luke 12, 14; also Acts 7, 27. 35, quoted from Ex. 2, 14 where Sept. for פָּרָאָה . So Hdian. 7. 7. 6. Xen. Cyr. 1. 3. 17.—The difference between ὁ δικαστής and ὁ κριτής appears to have been, either that ὁ κριτής was the presiding judge and οἱ δικασταὶ the side judges; or that ὁ δικαστής had respect only to law, while ὁ κριτής was a judge in law and equity; see Wyttenh. Ep. crit. p. 219. Herm. Polit. Antt. § 134. Dict. of Antt. arts. Crīte, Dicastes.

δικη, ης, ἡ, custom, manner, Hom. Od. 4. 691; prescription, right, Hom. Il. 16. 388; right, justice, spec. a judicial process, lawsuit, trial, Dem. 298. 2. Xen. Mem. 2. 9. 1.—In N. T. of the result of an action or trial, i. e.

1. judgment, sentence of condemnation, to be followed by punishment; Acts 25, 15 αἰτούμενοι κατ' αὐτὸν δίκην.—Antiph. 751. 4. ib. 752. 2 ἀνάγκη δὲ τῆς δίκης νικᾶσθαι παρὰ τὸ ἀληθές. See Reiske ad loc.

3. penally, punishment, vengeance; so

2 Thess. 1, 9 *δίκαν τίσουσιν*, see in *τίω*. Jude 7 *πυρὸς αἰωνίου δίκην ὑπέχουσιν*, see in *ὑπέχω*. Sept. for *עָרַב* Deut. 32, 41. Ez. 25, 12. So Hdian. 1. 8. 12. Plut. de sera Num. vind. 8. Xen. An. 5. 8. 1.—Spec. of the divine *vengeance*, either personified, or perh. referring to the heathen goddess *ἡ Δίκη, Nemesis*; Acts 28, 4 *ὃν . . . ἡ δίκη ζῆν οὐκ εἴασεν*. Comp. 2 Macc. 8, 11. 13. Dem. 772. 25. Arr. Exp. Alex. 4. 9. 9.

δίκτυον, ου, τό, *a net*, for fishing, Matt. 4, 20. 21. Mark 1, 18. 19. Luke 5, 2. 4. 5. 6. John 21, 6. 8. 11 bis.—Luc. Hermot. 65. Plut. de Solert. Anim. 26; genr. Xen. Mem. 3. 11. 8.

διλογος, ου, ὁ, ἡ, adj. (*δύς, λέγω*), pr. *uttering twice, repeating*, so *διλογεῖν* Diod. Sic. 20. 37. Xen. Eq. 8. 2.—In N. T. *double-tongued*, speaking one thing and meaning another, 1 Tim. 3, 8. So Theophyl. in loc. *ἄλλα φρονῶν καὶ ἄλλα λέγων*.

διό, conj. see in *διά* II. 1. b. β. p. 168.

διωδεύω, f. *εύσω*, (*ὀδεύω*), *to travel through, to pass through*, c. acc. of place Acts 17, 1; with *κατά τι* distributively, Luke 8, 1 *διώδευε κατὰ πόλιν καὶ κώμην*. Sept. for *עָרַב* Gen. 13, 17.—Plut. Flamin. 5. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17, 34.

διόπερ, conj. see *διό*, in *διά* II. 1. b. β.

διοπετής, ἑός, οὗς, ὁ, ἡ, adj. (*Δίος, πίπτω*), *fallen from Jove, heaven-descended*; Acts 19, 35 *τοῦ διοπετοῦς* sc. *ἀγάλματος*, i. e. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 79. Eurip. Iph. in Taur. 86–88. Wetst. in loc. Hdian. 1. 11. 2 *ἄγαλμα διοπετές*. Plut. Numa 13.

διόρθωμα, ατος, τό, (*διορθόω*), pr. *a making straight throughout*; hence *reform, improvement*, in Mss. Acts 24, 3 [2], where Rec. *κατόρθωμα*.—Plut. Numa 17.

διόρθωσις, εως, ἡ, (*διορθόω*), pr. *a making straight throughout*; hence, *right arrangement*, Aristot. Polit. 8. Plato Legg. 642. a.—In N. T. *amendment, reformation*; Heb. 9, 10 *καιρὸς διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *ἀποκατάστασις*.—Joe. B. J. 1. 20. 1. Diod. Sic. 1. 75. Pol. 3. 118. 2.

διορύσσω v. *-ττω*, f. *ξω*, (*ορύσσω*), *to dig through*, e. g. *τὸν οἶκον, τὴν οἰκίαν*, the walls of houses, which in the East are often built of sun-dried bricks, clay, earth, or also

loose stones; Pass. Matt. 24, 43. Luke 12, 39; absol. Matt. 6, 19. 20. Sept. and *עָרַב* Job 24, 16; so Ez. 12, 7 *τὸν τοίχον*.—Xen. Conv. 4. 30; *τοίχον* Luc. Gall. 22. Thuc. 2. 3.

Διόσκουροι, ων, οἱ, (*Δίος, κοῦρος, κόρος*), written also *Διόσκοροι*, Lob. ad Phryn. p. 235; *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28, 11. Plut. T. Gracch. 2. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

διότι, conj. see in *διά* II. 1. b. γ. p. 168.

Διοτρεφής, ἑός, οὗς, ὁ, (*Δίος, τρέφω*), *Diotrephes*, pr. n. of a person elsewhere unknown, 3 John 9.

διπλός οὗς, ὅη ἡ, ὅον οὖν, (Buttm. § 60. 5. b.), *two-fold, double*; pr. Sept. for *עָרַב* Gen. 43, 15. Ex. 16, 5. Xen. An. 7. 6. 7.—In N. T. trop. *double*, put for any greater relative amount, as of honour, 1 Tim. 5, 17; of punishment, Rev. 18, 6 bis. Sept. and *עָרַב* Jer. 16, 18. So Hdian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparat. *διπλότερον* as adv. *two-fold more*, Matt. 23, 15.

διπλόω, ὤ, f. *ώσω*, (*διπλός*), *to double*, trans. Rev. 18, 6 *διπλώσατε αὐτῇ διπλά* lit. *double to her double*, i. e. render back to her two-fold punishment.—Pr. Plut. Camill. 41. Xen. Hell. 6. 5. 19.

δύς, num. adv. *twice*, Mark 14, 30. 72. Luke 18, 12. Jude 12 *δύς ἀποθανόντα*, *twice dead*, i. e. utterly. So *ἀπαξ καὶ δύς*, *once and again, often*, Phil. 4, 16. 1 Thess. 2, 18. Sept. for *עָרַב* Num. 20, 11.—Pol. 31. 19. 5. Xen. Mem. 4. 4. 7.

διστάζω, f. *άσω*, (*δύς*), *to doubt, to be uncertain*, intrans. Matt. 14, 31. 28, 17.—Diod. Sic. 4. 62. Plato Legg. 897. b.

διστομος, ου, ὁ, ἡ, adj. (*δύς, στόμα*), *double-mouthed*, e. g. *ποταμός* Pol. 34. 10. 5.—In N. T. of a sword, *two-edged*, Heb. 4, 12. Rev. 2, 12. [19, 15 Mss.] Trop. for piercing words, Rev. 1, 16; comp. Heb. 4, 12. Is. 49, 2 et ibi Gesen. Comm. Sept. for *עָרַב* Ps. 149, 6. Prov. 5, 4.—Ecclus. 21, 3. Eurip. Hel. 983. [992.]

δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5, 13.

διυλίζω, f. *ίσω*, (*υλίζω*), *to filter or strain any thing through a sieve or strainer*; hence, *to strain out*, c. acc. Matt. 23, 24 *οἱ διυλίζοντες τὸν κώνωπα*. For the proverb see Buxt. Lex. 1516.—Pr. δ. τὸν οἶνον Artemid. 4. 50. Plut. Symp. 6. 7. 1.

διχάζω, f. *άσω*, (*δίχα*), *to divide in two*, Artemid. 2. 24. Plato Pol. 264. d.—In N.

T. trop. to *disunite*, to *set at variance*, c. acc. Matt. 10, 35; comp. Luke 12, 52, 53.

διχοστασία, as, ἡ, (δίχα, στάσις,) pr. a *standing apart*; hence *dissension*, *discord*, Rom. 16, 17. 1 Cor. 3, 3. Gal. 5, 20.—1 Macc. 3, 29. Plut. Comp. Lysand. et Sylla 1. Plato Legg. 630. a.

διχοτομέω, ὠ, f. ἴσω, (δίχα, τομή, τέμνω,) to *cut in two*, Jos. Ant. 8. 2. 2. Pol. 6. 28. 2; to *cut in pieces*, Pol. 10. 15. 5. Plut. Pyrrh. 24. This was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15, 33. 2 Sam. 12, 31. Dan. 2, 5. 3, 29; comp. Heb. 11, 37. Hdot. 2. 139. ib. 3. 13, 16. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. Wetst. ad Matt. 24, 51.—In N. T. trop. to *cut in pieces*, to *punish severely*, c. acc. Matt. 24, 51. Luke 12, 46. Comp. Hist. of Sus. 55. 59.

διψάω, ὠ, f. ἴσω, the contraction being into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψῶ instead of διψῇ belongs to the later Greek, John 7, 37. Rom. 12, 20. Athen. 3. 474. Æschin. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3.

1. to *thirst*, to *be athirst*, absol. Matt. 25, 35. 37. 42. 44. John 4, 13. 15. 19, 28. Rom. 12, 20. 1 Cor. 4, 11. Rev. 7, 16. Sept. for נָחַץ Judg. 15, 18.—Hdian. 1. 17. 19. Xen. Mem. 1. 3. 6.

2. Trop. to *thirst after*, to *long for*, c. acc. as τὴν δικαιοσύνην, *righteousness*, piety towards God and its attendant privileges, Matt. 5, 6; comp. Winer Gr. § 30. 10. b. So Sept. c. dat. for נָחַץ Ps. 63, 2; c. acc. Jos. B. J. 1. 32. 2 ult. c. gen. Plut. Cato Maj. 11. Plato Rep. 562. c.—Hence absol. to *thirst* sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4, 14. 6, 35. 7, 37. Rev. 21, 6. 22, 17. Sept. and נָחַץ Ps. 42, 3. Comp. Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῶν διψῶ χαρίζεσθαι.

διψός, eos, ους, τό, (διψάω,) *thirsty*, 2 Cor. 11, 27. Sept. for נָחַץ Ex. 17, 3.—Luc. D. Mort. 17. 1. Xen. Mem. 1. 4. 13.

διψυχός, ου, ό, ἡ, adj. (δύς, ψυχή,) *double-minded*, *inconstant*, *wavering*, James 1, 8. 4.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

διωγμός, οῦ, ό, (διώκω,) *pursuit* of enemies, Plut. Arat. 28. Xen. Cyr. 1. 4. 21.—In N. T. *persecution*, Matt. 13, 21. Mark 4, 17. 10, 30. Acts 8, 1. 13, 50. Rom. 8, 35. 2 Cor. 12, 10. 2 Thess. 1, 4. 2 Tim.

3, 11 bis. So Sept. Prov. 11, 19. 2 Macc. 12, 23. Æschyl. Suppl. 1044. [1046.]

διώκτης, ου, ό, (διώκω,) a *persecutor*, 1 Tim. 1, 13.—Symm. Hos. 6, 8.

διώκω, (διώ,) f. διώξω Luke 21, 12. John 15, 20. Xen. An. 1. 4. 8. Cyr. 6. 3. 13. Dem. 989. 11; Att. oftener fut. διώξομαι, Winer § 15. Elmsl. Ach. 278.—Pr. to *cause to flee*; hence genr. to *pursue after* flying enemies, Sept. for הָרַץ Lev. 26, 7. Hdian. 7. 11. 11. Xen. Cyr. 3. 2. 10; to *chase animals* in hunting, Xen. Cyr. 1. 4. 5.—Hence in N. T.

1. to *pursue* with evil intent, to *persecute*, to *harass*, c. acc. of pers. Matt. 5, 12 οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας. v. 44. 10, 23 bis. John 5, 16. 15, 20 bis. Acts 7, 52. 9, 4. 5. 22, 7. 8. 26, 14. 15. Rom. 12, 14. 1 Cor. 15, 9. Gal. 1, 13. 23. 4, 29. Phil. 3, 6. Rev. 12, 13; acc. impl. Matt. 5, 11. Luke 21, 12. Pass. Matt. 5, 10. 1 Cor. 4, 12. 2 Cor. 4, 9. Gal. 5, 11. 2 Tim. 3, 12. Gal. 6, 12 τῷ σταυρῷ τοῦ Χρ. μὴ διώκωνται, i. e. on account of the cross, dat. of cause or occasion, Winer § 31. 3. c. Matth. § 398. b. Sept. for הָרַץ Ps. 7, 1. Jer. 17, 18. So 2 Macc. 5, 8. Plut. Philopœm. 21. Thuc. 1. 137.—With an adjunct implying manner or extent; Matt. 23, 34 ἐξ αὐτῶν... διώξετε ἀπὸ πόλεως εἰς πόλιν. Acts 26, 11 ἐδίωκον (αὐτοὺς) ἕως καὶ εἰς τὰς Ἱερουσόλεις. Acts 22, 4 ταύτην ὁδὸν ἐδίωξα ἄχρι θανάτου. Comp. 1 Macc. 5, 21.

2. to *pursue*, to *follow after*, in order to find or overtake; e. g. a person, absol. Luke 17, 23 μὴ ἀπέλθῃτε, μηδὲ διώξετε. So Ecclus. 27, 20. Xen. Hell. 1. 1. 13.—Trop. of things, to *pursue after*, to *follow earnestly*, c. acc. Rom. 9, 30 δικαιοσύνην. v. 31 νόμον δικαιοσύνης. 12, 13 τὴν φιλοξενίαν. 14, 19. 1 Cor. 14, 1. 1 Thess. 5, 15. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 12, 14. 1 Pet. 3, 11, comp. Ps. 34, 15. Sept. and הָרַץ Deut. 16, 20. Prov. 15, 9. So Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39.—Trop. absol. to *follow on*, to *press on*, as in a race; Phil. 3, 12. 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον κτλ. Comp. Luc. Hermot. 77 δ... πολλοὶ καὶ ἀγαθοὶ... διώκοντες οὐ κατέλαβον.

δόγμα, ατος, τό, (δοκέω,) a *decree*, *edict*, *ordinance*, e. g. of a prince, Luke 2, 1. Acts 17, 7; of the apostles, Acts 16, 4; of the Mosaic law, i. e. external precepts, Eph. 2, 15. Col. 2, 14, comp. v. 16. 20. Sept. for Chald. דָּבַר Dan. 2, 13; דָּבָר Dan. 3, 10.—Hdian. 1. 2. 6. Xen. An. 3. 3. 5.

δογματίζω, f. ἴσω, (δόγμα,) to *decree*, to *make a decree*, Sept. for דָּבַר Esth. 3, 9.

Diod. Sic. 4. 83 fin.—In N. T. Mid. δογματίζομαι, *to let prescribe to oneself, to be subject to ordinances*, sc. under the Mosaic law, Col. 2, 20. Comp. Buttm. § 135. 8.

δοκέω, ὦ, f. δόξω, aor. 1 ἔδοξα, 1. *to think, to suppose, to presume*; construed: a) With an infin. having the same subject; e. g. Infin. *present*, expressing continued action, Matt. 3, 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, *think not to say in yourselves*. Luke 8, 18. 24, 37. John 5, 39. 16, 2. Acts 12, 9. 1 Cor. 3, 18. 7, 40. 10, 12. 14, 37. Gal. 6, 3. James 1, 26. Once c. dat. ἑμαυτῷ, *to think for or with oneself*, Acts 26, 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, δεῖν πολλὰ πράξαι κτλ. (2 Macc. 9, 8. 10. Plut. Pelop. 21. Xen. An. 2. 2. 14; c. dat. μοί Luc. Sacrif. 1. Xen. Hi. 1. 6.) Infin. *perfect*, implying an action completed; Winer § 45. 8 ult. Acts 27, 13 δόξαντες τῆς προτίσεως κεκρατηκέαι. 1 Cor. 8, 2. Phil. 3, 4. So Hdian. 6. 7. 7. Xen. Cyr. 1. 1. 6. b) With an infin. and acc. of a different subject; Winer § 45. 2. Mark 6, 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12, 23. 2 Cor. 11, 16. Sept. for עָרָא Gen. 38, 15. So Luc. Halc. 4. Xen. An. 1. 7. 1. c) With ὅτι instead of the acc. and infin. Winer § 57. 5. Matt. 6, 7 δοκοῦσι γὰρ ὅτι κτλ. 26, 53. Luke 12, 51. 13, 2. 4. 19, 11. John 5, 45. 11, 13. 13, 29. 20, 15. 1 Cor. 4, 9. 2 Cor. 12, 19. James 4, 5. d) Absol. Luke 17, 9 οὐ δοκῶ. Matt. 24, 44 and Luke 12, 40 ἡ ὥρα οὐ δοκεῖτε. Once inserted for vivid effect, Heb. 10, 29 πόσῳ, δοκεῖτε, χείρονος κτλ. So Anacr. 40. 15 πόσον, δοκεῖς, κτλ. Xen. Cyr. 5. 3. 31 ὡς ἐγὼ δοκῶ.

2. Intrans. *to be thought, supposed, held*. a) Pr. and with an infin. having the same subject, and then the adjuncts (if any) are in the same case, Buttm. § 142. 2. a. Mark 10, 42 οἱ δοκοῦντες ἄρχειν (parall. οἱ ἄρχοντες Matt. 20, 25). Luke 22, 24 τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Gal. 2, 6 οἱ δοκοῦντες εἶναι τι, *those accounted to be something*, persons of note, leaders; and so v. 9; absol. v. 2. 6 οἱ δοκοῦντες, id.—Hist. of Sus. 5. Plut. Arat. 43 οἱ δοκοῦντες ἄρχειν. Hdian. 2. 5. 10. Xen. An. 6. 6. 30.

b) Genr. *to seem, to appear*, with an infin. having the same subject, see in lett. a. Acts 17, 18 ξένων δαιμονίων δοκεῖ καταγγελεῖς εἶναι. 1 Cor. 12, 22. 2 Cor. 10, 9. Heb. 4, 1. 12, 11. (Hdian. 7. 6. 20. Xen. Hi. 2. 1, 5 fin.) With dat. added; Luke 10, 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Acts 25, 27. Here too we find the urbanity and moderation of the Greek manner, Buttm. § 1. n. 1; so 1 Cor. 11, 16 εἰ δέ τις δοκεῖ

φιλόνεκος εἶναι, *but if any one seem to be contentious*. Heb. 4, 1. Comp. Sturz Lex. Xen. art. δοκεῖν no. 11.—Hence

c) Impers. δοκεῖ μοι, σοι, *it seems to me, thee, etc.* a) Genr. *it seems good to me, it is my pleasure*, i. q. *to determine, to resolve*, c. inf. Luke 1, 3 ἔδοξε κάμοι... σοι γράψαι. Acts 15, 22. 25. 28. 34. Particip. neut. τὸ δοκοῦν τι, *what seemeth good to any one*, i. e. his pleasure, will; Heb. 12, 10 κατὰ τὸ δοκοῦν αὐτοῖς, *after their own pleasure*, as seemed good to them. So 1 Macc. 15, 20. Hdian. 1. 11. 1. Xen. An. 1. 10. 17. Part. Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. β) Interrog. τί δοκεῖ σοι v. ὑμῖν; i. q. *what thinkest thou? what think ye?* Matt. 17, 25 τί σοι δοκεῖ, Σίμων. 18, 12. 21, 28. 22, 17. 26, 66. John 11, 56; c. περί τινος Matt. 22, 42. So ὡς ἐμοὶ δοκεῖ Pol. 1. 15. 6. Plato Conv. 173. b; δοκεῖ μοι Xen. Mem. 4. 6. 8.

δοκιμάζω, f. ἄσω, (δόκιμος,) 1. *to try, to prove, to examine*, e. g. as with fire, c. acc. 1 Cor. 3, 13 ἑαστοῦ τὸ ἔργον... τὸ πῦρ δοκιμάσει. Pass. 1 Pet. 1, 7. Sept. for יָצַח Zech. 13, 9. (Ecclus. 2, 5. Theophr. Frag. 2. 45 τὸ πῦρ δοκιμάζει τὸν χρυσόν.) Genr. by use or observation; Luke 14, 19 ζεύγη βοῶν. Rom. 12, 2 εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ. 1 Cor. 11, 28. 2 Cor. 8, 8. 22. 13, 5. Gal. 6, 4. Eph. 5, 10. 1 Thess. 2, 4 τὰς καρδίας. 5, 21. 1 John 4, 1; Pass. 1 Tim. 3, 10. Sept. for יָצַח Ps. 17, 3. Jer. 11, 20. (Wisd. 11, 10. Arr. Epict. 1. 1. 6. Xen. Mem. 2. 6. 1.) Once in respect of God, *to put to the proof, to tempt*, by doubt and unbelief, i. q. *πειράζειν*, Heb. 3, 9 quoted from Ps. 95, 9, where Sept. for יָצַח.

2. As the result of examination and trial: a) *to judge of, to distinguish, to estimate*; c. acc. Luke 12, 56 bis, parall. διακρίνειν Matt. 16, 3. Rom. 2, 18 and Phil. 1, 10 see in διαφέρω no. 2. b. Comp. Sept. for יָצַח Zech. 11, 13. b) *to approve, to judge fit*; of persons, c. acc. 1 Cor. 16, 3. Pass. 1 Thess. 2, 4; of things, Rom. 14, 22; c. inf. Rom. 1, 28. So of pers. Plut. Dion 30. Plato Legg. 767. d; of things Xen. Mem. 1. 2. 4, 8; c. inf. Plut. Thes. 12.

δοκιμασία, as, ἡ, (δοκιμάζω,) *trial, probation*, Pol. 6. 34. 2. Xen. Mem. 2. 2. 13.—In N. T. in respect of God, *trial, temptation*, in Mss. Heb. 3, 9 ἐν δοκιμασίᾳ, for ἐδοκίμασάν με Rec.

δοκιμή, ἡς, ἡ, (δόκιμος,) 1. *trial, probation, the state of being tried*; 2 Cor. 8, 2 ἐν πολλῇ δοκιμῇ ὑλίψεως, *in great trial of (through) affliction*.—Dioscor. 4. 186.

2. *proof, approval, tried integrity*, the result of trial; Rom. 5, 4 bis, ἡ δὲ ὑπομονὴ (κατεργάζεται) δοκίμην κτλ. 2 Cor. 2, 9, 13. Phil. 2, 22. Comp. δοκιμάζω no. 2. b.

3. *a proof, test*, that by which any thing may be tried; 2 Cor. 13, 3 δοκίμην ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, comp. 12, 12.

δοκίμιον, ἰου, τό, (δόκιμος,) *a proof, test*, Hdtan. 2. 10. 12. Plut. Mor. II. p. 155. —In N. T.

1. *trial, probation*, i. q. δοκιμή no. 1, James 1, 3.

2. *proof, approval, tried integrity*, i. q. δοκιμή no. 2, 1 Pet. 1, 7.

δόκιμος, ου, ό, ή, adj. (δέχομαι,) *receivable, current*, of money as having been tried, assayed, and so approved, Sept. for דָּבָר Gen. 23, 16; דָּבָרִי 1 Chr. 29, 4. Plut. adv. Colot. 32.—Hence in N. T. trop. of persons, *tried, proved, approved*, Rom. 16, 10. 1 Cor. 11, 19. 2 Cor. 10, 18. 13, 7. 2 Tim. 2, 15. James 1, 12; c. dat. Rom. 14, 18 δόκιμος τοῖς ἀνθρώποις, *approved, esteemed, of men*. So Plut. C. Mar. 46. Xen. Ag. 1, 23; παρά τιμ Hdot. 7, 117.

δοκός, ου, ή, (δέχομαι,) *a beam, joist*, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. Sept. for דָּבָר Gen. 19, 8.—Diod. Sic. 2. 10. Thuc. 2. 76.

δόλος, ου, ιων, (δολος,) *guileful, deceitful*, 2 Cor. 11, 13. Sept. for דָּבָרִי Prov. 11, 1.—Pol. 22. 17. 1. Xen. An. 1. 4. 7.

δολιῶν, ὦ, f. ὥσω, (δολος,) *to use guile, to deceive*, intrans. Rom. 3, 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5, 10, where Sept. for דָּבָרִי. So for דָּבָר Num. 25, 18.—For this Alexandrine form of the 3d plur. of the hist. tenses, see Buttm. § 103. V. 1. Lob. ad Phryn. p. 349.

δόλος, ου, ό, (δέλω, δέλεαρ,) *baît*, Hom. Od. 12. 252. Hence genr. *fraud, guile, deceit*, Matt. 26, 4. Mark 7, 22. 14, 1. John 1, 48. Acts 13, 10. Rom. 1, 29. 2 Cor. 12, 16. 1 Thess. 2, 3. 1 Pet. 2, 1. 22. 3, 10. Rev. 14, 5 Rec. Sept. for דָּבָרִי Is. 53, 9; דָּבָרִי Job 13, 7.—Luc. D. Mort. 12. 6. Xen. An. 5. 6. 29.

δολῶν, ὦ, f. ὥσω, (δολος,) *to deceive, trans.* Xen. Cyr. 1. 6. 28.—In N. T. *to falsify, to corrupt*, e. g. τὸν λόγον τοῦ Θεοῦ, perh. by Jewish traditions, 2 Cor. 4, 2; comp. 2, 17. So Æl. H. An. 16. 1. Luc. Hermot. 59.

δόμα, ατος, τό, (δίδωμι,) *a gift*, Matt. 7, 11. Luke 11, 13. Phil. 4, 17. Eph. 4, 8, comp. Ps. 68, 19 where Sept. for דָּבָרִי,

as also Gen. 25, 6; דָּבָר Prov. 18, 16.—Plut. Mor. II. p. 29. Plato Def. 415. b.

δόξα, ης, ή, (δοκέω,) *opinion*, what one thinks of any thing, Hdot. 1. 79. Pol. 2. 39. 10. Xen. Mem. 4. 8. 10; in respect to persons, *good opinion, estimation, honour*, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Also *a seeming, an appearance*, Jos. Ant. 1. 11. 2; *a fancy*, Æschyl. Cho. 1049. [1053].—In N. T.

1. *honour, glory*, as due or rendered, e. g. a) To men, *honour, praise, applause*, Luke 14, 10 τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακειμένων σοι. John 8, 54. 2 Cor. 6, 8. John 5, 41. 44 λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2, 6 ζητεῖν δόξαν ἐξ ἀνθρώπων. *applause from men*. John 12, 43 τὴν δόξαν ἀνθρώπων *the applause of men*. So ζητεῖν τὴν δόξαν τινός, *to seek that one may receive honour*, John 7, 18. 8, 50. al. b) As due or rendered to God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, Rom. 3, 7. 15, 7. Phil. 1, 11; so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1, 20; ὑπὲρ τῆς δόξης τ. Σ. John 11, 4. Also λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, i. e. to receive ascriptions of glory, honour, power, Rev. 4, 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in δίδωμι no. 1. c. α. So in ascriptions, Luke 2, 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. 11, 36. Gal. 1, 5. 1 Pet. 4, 11. al. Sept. for דָּבָרִי 1 Chr. 16, 28. 29; דָּבָרִי Ps. 104, 35. 106, 48. So Wisd. 10, 14. Diod. Sic. 1. 23. Thuc. 4. 17. Xen. Mem. 3. 12. 4. c) Meton. of the ground, occasion, source, of honour or glory, 1 Cor. 11, 15. 2 Cor. 8, 23. Eph. 3, 13. 1 Thess. 2, 20. Comp. decus Hor. Od. 1. 1. 2.

2. *glory*, that which is the object of admiration, honour, praise, e. g.

a) Of external condition, *glory, dignity, splendour, majesty*; 1 Pet. 1, 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθρωπος. Heb. 2, 7, quoted from Ps. 8, 6 where Sept. for דָּבָרִי. Meton. that which reflects, expresses, manifests, this *dignity, glory*, etc. 1 Cor. 11, 7 bis, ἀνὴρ ... ἐκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστι. So Eccclus. 1, 19. 1 Macc. 2, 62. Jos. Ant. 4. 2. 2; meton. 1 Macc. 2, 12.—Spoken of kings, *regal majesty, splendour, pomp*; e. g. of the expected temporal reign of the Messiah, Mark 10, 37 comp. Matt. 20, 21 where it is βασιλεία; and so of his coming for the destruction of Jerusalem and the Jewish state, Matt. 24, 30. Mark 13, 26. Luke 21, 27; also of his final coming to judgment, Matt. 19, 28. Luke 9, 26. Tit. 2, 13. Sept. and דָּבָרִי 1 Sam. 2, 8. Is. 8, 7;

רִיב 1 Chr. 29, 25. Dan. 11, 21.—Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6, 29. Luke 12, 27. Sept. for רִיבָּא Ex. 28, 2. 40; רִיבָּא Is. 61, 3; comp. Sept. Esth. 5, 1. 1 Macc. 14, 9.—Of the wealth, treasures, power of kingdoms, Matt. 4, 8. Luke 4, 6. Rev. 21, 24. 26. Sept. and רִיבָּא Gen. 31, 1. Is. 10, 3.—Meton. in Plur. of persons in high honour, 2 Pet. 2, 10 and Jude 8 δόξας δὲ βλασφημοῦσιν, *they speak evil of dignities*, i. e. either kings, princes, magistrates (so Ecclus. 29, 27; comp. רִיבָּא Is. 5, 13); or perh. better *angels*, comp. Philo de Monarch. II. p. 218 Mang. where αἱ περὶ θεῶν δορυφόρουσαι δυνάμεις are called δόξα θεῶν.

b) Of moral character or attributes, *glory, excellency, perfection*, e. g. a) Of God, implying his infinite perfection and holiness; Rom. 1, 23 ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ. Eph. 1, 17 ὁ πατὴρ τῆς δόξης; i. e. possessing infinite perfections. Heb. 1, 3; so of the divine perfections as manifested in the power of God, John 11, 40. Rom. 6, 4. Col. 1, 11. 2 Pet. 1, 3 see in ἀρετή; or in his χάρις, i. e. *benevolence and beneficence*, Rom. 9, 23. Eph. 1, 6. 12. 14. 18. 3, 16. So of Jesus, as the δαύγασμα (Heb. 1, 3) of the divine perfections, John 1, 14. 2, 11; of the Spirit, 1 Pet. 4, 14. (Comp. Just. Mart. p. 284.) β) Of things, in place of an adjective, *excellent, glorious*, 2 Cor. 3, 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8. 9 bis.

c) Of that state of glorious perfection, bliss, and dignity, which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, including also the idea of his regal majesty as Messiah, Luke 24, 26. John 17, 5. 22. 24. 2 Thess. 2, 14. 1 Tim. 3, 16. 1 Pet. 1, 11. Of glorified saints, i. q. salvation, eternal life, Rom. 2, 7. 10. 8, 18. 1 Cor. 2, 7. 2 Cor. 4, 17. 1 Thess. 2, 12. 2 Tim. 2, 10. Heb. 2, 10. 1 Pet. 5, 1; also ἡ δόξα τοῦ θεοῦ, *the glory which God will bestow*, Rom. 5, 2. 1 Pet. 5, 10.—Meton. *the author or procurer of glory* to any one, i. e. the author of salvation, Luke 2, 32, i. q. κύριος τῆς δόξης 1 Cor. 2, 8 comp. v. 7.

3. *glory, brightness, splendour, dazzling light*. a) Pr. Acts 22, 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5, 4. So of the sun and stars, 1 Cor. 15, 40. 41 quater; also of Moses' face, 2 Cor. 3, 7, see Ex. 34, 29. 30. 35. Of the celestial light which surrounds angels, Rev. 18, 1; or the glorified Messiah and saints, Phil. 3, 21. Luke 9, 31. 32. 1 Cor. 15, 43. Col. 3, 4. So Ecclus. 43, 9. 50, 7. Bar. 4, 24. b) Spec. of the celestial splendour in which God sits en-

throned, *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. רִיבָּא Buxt. Lex. 2394,) genr. 2 Thess. 1, 9. Rev. 15, 8. 21, 11. 23, comp. 22, 5; as visible to mortals, Luke 2, 9. Acts 7, 2. 55. John 12, 41 comp. Is. 6, 1; also as manifested in the Messiah's second coming, Matt. 16, 27. Mark 8, 38. So Sept. for רִיבָּא רִיבָּא Ex. 16, 10. 24, 17 where see. 1 K. 8, 11; comp. Ps. 104, 1 sq. Ez. 1, 26. 27. 28. 1 Tim. 6, 16. Bar. 5, 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χερουβὶμ δόξης, *cherubim of glory*, i. e. the representatives of the divine presence, Heb. 9, 5; comp. Ex. 25, 22. Num. 7, 89. 2 Sam. 6, 2. Song of 3 Childr. 31. +

δοξάζω, f. ἄσω, (δόξα,) *to be of opinion, to think*, Luc. D. Mort. 3. 1. Xen. Mem. 3. 9. 6.—In N. T. pr. 'to think highly of,' e. g.

1. *to honour, to glorify*, i. e. to ascribe honour or glory to any one, *to praise, to laud, to magnify*; c. acc. John 8, 54 εἰνὲν ἐγὼ δοξάζω ἑμαυτόν. Acts 13, 48. Rev. 18, 7. Pass. Matt. 6, 2 ὅπως δοξαζῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4, 15. Sept. for רִיבָּא Lam. 1, 8. So Pol. 6. 53. 10. Diod. Sic. 1. 82. Thuc. 3. 45.—So δοξάζειν τὸν θεόν, *to glorify God*, i. e. *to praise, to worship, to extol*, Matt. 5, 16. 9, 8. 15, 31. Mark 2, 12. Luke 5, 25. 26. 7, 16. 13, 13. 17, 15. 18, 43. 23, 47. Acts 11, 18. 21, 20. Rom. 1, 21. 15, 6. 9. 1 Cor. 6, 20. 1 Pet. 2, 12. 4, 11; with ἐν τῷ, *in behalf of, ἐν* marking the occasion, Gal. 1, 24. 1 Pet. 4, 16; ἐν τῷ, *on account of*, Luke 2, 20. Acts 4, 21. 2 Cor. 9, 13. Also δοξάζειν τὸ ὄνομα θεοῦ Rev. 15, 4; πνεῦμα τοῦ θεοῦ 1 Pet. 4, 14. Sept. for רִיבָּא Ps. 22, 24. 86, 9. 12. So Ecclus. 43, 28. 30.

2. *to honour, to glorify*, i. e. to bestow honour upon, *to exalt* in honour and dignity.

a) Externally; Pass. 1 Cor. 12, 26 εἴτε δοξάζεται ἐν μέλῳ. Sept. for רִיבָּא 1 Chr. 19, 3; רִיבָּא Esth. 6, 6. 8.—1 Macc. 2, 64.

b) Morally, *to glorify*, e. g. a) God and Christ, i. q. to show forth and render glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12, 28 ter, τὸ ὄνομα θεοῦ. 13, 31. 32. 14, 13. 15, 8. 17, 1. 4; or by Christians, John 21, 19. Of Christ as glorified by the Father, John 8, 54. 13, 32 bis. 17, 1. 5. Acts 3, 13; or by the Spirit, John 16, 14; or by Christians, John 17, 10; or genr. John 11, 4. 13, 31. Heb. 5, 5. So Sept. and רִיבָּא Lev. 10, 3; רִיבָּא Is. 5, 16. β) Of things, *to make excellent, glorious*, to show forth as glorious; Rom. 11, 13 τὴν διακονίαν μου δοξάζω, sc. through my devoted zeal and

effort. Pass. 2 Cor. 3, 10 bis. 2 Thess. 3, 1. 1 Pet. 1, 8 χαρᾷ... δεδοξασμένη, *with joy... full of glory*, in the feeling and hope of glory.

c) Spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7, 39. 12, 16. 23; comp. Is. 52, 13 where Sept. Pass. for נִצָּחַן. Of Christians Rom. 8, 30. So Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασ. τοῦ θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, *Dorcās*, pr. n. of a female, Acts 9, 36. 39. Pr. i. q. Heb. דָּרְכָא, Syr. ܕܪܟܝܬܐ, *Tabiḥa*, i. e. antelope, gazelle, Cant. 2, 7. 9.

δόσις, εως, ἡ, (δίδωμι.) 1. *a gift*, James 1, 17 πᾶσα δόσις ἀγαθή. Sept. for דָּתָא Prov. 21, 14.—Plut. C. Mar. 46. Plato Phil. 16. c.

2. *a giving, giving out*, expenditure. Phil. 4, 15 εἰς λόγον δόσεως καὶ λήψεως, *in respect to an account of giving and receiving*, of expense and receipt, q. d. opened an account with me; in allusion to the aid sent to Paul v. 16; comp. εἰς λόγον ὑμῶν v. 17.—Eccles. 42, 7 δόσις καὶ λήψις. Plato Euth. 14. c. Lat. *ratio acceptorum et datorum*, Cic. Lael. 16.

δότης, ου, ὁ, (δίδωμι.) *a giver*, 2 Cor. 9, 7. Sept. for דָּתָא Prov. 22, 9.—Dion Cass. 67. 39.

δουλαγωγέω, ᾶ, f. ἴσω, (δούλος, ἄγω.) *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24.—In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. 9, 27.

δουλεία, ας, ἡ, (δουλεύω.) *bondage, slavery*, Sept. for דָּבָרָא Ex. 6, 6. Dem. 196. 3. Xen. An. 7. 7. 32.—In N. T. trop. a) The condition of those under the Mosaic law, Gal. 4, 24. 5, 1; and so Rom. 8, 15 πνεῦμα δουλείας, *a slavish spirit*, opp. πν. υἱοθεσίας. b) The condition of those who are subject to death, Rom. 8, 21; or to the fear of death, Heb. 2, 15 φόβῳ θανάτου ἔνοχοι δουλείας.

δουλεύω, f. εἰσω, (δούλος.) 1. *to be a slave or servant, to serve*; see in δούλος II, init. pr. of involuntary service; c. dat. Matt. 6, 24 et Luke 16, 13 δουλῷ κυρίου δουλεύειν. Eph. 6, 7. 1 Tim. 6, 2. Sept. for דָּבָרָא Lev. 25, 39. (Luc. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.) Spoken of a people, *to serve, to be subject to*, c. dat. John 8, 33. Acts 7, 7. Rom. 9, 12, comp. Gen. 25, 23 et 27. 40 where Sept. for דָּבָרָא; also Gen.

14, 4. Judg. 3, 8. 14. So Hdtian. 2. 9. 17. Xen. Mem. 2. 1. 13.—Trop. of those subject to the Mosaic law, Gal. 4, 25.

2. Trop. of voluntary service, *to serve, to obey*, to be devoted to; c. dat. Luke 15, 29. Phil. 2, 22. Gal. 5, 13. Rom. 12, 11 Grh. τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but Rec. has τῷ κυρίῳ. Sept. and דָּבָרָא Gen. 29, 15. 18. 20. 25. 29. —In a moral sense, *to serve or obey God or Christ*, d. τῷ θεῷ Matt. 6, 24. Luke 16, 13. Acts 20, 19. Rom. 7, 6. 1 Thess. 1, 9; τῷ Χριστῷ, Rom. 14, 18. 16, 18. Col. 3, 24; τῷ νόμῳ θεοῦ, Rom. 7, 25. Sept. and דָּבָרָא Deut. 13, 4. Judg. 2, 7. Mal. 3, 18. (Eccles. 2, 1.) Spoken of false gods, Gal. 4, 8. Sept. and דָּבָרָא Ex. 23, 33.—Of things, *to serve, to obey, to pursue*, c. dat. e. g. μαμωνᾷ Matt. 6, 24. Luke 16, 13; ἀμαρτίᾳ Rom. 6, 6; τῷ νόμῳ τῆς ἀμαρτίας Rom. 7, 25; τῇ κοιλίᾳ Rom. 16, 18; τοῖς στοιχείοις Gal. 4, 9; ἐπιθυμίαις Tit. 3, 3. So ἐπιθυμίας Jos. Ant. 15. 4. 1; ταῖς ἡδοναῖς Hdtian. 1. 17. 22. Xen. Mem. 1. 5. 5; γαστρί 1. 6. 8.

δούλη, ης, ἡ, (δούλος,) *a bondmaid, handmaid, a female slave or servant*, Acts 2, 18. Sept. for דָּבָרָא Lev. 25, 44; דָּבָרָא 1 Sam. 8, 16. So 1 Macc. 2, 11. Luc. Asin. 54. Xen. Cyr. 5. 1. 4.—In the oriental style used by a female in addressing a superior, instead of the first pers. pron. *I, me*, Luke 1, 38. 48. Sept. and דָּבָרָא 1 Sam. 25, 41. 1 K. 1, 13. 17; דָּבָרָא 2 Sam. 14, 6. Comp. Gesen. Lehrs. p. 741 sq.

I. δούλος, η, ον, adj. (δέω.) *bond, bound to serve, subject*, c. dat. Rom. 6, 19 bis παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ... δούλα τῇ δικαιοσύνῃ.—Wisd. 15, 7. Hdtian. 3. 2. 15. Plato Rep. 577. c, d.

II. δούλος, ου, ὁ, subst. (δέω.) *a bondman, slave, servant*, pr. by birth; diff. from ἀνδράποδον 'one enslaved in war;' comp. Xen. An. 4. 1. 12 αἰχμάλωτα ἀνδράποδα. Hell. 1. 6. 15. Thuc. 8. 28 τὰ ἀνδράποδα πάντα, καὶ δούλα, καὶ ἐλεύθερα. But such a captive is sometimes called δούλος, Xen. Cyr. 3. 1. 11, 19. ib. 4. 4. 12. Diff. also from ὁ διάκονος, see that art. no. 1. In a family the δούλος was one *bound to serve, a slave*, and was the property of his master, 'a living possession' as Aristotle calls him, Polit. 1. 4 ὁ δούλος κτήμ' τι ἔμψυχον; comp. Gen. 17, 12. 27. Ex. 12, 44. According to the same writer a complete household consisted of slaves and freemen, Polit. 1. 3 οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. The δούλος therefore was ne-

ver a *hired servant*; the latter being called *μισθιος, μισθωτός*, q. v. See Potter's Gr. Ant. I. p. 58 sq. Adam's Rom. Ant. p. 35 sq. Dict. of Antt. art. *Servus*. Bæckh Staatsh. der. Ath. p. 73 sq. [100.]

1. Pr. of involuntary service, a *slave, servant*, opp. *ἐλεύθερος*, 1 Cor. 7, 21. Gal. 3, 28. Col. 3, 11. Rev. 6, 15; also genr. Matt. 13, 27. 28. John 4, 51. Eph. 6, 5. Acts 2, 18 οἱ δούλοι μου, i. e. the servants among my people. Sept. for עֲבָדֵי Lev. 25, 44. Josh 9, 23. Judg. 6, 27. So Hdiān. 5. 2. 4. Xen. CEC. 5. 16.—Phil. 2, 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

2. Trop. spoken of voluntary service, a *servant*, implying obligation, obedience, devotedness, John 15, 15. Rom. 6, 16. 1 Cor. 7, 23. Gal. 4, 7; also in modesty, 2 Cor. 4, 5; or in praise of modesty, Matt. 20, 27. Mark 10, 44. So Æl. V. H. 9. 19 οἱ ῥήτορες δούλοι τοῦ πλῆθους εἰσι. Plato Legg. 715. d.—Spoken of the true followers and worshippers of God, e. g. δούλος τοῦ Θεοῦ, either a minister sent from God, as Moses, Rev. 15, 3, and so Sept. and עֲבָדֵי Josh. 1, 1 (Jos. Ant. 5. 1. 13); or prophets, Rev. 10, 7. 11, 18, and so Sept. and עֲבָדֵי Josh. 24, 29. Jer. 7, 25; or simply the worshippers of God, Rev. 2, 20. 7, 3. 19, 5. al. Sept. and עֲבָדֵי Ps. 34, 23. 134, 1. al.—Spoken of the followers and ministers of Christ, e. g. δούλος τοῦ Χριστοῦ v. κυρίου, Eph. 6, 6. 2 Tim. 2, 24; espec. of the apostles and other teachers, Rom. 1, 1. Gal. 1, 10. Col. 4, 12. James 1, 1. 2 Pet. 1, 1. Jude 1. Rev. 22, 3.—In the oriental style used in addressing a superior instead of the pers. pron. *I, me*, Luke 2, 29. Acts 4, 29. Sept. and עֲבָדֵי 1 Sam. 3, 9. 10. Ps. 19, 12. al. Comp. in δούλη.—Spoken also of one who is the *slave* of any thing, is *addicted to it, subject to it*, e. g. δούλος τῆς ἀμαρτίας John 8, 34. Rom. 6, 16. 17; τῆς φθορᾶς 2 Pet. 2, 19. So Æl. V. H. 2. 41 pen. τοῦ πίνειν δούλος. Xen. CEC. 1. 22.

3. Trop. a *minister, attendant*, spoken of the officers and attendants of an oriental court, who are often strictly *slaves*, Matt. 18, 23. 26–28. 32. 22, 3. 4. 6. 8. 10. al.—So of a Persian satrap, Xen. An. 1. 9. 29. ib. 2. 5. 38. +

δουλόω, ὦ, f. ὥσω, (δούλος,) *to make a slave of, to enslave*; Pass. perf. δεδουλωμαι with present signif. *to be enslaved, to be in bondage*; see Buttm. § 113. 7.

1. Pr. c. acc. Acts 7, 6 καὶ δουλώσουσιν αὐτό, from Gen. 15, 13 where Sept. for

עֲבָדֵי. Pass. c. dat. 2 Pet. 2, 19. So Plut. Flamin. 5. Xen. Cyr. 3. 1. 11.—Trop. Pass. Gal. 4, 3; perf. as pres. 1 Cor. 7, 15. Comp. Plut. Numa 8.

2. Trop. δουλοῦν ἑαυτὸν τινι, *to make oneself a servant to any one*; 1 Cor. 9, 19 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself, to all. Pass. *to be made or become a servant to any one*, c. dat. τῷ Θεῷ Rom. 6, 22; also to things, in devotedness, e. g. τῇ δικαιοσύνῃ Rom. 6, 18; in indulgence, *to be enslaved or given to*, e. g. οἶνῳ πολλῷ Tit. 2, 3.—Porphyr. de Abst. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. Thuc. 4. 34 τῇ γνώμῃ.

δοχή, ἦς, ἡ, (δέχομαι,) pr. a *reception of guests*; hence a *banquet, feast*, Luke 5, 29. 14, 13. Sept. for חַגְגָּה Gen. 26, 30. Esth. 1, 3.—Athen. 8. p. 348. f.

δράκων, οντος, ὅς, (prob. δέρκομαι, δραπεῖν,) a *dragon, a huge serpent*, Sept. for עֲרֹךְ Job 26, 13; יָרֵיחַ Jer. 9, 11. Jos. Ant. 2. 12. 3. Æl. V. H. 13. 45. Plato Ion 539. c.—In N. T. a *dragon*, symbolically for ὁ Σατάν, Rev. 12, 3. 4. 7 bis. 9. 13. 16. 17. 13, 2. 4. 11. 16, 13. 20, 2; comp. Gen. 3, 1 sq. So Act. Thom. § 30. Psalt. Salom. 2, 29.

δράσσομαι v. -ττομαι, f. ξομαι, Mid. depon. *to grasp*, pr. with the hand, *to seize, to take*; c. acc. 1 Cor. 3, 19 ὁ δρασσόμενος τοὺς σόφους ἐν τῇ πανουργίᾳ αὐτῶν, quoted from Job 5, 13 where Heb. דָּרַס, Sept. ὁ καταλαμβάνων. Sept. pr. for גָּרַס Num. 5, 26.—Pr. and c. acc. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν δεξιάν. Hdot. 3. 13; c. gen. Judith 13, 7. Plut. Alex. M. 74.

δραχμή, ἦς, ἡ, (δράσσω,) a *drachma, drachm*, an Attic silver coin worth at first 9½d. sterling, or 19½ cents; but in the times of the N. T. current among the Romans and Jews as equal to the *denarius*, of which the value was then 7½d. sterling, or 15 cents; see fully in art. ἀργύριον no. 2; also in δίδραχμον. Dict. of Antt. art. *Drachma*.—Luke 15, 8 bis. 9.

δρέμω, see τρέχω.

δρέπανον, ου, τό, (δρέπω,) a *sickle, reaping-hook*, Mark 4, 29 see in ἀποστρέλλω no. 2. Rev. 14, 14–17. 18 bis. 19. Sept. for עֲרֵב Joel 3, 13.—Plut. Mor. II. p. 165. Plato Rep. 353. a.

δρόμος, ου, ὁ, (δρέμω, τρέχω,) a *running, a race, course*, Sept. for מְדָרָה 2 Sam. 18, 27. Hdiān. 4. 2. 19. Xen. An. 1. 2. 17.—In N. T. trop. *course, career*, of one's life and ministry, Acts 13, 25. 20, 24. 2 Tim. 4, 7.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. She bore him a son, who perished in an eruption of Vesuvius. Acts 24, 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2. Tacit. Hist. 5. 9.

δύμι, see **δύνω**.

δύναμαι, f. ἵσομαι, Pass. depon. 2 pers. sing. *δύνασαι* 1 Cor. 7, 21, also *δύνη* Rev. 2, 2. Anacr. 7. 11. *Æl.* V. H. 13. 31; see Buttm. § 107. n. 2, and note. Winer § 13. 2. b. Lob. ad Phryn. p. 359. Impf. *ἔδυνάμην*, Matt. 22, 46, and with doub. augm. *ἤδυνάμην*, Matt. 26, 9. Luke 1. 22; as also Aor. 1 *ἠδυνήσην*, Matt. 17, 16. 19; comp. Buttm. § 83. n. 5. Winer § 12. 1. b.—*To be able, I can*, and *οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and whether depending on the disposition and faculties of mind, on the degree of strength or skill, or on the nature and external circumstances of the case. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

1. With an infin. expressed, e. g. a) *Infin. present*, as implying continued action, Buttm. § 137. 5. Matt. 6, 24 *οὐ δύνασθε δουλεῖν τῷ κτλ.* 7, 18. Mark 2, 7. 19. Luke 6, 39. John 5, 19. 30. 6, 60. Acts 27, 15. Rom. 15, 14. 1 Cor. 10, 21. 1 Thess. 2, 6. al. Sept. for *לֹא יָכוּל* Gen. 37, 3. 43, 32. So Pol. 6. 53. 13. Xen. An. 3. 1. 11. b) More commonly, *Infin. aorist*, implying transient or momentary action, either past or present, espec. in narration, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1, 45 *ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν*. Luke 8, 19 *οὐκ ἠδύναντο συντυχεῖν αὐτῷ*. Matt. 3, 9 *δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείραι τέκνα κτλ.* 10, 28. Mark 6, 5. Luke 5, 12. John 7, 34. 36. 10, 35. Acts 4, 16. 17, 19. 1 Cor. 2, 14. James 4, 2. Rev. 3, 8. al. Sept. for *לֹא יָכוּל* Gen. 15, 5. 19, 19. So Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—Also where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient, or as a single instance embodying the general idea; see Kühner § 256. 4. b. Buttm. § 137. 5 ult. Matt. 5, 14 *οὐ δύναται πόλις κρυβῆναι*. Luke 1, 20. 22. John 3, 3. Acts 13, 39. Rom. 8, 7. Heb. 9, 9. Rev. 2, 2. 13, 4. al. c) *Infin. of the perfect*, to express completed action

in reference to the present time, Buttm. § 137. 1. Winer § 45. 8 ult. Acts 26, 32 *ἀπολεῖσθαι ἐδύναντο ὁ ἀνδρῶπο εἰ κτλ.* *this man could have been now freed*, etc.

2. Absol. or with an infin. implied and readily suggested by the context; e. g. Matt. 16, 3 *οὐ δύνασθε sc. διακρίνειν*. Mark 6, 19. Luke 9, 40. Acts 27, 39. 1 Cor. 3, 2. al. So Sept. for *לֹא יָכוּל* 1 K. 22, 22.—Constr. with an accus. neut. depending on the infin. *ποιεῖν* implied, or as accus. of manner, Buttm. § 131. 8. Luke 12, 26 *εἰ οὐκ οὐτε ἐλάχιστον δύνασθε*. Mark 9, 22 *εἰ τί δύνασαι*. 2 Cor. 13, 8 *οὐ δυνάμεθα τι*. So Luc. D. Mort. 9. 2 *ἅπαντα ἐδυνάμην*. Xen. Conv. 4. 46, 48. Thuc. 6. 25 *ἡ δέ τι δύνανται*. Xen. Hell. 7. 5. 15. +

δύναμις, εως, ἡ, (δύναμις,) *ability, power, might, strength*; see in **δύναμι** init.

1. Innate or inherent *power*, whether physical or moral, e. g.

a) Of the body, *strength*; Heb. 11, 11 *Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε*. 1 Cor. 15, 43 *τὸ σῶμα ... ἐγείρεται ἐν δυνάμει*, i. e. for adj. *δυνατόν*, opp. to *ἐν ἀσθενείᾳ*; so Heb. *יָכֹוֹץ* and Sept. *ἐν ἰσχύϊ* Ps. 29, 4; comp. Gessen. Lehrs. p. 646. 4. Trop. of spiritual strength or life, Rev. 3, 8. Sept. for *יָכֹוֹץ* Job 39, 19. So Pol. 1. 69. 4. Plato Phædr. 246. d.

b) Genr. Matt. 25, 15 *ἐκάστη κατὰ τὴν ἰδίαν δύναμιν*. 1 Cor. 15, 56. 2 Tim. 1, 7 *πνεῦμα δυνάμεως*, i. e. a spirit of strength, manly vigour, opp. to *πρ. δειλίας*. Heb. 1, 3 *τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ* i. e. his powerful word (comp. *πνεῦμα δυνάμεως*, a strong wind, Wisd. 5, 23). Heb. 7, 16. 11, 34. Rev. 1, 16 *ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ*. Sept. and *יָכֹוֹץ* 2 K. 18, 20; *יָכֹוֹץ* 1 Chr. 29, 2; *יָכֹוֹץ* 1 Chr. 13, 8. So Diod. Sic. 4. 45. Xen. Mem. 3. 5. 16.—Also in various constructions: *κατὰ δύναμιν*, according to one's power, as far as one can, 2 Cor. 8, 3. (Diod. Sic. 14. 81 ult. Xen. Mem. 1. 7. 4.) *ὑπὲρ δυνάμιν*, beyond one's strength, power, 2 Cor. 1, 8. 8, 3. (Dem. 292. 25.) *ἐν δυνάμει*, with power, i. e. adv. *powerfully, mightily*, Luke 4, 36. Col. 1, 29. 2 Thess. 1, 11; and so dat. *δυνάμει*, Acts 4, 33; comp. Buttm. § 133. 4. c. So *δυνάμει* and *ἐν δυνάμει* as intensive with a synon. verb, Eph. 3, 16. Col. 1, 11.

c) Spoken of God and Christ, e. g. ἡ *δύναμις τοῦ θεοῦ*, the power of God, his almighty energy, genr. Matt. 22, 29. Mark 12, 24. Luke 1, 35. 5, 17. Rom. 1, 20. 9, 17. 1 Cor. 6, 14. 2 Cor. 4, 7. 13, 4 bis. Eph. 1, 19. 3, 7. 20. 2 Tim. 1, 8. 1 Pet.

1, 5. 2 Pet. 1, 3. Rom. 1, 4 τοῦ ὀνομαζέμενος... ἐν δυνάμει, comp. above in lett. b. Sept. for בְּכֹחַ Ps. 59, 12; כֹּחַ Ps. 21, 14. 74, 12.—Joined with δόξα it implies the *omnipotent majesty* of God, Rev. 15, 8; and hence as abstr. for concr. *omnipotence* for the *Omnipotent, the Almighty*, Matt. 26, 64 et Mark 14, 62 et Luke 22, 69 ἐκ δεξιῶν τῆς δυνάμεως, comp. Heb. 1, 3 ἐν δεξιᾷ τῆς μεγαλοσύνης κτλ. like the Rabb. בְּכֹחַ as a name of God, Buxt. Lex. 385. So Sept. and כֹּחַ Ps. 63, 3. 68, 35. 150, 1.—Meton. of a person or thing in whom the power of God is manifested, i. e. 'the manifestation of the power of God,' Acts 8, 10 οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ. Rom. 1, 16. 1 Cor. 1, 18. 24. Also where the gen. τοῦ θεοῦ expresses the source, i. e. *power from God*, 1 Cor. 2, 5. 2 Cor. 6, 7.—Of Jesus, as exercising a power to heal, Mark 5, 30. Luke 6, 19. 8, 46; or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. 12, 9 bis. In the sense of *power, omnipotent majesty*, Matt. 24, 30 et Luke 21, 27 μετὰ δυνάμεως καὶ δόξης. Mark 9, 1. 13, 26. 2 Thess. 1, 7 μετ' ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. 1, 16.—Of the Spirit, ἡ δύναμις τοῦ πνεύματος, the *power of the Spirit*, i. e. imparted by the Spirit, Luke 4, 14. Rom. 15, 13. 19.—Of prophets and apostles as inspired by the Holy Spirit, Luke 1, 17. 24, 49. Acts 1, 8. 6, 8; comp. Acts 2, 4.

d) Spec. of miraculous power, δύναμις σημειῶν καὶ τεράτων, i. e. the *power of working miracles* Rom. 15, 19, explained by ἡ δυν. πνεύματος in the next clause. Acts 10, 38. 1 Cor. 2, 4, comp. 2 Cor. 12, 12; so 2 Thess. 2, 9.—Meton. of effect for cause, Plur. δυνάμεις, i. q. *mighty deeds, miracles*, Matt. 7, 22. 11, 20. 21. 23. 13, 54. 58. 14, 2. Mark 6, 2. 5. 14. 9, 39. Luke 10, 13. 19, 37. Acts 2, 22. 8, 13. 19, 11. 1 Cor. 12, 10. 2 Cor. 12, 12. Gal. 3, 5. Heb. 2, 4. So Sept. for עֲלֵיכֶם Job 37, 14. (Just. Mart. de Resurr. p. 225.) Hence abstr. for concrete, i. q. a *worker of miracles*, 1 Cor. 12, 28. 29 δυνάμεις, i. q. οἱ δίδοντες ἐνεργήματα δυνάμεων v. 10.

e) Put for the *essential power, true nature and efficacy, reality*, of any thing; Phil. 3, 10 γινῶμαι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. 3, 5 ἔχοντες μὲν μορφῶσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρημένοι. Heb. 6, 5 δυνάμεις τε μέλλοντος αἰῶνος. So as opp. to λόγος, speech merely, 1 Cor. 4, 19. 20. 1 Thess. 1, 5. (Plut. de Def. Orac. 46. Xen. CEC. 9. 2.) Of language, the *power*

e. g. of a word or sound, *meaning, signification*; 1 Cor. 14, 11 τὴν δύναμιν τῆς φωνῆς. So Plut. Consol. ad Apoll. 28. Plato Crat. 394. b, c.

2. Outward *power*, as resulting from external sources and relations.

a) Genr. *power, authority, might*, Luke 9, 1. Acts 3, 12. 2 Pet. 2, 11. Rev. 13, 2. 17, 13. (Ecclesi. 44, 3. Hdian. 5. 1. 3. Xen. Mem. 1. 2. 24.) Spoken of omnipotent sovereignty as belonging to God, e. g. in ascriptions, Matt. 6, 13. Rev. 4, 11. 5, 12. 7, 12. 11, 17. 12, 10. 19, 1. So Sept. and בְּכֹחַ 1 Chr. 29, 11.—Joined with ὄνομα Acts 4, 7. 1 Cor. 5, 4, i. e. *authority, warrant*.—Meton. abstr. for concr. δύναμις for ὁ ἐν δυνάμει ὢν, *one in authority*, and Plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful, the powers* of the other world, *hierarchies* of angels whether good or evil, Rom. 8, 38. 1 Cor. 15, 24. Eph. 1, 21. 1 Pet. 3, 22. So of temporal powers, Sept. Esth. 2, 18.

b) As in vulg. Engl. a *power, a quantity, abundance*; Rev. 18, 3 ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς. Here some refer Rev. 3, 8; better under no. 1. a.—Jos. Ant. 3. 2. 4 πλοῦτου μεγάλου δύναμιν προσέλαβον. Xen. Cyr. 8. 4. 34 τὴν δύναμιν, parall. τὰ ὄντα. Thuc. 1. 25 χρημάτων δυνάμει ὄντες.

c) Of warlike power, like Engl. *force, forces*, i. e. a *host, army*. Luke 10, 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan, comp. v. 20. Sept. for בְּכֹחַ Ex. 14, 28; כֹּחַ 2 Sam. 10, 7. al. So Diod. Sic. 14. 81 med. Pol. 8. 28. 5. Xen. Mem. 3. 6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν, the *hosts of heaven*, i. e. the sun, moon, and stars, Matt. 24, 29. Mark 13, 25. Luke 21, 26; comp. Rev. 6, 13. So Sept. and Heb. עֲלֵיכֶם Is. 34, 4. Dan. 8, 10. al. See Gesen. Lex. art. כֹּחַ no. 2. a; also Comm. on Is. l. c.

δυναμόω, ὦ, f. ὠσω, (δύναμις,) to *strengthen*, Pass. Col. 1, 11 ἐν πάσῃ δυνάμει δυναμούμενοι, see in δύναμις no. 1. b. Sept. for עֲלֵיכֶם Ps. 68, 29; עֲלֵיכֶם Ecc. 10, 10. Dan. 9, 27.—Synes. de Prov. p. 100. b. Not found in classic writers; comp. Lob. ad Phryn. p. 605. n.

δυνάστης, ου, δ, (δύναμαι,) pr. 'one in power,' i. e.

1. a *potentate, prince*, Luke 1, 52. 1 Tim. 6, 15. Sept. for עֲלֵיכֶם Prov. 8, 16; עֲלֵיכֶם Prov. 23, 1.—Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

2. *one in authority* under a prince, a *high officer, minister*, Acts 8, 27. Sept. of δυνάσται Φαραὶ for עֲלֵיכֶם Gen. 50, 4; עֲלֵיכֶם Lev.

19, 15.—Plut. de Def. Orac. 21 *δυνασται καὶ γραμματεῖς βασιλείων*. Xen. An. 1. 2. 20.

δυνατέω, ᾧ, f. ἤσω, (δυνατός,) *to be able, mighty*, intrans. 2 Cor. 13, 3 *οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν*. Rom. 14, 4 Lachm. where Rec. has *δυνατός*.

δυνατός, ἡ, ὄν. (δύναμις,) 1. *able, strong, mighty, powerful*; e. g. a) Of things; 2 Cor. 10, 4 *ὅπλα... δυνατὰ τῷ θεῷ πρὸς κτλ.* *mighty unto God*, God being judge, i. e. *intens. exceedingly mighty*; for the idiom comp. Acts 7, 20, and see in *ἀστέιος*. So. Pol. 10. 31. 8. Xen. CEC. 7. 23 *τὸ σῶμα δυνατὸν πρὸς τι*. b) Of God, ὁ *δυνατός*, the *Mighty, the Almighty*, Luke 1, 49. Sept. and ἱεβ. Ps. 24, 8. So genr. of pers. Eurip. Bacch. 270. Thuc. 1. 9. c) Trop. of pers. *strong, firm, established*; Rom. 15, 1 *οἱ δυνατοὶ sc. ἐν πίστει*. Also *δυνατός εἰμι*, *to be strong, spiritually*, in Christ, 2 Cor. 12, 10. 13. 9. d) Spec. *δυνατός εἰμι*, i. q. *δύναμαι*, *to be able, I can*, followed by an inf. (comp. *δύναμαι* init.) e. g. Infin. *present*, Tit. 1, 9. Heb. 11, 19. (Pol. 1. 53. 3. Plato Phædr. 273. e.) Infin. *aorist*, Luke 14, 31. Rom. 4, 21. 11, 23. 14, 4. 2 Cor. 9, 8. 2 Tim. 1, 12. James 3, 2. Acts 11, 17 *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν*, i. e. *who was I? was I able?* a junction of two questions. Sept. for כִּי־ Num. 22, 38. Plato Phædr. 275. e.

2. Spec. *οἱ δυνατοί*, the *powerful, the mighty*, spoken of persons in authority or of influence, 1 Cor. 1, 26. [Rev. 6, 15]; of members of the Jewish sanhedrim, Acts 25, 5. Sept. for Chald. דַּנִּי־ Dan. 3, 27.—Jos. Ant. 12. 4. 9 *οἱ παρὰ τὴν αὐλὴν δυνατοί*. Pol. 9. 23. 4. Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

3. Also *δυνατὸς ἐν τινι*, *powerful in any thing, able, skilful, mighty*; Luke 24, 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7, 22. 18, 24 *ἐν ταῖς γραφαῖς*, i. e. *skilled in expounding and applying the Jewish Scriptures*.—Ecclus. 21, 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*.

4. Neut. τὸ *δυνατόν* as Subst. *power, might*; Rom. 9, 22 *τὸ δυνατόν αὐτοῦ sc. θεοῦ*, i. q. ἡ *δύναμις* v. 17; comp. Buttm. §123. 5.—Without art. *δυνατόν* as adj. *able to be done, possible*, in several constructions: a) Absol. *εἰ δυνατόν* (ἔστι), *if possible, if it be possible*, Matt. 24, 24. 26, 39. Mark 13, 22. 14, 35. Rom. 12, 18. Gal. 4, 15. So Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9. b) With dat. of pers. *possible for (with) any one*, Mark 9, 23. 14, 36. Acts 20, 16. So Jos. Ant. 3. 8. 1. Luc. D. Deor.

24. 2. Xen. Mem. 1. 1. 13. c) With *παρά τινι*, *possible with any one*, Matt. 19, 26. Mark 10, 27. Luke 18, 27. d) With acc. and infin. Acts 2, 24 *καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ*.

δύνω, aor. 2 *ἔδυν*, (i. q. *δύω*.) *to sink, to go down*, intrans. e. g. the sun Mark 1, 32. Luke 4, 40. Sept. and ἱεβ. Gen. 28, 11. 2 Chr. 18, 34.—Æl. V. H. 4. 1. Dem. 197. 7. Xen. An. 2. 2. 3. The form *δύνω* is a new Present from *δύω*, see Buttm. § 114 *δύω*.

δύο, οἱ, αἱ, τά, card. num. *two*, Lat. *duo*; indec. in Attic writers, and so found in N. T. in the nominative, genitive, and accusative, e. g. *Nom.* Matt. 9, 27 *δύο τυφλοί*. 20, 21 *οἱ δύο υἱοί μου*. Luke 7, 41. John 1, 37. *al.* Gen. Matt. 18, 16 *δύο μαρτύρων*. 20, 24. Luke 12, 6. John 1, 40. *al.* Accus. Matt. 4, 18 *εἶδε δύο ἀδελφούς*. Luke 3, 11. *al.* For the *dative* is found the irreg. and later form *δυσί*, Matt. 6, 24 *δυσὶ κυρίαις*. 22, 40. Luke 12, 52. Acts 12, 6; also Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. Thuc. 8. 101; see Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210. The comm. Gen. and Dat. *δυσὶν* does not occur in N. T.—In phrases: *δύο ἢ τρεῖς*, *two or three*, some, a few, Matt. 18, 20. 1 Cor. 14, 29. (Xen. An. 4. 7. 5.) *ἀνὰ δύο*, *κατὰ δύο*, *by two's, two and two*, distributively, Luke 9, 3. 10, 1. 1 Cor. 14, 27; *εἰς δύο*, *in two*, e. g. *σχίσθη εἰς δύο* (μέρη), Matt. 27, 51. Mark 15, 38; so Luc. D. Deor. 8. 1 *διέλε μου τὴν κεφαλὴν εἰς δύο*. Pol. 2. 16. 11 *σχίσεται εἰς δύο μέρη*.—By Hebr. *δύο δύο*, *two and two*, distributively, Mark 6, 7; so Sept. and Heb. עֶשְׂרִים עֶשְׂרִים Gen. 7, 9. 15; for עֶשְׂרִים Gen. 6, 19. 20. Gesen. Lehrs. p. 669, 703. Heb. Gr. § 118. 5. +

δυσ, an inseparable part. implying difficulty, adversity, the contrary; like Engl. *mis*, *un*, *in*; Buttm. § 120. 5.

δυσβάστακτος, ου, ὁ, ἡ, adj. (βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. 23, 4. Luke 11, 46. Sept. for עֹצֵר Prov. 27, 3.—Plut. Quæst. Nat. 16 *δυσβάστακτοι γὰρ εἰσι... διὰ μέγας*.

δυσεντερία, as, ἡ, (ἐντερον intestine,) *dysentery, flux*, Acts 28, 8.—Jos. Ant. 6. 1. 1. Pol. 32. 25. 14. Plato Tim. 86. a.

δυσερμήνευτος, ου, ὁ, ἡ, adj. (ἐρμηνεύω,) *hard to explain, so as to be understood*, Heb. 5, 11.—Artemid. 3. 67. Diod. Sic. 2. 52.

δύσκολος, ου, ὁ, ἡ, adj. (κόλον food,) pr. *'difficult about food'*; hence genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2;

Neut. any thing unpleasant, difficulty, calamity, Sept. for דִּיכְרִי Jer. 49, 8. Dem. 291. 21.—In N. T. spoken of things, hard to accomplish, difficult, Mark 10, 24. So Jos. Ant. 6. 3. 6. Diod. Sic. 1. 84. Xen. CEC. 15. 10.

δυσκόλως, adv. (δύσκολος,) with difficulty, hardly, Matt. 19, 23. Mark 10, 23. Luke 18, 24.—Jos. Ant. 4. 5. 2. Plut. Consol. ad Apoll. 28.

δυσμῆ, ἥς, ἡ, (δύνω,) usually only Plur. αἱ δυσμαί, the going down, the setting of the sun, as δυσμαί τοῦ ἡλίου, Sept. for מִצְבֵּי Gen. 15, 12. al. מִצְבֵּי Deut. 11, 30. al. Xen. An. 6. 4. 26.—Hence in N. T. the west, Matt. 8, 11. 24, 27. Luke 12, 54. 13, 29. Rev. 21, 13. Sept. for מִצְבֵּי Ps. 75, 6. Is. 43, 5; מִצְבֵּי Ps. 50, 2. Mal. 1, 11. So Pol. 2. 14. 4. Plato Def. 411. b.

δυσνόητος, ου, ό, ἡ, adj. (νοητός, νοέω,) hard to be understood, 2 Pet. 3, 16.—Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξήγητον. Luc. Alex. 54.

δυσφημέω, ώ, f. ἴσω, (φήμη,) to speak evil, to utter words of ill omen, maledictions, Soph. Elect. 950. Plut. Cic. 22.—In N. T. to defame, to revile, 1 Cor. 4, 13 in Mss. for βλασφημούμενοι. So 1 Macc. 7, 41. Soph. Elect. 1182.

δυσφημία, as, ἡ, (δυσφημέω,) evil-speaking, pr. ill-omened words, malediction, Soph. Phil. 10. Plut. Pelop. 8.—In N. T. reproach, contumely, ill-report, 2 Cor. 6, 8. So 1 Macc. 7, 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

δύω, see δύνω.

δώδεκα, οί, αι, τά card. num. indec. twelve, Matt. 9, 20. 14, 20. al. ssep. Spec. οί δώδεκα, the twelve sc. apostles, corresponding to the twelve tribes, Matt. 26, 14. 20. 47. Mark 14, 10. 20. al. Comp. Matt. 19, 28. Rev. 7, 5 sq. 21, 12 sq. 22, 2; also Ex. 28, 17. Num. 17, 2. Josh. 4, 5. 1 K. 7, 25. +

δωδέκατος, η, ον, ord. adj. the twelfth, Rev. 21, 20.

δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. the twelve tribes of Israel, the people of Israel, Acts 26, 7.

δῶμα, ατος, τό, (δέμω,) a building, a house, Hdian. 7. 13. 11. Plato Rep. 380. a. Synecd. a hall, chamber, Hom. Il. 1. 600.—In N. T. only in the phrase ἐπὶ τοῦ δώματος, upon the house, i. e. upon the house-top, roof, Matt. 24, 17. Mark 13, 15. Luke 17, 31. Plur. κηρύξατε ἐπὶ τῶν δωματίων, proclaim ye upon the house-tops, i. e. publicly, Matt. 10, 27. Luke 12, 3; comp. 2 Sam.

16, 22. Also ἀναβαίνειν ἐπὶ τὸ δῶμα, to go upon the house-top, to ascend to the roof, Luke 5, 19. Acts 10, 9. Sept. for 21 roof Deut. 22, 8. Josh. 2, 6. 8. al. So Jos. Ant. 6. 4. 1. Hdian. 2. 6. 19.—The roofs of oriental houses are flat, and covered usually with a composition or cement. The inhabitants spend much time upon them, especially at evening, to enjoy the open air; and often sleep there. See Bibl. Res. in Pal. III. p. 26, 32. Winer Realw. arts. Dach, Häuser.

δωρεά, ας, ἡ, (δῶρον,) a gift, John 4, 10. Acts 8, 20. 11, 17. Rom. 5, 15. 2 Cor. 9, 15. Heb. 6, 4. Eph. 4, 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, according to the measure of the gift of Christ, i. e. according as Christ has measured out to him the gift. With gen. of that in which the gift consists; Acts 2, 38 and 10, 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5, 17 δ. τῆς δικαιοσύνης. Eph. 3, 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. דְּבִרְתָּי Dan. 2, 6.—2 Macc. 4, 30. Pol. 23. 3. 4. Xen. Hi. 11. 12.

δωρεάν, adv. (acc. of δωρεά,) gratis, gratuitously; see Buttm. § 115. 4.

1. Pr. freely, without requital, Matt. 10, 8 bis. Rom. 3, 24. 2 Cor. 11, 7. 2 Thess. 3, 8. Rev. 21, 6. 22, 17. Sept. and עָפְרִי Gen. 29, 15. Num. 11, 5.—Pol. 18. 17. 7. Dem. 394. 20.

2. Spec. groundlessly, without cause; John 15, 25 ἐμίσσησάν με δωρεάν. Gal. 2, 21 ἅρα Χριστὸς δωρεάν ἐπέβη, i. e. then there was no cause why Christ should suffer; see Tittm. de Synon. N. T. p. 161. Sept. and עָפְרִי Ps. 35, 7. 1 Sam. 19, 5.

δωρέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (δωρέω, δῶρον,) to make a gift of, to give, c. acc. Mark 15, 45. Pass. perf. as Mid. c. acc. 2 Pet. 1, 3. 4. Sept. for דָּרַךְ Esth. 8, 1. Prov. 4, 2.—Hdian. 1. 5. 2. Xen. Cyr. 5. 2. 8.

δώρημα, ατος, τό, (δωρέω,) a gift, Rom. 5, 16. James 1, 17.—Jos. Ant. 4. 8. 47. Xen. Hi. 8. 4.

δῶρον, ου, τό, (δίδωμι,) a gift, present, Matt. 2, 11. Eph. 2, 8. Rev. 11, 10. Sept. for דָּרַךְ Gen. 30, 20; דָּרַךְ Ex. 23, 8. So Hdian. 2. 8. 14. Luc. V. H. 1. 27. Xen. Cyr. 1. 4. 26.—Spec. a gift dedicated to God, an offering, sacrifice, Matt. 5, 23. 24 bis. 8, 4. 23, 18. 19 bis. Heb. 5, 1. 8, 3. 4. 9, 9. 11, 4; so Matt. 15, 5 and Mark 7, 11 δῶρον sc. ἱερόν, i. e. it is consecrated to God. Also of money contributed in the temple, comp. in διδραχμῶν; Luke 21, 1. 4 ἱβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, they cast in unto

(among) the offerings of God. Sept. for חַוְּנוֹת Gen. 4, 4. 1 Chr. 16, 29; חַוְּנוֹת Lev. 1, 2. 3. Is. 66, 20. So Hom. II. 6. 293. ib. 8. 203.

δωροφορία, as, ἡ, (δωροφορέω; δῶρον, φέρω,) a bringing of gifts; Rom. 15, 31 Lachm. ἵνα ἡ δωροφορία μου κτλ. Rec. διακονία.—Alciph. 1. 6.

E.

εἰ, interj. (εἰώω, imperat. εἰε,) pr. 'let be;' genr. *ah, aha*, expressing surprise and displeasure, Mark 1, 24. Luke 4, 34.—Arr. Epict. 2. 24. Æschyl. Prom. vinct. 298. Plato Protag. 315. d.

I. εἰν, conjunct. (pr. *ei* εἰν,) *if, if so be that, in case that*; contr. sometimes into εἰν, see in εἰν II; also into εἰν in Gr. writers. The form *ei* implies a condition merely hypothetical, a mere supposition, to which εἰν subjoins the idea of possibility; so that εἰν implies a condition which is possible and may be expected to be realized, though still dependent on circumstances; see Herm. ad Vig. p. 832 sq. Kühner § 339. II. b. Usually εἰν is construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. m. 68. Herm. I. c. p. 819. Matth. § 523.

I. Used alone, i. e. without being joined with other particles.

1. With the *Indicative*, but only in late writers; in N. T. only once, and followed in the apodosis by a perf. Indic. in a present sense; 1 John 5, 15 εἰν οἶδαμεν, ὅτι ἀκούει ἡμῶν δ' ἐν αἰτώμεθα, οἶδαμεν, ὅτι ἔχομεν τὰ αἰτήματα κτλ. comp. in no. 2. a. γ. So Sept. Job 22, 3. Æl. V. H. 4. 24 εἰν ταῖς ἀλλήλων ὀργαῖς ἐξίστασθε κτλ. See Winer § 42. 2. d. note. Herm. ad Vig. p. 820. Matth. § 525. d.—In Mss. εἰν is also found with Indic. pres. Rom. 14, 8. Gal. 1, 8. 1 Thess. 3, 8; Indic. fut. Luke 11, 12. John 8, 36. Comp. Winer I. c.

2. Mostly with the *Subjunctive*, implying uncertainty with the prospect of decision, and referring therefore to something future; Buttm. § 139. m. 24. Winer § 42. 2. b.

a) With the Subj. *present*, and followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 6, 22. 23 εἰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, δλον τὸ σῶμά σου φωτεινὸν ἔσται· εἰν δὲ κτλ. 17, 20. Mark 14, 31. Luke 10, 6. John 7, 17. Acts 5, 38. Rom. 2, 26. Gal. 5, 2. 1 John 5, 14. al. ssp. (Sept. Job 9, 15. 20. Æl. V. H. 4. 16. Plut. Mor. II. p. 14. Plato Apol. Soc. 18. p. 30. e.) Sometimes the fut. stands in the apodosis

for the Imperat. see in β. Luke 19, 31 καὶ εἰν τις ὑμᾶς ἐρωτᾷ... οὕτως ἐπεῖτε αὐτῷ. Winer § 44. 3. Kühn. § 255. 4. Also the aorist Subj. is put after οὐ μὴ instead of the fut. Indic. Acts 13, 41 ἐργον, φ' οὐ μὴ πιστεύσῃτε, εἰν τις ἐκδιηγῆται ὑμῖν. John 8, 51; comp. Buttm. § 139. m. 46. Or sometimes either the whole apodosis or its verb is to be supplied; John 6, 61. 62 τοῦτο ὑμᾶς σκανδαλίζει; εἰν οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρ. ἀναβαίνοντα κτλ. suppl. πῶς μᾶλλον τοῦτο σκανδαλίσει ὑμᾶς. Acts 26, 5. 1 Cor. 4, 15. β) By an Imperat. e. g. present, John 7, 37 εἰν τις διψᾷ, ἔρχεσθε πρὸς με. 12, 26. Rom. 12, 20. 13, 4. Gal. 1, 8. Col. 3, 13; aorist, Matt. 10, 13 εἰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω κτλ. Mark 9, 43. 45. 47. John 14, 15. So c. Imp. pres. Epict. Ench. 43; perf. ib. 33. 6. γ) By an Indic. present, either in a future sense or denoting something permanent or general, Winer § 42. 2. b. Matt. 18, 13. John 8, 16 καὶ εἰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν. 13, 17. 1 Cor. 12, 15. 16. 1 Thess. 3, 8. 1 Tim. 1, 8. 2 Tim. 2, 5. 1 John 1, 7. 9. 10. al. ssp. Matt. 8, 2. Mark 1, 40. Luke 5, 12. (Luc. D. Mort. 6. 3. Plato Apol. Socr. 21. p. 33. b.) So 1 Tim. 3, 15 εἰν δὲ βραδύνω, [suppl. ταῦτά σοι γράφω,] ἵνα εἰδῇς κτλ. Also by a perf. in the sense of the pres. John 20, 23 εἰν [εἰν] τινων κρατῆτε [τὰς ἀμαρτίας], κεκράτηνται, parall. ἀφίενται. Rom. 2, 25. δ) By an Indic. aorist, referring to a transient act; 1 Cor. 5, 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνησθαι, εἰν τις ἀδελφὸς ὀνομαζόμενος ᾗ πόρνος κτλ.

b) With the Subj. *aorist*, which thus nearly corresponds to the Lat. *ful. exactum*, or Engl. *second future*; comp. Buttm. § 139. m. 16. Kühn. § 339. n. 2. It is then followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 4, 9 ταῦτα πάντα σοι δώσω, εἰν πεσὼν προσκυνήσῃς μοι. 5, 13. 28, 14. Mark 8, 3. 36. John 8, 36. Rom. 10, 9. 1 Cor. 4, 19. 2 Cor. 13, 6. 1 Tim. 2, 15. 2 Tim. 2, 21. James 4, 15. al. ssp. (Sept. Job 8, 18. Æl. V. H. 2. 36 εἰν ἀποσάνω, ἔξω κτλ. Plato Lysid. 210. c.) So by fut. for Imperat. comp. above in lett. a. a; Matt. 21,

8. 22, 24. 1 John 5, 16. Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, comp. in lett. a. α; John 8, 51. 52. (Xen. Hi. 11. 15.) Spec. Mark 11, 32 ἂν εἴπωμεν· ἐξ ἀνθρώπων· ἐφοβούντο τὸν λαόν, here the apodosis is lost in the transition from the first to the third person, the writer continuing in his own language; Winer § 64. III. 2. Also the apodosis is involved, but not lost, in Rom. 11, 22. Comp. Ael. V. H. 1. 34 ult. Luc. D. Mort. 3. 1. β) By an Imperat. e. g. present, Matt. 18, 17. Mark 13, 21. 1 Cor. 10, 28. Gal. 6, 1. al. (Epict. Ench. 7.) Aorist, Matt. 18, 15. 17. Mark 11, 3. Luke 17, 3. Col. 4, 10; aor. and pres. 1 Cor. 7, 11. So in prohibitions expressed by μή before the aor. Subj. instead of the Imperat. comp. Butt. § 148. 3. Kühner § 269. 5. Matt. 24, 23 τότε ἐάν τις ὑμῶν εἴπῃ... μή πιστεύσῃτε, comp. parall. Imper. μή πιστεύετε Mark 13, 21; so Heb. 3, 7. 15. 4. 7. So Epict. Ench. 7. γ) By an Indic. present, comp. above in lett. a. γ. Matt. 18, 13. Mark 3, 24. John 8, 31. Rom. 7, 3. 15, 24. 2 Cor. 5, 1. al. (Cebet. Tab. 3. Xen. Hi. 1. 28.) Also by an Indic. perf. in pres. sense, comp. above in lett. a. γ. John 20, 23. Rom. 7, 2. 14, 23. δ) By an Indic. aorist, comp. in lett. a. δ. Matt. 18, 13. 1 Cor. 7, 28 bis, εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες κτλ. James 2, 2-4. ε) By a Subj. aorist implying exhortation or precept; James 4, 15 Grb. ἐάν ὁ κύριος θελήσῃ... καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. 2 Cor. 9, 4; also Mark 12, 19 and Luke 20, 28. John 9, 22. 11, 57. Acts 9, 2.

3. Like Heb. עַתָּה, it passes over into a particle of time, referring to an event certain in itself but uncertain in time, *when, whenever*; put with the Subj. aorist, and followed in the apodosis by an Indic. fut. John 12, 32 ἀγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. 1 John 3, 2; or by a pres. in fut. sense John 14, 3. So Sept. for עַתָּה Prov. 3, 24. Is. 24, 13. Am. 7, 2; comp. Heb. Lex. עַתָּה C. 4. So Lat. si, Hor. Epist. 1. 7. 10. Virg. AEn. 5. 64; comp. ubi, 4. 118.

II. Used along with other particles; where, for the most part, each retains its own separate force and signification; as ἐάν γάρ, ἐάν δέ, ἐάν καί, ἐάν οὐκ, ὅτι ἐάν, etc. Only the following require to be noted; all construed with the Subjunctive as in no. 2 above.

1. ἐάν δὲ καί, *and if also, but if also*, Matt. 18, 17. 1 Cor. 7, 11. 28. 2 Tim. 2, 5. non al. Sept. Job 31, 14.

2. ἐάν μή, *if not, i. q. unless, except*; comp. above in I, no. 2. a) With Subj.

present, and having in the apodosis an Indic. fut. Luke 13, 3. 5; or an Imperat. Matt. 10, 13. 1 Cor. 14, 28; or an Indic. pres. John 3, 2. 5, 19. Acts 15, 1. 1 Cor. 9, 16. James 2, 17; ellipt. Gal. 2, 16 ἐάν μή [δικαιώσας] διὰ πίστεως I. X. Sept. Ex. 3, 19. 4, 1. 8. 9. Comp. Pol. 3. 38. 2. Xen. An. 5. 7. 30. b) With Subj. *aorist*, having in the apodosis an Indic. fut. Matt. 6, 15. 18, 35. John 8, 24. Rom. 11, 23. 1 Cor. 14, 11. Rev. 3, 3; and so in the apodosis 2 Thess. 2, 3; or an Indic. pres. Mark 3, 27. 7, 3. 4. John 3, 3. 5. 6, 44. 58. 7, 51. Acts 27, 31. 1 Cor. 8, 8; or an Indic. aorist, John 15, 6; or a Subj. aorist after οὐ μή expressing strong negation, Matt. 5, 20. 18, 3. John 4, 48. 20, 25; or an Opt. pres. c. ἄν, Acts 8, 31. c) With Subj. *perfect*, having in the apodosis an Indic. pres. once John 3, 27.—Spec. *except that, but that*; Mark 4, 22 οὐ γάρ ἐστί τι κρυπτόν, ὃ ἐάν μή φανερωθῇ, pr. *if not what shall be revealed, i. e. but that it shall be revealed*; parall. is ἄλλ' ἵνα in the other clause. Matt. 26, 42 ἐάν μὴ αὐτὸ πῶ, *except that (unless) I drink it*. Mark 10, 30. Comp. Matth. § 617. d. Winer § 59 fin. So ἦν μὴ Eurip. Med. 30.

3. ἐάν περ or ἐάν περ, *if indeed, if now*, Heb. 3, 6. 14. 6, 3. non al.—2 Mac. 3, 38. Plut. Lycurg. ἄνπερ. Xen. Cyr. 4. 6. 8 ἦνπερ.

4. ἐάν τε, *and if*; repeated ἐάν τε... ἐάν τε, i. q. *whether...or*, Rom. 14, 8 quarter. So Sept. for עַתָּה Ex. 19, 13. Lev. 3, 1. Xen. Cyr. 3. 3. 17.—Also ἐάν τε καί, *and if also*; 2 Cor. 10, 8 ἐάν τε γὰρ καί, *for though also*. +

II. ἐάν, conjunct. for ἄν, *if*, with the Subjunctive in relative clauses and with relative words; usually regarded as merely a wrong orthography, and therefore corrected to ἄν in editions of Greek writers, but not in N. T. see Herm. ad Vig. p. 516, 833. Winer § 43 fin. Such words are thus rendered general and *indefinite*, implying *possibility* but not *certainty*; Lat. *cunque*, Engl. *ever, soever*; see in ἄν I, no. II. 1.

1. After relative *Pronouns*, as ὅς ἐάν, ὅσος ἐάν, ὅστις ἐάν, Lat. *quicumque*, Engl. *whoever, whosoever, whatsoever*. a) Before the Subjunct. *present*, expressing what may have taken place; see in ἄν I, no. II. 1. a. α. Matt. 11, 27. 20, 26. 27. Luke 4, 6. 10, 22. John 15, 7. Gal. 6, 7. Col. 3, 23. 1 John 3, 22. Rev. 3, 19. Sept. Gen. 21, 22. 44, 1. b) Before the Subj. *aorist*, expressing what may hereafter take place; see in ἄν I, no. II. 1. a. β. Matt. 10, 14. 42. 11, 6. 12, 36.

Mark 7, 11. 9, 37. Luke 18, 17. Acts 7, 7. 1 Cor. 6, 18. al. Sept. Gen. 15, 14.

2. After relative *Adverbs*, e. g. a) *οπου ἐάν*, *wheresoever*, with Subj. present, Matt. 24, 28; with Subj. aorist, Matt. 26, 13. Mark 6, 10. 14, 14. Also *whithersoever*, with Subj. present, Matt. 8, 19. b) *οδ ἐάν*, *whithersoever*, with Subj. present, 1 Cor. 16, 6. c) *ὡς ἄν*, *as often as*, with Subj. aorist, Rev. 11, 6. d) *ὥς ἐάν*, *as if*, in whatever way, with Subj. aorist, Mark 4, 26. Sept. Job 37, 10. e) *καθὼς ἐάν*, *according to whatsoever*, with Subj. present, 2 Cor. 8, 12.

3. After a particle of time, see in *ἐν* I, no. II. 1. c; so *ὥς ἐάν*, *whenssoever*, at whatever time, with Subj. present; Rom. 15, 24 *ὥς ἐάν πορεύωμαι εἰς τὴν Σπάρταν*. +

ἐαυτοῦ, ἡς, οὐ; dat. ἐαυτῷ, ἡ, ῷ; acc. ἐαυτόν, ἡν, ὃν; only in the oblique cases, as also in Plural; reflexive pron. of the 3d pers. *himself, herself, itself*; Plur. *themselves*; see Buttm. § 74. 3. Kühner § 88. A contracted form is *αὐτοῦ*, ἡς, οὐ, which see in its order.

1. Pr. i. e. in 3 pers. Sing. and Plur. Matt. 8, 22. 12, 45. 23, 12. 37. 27, 42. Luke 9, 25. 19, 35. John 5, 18. al. *sæpiss.* —Pol. 1. 79. 2. Xen. Mem. 1. 2. 61.

2. As a general reflexive, put also for the *first and second persons*; Buttm. § 127. n. 5. Kühner § 302. 8. Winer § 22. 5. a) As 1 pers. e. g. Plur. for *ἡμῶν αὐτῶν*, *ourselves*; Rom. 8, 23 *ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς σπενάζομεν*. 1 Cor. 11, 31. 2 Cor. 1, 9. 10, 12. 14. 1 John 1, 8. So Pol. 2. 37. 2. Plato Phædon 25. p. 78. b) As 2 pers. e. g. Sing. for *σεαυτοῦ*, *thyself*; Rom. 13, 9 *ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν*. John 18, 34. (Æl. V. H. 1. 21. Xen. Mem. 1. 4. 9.) Plur. for *ὑμῶν αὐτῶν*, *yourselves*, Matt. 3, 9. 23, 31. 25, 9 *ἀγοράσατε ἑαυταῖς*. 26, 11. Acts 13, 46. 1 Cor. 6, 19. Heb. 10, 34. So Pol. 18. 6. 4. Xen. Cyr. 6. 2. 41.

3. Plur. in a reciprocal sense, for *ἀλλήλων*, *one another, each other*; Kühn. § 302. 7. Mark 10, 26 *λέγοντες πρὸς ἑαυτούς*, *saying to (among) themselves, one to another*. John 12, 19. Rom. 1, 24. Col. 3, 13. 16. Jude 20. al. —Xen. Cyr. 3. 5. 2. 16.

4. With Prepositions: a) *ἀφ' ἑαυτοῦ*, see in *ἀπό* no. 2. c. a. b) *ἐξ ἑαυτοῦ*, Rom. 14, 14, see in *διά* I. 4. a. c) *εἰς ἑαυτόν* *ἐρχεσθαι*, *to come to oneself*, to recover one's self-possession, consciousness, Luke 15, 17; so Arr. Epict. 3. 1. 15. Diod. Sic. 13. 95; comp. *redire ad se*, Hor. Epist. 2. 2. 138.

d) *ἐν ἑαυτῷ λέγειν* v. *εἰπεῖν*, *to say within oneself*, i. q. *to think, to suppose*, Matt. 3, 9. 9, 3. 21. Sept. for *ἰαβλ ἡβλ* Esth. 6, 6. Ps. 36, 1; see Heb. Lex. art. *ἡβλ* no. 2. So in other phrases: *ἔχειν τι ἐν ἑαυτῷ*, *to have in oneself*, i. e. either in one's nature or power, Matt. 13, 21. John 5, 26. 6, 53 or i. q. *ἐν τῇ καρδίᾳ αὐτοῦ ἔχειν*, *to have in one's mind*, Mark 9, 50. John 5, 42. 1 John 5, 10; *ἔχειν συζήτησιν ἐν ἑαυτοῖς*, *to have dispute among themselves*, one with another, Acts 28, 29; *εἰδέναι v. ἐπιγινώσκειν ἐν ἑαυτῷ*, *to know or perceive in oneself*, John 6, 61. Mark 5, 30; and so John 11, 38. Acts 10, 17; also of God, *δοξάζειν τινα ἐν ἑαυτῷ*, *in himself*, i. e. in oneness with himself, in like glory, John 13, 32; of Christ, *κρίζειν δύο εἰς ἓνα ἐν ἑαυτῷ*, *in himself*, in the communion of the one spiritual life in him, Eph. 2, 15. Also *γίνεσθαι ἐν ἑαυτῷ*, *to come to oneself*, to recover one's self-possession, Acts 12, 11; so Pol. 1. 49. 8. Xen. An. 1. 5. 17; comp. above in lett. c. e) *ἐξ ἑαυτῶν*, *from or of ourselves*, i. q. *ἀφ' ἑαυτῶν* q. v. 2 Cor. 3, 5. f) *καθ' ἑαυτόν*, *by oneself*, alone, Acts 28, 16 comp. 30. James 2, 17. So Pol. 1. 24. 4. Xen. Mem. 3. 10. 12. g) *μετ' ἑαυτοῦ*, *with (along with) oneself*, Matt. 12, 45. Mark 8, 14. h) *παρ' ἑαυτῷ*, *by or with oneself*, in one's house, at home, Fr. *chez soi*, 1 Cor. 16, 2. So Xen. Mem. 3. 13. 3. i) *πρὸς ἑαυτόν*, *to oneself*, i. e. to one's own house or home; Luke 24, 12 *ἀπῆλθεν πρὸς ἑαυτόν*. Plur. id. John 20, 10. (Sept. Num. 24, 25. Pol. 5. 93. 1 *πρὸς αὐτούς*.) Also *to or with oneself*, in mind; Luke 18, 11 *πρὸς ἑαυτόν ταῦτα προσήνεχε*. Mark 14, 4. (Comp. Aristæen. 1. 6 *διελογιζόμεν δὲ πρὸς ἑμαυτήν*.) Plur. recipr. *πρὸς ἑαυτούς*, *to (among) themselves, to or with one another*; see above in no. 3. Mark 10, 26 *λέγοντες πρὸς ἑαυτούς*. 11, 31. 12, 7. 16, 3. Luke 20, 5. 14. +

ἐάω, ᾤ, f. ἐάσω, impf. εἶων, aor. εἶασα, for the augm. see Buttm. § 84. 2; *to let, to let be or happen*.

1. Pr. i. q. *to permit, to suffer*, not to hinder, c. acc. et infin. Matt. 24, 43 *οὐκ ἂν εἴασε διαρρηγναι τὴν οἰκίαν αὐτοῦ*. Luke 4, 41. Acts 14, 16. 27, 32. 28, 4. 1 Cor. 10, 13. Rev. 2, 20 Rec. So infin. impl. Acts 16, 7. 19, 30. Sept. for *ἡβλ* imper. Gen. 38, 16; *ἡβλ* Job 9, 18. (Luc. D. Mort. 13. 5. Hdian. 3. 15. 9. Xen. Cyr. 1. 4. 9.) Ellipt. Luke 22, 51 *ἵνα ἔως τούτου, suffer thus far, addressed to the officers*. —Spec. *to let go on with any thing, to leave in trust*;

Acts 23, 32 ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτοῖς. Prægn. Acts 27, 40 τὰς ἀγκύρας περιελόντες εἶπον εἰς τὴν θάλασσαν, taking (cutting) away the anchors they left them to fall into the sea; comp. Diod. Sic. 5. 33 ἐλάσματα γὰρ σιδήρου κατακρίπτουσιν εἰς τὴν γῆν, καὶ ταῦτα ἐῶσι, μέχρις ἂν θοῦν κτλ.

2. to let be, to let alone, to leave; c. acc. of pers. Acts 5, 38 καὶ ἐάσατε αὐτούς. Sept. for חָזְרוּ Judg. 11, 37.—Dem. 983. 7. Plato Conv. 201. c; τί Ael. V. H. 2. 38. Xen. Conv. 6. 8.

ἐβδομήκοντα, οἱ, αἱ, τά, indec. seventy, Acts 7, 14. 23, 23. 27, 37.—Luke 10, 1. 17 οἱ ἐβδομήκοντα, the Seventy, sent out by Christ as teachers.

ἐβδομηκοντάκις, adv. seventy times; Matt. 18, 22 ἐβδ. ἑπτὰ, seventy times seven, a frequent general expression for any large number; comp. Gen. 4, 24.

ἐβδομος, ἡ, ον, ord. adj. the seventh, John 4, 52. Heb. 4, 4 bis. Jude 14. Rev. 8, 1. 10, 7. 11, 15. 16, 17. 21, 20.

Ἑβέρ, δ, indec. Eber, Heber, Heb. עֶבֶר (over, beyond), one of Abraham's ancestors, Luke 3, 35; comp. Gen. 10, 21. 24. 25.

Ἑβραϊκός, ἡ, ὢν, adj. Hebrew, Luke 23, 38.—Jos. Ant. procem. 3.

Ἑβραῖος, ου, δ, a Hebrew, from Heb. עֶבְרִי (pr. one passing over), applied to Abraham Gen. 14, 13, and to his descendants, the Israelites generally, Gen. 39, 14. Ex. 1, 15. Deut. 15, 12. al. sæp.—In N. T. οἱ Ἑβραῖοι, the Hebrews, are the Jews of Palestine, who use the Hebrew (Aramæan) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, the Hellenists, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug. Introd. II. § 10. penult. Winer Realw. art. Hellenisten. So 2 Cor. 11, 22. Phil. 3, 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in βασιλεὺς no. 1. In Acts 6, 1 Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραϊκή, ἴδος, ἡ, sc. διάλεκτος, the Hebrew language, i. e. the Aramæan, or Syro-Chaldaic, the vernacular language of the Palestine Jews in the time of Christ and the apostles; Acts 21, 40. 22, 2. 26, 14. See Bibl. Repos. 1831, p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicè, in Hebrew, i. e. later Hebrew, Aramæan, John 5, 2. 19, 13. 17. 20. [20, 16.] Rev. 9, 11. 16, 16. For adverbs in -ιστί, see Buttm. 119. 15. c.

ἐγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴω James 4, 8. Buttm. § 95. 7. 9; to bring near, to cause to approach, trans. Sept. for עָרַב Gen. 48, 10; עָרַבְתִּי Is. 5, 8. Pol. 8. 6. 7 ἐγγίσαντες τῇ γῇ τὰς ναῦς.—More comm. and in N. T. intrans. to draw near, to approach; and perf. ἤγγικα, to have drawn near, i. e. to be near, to be at hand, comp. Buttm. § 113. 7.

1. Pr. to draw near, perf. to be near, e. g. a) Of persons, absol. Matt. 26, 46 and Mark 14, 42 ἤγγικεν ὁ παραδίδους με. Luke 12, 33 ὅπου κλέπτης οὐκ ἐγγίξει. 18, 40. 19, 41. 24, 15. Acts 21, 33. 23, 15. With dat. Luke 7, 12 ὡς δὲ ἤγγισε τῇ πόλει. 15, 1. 25. 22, 47. Acts 9, 3. 10, 9. 22, 6. Sept. c. dat. for עָרַב Gen. 27, 21. 26; עָרַב Ex. 32, 19. (Absol. Plut. M. Anton. 33. Pol. 12. 7. 1; c. dat. 17. 4. 1.) With eis c. acc. of place, Matt. 21, 1 καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα. Mark 11, 1. Luke 19, 29. 24, 28. Sept. for עָרַב Jer. 51, 9.—Trop. ἐγγίξω τῷ θεῷ, to draw near to God, i. e. in Sept. to offer sacrifice in the temple, for עָרַב Ex. 19, 22. Ez. 44, 13; in N. T. to do reverence and homage, to worship God with pious heart, Heb. 7, 19 comp. 4, 16. James 4, 8. Matt. 15, 8 quoted from Is. 29, 13, where Sept. for עָרַב. So God is said ἐγγίξω τοῖς ἀνθρώποις, to draw near to men, e. g. by the aids of his Spirit, by his grace, James 4, 8. Sept. and עָרַב Deut. 4, 2; comp. Ps. 145, 18. b) Of things, time, etc. Matt. 3, 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 10, 7. Mark 1, 15; so Matt. 21, 34. 26, 45. Luke 21, 8. 20. 28. 22, 1. Acts 7, 17. Rom. 13, 12. Heb. 10, 25. James 5, 8. 1 Pet. 4, 7. With ἐπὶ c. acc. of pers. Luke 10, 9. 11.

2. Spec. as in Sept. usage, to be near, to be nigh; so Sept. often for עָרַב near, nigh, e. g. 1 K. 21, 2 of Naboth's vineyard, ὅτε ἐγγίζων οὗτος τῷ οἴκῳ μου. Deut. 21, 3 ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ. v. 6. 22, 22; also trop. Jer. 23, 23. Ruth 2, 20. 2 Sam. 19, 42. Hence in N. T. Luke 18, 35 ἐγένετο δὲ ἐν τῷ ἐγγίξω αὐτὸν εἰς Ἱεριχώ, while he was yet nigh unto Jericho; comp. Matt. 20, 29 and Mark 10, 46, where the same is said to have taken place as Jesus went out (ἐκπορευομένου αὐτοῦ) from Jericho; see Gr. Harm. § 109 and note. Luke 19, 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους, and when he was now near, at the descent of the mount of Olives; see Winer § 52 ult. e. Trop. Phil. 2, 30 μέχρι θανάτου ἤγγισε, he was nigh unto death; comp. Sept. for עָרַב Job 33, 22; עָרַב Ps. 88, 4. 107, 18. Arr. Epict. 3. 10. 14.

ἐγγράφω, f. ψω, (ἐν, γράφω,) to *grave in, to write in or on*, trop. with ἐν τι, 2 Cor. 3, 2 ἡ ἐπιστολὴ... ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν. v. 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς. So pr. Hdot. 4. 91. Thuc. 1. 128.

ἐγγυος, ου, ό, ή, adj. (ἐγγύη; ἐν, γυῖον,) giving *security, yielding a pledge*, 2 Macc. 10, 28. Lys. 902. 3.—In N. T. Subst. a *surety, sponsor*, trop. Heb. 7, 22. So pr. Eccclus. 29, 15. 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

ἐγγύς, adv. *near, nigh*, of both place and time.

1. Of place, absol. John 19, 42. With gen. John 3, 23. 11, 18. 54. 19, 20; and so Luke 19, 11. Acts 1, 12; also ἐγγύς γίνεσθαι v. ἔρχεσθαι, to *draw nigh, to come near*, c. gen. John 6, 19. 23; comp. Buttm. § 146. 3. Sept. for עֲרִיב Gen. 45, 10. Ez. 23, 12. (1 Macc. 4, 18. Xen. Mem. 4. 2. 1.) With dat. Acts 9, 38 ἐγγύς δὲ οὐσῆς Λύδης τῇ Ἰόνη. 27, 8. So Sept. trop. Ps. 33, 19. Diod. Sic. 1. 41 ἔγγιστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6.—Trop. *near, nigh*, with gen. Heb. 6, 8. 8, 13. Rom. 10, 8 ἐγγύς σου, *near thee*, i. e. close at hand, near by, quoted from Deut. 30, 14 where Sept. for עֲרִיב. So c. art. οἱ ἐγγύς as adj. (Buttm. § 125. 6.) *the near, those who are near*, the Jews, as having the knowledge and worship of the true God, opp. οἱ μακράν, the Gentiles, Eph. 2, 17; so Sept. and עֲרִיב Is. 57, 19. Also ἐγγύς γίνεσθαι, to *become near* to God by embracing the gospel, Eph. 2, 13; comp. Wisd. 6, 19.

2. Of time, absol. ἐγγύς τὸ τέλος Matt. 24, 32. Mark 13, 28. Luke 21, 30; also with ἐπὶ σῶραις Matt. 24, 33. Mark 13, 29; δ καιρός Matt. 26, 18. Rev. 1, 3. 22, 10; τὸ πάσχα John 2, 13. 6, 4. 11, 55; ἡ ἑορτή John 7, 2; ἡ βασιλεία τοῦ Θεοῦ Luke 21, 31; δ κύριος as judge, by way of encouragement, Phil. 4, 5, comp. Heb. 10, 37. Luke 21, 28; comp. also Sept. Ps. 34, 19. 145, 18. So Sept. ἐγγύς ἡ ἡμέρα for עֲרִיב Ez. 30, 3. Joel 1, 15. 2, 1. al.—Hom. Il. 22. 453; c. dat. Xen. Cyr. 2. 3. 2 δ μὲν ἀγὼν ἡμῖν ἐγγύς.

ἐγγύτερον, adv. compar. of ἐγγύς, (pr. Neut. of ἐγγύτερος, Buttm. § 115. 5, 7,) *nearer*, spoken of time, Rom. 13, 11.—Xen. Cyr. 8. 7. 21 of likeness.

ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, trans. to *awaken, to wake up, to rouse up*; Mid. intrans. to *awake, to rouse up, to arise*, Buttm. § 135. 3. Also Pass. perf. ἐγήγερμαι and

aor. 1 ἠγέρθη, to *have been roused, and hence to arise, to have risen*.

1. to *awake from sleep, to rouse up*, implying strictly a rising up from the posture of sleep; Mid. intrans. to *awake, to rise up*. a) Pr. c. acc. Matt. 8, 25 ἤγειραν αὐτόν. Acts 12, 7. Mid. Mark 4, 27 καθεύδῃ καὶ ἐγείρηται. Matt. 26, 7. Luke 8, 24. 54. 13, 26; Imperat. ἐγείρεσθε, *awake, arise*, Matt. 26, 46. Mark 14, 42. Sept. for עָרַב Prov. 6, 22; עָרַב Gen. 41, 4. 7. So Plut. Pomp. 36. Xen. CEC. 5. 4. b) Trop. from a state of insensibility, torpor, death; c. acc. Mark 9, 27; Mid. Matt. 9, 26; in a moral sense Rom. 13, 11 comp. Eph. 5, 14. (So of a state Dem. 439. 1.) Spec. from death, of which sleep has ever been an emblem among all nations; e. g. the Hebrews, Job 3, 13. Ps. 13, 4. Dan. 12, 2. Matt. 27, 52; the Greeks, Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21; the Romans, Virg. Aen. 6. 278. Thus ἐγείρειν νεκρούς, to *raise the dead*; Matt. 10, 8 νεκρούς ἐγείρετε. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; Mid. 1 Cor. 15, 15. 16. Also ἐγείρειν ἐκ νεκρῶν, to *raise from the dead*, and Mid. with ἐκ (also ἀπὸ) to *rise from the dead*; John 12, 1 ὃν ἤγειρεν ἐκ νεκρῶν. v. 9. 17. Gal. 1, 1. 1 Thess. 1, 10. al. Mid. c. ἀπὸ Matt. 14, 2. 27, 64. 28, 7. al. ἐκ Mark 6, 14. 16. Luke 9, 7. John 2, 22. al. Absol. Matt. 16, 21. 17, 23. 27, 63. Mark 16, 14. Acts 5, 30. Rom. 4, 25. 2 Cor. 4, 14. So Sept. and עָרַב 2 K. 4, 31. Is. 26, 19.

2. The idea of sleep being dropped, to *cause to rise up, to raise up, to set upright*; Mid. to *rise up, to arise*. a) Of persons, e. g. sitting, Acts 3, 7; reclining at table, John 13, 4; prostrate or lying down, Acts 10, 26. Matt. 17, 7. Luke 11, 8. Acts 9, 8. al. (Sept. and עָרַב 2 Sam. 12, 17.) So of sick persons, Matt. 8, 15. Mark 1, 31. 2, 12; and including the idea of convalescence, to *raise up, to set up again, to heal*, James 5, 15. b) In the simplicity of ancient narrative this verb (usually Part. ἐγερθεῖς) is prefixed to verbs of going, of undertaking or doing any thing, and the like, see in ἀνίστημι Il. 1. a; Matt. 2, 13. 14 ἐγερθεῖς παῖλαθε τὸ παιδίον. 2, 20. 21. 9, 19. John 11, 29. 14, 31. al. Sept. and עָרַב 1 Chr. 22, 19; comp. in ἀνίστημι l. c. c) Trop. Mid. to *rise up against* an adversary, with ἐπὶ τινα, Matt. 24, 7. Mark 13, 8. Luke 21, 10. Sept. Act. for עָרַב Is. 10, 26. Jer. 50, 9. (Jos. Ant. 8. 7. 6.) So ἐγείρεσθαι ἐν τῇ κλισίᾳ μετὰ τῶος, Matt. 12, 42. Luke 11, 31. d) Of things, to *raise up*, e. g. out of a pit, Matt. 12, 11, comp. Luke 14, 5. Also in

later usage, to erect, to build, e. g. ναόν John 2, 19, 20. So Jos. Ant. 4. 6. 5 βωμούς. Hlian. 8. 1. 12 τείχος. 8. 2. 12 πύργους. Plut. Camill. 81 πάλιν.

3. Trop. to raise up, to cause to arise, or exist; Mid. to arise, to appear; Luke 1, 69 ἔγειρεν κίρας σωτηρίας, i. e. a saviour. Acts 13, 22, 23. Mid. spoken of prophets, Matt. 11, 11. 24, 11. 24. Mark 13, 22. Luke 7, 16. John 7, 52. Sept. and ܐܝܬܝܢ Is. 41, 25. 45, 13; ܐܝܬܝܢ Judg. 3, 9. 15. So Ecclus. 10, 4.—Spec. to raise up children, to let be born to any one, c. acc. et dat. Matt. 3, 9. Luke 3, 8.

4. Intrans. or with εαυτὸν implied, to awake, to arise; Buttm. § 130. n. 2. Thus to awake from sleep, trop. sluggishness, Eph. 5, 14 ἔγειραι ὁ καθεύδων. Also, to rise up, to arise, from a sitting or recumbent posture, Mark 2, 9. 11. 3, 3. 5, 41. 10, 49. Luke 5, 23. 24. 6, 8. John 5, 8.—In classic writers only poetic in this usage; Aristoph. Ran. 340. Eurip. Iph. in Aul. 627. +

ἔγερσις, εως, ἡ, (ἐγείρω,) a waking up from sleep, Pol. 9. 15. 4; a rising up, Sept. for ܐܝܬܝܢ Ps. 139, 2; comp. Lob. ad Phryn. p. 294.—In N. T. resurrection from the dead, Matt. 27, 53.

ἐγκάθετος, ου, ὁ, ἡ, adj. (ἐγκαθίστημι,) suborned, one suborned, a spy, Luke 20, 20. —Jos. B. J. 6. 5. 2. Dem. 1483. 1. Plato Ax. 368. e.

ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pr. initiation or dedication of something new, Sept. for ܐܝܬܝܢ Ezra 6, 16. Neh. 12, 27. Dan. 3, 2.—In N. T. a festival of consecration, ec. of something new or renewed; genr. the festival of dedication, John 10, 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev (ܟܝܣܠܝ), which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4, 52–59. 2 Macc. 10, 5–8. Jos. Ant. 12. 7. 6, 7. Wetst. on John 1. c.

ἐγκαινίζω, f. ἴσω, (ἐν, καινίζω,) pr. to renew, Lat. innovare, Sept. for ܐܝܬܝܢ 2 Chr. 15, 8. Ecclus. 33, 6.—In N. T. to initiate, i. e. to dedicate, to consecrate, Heb. 9, 18. 10, 20. Sept. for ܐܝܬܝܢ Deut. 20, 5. 1 K. 8, 64; comp. Sept. and ܐܝܬܝܢ 1 Sam. 11, 14.

ἐγκαλέω, ὦ, f. ἴσω, (ἐν, καλέω,) to call in a debt, to demand, Xen. An. 7. 7. 33.—

In N. T. to call upon by way of accusation, to accuse, to bring a charge against; with dat. of pers. Acts 19, 38; and διά c. acc. 23, 28. (Ecclus. 46, 19. Luc. Asin. 4. Xen. Hi. 5. 3.) Pass. with περί c. gen. of thing, Acts 19, 40. 23, 29. 26, 2. 7; so c. gen. Plut. Aristid. 10. Diod. Sic. 11. 83; ἐπί c. dat. 4. 55.—Once with κατά c. gen. Rom. 8, 33.

ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) pr. to leave behind in any place or state; hence

1. to leave behind, to leave, e. g. in a place, c. acc. Acts 2, 27 οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδον, quoted from Ps. 16, 10 where Sept. for ܐܝܬܝܢ. So Dem. 1316. 25.—Also to leave, to let remain over and above, c. acc. et dat. Rom. 9, 29 ἐγκατέλιπεν ἡμῶν σπέρμα, quoted from Is. 1, 9 where Sept. for ܐܝܬܝܢ. So Hlian. 1. 4. 18. Plato Phædon 91. c.

2. to leave, to forsake, c. acc. Matt. 27, 46 and Mark 15, 34 ἵνα τί με ἐγκατέλιπες, quoted from Ps. 22, 1 where Sept. for ܐܝܬܝܢ 2 Cor. 4, 9. 2 Tim. 4, 10. 16. Heb. 10, 25. 13, 5. Sept. for ܐܝܬܝܢ Deut. 31, 6. 8.—Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

ἐγκατοικέω, ὦ, f. ἴσω, (ἐν, κατοικέω,) to dwell in or among; with ἐν c. dat. of pers. 2 Pet. 2, 8.—Hdot. 4. 204. Pol. 18. 26. 13. Eurip. Antiope. Fr. 27 ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις.

ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρίζω,) to prick in spurs, to spur on, trop. Wisd. 16, 11.—In N. T. to insert, to ingraft, trop. c. acc. Rom. 11, 23; Pass. v. 17. 19. 23. 24 bis. So pr. Theophr. H. Pl. 2. 2. 5. M. Antonin. 11. 8.

ἐγκλημα, ατος, τό, (ἐγκαλέω,) a charge, accusation, Acts 23, 29. 25, 16.—Pol. 2. 52. 4. Xen. Cyr. 1. 2. 6, 7.

ἐγκομβόομαι, οὔμαι, f. ὥσομαι, only Mid. and derived from ἐγκόμβωμα, the long coarse apron or frock worn by slaves; Poll. 4. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιόν τι πρόσκειται λευκόν, δ' ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη· ἐγκόμβωμα καὶ περίζωμα Αἰγύπτιον.—Hence Mid. ἐγκομβόομαι, to put on as an ἐγκόμβωμα, to wear as a badge of service; trop. c. acc. 1 Pet. 5, 5 τὴν ταπεινοφροσύνην ἐγκομβώσασθε, comp. Phil. 2, 7. So genr. Hesych. ἐγκομβώεις, δεῖς· ἐγκομβώουσαι, ἐνδειάζου. Nicet. 3. 8. p. 288 ἐγκομβώσεις τῶν ἐσχημάτων.

ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) an impediment, hindrance, 1 Cor. 9, 12.—Diod. Sic. 1. 32.

ἐγκόπτω, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; trop. to impede, to hinder; c. acc. Acts 24, 4. Gal. 5, 7. 1 Thess. 2, 18. Pass. 1 Pet. 3, 7 Grb. With gen. Rom. 15, 22; see Buttm. § 132. 4.—Pol. 24. 1. 12 c. dat.

ἐγκράτεια, as, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24, 25. Gal. 5, 23. 2 Pet. 1, 6 bis.—Ecclus. 18, 29. Plut. Lycurg. 15. Xen. Mem. 1. 5. 1. ib. 4. 5. 1 sq.

ἐγκρατεύομαι, f. εὔσομαι, Mid. depon. (ἐγκρατής,) to be continent, temperate, abstinent, to have self-control, 1 Cor. 7, 9. 9, 25. Sept. for עֲנִיָּה Gen. 43, 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

ἐγκρατής, εἶος, οὗς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7. 8; having power over, master of, c. gen. 2 Macc. 10, 15. 17. Xen. Hi. 5. 2.—In N. T. master of oneself, continent, temperate, abstinent, Tit. 1, 8. So Ecclus. 26, 15. Xen. Mem. 4. 5. 11. Plato Phædr. 256. b.

ἐγκρίνω, f. ὠώ, (ἐν, κρίνω,) to judge in or among, to reckon among, c. dat. 2 Cor. 10, 12. See Lob. ad Phryn. p. 385 sq.—So c. eis Jos. B. J. 2. 8. 7. Plut. Lycurg. 25. Xen. Hell. 4. 1. 40.

ἐγκρύπτω, f. ψω, (ἐν, κρύπτω,) to hide in any thing, by covering, mixing, etc. as Sept. ἐν τῇ γῇ for יָצַב Josh. 7, 21. Hence in N. T. of leaven mixed and kneaded with flour; Matt. 13, 33 and Luke 13, 21 ἦν . . . ἐνέκρυψεν εἰς ἀλεύρον σάτα τρία. Sept. for כִּסָּ Ez. 4, 12.—Genr. c. eis τὴν Diod. Sic. 1. 80; dat. Hom. Od. 5. 488.

ἐγκυος, ου, ἡ, (ἐγκύω,) with child, pregnant, Luke 2, 5.—Ecclus. 42, 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

ἐγγρίω, f. ἰσω, (ἐν, χρίω,) to rub in, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. 11, 8.—In N. T. to rub in with any thing, to anoint; Rev. 3, 18 κολλούριον, ἐγγρίσαι τοὺς ὀφθαλμούς. So Sept. Jer. 4, 30. Tob. 6, 8; see Wetst. in loc.

ἐγώ, gen. ἐμοῦ, μου; dat. ἐμοί, μοί; acc. ἐμέ, μέ; Plur. ἡμεῖς, etc. pers. pron. of the first person, I, me; Buttm. § 72. 3. Kühn. § 87. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but not after prepositions, except πρὸς με; Buttm. ib. n. 2, 3.—The following may be noted:

1. Nom. ἐγώ, Plur. ἡμεῖς, Matt. 8, 7. Acts 17, 3. Matt. 28, 14. Mark 14, 58. al. sepius. So with a certain emphasis, Matt. 3, 11. 14. 5, 22. 28. 32. 34. John 4, 26. al. Matt. 6, 12. 17, 19. 19, 27. al. sepi.—Used sometimes by Paul κοινωνικῶς, i. e. where the

speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. 7, 9. 10. 14. 17. 20 bis. 24. 25. 1 Cor. 10, 30, comp. 13, 1 sq. Or ἡμεῖς for ἐγώ, 1 Cor. 1, 23. 2, 10. 12, comp. v. 4. ib. 4, 8. 10.—In the phrase ἰδοὺ ἐγώ, κύριε, Acts 9, 10, and ἐγώ κύριε Matt. 21, 30, put by Hebraism instead of an affirmative adverb; so Sept. and עֲנִיָּה 1 Sam. 3, 8. Gen. 22, 1. 11; עֲנִיָּה Gen. 27, 24. 2 Sam. 20, 17; see Gesen. Lehrs. p. 829. 6.

2. Gen. μου (not ἐμοῦ) and Plur. gen. ἡμῶν, are often used instead of the corresponding possessives ἐμός, ἡμέτερος, Buttm. § 127. 7; e. g. μου Matt. 2, 6. Luke 7, 46. John 6, 54. al. ἡμῶν Matt. 6, 12. Luke 1, 55. Rom. 6, 6. al.—So μου as passive, John 15, 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

3. Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee in common? what have I with thee? implying disapprobation or also displeasure; Mark 5, 7. Luke 8, 28. John 2, 4. Matt. 8, 29. Sept. and עֲנִיָּה Judg. 11, 12. 2 Sam. 16, 10. 19, 23; Heb. Lex. art. חַי no. 1. c. So Arr. Epict. 2. 19. 16. ib. 1. 1. 16; see Matth. § 389 fin. Wetst. in Matt. l. c. +

ἐδαφίζω, f. ἰσω, (ἐδαφος,) to level with the ground, to raze, to destroy, c. acc. Luke 19, 44 ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, Att. fut. Sept. for עֲנִיָּה Niph. Amos 9, 14.—Pol. 6. 33. 6.

ἐδαφος, eos, ους, τό, (ἔδος,) pr. a seat, foundation, Thuc. 1. 10; bottom of a river Xen. Cyr. 7. 5. 18; of a ship Hom. Od. 5. 249; floor of a room, Sept. for עֲנִיָּה Num. 5, 17. 1 K. 6, 15.—In N. T. the ground, Acts 22, 7. Sept. for עֲנִיָּה Ez. 41, 16. 20. So Ecclus. 11, 5. Pol. 4. 65. 4. Thuc. 3. 68.

ἐδραῖος, αἶα, αἶον, (ἔδρα, ἔδος,) sitting, sedentary, Xen. Lac. 1. 3; fixed, firm, Plut. de primo Frig. 21.—In N. T. trop. firm, steadfast, settled, in mind and purpose, 1 Cor. 7, 37. 15, 58. Col. 1, 23. So Symm. for עֲנִיָּה Prov. 4, 18. Plut. de occulte vivendo 4. Plato Tim. 64. b.

ἐδραῖωμα, ατος, τό, (ἔδραω, ἔδραϊος,) a basis, foundation, 1 Tim. 3, 15.

Ἐζεκίας, ου, ὁ, Hezekiah, Heb. עֲזַקְיָהּ or עֲזַקְיָהּ (Jehovah strengthens), a king of Judah, r. 728–699 B. C. Matt. 1, 9. 10. See 2 K. c. 18–20. 2 Chr. c. 29–31. Is. c. 36–38.

ἐδελοθησκέια, as, ἡ, (ἐδῶ, θρησκεία,) voluntary worship, will-worship, beyond what God requires, supererogatory; Col. 2, 23 ἐν ἐδελοθησκέιᾳ καὶ ταπεινωφόρο-

σύνη, prob. referring to the phrase θεῶν ἐν ταν. καὶ θρησκεία τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· οὗτοι οὐτός ἐστι μεσίτης τοῦ θεοῦ καὶ ἀνθρώπων. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19. 10. 22, 9. This worship of angels continued more or less till the 4th century, and was forbidden by the council of Laodicea in A. D. 354; Can. 35. See Wetst. in Col. 2, 18. 23.—Comp. ἐπελοδοῦσία Luc. Nigrin. 23.

ἐθέλω, see θέλω.

ἐθίζω, f. ἴσω, (ἔθος,) to accustom, Xen. Cyr. 1. 2. 10; Pass. to be accustomed, Xen. OEc. 11. 14; of things, to be customary, 2 Macc. 14, 30. Plato Legg. 717. d.—In N. T. Pass. perf. particip. neut. τὸ ἐθισσόμενον, what is customary, and as a subst. a custom, rule, Luke 2, 27. Buttm. § 128. 2. Comp. Pol. 4. 34. 1. Xen. Hi. 9. 7.

ἐθνάρχης, ου, ὁ, (ἔθνος, ἀρχω,) an ethnarch, pr. ruler of a people; hence genr. a prefect, ruler, chief, 2 Cor. 11, 32.—So of Simon Maccabæus, as head of the Jewish nation, 1 Macc. 14, 47. 15. 1. 2. Jos. Ant. 13. 6. 6; of Archelaus, Jos. B. J. 2. 6. 3; of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. So Luc. Macrob. 17.

ἐθνικός, ῆ, ὄν, (ἔθνος,) national, popular, Pol. 30. 10. 6.—In N. T. in the Jewish sense, gentile, heathen; hence οἱ ἐθνικοί, the gentiles, the heathen, Matt. 6, 7. 18, 17; in Mss. Matt. 5, 47. 3 John 7. See in ἔθνος.

ἐθνικῶς, adv. (ἐθνικός,) in the manner of the gentiles, Gal. 2, 14.

ἔθνος, eos, ovs, τό, a multitude, people, race, belonging and living together. Homer uses it also of animals, a flock, swarm, Il. 2. 87, 459, 469.

1. Genr. Acts 8, 9 τὸ ἔθνος τῆς Σαμαρείας, the people, inhabitants, of Samaria, comp. v. 5. 17, 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. 2, 9. al. Sept. for יִשְׂרָאֵל 2 Chr. 32, 7. Is. 13, 4.—Hom. Il. 7. 115 ἔθνος ἐταίρων. 13. 495.

2. Oftener a nation, people, as distinct from all others, Matt. 20, 25 ἀρχοντες τῶν ἔθνων. Mark 10, 42. Luke 7, 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11, 48. 50 sq. Acts 7, 7. 10, 22. al. Sept. and יְהוּדָה Gen. 12, 2; עַם Ex. 1, 9.—Hdian. 2. 7. 13. AEl. V. H. 3. 13. Xen. Cyr. 4. 2. 1.

3. In the Jewish sense, τὰ ἔθνη, the nations, i. e. gentile nations, the gentiles; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry,

the heathen, pagan nations; e. g. in antith. with the Jews, Luke 2, 32. Acts 26, 17. 20. 23. Rom. 9, 24. 30. al. Also genr. Matt. 4, 15. 10, 5. Mark 10, 33. Acts 4, 27. Rom. 2, 14. 3, 29. al. ssep. So Sept. and יְהוּדָה Neh. 5, 8. 9. Is. 9, 1; עַמְּיָם Ez. 27, 33. 36. +

ἔθος, eos, ovs, τό, a custom, usage, manner, whether established by law or otherwise, Luke 1, 9. 2, 42. 22, 39. John 19, 40. Acts 6, 14. 15, 1. 16, 21. 21, 21. 25, 16. 26, 3. 28, 17. Heb. 10, 25.—2 Macc. 11, 25. 13, 4. Pol. 4. 67. 4. Xen. Mem. 3. 9. 1.

ἐῶ, found in prose only in perf. 2 εἶωθα, with pres. signif. to be accustomed, to be wont; see Buttm. § 114 ἔω, comp. § 113. 7.—Hence in N. T. plupf. εἰώθειν as impf. Matt. 27, 15. Mark 10, 1; so Hdian. 1. 17. 7. Xen. An. 7. 8. 4. Also Particip. κατὰ τὸ εἶωθός αὐτῶ, according to his custom, as he was wont, Luke 4, 16. Acts 17, 2; so Sept. Num. 24, 1. Thuc. 4. 17. Plato Phædr. 238. c.

εἰ, a conditional particle, if, whether, usually at the beginning of a clause, and implying a condition merely hypothetical, a mere supposition in the mind and separate from all experience; thus differing from εἰν q. v. init. Herm. ad Vig. p. 832. Winer § 42. 2. Comp. also εἰ and εἰν used together, 1 Cor. 7, 36. Rev. 2, 5.—Put sometimes with the Optative; oftener with the Indicative; and rarely with the Subjunctive.

I. As a conditional particle, if; used alone, i. e. without other particles.

1. With the Optative, implying that the thing in question is possible, but uncertain; it may happen, or it may not; Buttm. § 139. m. 26. Kühner § 339. II. Winer § 42. 2. c. The apodosis has then (in N. T.) only the Indic. affirming something definite; thus with Indic. pres. 1 Pet. 3, 14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι (ἔστε), but if also ye suffer, as is very possible; see below in no. III. d. Or with Indic. præter. Acts 24, 19 οὗς ᾄδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχουν πρὸς με. Comp. Buttm. § 139. m. 30. So Hom. Il. 9. 389. Luc. Tox. 11. Plato Prot. 329. b.—Elsewhere only in parenthetic clauses, and the apodosis in such case lies in the affirmation; Acts 27, 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3, 17 εἰ βῆλοι κτλ. So εἰ τύχοι, if so happen, it may be, perhaps, 1 Cor. 14, 10. 15, 37; see in τυγχάνω no. 2. a.

2. With the Indicative, implying that the condition being true, that which results

from it is to be regarded as real and certain; Buttm. § 139. m. 22. Kühner § 339. I. a. Winer § 42. 2. a.

a) With the Indic. *present*, and followed (or preceded) in the apodosis: α) By an Indic. present; Matt. 19, 10 *εἰ οὕτως ἐστὶν ἡ αἰρία τοῦ ἀνθρώπου, . . . οὐ συμφέρει γαμήσαι*. Acts 5, 39. Rom. 8, 25. 1 Cor. 9, 17. So Xen. Cyr. 1. 5. 13. β) By an Imperat. Matt. 4, 3 *εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ κτλ.* 19, 17. 27, 42. John 7, 4. 1 Cor. 7, 9. So Xen. Hi. 9. 11. γ) By an Indic. fut. Mark 11, 26 *εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ἀφήσει κτλ.* Acts 19, 39. Rom. 8, 11. Heb. 9, 13. (Xen. An. 7. 2. 14.) Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, 1 Cor. 8, 13; comp. Buttm. § 139. m. 46. δ) By an Indic. aorist, Matt. 12, 26. 28. Gal. 2, 21. ε) By an Indic. perf. including also the idea of the present, Buttm. § 113. 7; 1 Cor. 15, 13. 16 *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται*. Rom. 4, 14. 1 Cor. 9, 17. ζ) By a Subj. aorist, implying exhortation, Buttm. § 139. m. 3. 1 Cor. 15, 32 *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πῖνωμεν*. Gal. 5, 25.

b) With the Indic. *future*, and followed in the apodosis: α) By an Indic. present, 1 Pet. 2, 20. Also by an Indic. perf. as pres. Buttm. § 113. 7. James 2, 11 *εἰ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου*. β) By an Indic. fut. Matt. 26, 33 *εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι*.

c) With the Indic. *perfect*, followed in the apodosis: α) By an Indic. present; 1 Cor. 15, 19 *εἰ ἐν τῇ ζωῇ ταυτῇ ἠλπιόκτες ἐσμέν ἐν Χρ. μόνον, ἄλυσθέντες πάντων ἀνθρ. ἐσμέν*. v. 14. 17. 2 Cor. 5, 16. Acts 25, 11. β) By an Imperat. Acts 16, 15 *εἰ κεκρίκατέ με πιστὴν . . . μένατε*. γ) By an Indic. fut. John 11, 12 *εἰ κεκοίμηται, σωθήσεται*. Rom. 6, 5. δ) By an Indic. perfect, 2 Cor. 2, 5.

d) With the Indic. *aorist*, followed in the apodosis: α) By an Indic. present; Rom. 4, 2 *εἰ Ἀβραὰμ ἐξ ἔργων ἰδικαιώθη, ἔχει κτύπημα*. 15, 27. 1 John 4, 11. β) By an Imperat. John 18, 23. Rom. 11, 17 sq. Col. 3, 1. Philem. 18. γ) By an Indic. fut. John 13, 32. 15, 20. Rom. 5, 10. 17. δ) By an Indic. aorist, Rom. 5, 15.

e) With the Indic. of the *historic tenses*, followed in the apodosis by the Indic. of a like tense with *ἄν*. Here it is affirmed, that something could have taken place under a certain condition; but did not, because the condition was not fulfilled; Kühner § 339. I. b. Buttm. § 139. m. 28. Winer § 43. 2.

See examples in full, embracing the imperfect, aorist, and pluperfect, under art. *ἄν* I, no. I. 1. a, b, c.—In this construction *ἄν* is sometimes omitted in the apodosis; see examples under *ἄν* I. c. lett. a.

f) Sometimes *εἰ* takes the Indicative where the Optative might be expected; as where a thing is uncertain though conceived of as possible; comp. above in no. 1. Winer § 42. c. ult. Herm. ad Vig. p. 903. So Ael. V. H. 12. 40 *ἐκπύρην τῷ στρατοπέδῳ, εἰ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῶ βασιλεῖ πίνειν*. Hom. Il. 12. 59.—In N. T. only in the formula: *εἰ δυνατόν ἐστι (ἦν)* Mark 14, 35. Acts 20, 16; c. *ἐστί* impl. Matt. 24, 24. Mark 13, 22.

g) In the urbanity of Attic discourse, *εἰ* with the Indic. is spoken of things not merely possible, but certain, and dependent on no condition; Buttm. § 139. m. 60. Viger. p. 504. Matth. § 617. f, mid. Thus: α) After certain words signifying an emotion of mind, it is equivalent to *ὅτι, that*; so after *ἀπιστον*, Acts 26, 8 *τί ἀπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει, ἢ (that) God should raise the dead*; so Luc. D. Mort. 13. 1 *παράδοξον*. After *θανάτω*, Mark 15, 44 *ἐθαύμασεν, εἰ ἦδη τέθνηκε, ἢ (that) he were already dead*. 1 John 3, 13; so Plut. Mor. II. p. 20. Xen. Mem. 1. I. 13. After *ᾤεω*, Luke 12, 49 *καὶ τί ᾤεω, εἰ ἦδη ἀνέφηξ*; comp. Hdot. 1. 24. After *μαρτύρομαι*, Acts 26, 22. 23. After *μέγα (ἐστί)*, it is *something great*, 1 Cor. 9, 11. 2 Cor. 11, 15; so Aeschin. 485. 7 *δεινόν*. β) Also sometimes equivalent to *ἐπεὶ, since, as, inasmuch as*; Matth. § 617. f, ult. So with Indic. *present*; followed in the apodosis by an Indic. present, John 13, 17 *εἰ ταῦτα οἴδατε, μακάριοι ἐστέ ἐάν κτλ.* 7, 23. 10, 35 *καὶ (εἰ) οὐ δύναται κτλ.* Matt. 6, 30 et Luke 12, 28; by an Imperat. present, Acts 4, 9 *εἰ ἡμεῖς σήμερον ἀνακρινόμεθα . . . γνωστὸν ἔστω κτλ.* or aorist 1 Pet. 1, 17. With Indic. *aorist*; followed in the apodosis by an Indic. present, John 13, 14. Rom. 6, 8. 15, 27. Col. 2, 20. 1 John 4, 11; by a future, John 13, 32. Rom. 11, 21; (Xen. An. 7. 1. 29;) or by an aorist, 2 Cor. 5, 14. γ) So *εἴ τις, εἴ τι, if any one*, with the Indic. is used with a sort of emphasis for *ὅστις, whosoever, whatsoever*, etc. Buttm. § 149. m. 5. Matth. § 617. f, init. So with Indic. *present*; followed in the apodosis by a present, Luke 14, 26 *εἴ τις ἔρχεται πρὸς με καὶ οὐκ μισεῖ . . . οὐ δύναται μου μαθητὴς εἶναι*. Rom. 8, 9. 1 Tim. 3, 1. James 1, 23. Rev. 12, 10; by an Imperat. pres. Mark 11, 25.

1 Cor. 7, 36. 14, 37. 38. 16, 22. 2 Thess. 3, 10; by a future, 1 Cor. 3, 12. 17; or a future for an Imperat. Mark 9, 35; by a perf. 1 Cor. 8, 2. 8; or a perf. and pres. 1 Tim. 5, 8. With the Indic. *future*; followed in the apodosis by a future, 1 Cor. 3, 14. 15; (Xen. An. 7. 2. 13;) by a present, Rev. 13, 10 *ei tis en machaira apostrephi ktl.* With the Indic. *perfect*, the apodosis having a present, 2 Cor. 10, 7; or an aorist, 7, 14. With the Indic. *aorist*, the apodosis having also an aorist, Rev. 20, 15 *kai ei tis ouk euréthē... eblēthē ktl.*

b) With the Indic. before an *aposiopesis*, i. e. where the apodosis is suppressed in consequence of emotion, thus rendering the protasis more emphatic; see Buttm. § 151. V. 2. Winer § 66. II. Herm. ad Vig. p. 868. a) Genr. Luke 19, 42 *ei ēgnōs kai sū... tū prōs eirēnēn sou, if thou hadst known, even thou, the things belonging unto thy peace!* suppl. 'far better had it been for thee!' Acts 23, 9, the clause *μη θεομαχώμεν* in Text. rec. being probably a gloss. Rom. 9, 22 *ei de θέλων ὁ θεός ἐνδείξασθαι τὴν ὀργὴν κτλ. if then God, suppl. 'what then?' or as Engl. Vers. 'what if God,' etc.* So Plato Conv. 220. d. β) By Hebraism, in oaths and affirmations, the apodosis or imprecation being omitted, *ei* like Heb. *ואם* comes to imply a negative, *not*; e. g. Heb. 3, 11 *ὡς ἄμωσα ἐν τῇ ὀργῇ μου· ei εἰσελεύσονται εἰς τὴν κατάπαυσίν μου*, i. e. they shall *not* enter. 4, 3. 5. Mark 8, 12 *ἀμὴν λέγω ὑμῖν· ei δοθήσεται*, i. e. there shall *not* be given. Heb. 3, 11 quoted from Sept. Ps. 95, 11 where Heb. *אם יצא* *ואם יצא*. Comp. Ps. 89, 36. Gen. 14, 23. Num. 14, 30 comp. v. 28. 1 Sam. 3, 14. The full phrase is *ואם יצא ויפוצץ ויפוצץ*, Sept. *tāde poīēsai moi ὁ θεός ei κτλ.* 2 K. 6, 31; comp. 1 Sam. 3, 17. 2 Sam. 3, 35. See Heb. Lex. *ואם* C. no. 1. c. Lehrs. p. 844. Winer § 59. 8. n.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action depends on something future, *if, if so be, supposing that*; and with a negative, *unless, except*, comp. *ei mē* below in no. III. 2. e; see Winer § 42. 2. n. a. Matth. § 525. b. Herm. ad Vig. p. 828, 901. Kühner Ausf. Gr. § 818. So Luke 9, 13 *ei mēti por. hmeis agorāsomen*, where others read *agorāsomen*. 1 Cor. 14, 5 *ἐκτός ei mē διεμνηνῇ*, others *διεμνηνεί*. Phil. 3, 12 *διώκω δέ, ei καὶ καταλάβω*, comp. *ei kai* below in no. III. 2. d. Rev. 11, 5 bis, *ei tis θέλῃ*, others *θέλει*.—More frequent in later prose writers; see Winer l. c.

II. As having an *interrogative* power, *whether*, Lat. *an*; mostly after verbs or words implying question, doubt, uncertainty; and put with the Optative and Indicative as in classic writers; Buttm. § 189. m. 60 Kühner § 344. 5. i. Matth. § 526.—Thus

1. Pr. and strictly in *indirect* questions depending on preceding words, as above.

a) With the *Optative*, comp. in no. I. 1 Acts 17, 11 *ἀνακρίνοντες τὰς γραφάς, ei ἔχοι ταῦτα οὕτως*. 25, 20. Also *ei ἄρα γε, if perhaps, whether perhaps*, Acts 17, 27; see in *ἄρα* no. 2.—Plut. J. Cæs. 14. Xen. An. 1. 8. 15. ib. 2. 1. 15.

b) With the *Indicative*, comp. in no. I. 2. a) With Indic. *present*, after *εἰπεῖν* Matt. 26, 63; after *ἐπερωτᾷ* Mark 10, 2. Luke 23, 6; *ἴδωμεν* Matt. 27, 49. Mark 15, 36; *ψηφίζω* Luke 14, 28; *βουλευέσθαι* Luke 14, 31; *οὐκ οἶδα* John 9, 25; *κρίνειν* Acts 4, 19; *πυνθάνεσθαι* Acts 10, 18; *ἀκούεσθαι* Acts 19, 2; *πειράζειν* 2 Cor. 13, 5; *γινώκει δοκιμὴν* 2 Cor. 2, 9. etc. So Luc. D. Mort. 20. 8. Xen. Hi. 1. 7. β) With Indic. *future*, Mark 3, 2 *παρετήρουν αὐτὸν ei θεραπεύσει*. 1 Cor. 7, 16 *τί οἶδας, ei κτλ.* expressing a possible hope, as Sept. for simpl. *אם יצא* 2 Sam. 12, 22. Joel 2, 14. Jonah 3, 9. Genr. Xen. An. 1. 3. 5 *ei mēn dh dikaios poīēsō, ouk oīda*. γ) With Indic. *aorist*, Mark 15, 44 *ἐπηρώτησεν αὐτὸν, ei πάσαι ἀπέθανε*. Acts 5, 8. 1 Cor. 1, 16. δ) Also *ei ἄρα if perhaps, whether perhaps*, see in *ἄρα* no. 2; so with Indic. *future*, Mark 11, 13 *ἢ λείβει, ei ἄρα εὐρήσει τι*. Acts 8, 22. So c. pres. Xen. Mem. 2. 2. 2; comp. An. 3. 2. 22.

2. Like Heb. *ואם*, used in a *direct* question, Lat. *num, ne*, implying some doubt or uncertainty in the mind of the interrogator, and not easily expressed in English. It is doubtful whether *ei* is thus employed by any classic writer; but it would seem to have become current in this sense in the later language of common life, the preceding words of inquiry or doubt (see above) being suppressed; and is frequent in the usage of the LXX; see Winer § 61. 2. Thus: a) With the Indic. *present*; Matt. 12, 10 *λέγοντες· ei ἔξουσι τοῖς σάββασιν θεραπεύειν*. 19, 3. Luke 13, 23 *εἰπέ τις ἀντὶ κύριε, ei ὅλγοι οἱ σωζόμενοι*. 14, 3. Acts 1, 6. 21, 37. 22, 25. Sept for *ואם* 1 K. 1, 27. Job 6, 6; *אם* 1 K. 13, 14. Ruth 1, 19. Dan. 2, 26. 3, 14. So Tob. 5, 5. b) With the Indic. *future*; Luke 22, 49 *εἰπον αὐτῷ· κύριε, ei πατάξομεν ἐν μαχαίρᾳ*. Sept. for *ואם* Gen. 17, 17. Job 6, 5; *אם* Gen. 17, 17. Job 6, 6. c) With the Indic. *aorist*; Acts 19,

2 εἶπε πρὸς αὐτοὺς· εἰ πνεῦμα ἄγιον ἐλάβετε.

III. With other Particles; where, for the most part, each retains its own separate force and signification; as διόπερ εἰ, ὅτι εἰ, εἰ γάρ, εἰ μὲν, εἰ οὖν, etc. Only the following require to be noted.

1. *Preceded* by another particle: a) καὶ εἰ, *and if, even if*, e. g. a) Where καὶ is merely copulative, and εἰ with the Indic. implies a condition, *and if, also if*, Matt. 5, 30. 11, 14. 12, 26. 27. 18, 9. Luke 6, 32. 16, 12. 19, 8. al. Also καὶ εἴ τις, *and if any*, Rom. 13, 9. Phil. 3, 15. 4, 8. Rev. 11, 5; also, *and whosoever*, 1 Tim. 1, 10. Rev. 14, 11; see above in no. I. 2. g. γ. β) Spec. *even if, though*, where καὶ refers to the condition, which it leaves uncertain; Kühner § 340. 7. Herm. ad Vig. 829 sq. So with Indic. future, Mark 14, 29 καὶ εἰ πάντες σκανδαλισθῶσιν, ἀλλ' οὐκ ἐγώ. Indic. pres. 1 Pet. 3, 1. Also καὶ γὰρ εἰ 2 Cor. 13, 4. Strengthened by περ, e. g. καὶ γὰρ εἴπερ, *for though indeed*, 1 Cor. 8, 5.

b) ὥς εἰ or ὥσπερ εἰ, *as if*, see in its order.

2. *Followed* by another particle: a) εἰ ἄρα, see above in no. II. 1. b. δ; also in ἄρα no. 2.

b) εἴ γε, see in γέ no. 2. c.

c) εἰ δέ, where δέ has its usual adversative or continuative power, *but if, and if*, Matt. 12, 7. Luke 11, 19. John 10, 38. al. ssp.—It is also strengthened by καὶ, i. e. εἰ δέ καὶ, *and if also*, comp. in δέ no. 2. d; Luke 11, 18. 1 Cor. 4, 7. 2 Cor. 4, 3. 5, 16. 11, 6. non al.—With a negat. εἰ δὲ μή, *but if not, or else*, always standing elliptically, Winer § 66. 1. n. pen. a) Pr. only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν. v. 11 πιστεύσατέ μοι· εἰ δὲ μή κτλ. Rev. 2, 5. 16. non al. Sept. Gen. 24, 49. 30, 1. al. So Xen. Hell. 1. 4. 4. OEc. 15. 2. β) Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark 2, 21 οὐδεὶς ἐπιβάλημα ἐπιρρίπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει κτλ. v. 22. non al. Comp. Buttm. § 151. IV. 7. Kühner § 340. 4. Matth. § 617. b. So Hdot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. γ) Strengthened by γέ, i. e. εἰ δὲ μή γε, see in γέ no. 2. d.

d) εἰ καὶ, *if also, if even*, e. g. a) Where εἰ marks condition, and καὶ refers to the subsequent clause, each retaining its own separate power, *if also*; Herm. ad

Vig. p. 829 sq. So with Indic. present, 1 Cor. 7, 21. 2 Cor. 11, 15, comp. in no. I. 2. g. a. With the Opt. 1 Pet. 3, 14, see above in no. I. 1. With the Subjunct. Phil. 3, 12, comp. above in no. I. 3. β) Spec. Where καὶ refers to the condition, *if even, i. e. though, although*, implying the reality and actual fulfillment of the supposition; thus differing from καὶ εἰ, which leaves it uncertain; see above in no. 1. a. β. Herm. ad Vig. p. 829 sq. Buttm. § 149. m. 4. Only with the Indic. e. g. present, Luke 18, 4 εἰ καὶ τὸν θεόν οὐ φοβούμαι. 2 Cor. 4, 16. 12, 11. 15. Phil. 2, 17. Col. 2, 5. Heb. 6, 9; imperf. 2 Cor. 7, 8; future, Matt. 26, 33 Rec. Luke 11, 8; aorist, 2 Cor. 7, 8 bis. 12. non al. So Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.

e) εἰ μή, *if not, i. e. unless, except, only*, where μή refers to the whole clause, and then εἰ μή expresses an exception to a preceding proposition or clause; thus differing from εἰ οὐ, where οὐ refers only to a particular word or part of a clause; see εἰ οὐ in lett. f. Winer § 59. 6. Buttm. § 148. 2. b. a) Very rarely after an affirmative clause; c. Indic. Acts 26, 32 ἀπολεύσας ἐδώνων δ' ἀνδρ. οὗτος, εἰ μὴ ἐπεκρίλητο Καίσαρα. Pleon. with ἐκτός, 1 Cor. 15, 2 δι' οὗ σώζεσθε... ἐκτός εἰ μὴ εἰκὴ ἐπιστεύσατε. β) Usually put after a negative clause, or an interrogative, implying a negative; so with Indic. Matt. 24, 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ. Mark. 6, 5. 13, 20. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἐδύνατο ποιεῖν οὕτως. 15, 22. 19, 11. Rom. 9, 29. Gal. 1, 7 δ' οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν κτλ. *only there are certain*, etc. With ὅτι c. Indic. after an interrog. 2 Cor. 12, 13. Eph. 4, 9.—With a Subjunct. and pleon. ἐκτός, 1 Cor. 14, 5, comp. in no. I. 3; also with ἵνα c. Subj. John 10, 10; ὅταν Mark 9, 9.—With an Inf. c. acc. Matt. 5, 13 εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῇται ἔξω. Acts 21, 25. So Xen. Hell. 2. 2. 10.—Often followed by a noun simply, sometimes in construction, *unless, except*; Matt. 11, 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ. 12, 24 οὗτος οὐκ ἐκβάλλει τὰ δαίμονα, εἰ μὴ ἐν τῷ βασιλεὺς βουλῇ. v. 39. 18, 57. 17, 21. Mark 2, 7. 26. 5, 37. 8, 14. Luke 4, 26. 27. 10, 22. John 3, 13. 6, 22. Rom. 11, 15. 1 Cor. 1, 14. 2, 2. 2 Cor. 12, 5. Gal. 1, 19. Heb. 3, 18. Rev. 9, 4. 21, 27. al. ssp. (Xen. An. 2. 1. 12.) Difficult is 1 Cor. 7, 17 εἰ μὴ ἐκάστη ὡς ἐμίσησεν ὁ κύριος... οὕτω περιπατεῖτω, where the phrase ἐκάστη... περιπατεῖτω may be taken together as a noun, and then εἰ μὴ may best be referred back to

οὐ δεδοῦλται κτλ. in v. 15; others before εἰ μὴ supply another *τι οἶδας* or *οὐδὲν οἶδας*. Pleon. with *μόνος* or *μόνον* added; Matt. 12, 4 εἰ μὴ τοῖς ἱερεῦσι *μόνοις*. 17, 8. 21, 19 εἰ μὴ φύλλα *μόνον*. 24, 36. Mark 6, 8. Luke 5, 21. 6, 4. Acts 11, 19. Phil. 4, 15. (Hdot. 1. 200.) So ἐκτός εἰ μὴ 1 Tim. 5, 19, see in ἐκτός no. 2. γ) Also strengthened εἰ μὴ *τι*, unless perhaps, with Indic. 1 Cor. 7, 5. 2 Cor. 13, 5; with Subj. Luke 9, 13; see μήτι in its order. δ) εἰ δὲ μὴ, see above in εἰ δέ, lett. c.

ε) εἰ οὐ, if not, where each particle retains its own separate power, and οὐ is referred to some particular word or part of the clause; hence εἰ οὐ never implies an exception, nor is rendered *unless*, and it thus differs from εἰ μὴ, see above in letter e, init. Winer § 59. 6. Buttm. § 148. 2. a, b, and marg. Herm. ad Vig. p. 831. Matth. § 608. Thus: α) Where οὐ is so referred to a word or construction as to give it the contrary sense; comp. Buttm. l. c. n. 2, 3. So c. Indic. Matt. 26, 42 εἰ οὐ δύναται, i. e. if it be impossible. Luke 12, 26. 16, 11. 12. 31. Rom. 8, 9 εἰ δὲ τις... οὐκ ἔχει, i. e. is without. 1 Cor. 7, 9. 11, 6. 16, 22. 2 Thess. 3, 10. 14. 1 Tim. 3, 5. James 2, 11. 2 John 10. So Sext. Empir. adv. Mathem. 2. 111 εἰ μὲν λήμματα *τινα* ἔχει... εἰ δὲ οὐκ ἔχει. ib. 9. 176. β) Where the negative is direct and emphatic, always with the Indicative; genr. John 1, 25. 10, 37. 1 Cor. 15, 13. 14. 16. 17. 32. Heb. 12, 25. Rev. 20, 15; so espec. in anth. where εἰ οὐ denies what another clause affirms, Mark 11, 26 comp. v. 25. Luke 11, 8 comp. v. 7. John 5, 47 comp. v. 46. 1 Cor. 9, 2. So Sept. Judg. 9, 20. Judith 5, 21. Sext. Empir. adv. Math. 12. 5 εἰ μὲν ἀγαθὸν ἔστιν... εἰ δὲ οὐκ ἔστιν ἀγαθόν. M. Antonin. 11. 18. 3.

γ) εἴπερ, if indeed, if so be, assuming the supposition as true, whether justly or not; Herm. ad Viger. 831. With the Indic. e. g. α) Genr. Rom. 8, 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 17. 1 Cor. 15, 15. 1 Pet. 2, 3. So Xen. An. 1. 7. 9. β) Spec. *since, seeing that*, the supposition being taken for granted; comp. εἴγε in γέ no. 2. c. β. 2 Thess. 1, 6 εἴπερ δίκαιον παρὰ θεῶ. γ) καὶ εἴπερ, *though indeed*, 1 Cor. 8, 5; see above in καὶ εἰ, no. III. 1. a. β.

δ) εἴπως, if by any means, if possibly; with the Opt. Acts 27, 12; comp. above in no. I. 1. Matth. § 526. So Sept. 2 Sam. 16, 12. Xen. An. 2. 5. 2.—With Indic. fut. Rom. 1, 10. 11, 14. Phil. 3, 11. non. al. So Sept. 2 K. 19, 4. 1 Macc. 4, 10.

ι) εἴτε...εἴτε, *whether...whether; whether...or*; Viger. p. 515. Matth. § 617. 5 fin.

α) In the enumeration of particulars; followed by a verb, e. g. in Indic. 1 Cor. 12, 26. 2 Cor. 1, 6. 5, 13. (Xen. Mem. 2. 1. 28.) Subjunct. 1 Thess. 5, 10; comp. above in I. 3. Also without any verb, Rom. 12, 6–8. 1 Cor. 3, 22. 8, 5. 13, 8. 15, 11. 1 Pet. 2, 14. al. β) As expressing doubt, uncertainty, 2 Cor. 12, 2. 3. Comp. Herm. ad Vig. p. 831. So Xen. Cyr. 3. 2. 13. Thuc. 7. 1. +

εἶδος, *eos, οὖς, τό*, (obs. εἶδω,) pr. *what is seen*, what appears, i. e.

1. *appearance, shape, form*; Luke 3, 22 σωματικῶς εἶδει. 9, 29. John 5, 37. 2 Cor. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους, i. e. not according to what is seen. Sept. for רָאָה Gen. 41, 2 sq. רָאָה 1 Sam. 25, 3.—Hdian. 5. 5. 4. Xen. Cyr. 1. 2. 1.

2. *form, manner, kind*; 1 Thess. 5, 22 ἀπὸ παντὸς εἶδους πονηροῦ. Sept. for רָאָה Jer. 15, 3.—Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Pol. 6. 10. 2. Xen. Cyr. 8. 2. 6.

εἶδω, pr. *to see, to perceive* by the senses, corresp. to Heb. רָאָה, Lat. *video*; wholly obsol. in the Pres. Act. which is supplied by ὁράω. The tenses from εἶδω form two families, one taking exclusively the signif. *to see*; the other, *to know*, like רָאָה; see Passow sub v. Buttm. § 109. III. § 113. n. 10. § 114 εἶδω.

I. *To see*, viz. aor. 2 εἶδον, Opt. ἴδοιμι, Subjunct. ἴδω, Infin. ἰδέν, Part. ἰδών. For Imperat. Att. ἰδέ Rom. 11, 22. Gal. 5, 2, later form ἴδε Matt. 25, 20. Mark 3, 34. John 1, 29, see Winer § 6. 1. a. Buttm. § 103. I. 4. c. All these forms are used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the signif. *I saw*; implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπω; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

1. Pr. *to see*, with acc. of person or thing: Matt. 2, 2 εἰδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5, 1 ἰδὼν δὲ τοὺς δούλους. 21, 19. Mark 9, 9. 11, 13. 20. John 1, 48. 4, 48. Acts 8, 39. Heb. 3, 9. Rev. 1, 2. al. sēp. Sept. for רָאָה Gen. 9, 23. Ex. 39, 44. (Hdian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.) So accus. with particip. Matt. 3, 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8, 14. 24, 15. Mark 6, 33. Luke 5, 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. 12, 54. al. Also with an adj. ὄρα being implied, Matt. 25, 38. 39. al. Comp. Buttm. § 144. 6. b. (Hdian. 4. 9. 7. Xen. Cyr. 1. 4. 18.) So by Hebr. with particip. of the same verb

by way of emphasis, ἰδὼν εἶδον, Acts 7, 24, quoted from Ex. 3, 7 where Sept. for יִרְאֶה רִאָּה; see in βλέπω no. 2. a. δ. (Luc. D. Marin. 4. 3 fin. ἰδὼν εἶδον.) With ὅτι c. Indic. Mark 9, 25. John 6, 22. Rev. 12, 13. Absol. Matt. 9, 8. Luke 2, 17. Acts 3, 12. al. Hence οἱ ἰδόντες, those seeing, they that saw, the spectators, Mark 5, 16. Luke 8, 36. Before an indirect question, Matt. 27, 49 εἶδωμεν, εἰ ἔρχεται κτλ. Mark 5, 14. Gal. 6, 11. al. So Xen. Conv. 2. 15.—Also in various modified senses: a) to behold, to look upon, to contemplate, Matt. 9, 36. 28, 6. Mark 8, 33. Luke 24, 39. John 20, 27. al. ssep. Sept. for רָאָה Num. 12, 8. (So Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.) Hence Imper. ἴδε, behold, lo, as a particle; see in its order. b) to see, in order to know, to look at or into, to examine, Mark 6, 38. 12, 15. Luke 8, 35. 14, 18. John 1, 40. 47. Also c. περί τιος Acts 15, 6. So Wisd. 2, 17, parall. περιάβω. c) to see face to face, to see and talk with, to see and know, i. e. to have personal acquaintance and intercourse with; Luke 8, 20. 9, 9. John 12, 31. Acts 16, 40. Rom. 1, 11. 1 Cor. 16, 7. Gal. 1, 19. Phil. 1, 27. 2, 28. al. In a like sense, ἰδεῖν τὸ πρόσωπόν τιος, 1 Thess. 2, 17. 3, 10. Also of a city, ῥώμην Acts 19, 21. So Luc. D. Deor. 9. 1. Xen. An. 2. 4. 15. d) to see take place, to behold in person, to live to see; Matt. 13, 17. 24, 33. Mark 2, 12. Also ἰδεῖν τὴν ἡμέραν τινός, to see one's day, to witness the events of his life and times, etc. Luke 17, 22. John 8, 56. So Pol. 10. 4. 7. Soph. Trach. 140; comp. video Hor. Od. 1. 2. 12.

2. Trop. of the mind, to perceive by the senses, to be aware of, to remark; Matt. 9, 2 ἰδὼν τὴν πίστιν αὐτῶν. v. 4 ἰδὼν τὰς ἐνθυμήσεις αὐτῶν. Luke 17, 15. John 7, 52. Rom. 11, 22. With ὅτι Matt. 2, 16. 27, 24. Mark 12, 34. Acts 12, 3. 16, 19. Gal. 2, 7. 14. al. Sept. and ἰḡḡ Eccl. 2, 12. 13; ἰḡḡ Josh. 8, 14.

3. By Hebr. to see, i. e. to experience, viz. either good, to enjoy; or evil, to suffer; c. accus. e. g. ζῆσαντες Luke 2, 26. Heb. 11, 5; Heb. ἰḡḡ Sept. ὀπτομαι, Ps. 89, 49; διαφθοράν Acts 2, 27. 31. 13, 35 sq. Sept. and ἰḡḡ Ps. 16, 10; πένης Rev. 18, 7; ἡμέρας ἀγαθὰς 1 Pet. 3, 10; so Sept. and ἰḡḡ Ps. 34, 12. Also ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ, i. e. to see and enjoy the privileges of the divine kingdom, John 3, 3; comp. Sept. and ἰḡḡ Ps. 27, 13. Ecc. 6, 6. So Fabr. Cod. Ps. V. T. I. p. 607 εὐφροσύνην οὐκ εἶδον. +

II. To know, viz. perf. 2 οἶδα, Subjunct. εἰδῶ, Infin. εἰδέναι, Particip. εἰδώς, pluperf. ἥδειν, fut. εἰδήσω Heb. 8, 11; see Buttm. § 109. III. The plur. forms, οἶδαμεν John 9, 20 sq. οἶδατε 1 Cor. 9, 13, οἶδασι Luke 11, 44, belong to the later Greek, instead of the earlier ἴσμεν, ἴστε Heb. 12, 17, ἴσασι Acts 26, 4; see Winer § 15 εἶδω. Buttm. l. c. no. 2, 4, 5. Matth. § 231. The signif. of οἶδα is pr. to have seen, perceived, apprehended; hence it takes the present sense to know, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

1. Pr. and genr. to know, to have knowledge of, to be acquainted with, c. accus. e. g. spoken of things, Matt. 25, 13 οὐκ οἶδατε τὴν ἡμέραν. Mark 10, 19. Luke 18, 20. John 4, 22. Rom. 7, 7. 13, 11. Jude 5. 10. al. ssep. Sept. and ἰḡḡ Ex. 3, 8. Job. 8, 9. (Hdian. 8. 4. 6. Xen. Œc. 20. 14 γῆν δὲ πάντες οἶδασι.) In attract. 1 Cor. 16, 15 οἶδατε τὴν οἰκίαν Στεφάνου, ὅτι κτλ. 1 Thess. 2, 1; see Buttm. § 151. I. 6. Xen. Mem. 4. 2. 36 ult.—Of persons, Matt. 25, 12. Mark 1, 34. John 6, 42. Acts 7, 18. Heb. 10, 30. al. 1 Pet. 1, 8 ὃν οὐκ εἰδότες, sc. by sight, personally. So Heb. ἰḡḡ Gen. 29, 5, Sept. γινώσκω. (Xen. Mem. 4. 2. 26. Conv. 4. 35.) So c. acc. with an adj. the particip. ὄντα being implied, Mark 6, 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον. Buttm. § 144. n. 7. (Hdian. 3. 12. 2. Xen. An. 1. 10. 16.) In attract. Mark 1, 24 οἶδα σε τίς εἶ. Luke 13, 25. John 7, 27; see Buttm. § 151. I. 6. Sept. and ἰḡḡ 2 Sam. 17, 8. So Xen. Cyr. 5. 1. 20.—With acc. and infin. Luke 4, 41. 1 Pet. 5, 9; or ὅτι with the Indic. instead of accus. and infin. Matt. 15, 12. Mark 12, 14. Luke 8, 53. Acts 3, 17. al. ssep. With περί τιος, Matt. 24, 36. Mark 13, 32. Absol. Luke 11, 44. 2 Cor. 11, 11.—Before an indirect question, with the Indic. Matt. 24, 43 εἰ ἥδει ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἔρχεται. Mark 13, 35. Luke 12, 39. 1 Thess. 4, 2. 2 Thess. 3, 7. Col. 4, 6. al. With Subjunct. Mark 9, 6 οὐκ ἥδει τί λαλήσῃ.

2. to perceive, to be aware of, to understand; c. accus. of thing, e. g. τὰς ἐνθυμήσεις Matt. 12, 25; ὑπόκρισιν αὐτῶν Mark 12, 15; διανοήματα Luke 11, 17; τὴν παραβολὴν Mark 4, 13. With ὅτι c. Indic. Mark 2, 10. Luke 5, 24. John 6, 61. 1 John 5, 13; πῶς c. Indic. 1 Tim. 3, 15.—Before an indirect question, Eph. 1, 18 εἰς τὸ εἰδέναι ἡμᾶς, τίς ἐστιν ἡ ἐλπίς κτλ.

3. Spec. to know how, i. e. to be able, etc. c. infin. Matt. 7, 11. Luke 12, 56. Phil. 4, 12. 1 Thess. 4, 4. 1 Tim. 3, 5. James 4, 17. 2 Pet. 2, 9. With infin. impl. Matt. 27,

65.—Hdian. 3. 4. 19; comp. Xen. Cyr. 1. 6. 46.

4. By Hebr. with the idea of volition, *to know and approve*, e. g. a) Of men, *to care for, to take an interest in*; 1 Thess. 5, 12 εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν. So Sept. and 𐤓𐤕𐤕 Gen. 39, 6. Prov. 27, 23. Comp. in γνώσκω no. 1. a. β. b) Of God, *to know God, to acknowledge and adore God*, Gal. 4, 8. 1 Thess. 4, 5. 2 Thess. 1, 8. Tit. 1, 16. Heb. 8, 11. So Sept. and 𐤓𐤕𐤕 Jer. 31, 34. 1 Sam. 2, 12. Job. 18, 21. +

εἰδωλείον, ου, τό, (εἶδωλον,) *an idol-temple, fane*, 1 Cor. 8, 10.—1 Macc. 1, 47. 10, 83.

εἰδωλόθυτον, ου, τό, (εἶδωλον, θύω,) *idol-sacrifice*, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in ἀλίσγημα. Acts 15, 29. 21, 25. 1 Cor. 8, 1. 4. 7. 10. 10, 19. 28. Rev. 2, 14. 20.—4 Macc. 5, 1. Clem. Rom. Homil. 7. 8.

εἰδωλολατρεία, as, ἡ, (εἶδωλον, λατρεία,) *idol-worship, idolatry*, pr. and genr. Gal. 5, 20; also of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 10, 14; and of the vices usually connected with idolatry, 1 Pet. 4, 3. Comp. Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι, καὶ εἰδωλολατρεῖαι. Just. Mart. Dial. c. Tryph. p. 322.—Trop. of covetousness, Col. 3, 5.

εἰδωλολάτρης, ου, ὁ, (εἶδωλον, λάτρης,) *an idol-worshipper, idolater*, genr. 1 Cor. 5, 10. 6, 9. Rev. 21, 8. 22, 15. Also of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 5, 11. 10, 7.—Trop. of a covetous person, Eph. 5, 5; comp. Col. 3, 5.

εἶδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. Il. 5. 449. Luc. D. Mort. 16. 1; *an image, figure*, Æschin. 20. 28. Xen. Mem. 1. 4. 4.—In N. T.

1. *an idol, idol-image*, Acts 7, 41. 1 Cor. 12, 2. Rev. 9, 20. Sept. for 𐤓𐤕𐤕 2 Chr. 33, 22. Is. 30, 22.—Pol. 31. 3. 13.

2. Meton. *an idol god, a heathen deity*, 1 Cor. 8, 4. 7. 10, 19. Sept. plur. for 𐤓𐤕𐤕 Num. 25, 2. 2 K. 17, 33; 𐤓𐤕𐤕 2 K. 17, 12.—Hence Plur. τὰ εἶδωλα, *idols*, for *idol-worship, idolatry*, Acts 15, 20. Rom. 2, 22. 2 Cor. 6, 16. 1 Thess. 1, 9. 1 John 5, 21.

εἰκῇ, adv. (εἰκαῖος,) *without plan or purpose*, i. e.

1. *inconsiderately, idly, without cause*, Matt. 5, 22. Col. 2, 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

2. *to no purpose, in vain*, Rom. 13, 4. 1 Cor. 15, 2. Gal. 3, 4. 4, 11.—Arr. Epict. 1. 4. 21. Xen. Cyr. 5. 1. 12.

εἴκοσι, οἱ, αἱ, τά, indec. card. num. *twenty*, Luke 14, 31. Acts 27, 28. +

I. εἴκω, f. ξω, *to yield, to give place, to give way*, c. dat. Gal. 2, 5.—Wisd. 18, 25. Pol. 6. 58. 8. Xen. Cyr. 3. 3. 8.

II. εἴκω, obsol. whence perf. 2 σοῖκα with pres. signif. *to be like*, c. dat. James 1, 6. 23. See Buttm. § 114 εἴκω. § 84. n. 6. Kühn. § 230.—Sept. Job 6, 25. Hdian. 2. 2. 5. Xen. Mem. 1. 4. 7 bis.

εἰκών, ὄνος, ἡ, (εἴκω, σοῖκα,) *likeness*, i. e.

1. *a likeness, image, figure*, Matt. 22, 20. Mark 12, 16. Luke 20, 24. Rom. 1, 23. Sept. for 𐤓𐤕𐤕 Ez. 23, 14. So Wisd. 14, 15. 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—Spec. *an idol-image, statue*, Rev. 13, 14. 15 ter. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4. Sept. for 𐤓𐤕𐤕 Deut. 4, 16; 𐤓𐤕𐤕 Is. 40, 18. 20. So Plato Legg. 931. a.

2. *an image, copy, representation*, 1 Cor. 11, 7. Of Christ as the image of God, 2 Cor. 4, 4 et Col. 1, 15 εἰκὼν τοῦ θεοῦ, comp. Heb. 1, 3. (Philo de Monarch. 2. 5. p. 823. b, λόγος δὲ ἐστὶν εἰκὼν θεοῦ.) Heb. 10, 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά.—Wisd. 2, 23. 7, 26. Diog. Laert. 6. 51. Luc. Imag. 28.

3. Abstr. *likeness to any one, resemblance, similitude*, Rom. 8, 29. 1 Cor. 15, 49 bis. 2 Cor. 3, 18. Col. 3, 10. Sept. for 𐤓𐤕𐤕 Gen. 5, 1; 𐤓𐤕𐤕 Gen. 1, 26. 27. 9, 6.—Ecclesi. 17, 3. Hdian. 5. 2. 5.

εἰλικρίνεια, as, ἡ, (εἰλικρινής,) *clearness, pureness*. Theophr. Fragm. 20. 14.—In N. T. trop. *pureness, sincerity*, 1 Cor. 5, 8. 2 Cor. 1, 12. 2, 17.

εἰλικρινής, εἶος, οὖς, ὁ, ἡ, adj. (εἰλη, εἰλη, κρίνω,) pr. *judged of in sun-light*; hence *clear, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία ἢ ἀχαριστία. Also *pure, unmixed*, Wisd. 7, 25. Plato. Conv. 211. e.—In N. T. trop. *pure, sincere*, Phil. 1, 10. 2 Pet. 3, 1. So Pol. 4. 84. 7 φιλία. Plut. de Virtut. mor. 5 νοῦς.

εἰλίσσω, f. ἴξω, (Ion. and poet. for εἰλίσσω,) *to roll up or together, as a scroll*; Pass. Rev. 6, 14.—Hom. Il. 22. 95. Anth. Gr. III. p. 79; comp. Hdot. 2. 38.

εἰμί, f. ἴσμαι, (obs. ξω,) impf. ἦν, Imperat. ἴσθι Matt. 2, 13. al. 3 pers. ἴστω Matt. 5, 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. 25, 21. 23, instead of the more usual ἦσα Matt. 26, 69.

Mark 14, 67; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. *ἔμην* Matt. 23, 30. Gal. 1, 10. 22; Luc. D. Marin. 2. 2. Xen. Cyr. 6. 1. 9; see Buttm. § 108. IV. 2. Winer § 14. 2. b. Lob. ad Phryn. p. 152.—Imperat. *ἔτω* 1 Cor. 16, 22. James 5, 12. Plat. Rep. 361. c; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. a. So 2 pers. plur. *ἔτε* for *εστε* 1 Cor. 7, 5, where Text. rec. *συνέρχεσθε*.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—The verb *εἶμι* is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As the verb of existence, *to be*, *to exist*, *to have existence*.

1. Pr. and genr. a) In the metaphysical sense, John 1, 1 *ἐν ἀρχῇ ἦν ὁ λόγος*. 8, 50. 58. Mark 12, 32. Acts 19, 2. Heb. 11, 6. al. Of things, John 17, 5. 2 Pet. 3, 5. Rev. 4, 11. For *ἔν*, *τὰ ὄντα*, see below in no. 4. (Philo de Charit. p. 709 *γέννησις δι' ἧς τὸ μὴ ὂν ἀγεται εἰς τὸ εἶναι*. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 *οὐδ' [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι*.) Spoken of life, *to exist*, *to live*, Matt. 2, 18. 23, 30; *not to die*, Acts 17, 28. So Jos. Ant. 7. 10. 5 *οὐκ ἔτ' ὄντας*. Xen. Ven. 1. 11. b) Genr. *to be*, *to exist*, *to be found*, as of persons, Luke 4, 25 *πολλοὶ χήραι ἦσαν*. v. 27. Matt. 12, 11. John 3, 1. Rom. 3, 10. 11. (Luc. D. Mort. 22. 1. Xen. Hell. 5. 4. 25.) Also of things, *to be*, *to exist*, *to have place*, Matt. 6, 30. 23, 23. Mark 7, 15. Luke 6, 43. Acts 2, 29. Rom. 12, 1. al. sēp. So *ἐστὶ*, *εἰσὶ*, *there is*, *there are*, Rom. 3, 23. 1 Cor. 12, 4. 5. 6. Acts 27, 22. John 7, 12. Rev. 10, 6. 21, 4. al. sēp. John 7, 39 *οὐπω γὰρ ἦν πνεῦμα ἁγίον*, i. e. the giving of the Holy Spirit had not yet taken place.—Hence, *to be present*, i. q. *πάρεμι*, but this sense lies only in the adjuncts, Matt. 12, 10. 24, 6. Mark 8, 1. Comp. Jos. Ant. 7. 11. 6 *τὴν ὁσσαν δύναμιν*. Xen. An. 4. 2. 3. c) Of time, genr. Luke 23, 44 *ἦν δὲ ὥσπερ ἡρα ἔκρη*. John 1, 40. Acts 2, 15. 2 Tim. 4, 3. Mark 11, 13. (Xen. Cyr. 5. 4. 18 *ἦδη ἡρα ἦν*. Hell. 4. 5. 1 *ἦν ὁ μήν*.) Of festivals, etc. Mark 15, 42. Acts 12, 3; so Xen. Conv. 1. 2.

2. As modified by the context or by adjuncts, *to come to be*, *to come into existence*, i. q. *γίνομαι*, i. e. a) Genr. *to come to pass*, *to take place*, *to be done*; so in the fut. *ἔσται*, Matt. 27, 7. 21. Luke 12, 55. 21, 11. 25. Acts 11, 28. 27, 25. Acts 23, 30. al. Luke 22, 49 *τὸ ἐρχόμενον*, i. e. what was about to happen. Matt. 24, 3. Luke 1, 34. al.

With dat. of pers. Mark 16, 22. Luke 14, 10. (Xen. Mem. 3. 2. 1 *τοῦτο ἔσται*. Cyr. 2. 3. 3.) Impers. *καὶ ἔσται*, like Heb. *וְהָיָה*, and it shall be, shall come to pass, followed by a future, Acts 2, 17. 21, quoted from Joel 3, 1–5 [2, 28–32], where Sept. for *וְהָיָה*. Acts 3, 23 (comp. Deut. 18, 19). Rom. 9, 26, quoted from Hos. 2, 1 [1, 10], where Sept. for *וְהָיָה*. b) From the Heb. *עָלַם* *עַל* *רַע*, like Heb. *לֵי הָיָה*, *to be for* any thing, i. e. *to become* any thing; Matt. 19, 5 et Eph. 5, 31 *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν*, quoted from Gen. 2, 24 where Sept. for *לֵי הָיָה*. Luke 3, 5 comp. Is. 40, 4. Acts 13, 47 comp. Is. 49, 6. Eph. 1, 12. Col. 2, 22. al. (Gesen. Lehrs. p. 816. 2.) With dat. of pers. 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. 8, 10. James 5, 3. al.

3. *ἐστὶ* c. infin. *it is proper*, *is in one's power* or *convenience*, *one can*; Heb. 9, 5 *περὶ ὧν οὐκ ἔστι νῦν λέγειν*, of which we cannot now speak.—Ecclus. 39, 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11.

4. Particip. pres. *ὄν*, *ὄντα*, *ὄν*, *being*, e. g. a) Joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character; and may be rendered by the case absol. or by *being*, *as being*, *as, etc.* Matt. 7, 11 *εἰ οὖν ὑμεῖς, νοητοὶ ὄντες, οἰδοὺς κτλ.* John 3, 4. 9. 9, 25. Acts 16, 21 *δὲ οὐκ ἔξεστιν ἡμῖν ποιεῖν*, *Ῥωμαίοις ὄντι*. Rom. 5, 10. 11, 17. Gal. 6, 4. Eph. 2, 4. Tit. 3, 11. James 3, 4. al. See Buttm. § 144. 7. So Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. b) With the art. *ὁ ὄν*, *τὰ ὄντα*, it implies real and true existence; thus in the phrase *ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, which is used as a compound indec. proper name of God and governed by *ἀπὸ* Rev. 1, 4, in allusion probably to the Heb. *וְהָיָה*. v. 8. 11, 17. 16, 5. Comp. Winer § 10 ult. (Wisd. 13, 1 *οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα*, i. e. God.) Also *τὰ ὄντα*, *τὰ μὴ ὄντα*, *things existing*, *things non-existing*, pr. Rom. 4, 17; trop. 1 Cor. 1, 28. So 2 Macc. 7, 28. Philo de Creat. princip. p. 728 *τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι*. Xen. Mem. 4. 6. 1 bis, 7.

II. As the logical copula, connecting the subject and predicate, *to be*; where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But these ideas all lie in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be expressed by various parts of speech. E. g.

1. With an *adjective* as predicate; which is strictly the more logical construction. Matt. 2, 6 σὺ Βηθλεέμ... οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγ. κτλ. 18, 8. Mark 1, 7. John 4, 12, 5, 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7, 6. Rom. 8, 29. 1 John 1, 9. al. sēp. (Hdian. 8. 2. 6. Xen. Mem. 3. 5. 1.) With a neg. adj. οὐδέν, *it is nothing*, Matt. 23, 16. 1 Cor. 7, 19. 13, 2; μηδέν Gal. 6, 3, comp. above in I. 4. a; so Plut. de Exil. 6. Xen. An. 6. 2. 10.—With numerals; Mark 5, 13 ἦσαν δὲ ὡς δισχιλίοι. So in the phrase εἷς (ἓν) εἶναι, spoken of two or more, *to be one* in mind and purpose, John 10, 30. 17, 11. 22; or *to be one* in rank, right, 1 Cor. 3, 8. 12, 12. Gal. 3, 28.—In this construction, εἰμί with an adj. sometimes forms a periphrasis for the kindred verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14, 31. Acts 11, 17. Rom. 4, 21; ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3, 9. So Hdian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.

2. With a *substantive* as predicate, in the same case with the subject. a) Pr. Matt. 3, 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδες. 3, 17 οὗτός ἐστιν ὁ υἱός μου. 15, 14. Mark 2, 28. 10, 47. Acts 2, 32. 3, 25. 28, 6. Rom. 8, 24. Heb. 11, 1. al. sēp. Matt. 7, 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law. So Hdian. 3. 10. 10. Xen. Cyr. 1. 4. 27. OEc. 14. 7.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14, 27 ἐγώ εἰμι, *I am he*, i. e. *it is I*. John 13, 13 εἰμί γάρ sc. ὁ διδάσκαλος. 18, 5 ἐγώ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6, 16. Luke 7, 27. John 7, 25, 9. al.—With dat. of pers. or thing *for* or *in respect* to whom the predicate is asserted; Acts 1, 8 καὶ ἔτεσθί μοι μάρτυρες. 9, 15. Rom. 1, 14. 1 Cor. 9, 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλά γε ὑμῖν εἰμι. 1, 18. 2, 14. b) Trop. and meton. the Subst. of the predicate often expresses, not what the subject actually *is*, but what it is *like*, or *is accounted* to be, or *signifies*, either by comparison, substitution, or as cause or effect; so that εἰμί may be rendered *to be accounted*, *to be like* or *in place of*, *to signify*; Matt. 5, 13, 14 ὑμεῖς ἐστέ τὸ ἅλα τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12, 50 αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 13, 37. 38. 39. 19, 6. Luke 8, 11 ὁ σπόρος ἐστίν ὁ λόγος. 12, 1. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4, 34. 6, 33. 35 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41. 48. 50. 51. 55. 11, 25. 12, 50. 15, 1. 5. Acts 4, 11. 1 Cor. 3, 10. 4, 17. 10, 4. Eph. 5, 8. James 4, 14. Rev. 4, 5. 21, 22. al. sēp. So in the words of Christ, τοῦτό ἐστι τὸ

σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26, 26. 28. Mark 14, 22. 24. Luke 22, 19. 1 Cor. 11, 24. The Romish church takes these passages literally. See Xen. An. 3. 1. 13. Hell. 1. 4. 3. Plato Gorg. 459. a. c) Here too εἰμί with the Subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in no. 1 fin. e. g. ἐπισυνιῆς εἰμι for ἐπισυνίω, 1 Cor. 10, 6; ζηλωτής εἰμι for ζηλώω, 1 Cor. 14, 12. etc.

3. With a *pronoun* as predicate, in the same case with the subject; e. g. οὗτος, *this*, *the following*, Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. John 1, 19 αὕτη ἐστὶν ἡ μαρτυρία. 15, 12. 17, 3. Acts 8, 32. al. αὐτός, Luke 24, 39. Heb. 1, 12; τίς, *it*, *indef. some one*, *any thing*, 1 Cor. 10, 19; trop. *of moment*, *important*, Acts 5, 36. 1 Cor. 3, 7. Gal. 6, 15. al. τίς, τί, interrog. *who*, *what*, John 5, 13. Rom. 14, 4. 1 Cor. 9, 18. Heb. 12, 7. James 4, 12. Acts 21, 22 τί οὖν ἐστι, *what is then?* sc. *to be done*. 1 Cor. 14, 15. 26; ποῖος Mark 12, 28; πῶσος Mark 9, 21; ποταπός Luke 1, 29; ὅποιος Acts 26, 29; ὅστις Gal. 5, 10. 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17, 10; ὑμέτερος Luke 6, 20. etc. So Xen. Mem. 3. 3. 3.—Trop. as with nouns (no. 2. b. above) the predicate often expresses, not what the subject actually *is*, but what it *is accounted* to be or *signifies*; e. g. τί ἐστίν, τὸ κτλ. *what that means*, etc. Matt. 9, 13. Mark 9, 10. Luke 20, 17. Eph. 4, 9. Mark 1, 27 τί ἐστὶ τοῦτο; John 18, 38 τί ἐστὶν ἀλήθεια; Luke 15, 26 τί εἶη ταῦτα. Acts 2, 12. 10, 17. 17, 20. Luke 8, 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστὶ, *that is*, *that signifies*, Matt. 27, 46. Acts 19, 4. Rom. 1, 12. al. ὃ ἐστὶ, *which is*, *which signifies*, Mark 7, 11. Heb. 7, 2. al.

4. With the *genitive* of a noun or pronoun as predicate; spoken a) Of quality, character, etc. Luke 9, 55 οὐκ οἴδατε οἷου πνεύματος ἐστε ὑμεῖς. Acts 9, 2. Heb. 12, 11. Buttm. § 132. 7. So Xen. Hell. 2. 4. 36. b) Of age, Mark 5, 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4, 22. al. Buttm. l. c. So Xen. An. 2. 6. 20. Mem. 1. 2. 40. c) Of a whole, of which the subject is a part, Acts 23, 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κτλ. 1 Tim. 1, 20. 2 Tim. 1, 15. Buttm. § 132. 5. So Xen. An. 1. 2. 3. d) Of possession, property; pr. Matt. 5, 3. 10 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12, 7. 23. Luke 4, 7. John 10, 12. 19, 24. Acts 21, 11. al. sēp. Matth. § 315. 1. So Isocr. ad Nicocl. p. 19. b. Xen. Cyr. 7. 5. 73.—Trop. of persons (or things) to whom the subject belongs, appertains, or on whom

it is in any way dependent; e. g. of God, 2 Cor. 4, 7. 1 Cor. 3, 23; of a master, teacher, guide, Acts 27, 23. Rom. 14, 8. 1 Cor. 1, 12. 3, 4. 6, 12. 2 Cor. 10, 7. al. (Xen. An. 2. 1. 11.) Of things which one follows after, 1 Thess. 5, 5. 8. As implying fitness, propriety; Acts 1, 7 οὐχ ὑμῶν ἐστὶ γνῶναι χρόνους κτλ. Heb. 5, 14 τελείων δὲ ἐστὶν ἡ στερεὰ τροφή. Matth. § 316. So Xen. An. 2. 1. 4.

5. With the *dative* of a noun or pronoun as predicate, to be to any one, implying possession, property; John 17, 9 *οἱ σοὶ εἰσι*, for they are thine. Luke 12, 20. Acts 2, 39. 1 Cor. 9, 16. 18. 1 Pet. 4, 11. al. So Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered to have; as Luke 7, 14 δύο χρεωφειλέται ἦσαν δανεισθῆναι, a certain creditor had two debtors. 6, 32. 33. 34. John 18, 39. Acts 8, 21. 21, 23. Eph. 6, 12 οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς, we have not a struggle against, we wrestle not against, etc. (Hdian. 1. 13. 11. Xen. Cyr. 1. 2. 3.) Or to receive, Matt. 19, 27 τί ἄρα ἔσται ἡμῖν, what then shall we receive? So Xen. An. 1. 7. 8. ib. 7. 6. 1.

6. With a *participle* of another verb as predicate; e. g. a) Without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5, 1 καὶ αὐτὸς ἦν ἐστῶς, and he was standing, instead of imperf. ἴσται, he stood. Matt. 24, 9 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων. Mark 2, 6 ἦσαν δὲ τινες καθήμενοι. v. 18. 13, 25 οἱ ἀστέρες ἔσονται ἐκπύοντες. 9, 4. 15, 43. Luke 3, 23. 5, 17. 24, 32. Acts 1, 10. 2, 2. 42. al. sēp. So with the particip. of the perf. Pass. which however assumes nearly the nature of an adjective; Matt. 9, 36 ἦσαν ἐσφυλμένοι καὶ ἐρρῆμένοι κτλ. Mark 6, 52 ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη. 1 John 1, 4. Also in impersonals, as δεῖν ἐστὶ for δεῖ, Acts 19, 36; πρέπον ἐστὶ for πρέπει, 1 Cor. 11, 13. al. See Winer § 46. 8. Matth. § 559; comp. Gesen. Lehrs. p. 792. 2. So Eurip. Herc. Fur. 312 sq. Hdian. 1. 3. 5. Diod. Sic. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10, 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερου. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7, 8. al. b) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of

the verb; Matt. 3, 3 οὗτος γὰρ ἐστὶ ὁ ῥηθεὶς ὑπὸ Ἡσαίου, i. e. the person spoken of, the predicted, instead of *ὁς ἐρρήθη*. 13, 19. Mark 7, 15 ἐκεῖνά ἐστι τὰ κοινούνα τὸν ἄνθρωπον. John 4, 10. Acts 2, 16. Rom. 3, 11. 1 John 5, 5. Jude 19. Rev. 2, 23. 14, 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. sēp. Comp. Butt. § 125. 3, and n. 2. Winer § 19. 1. c. § 46. 4. Matth. § 270.—Hd. 9. 70. Xen. Hell. 2. 3. 43.

7. With an *adverb* as predicate; e. g. of quality or character, as οὕτως, John 3, 8 οὕτως ἐστὶ πᾶς κτλ. Matt. 19, 10. So οὕτως ἔσται, Rom. 4, 18. Matt. 24, 27. Luke 17, 24. 26; with dat. Matt. 13, 45. Luke 11, 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17, 30. 1 Cor. 6, 11; comp. Butt. § 115. 4. § 128. n. 5; ὥς, according as, Rev. 22, 12.—Of likeness or manner as ὥς, Matt. 22, 30. 28, 3. Luke 6, 40. al. ὥσπερ, Matt. 6, 5. Luke 18, 11; c. dat. Matt. 18, 17; καὶ ὥς 1 Thess. 2, 13. 1 John 3, 2.—Of plenty or want; περισσεωτέρως 2 Cor. 7, 15; χωρὶς Heb. 12, 8.—Of place, viz. place where, ἐγγύς Rom. 10, 8. John 11, 18. al. ἐκεῖ Matt. 18, 20. Mark 3, 1. al. (Xen. Hell. 4. 8. 14.) μακρὰν Mark 13, 34. John 21, 8; ὅπου Mark 5, 40. John 18, 1. 7, 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2, 2. John 7, 11. (Plut. de adul. et amic. 31.) ὅδε Matt. 12, 6. 41. Rev. 13, 9. etc. etc. Also place whence, origin; as πόθεν Matt. 21, 25. John 7, 27. 2, 9; ἐντεῦθεν John 18, 36. So Xen. An. 5. 6. 24. ib. 6. 6. 14.—Of time, ἐγγύς Matt. 26, 18.

8. With a *preposition* and its case as predicate, viz. a) ἀπὸ, John 1, 45; comp. ἀπὸ no. 3. a. β) εἰς c. acc. viz. as marking that which any thing becomes; comp. above in I. 2. b. As denoting direction, object, end, εἰς τι, Luke 5, 17 καὶ δύναμις κυρίου ἦν εἰς τὸ λᾶσαι αὐτοὺς. Of a person, εἰς τινα, 1 Pet. 1, 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4, 8 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα κτλ. comp. Butt. § 115. n. 5. Spoken of place, whither or where, Mark 2, 1 *οἱ εἰς οἶκόν ἐστι*. 13, 16. Luke 11, 7. John 1, 18. al. c) ἐκ c. gen. always implying *origin*, see in ἐκ no. 3; e. g. spoken of place, John 1, 47 ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Acts 23, 34. John 4, 22; so of family, race, Luke 2, 4. Acts 4, 6. Of persons or things as the source, author, cause; Mark 11, 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8, 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15, 19. 17, 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19, 25.

Gal. 3, 21. Matt. 1, 20 *ἐκ πνεύματος ἔστιν ἀγίου*. 5, 37. John 7, 17 *ἡ διδασχὴ ἐκ τοῦ θεοῦ ἔστιν*. Acts 5, 38. 1 John 2, 16. Hence trop. of a person on whom one is *dependent*, to whom one is *devoted* as a follower; e. g. John 8, 47 *ἐκ τοῦ θεοῦ οὐκ ἐστί, ye are not of God*, i. e. not his true followers, adherents. 1 John 3, 10. 4, 6. 6, 19. So John 8, 44 *ὁμοίως ἐκ τοῦ διαβόλου ἐστί*. Of things, as *ἐκ τῆς ἀληθείας* John 18, 37. 1 John 3, 19; *ἐξ ἔργων τοῦ νόμου* Gal. 3, 10; also Gal. 3, 12 *ὁ νόμος οὐκ ἔστιν ἐκ πίστεως*, i. e. the law depends not on faith, has no connection with it. So of a whole in relation to a part; 1 Cor. 12, 15 *οὐκ εἰμὶ ἐκ τοῦ σώματος*. v. 16; of persons, Luke 22, 3 *ὅτι ἐκ τοῦ ἀποστόλου τῶν δώδεκα*. Matt. 26, 73 *σὺ ἐξ αὐτῶν εἶ*. John 1, 24. 10, 16. 18, 17. 26. Col. 4, 9. 2 Tim. 3, 6. Of the material, Rev. 21, 21 *ἦν ἐξ ἐνός μαργαρίτου*. Matth. § 374. b, note. d) *ἐν* c. dat. implying a *being in* a place, thing, person; e. g. of place, part, etc. Mark 1, 3 *ἐν τῇ ἐρήμῳ*. John 2, 23 *ἐν τοῖς Ἱεροσολ.* Acts 5, 12. Rev. 9, 10. al. (Hdian. 8. 8. 10. Xen. An. 5. 6. 13, 15.) Of things; *ἐν τούτῳ*, in this, herein, John 9, 30. 1 John 4, 10; or *hereby*, 1 John 2, 3. So *ἐν τούτοις ἵστα, be wholly in these things*, occupied with them, 1 Tim. 4, 15. (Jos. Ant. 2. 16. 4. Ael. V. H. 1. 31. Xen. Cyr. 5. 2. 5.) So *ἐν σαρκὶ εἶναι, to be in the flesh*, i. e. followers of the world, aliens from God, Rom. 7, 5; *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ*, i. e. consist in, depend on, 1 Cor. 2, 5. Of a state, condition, as *ἐν πύσει αἵματος οὕσα* Mark 5, 25; so Luke 23, 40. Phil. 4, 11. 1 John 2, 9. (Jos. Ant. 7. 10. 1.) Of persons, *to be in* any one, viz. where the subject is a thing, Acts 25, 5 *εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, in or on this man*, i. e. in his conduct. John 11, 10 *τὸ πῶς οὐκ ἴσταν ἐν αὐτῷ*, i. e. in his path, around him; and so of faculties, virtues, vices, which are in any one, John 1, 4. 48. Acts 4, 12. 20, 10. Where the subject is a person, *to be near and in intimate union with, to be one with*, in mind, purpose, feeling; so God and Christ, John 14, 10. 11; Christ and his followers, John 15, 4; Christ in his followers, 2 Cor. 13, 5; the Spirit in Christians, John 14, 17; Christians in Christ, Rom. 8, 1. 16, 11. 1 Cor. 1, 30. 1 John 5, 20. With dat. plural, *to be among*, Matt. 27, 56; *to be in the midst of*, 1 Cor. 14, 25. e) *ἐπὶ*, c. gen. of place, *upon*, Luke 17, 31. John 20, 7; trop. of dignity, station, *over*, Acts 8, 27. Rom. 9, 5. With dat. of place, *upon, in, at*, Mark 4, 38. Matt. 24, 33. With

accus. of place, as *εἶναι ἐπὶ τὸ αὐτό*, spoken of conjugal intercourse, 1 Cor. 7, 5; of persons, *εἶναι ἐπὶ τῷ, to be or rest upon*, metaph. Acts 4, 33. f) *κατὰ* c. gen. *εἶναι κατὰ τινος, to be against* any one, Matt. 12, 30. Gal. 5, 23. With accus. of thing, *εἶναι κατὰ τι, to be according to, in accordance with*, 2 Cor. 11, 15. Rom. 2, 2. Luke 17, 30. g) *μετὰ* c. gen. *εἶναι μετὰ τινος, to be with* any one, i. e. present with, in company with, Matt. 17, 17. Mark 2, 19. Luke 23, 43. al. Also *to be for or on the side of* any one, as an adherent, helper, Matt. 12, 30. John 3, 2. Acts 7, 9. 18, 10. Phil. 4, 9. (Jos. Ant. 15. 5. 3.) So *to be imparted to* any one, 2 John 2, 3. h) *παρὰ* c. gen. *εἶναι παρὰ τινος, to be from* any one, i. e. sent by any one, John 6, 46. 7, 29; or *received from* any one, John 17, 7. With accus. of place, *to be by, on, at*, Mark 5, 21. i) *πρό* c. gen. of place, *to be before*, Acts 14, 13; trop. of dignity, Col. 1, 17. k) *πρός* c. accus. of place, *εἶναι πρὸς τι, to be near to, by*, Luke 24, 29. Mark 4, 1. Of persons, *to be near, with, among*, Matt. 13, 56. Mark 9, 19. l) *σύν* c. dat. *εἶναι σύν τινι, to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17; or as a follower, disciple, Luke 8, 38. Acts 4, 13; or as a partisan, Acts 14, 4. So Xen. Hell. 3. 1. 18. m) *ὑπέρ* c. gen. *εἶναι ὑπέρ τινος, to be for* any one, on his side, Mark 9, 40. With accus. of pers. *ὑπέρ τινος, to be above* any one, trop. Luke 6, 40. n) *ὑπό* c. accus. *to be under*, spoken of place, John 1, 49. 1 Cor. 10, 1; of person or thing, *to be subject to*, Rom. 3, 9. Gal. 3, 10. 1 Tim. 6, 1.

NOTE. As copula, the forms of *εἰμί* are very frequently not expressed; e. g. Matt. 9, 37. 13, 54. Mark 9, 23. 1 Cor. 10, 26. 11, 12. al. sæpies. See Buttm. § 129. 20. Matth. § 306. +

εἰμι, *to go*, in Mss. for *εἰμι* John 7, 34. 35. See Buttm. § 108. V.

εἵνεκα, see *ἐνεκα*.

εἵπερ, see in *εἰ* III. 2. g.

εἶπον, aor. 2; Imper. *εἰπέ*, Opt. *εἴποιμι*, Subjunct. *εἴπω*, Inf. *εἰπεῖν*, Particip. *εἰπών*. —Also Ion. aor. 1 *εἶπα*, Matt. 26, 25. Mark 11, 3. al. Xen. Mem. 2. 2. 8. Imperat. *εἰπὼν* Acts 28, 26; *εἰπάτωσαν* 24, 20; used likewise by the Attics, comp. Buttm. § 96. n. 1. § 114 *εἴπειν*. Winer § 15 *εἶπον*. —With these aorists from an obsol. theme *ἔπω* or *εἴπω*, the Greeks employed *φημί* as a present, Buttm. § 114 and § 109. I. 2; likewise, as also in N. T. the fut. *εἶρω*

from εἶπω (only poetic); also the perf. εἶρηκα from obsol. ῥέω, with pluperf. εἶρηκεν; Pass. perf. εἶρημαι, aor. 1 ἐρρήθη or less usual ἐρρέθη Matt. 5, 33. al. Lob. ad Phryn. p. 447; fut. 1 ῥήσῃσμαι, fut. 3 εἰρήσῃσμαι, Buttm. l. c. Winer l. c.—To say, to speak, i. e. to utter definite words, and hence implying more than λαλεῖν, but less than λέγειν; see Tittm. de Syn. N. T. p. 79, 80.

1. Genr. to say, to speak, with an acc. of the thing said; Matt. 26, 44 τὸν αὐτὸν λόγον εἰπὼν. Luke 12, 3. John 2, 22. Acts 1, 9. 2 Cor. 12, 6 ἀλήθειαν γὰρ ἐρῶ. Rom. 3, 5 et 6, 1 τί οὖν ἐροῦμεν; (Dem. 384. 16. Xen. Apol. Socr. 15.) Heb. 7, 9 ὡς ἔπος εἰπεῖν, so to speak; Matth. § 545 init. so Plut. Romul. 9. Dem. 226. 24. Plato Phædon 10. p. 66. a.—The accus. is often supplied by the words or clause spoken, as Matt. 2, 8. 4, 3. Luke 5, 13. John 4, 27. 6, 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7, 42.—With an accus. of person, once, John 1, 15 ὃν εἶπον, as in Engl. whom I said, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, and the like; e. g. α) With dat. of pers. John 16, 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16, 8. Mark 2, 9. Luke 4, 3. John 14, 26. Rev. 17, 7. Luke 7, 40 ἔγω σοί τι εἰπὼν, comp. Luc. Tim. 20. Aristæn. 2. 1. β) With εἰς c. accus. of pers. to speak against, Luke 12, 10. γ) With κατά c. gen. of pers. to speak against, Matt. 5, 11. 12, 32. δ) With περὶ c. gen. of pers. or thing, to speak of or concerning, John 7, 89. 10, 41. 11, 13; c. dat. of pers. Matt. 17, 13. John 18, 34. ε) With πρὸς c. acc. of pers. to speak or say to any one, Luke 11, 1. 12, 16. John 6, 28. Acts 2, 37. Heb. 1, 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of for, with reference to, Mark 12, 12. Also c. acc. of thing, to say in respect to, Rom. 8, 31. ζ) With an adverb, or a prep. with its case, implying manner; e. g. ὁμοίως Matt. 26, 35; ὡσαύτως 21, 30; καὶ ὡς 28, 6; so καλῶς εἶπας, thou hast well said, i. e. rightly, correctly, Luke 20, 39; and absol. with καλῶς implied, Matt. 26, 25. 64, σὺ εἶπας. Hence with an acc. of pers. καλῶς εἰπεῖν τινα, to speak well of any one, Luke 6, 26; and κακῶς εἰπεῖν τινα, to speak evil of, Acts 23, 5; see Buttm. § 131. 5. Matth. § 416.—So too εἰπεῖν ἐν παραβολαῖς, Matt. 23, 1; διὰ παραβολῆς Luke 8, 4. Also εἰπεῖν πρὸς ἑαυτούς or πρὸς ἀλλήλους, to say among themselves or to one another,

Mark 12, 7. John 7, 35. Luke 2, 15. John 16, 17. 19, 24. al. Further, ἐν ἑαυτοῖς, among themselves, Matt. 21, 38; and trop. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, to say in one's heart, i. e. to think, Matt. 24, 48. Luke 12, 45. Rom. 10, 6; so רָמַז יִבְיָא and Sept. Ps. 10, 6. 11. 14, 1. Is. 49, 21; comp. Gesen. Lex. רָמַז no. 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9, 3. Luke 7, 39. 16, 3. 18, 4. Sept. for רָמַז יִבְיָא Esth. 6, 6. η) With infin. and accus. Rom. 4, 1; accus. implied Matt. 16, 12. So Xen. Hell. 1. 6. 6. 5) With ὅτι, Matt. 5, 31. John 8, 55. 1 Cor. 1, 15. (Xen. Cyr. 1. 4. 25.) So after a dat. Mark 16, 7. John 6, 65.

2. As modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. α) Before interrogations, for to ask, to inquire; Acts 8, 30 καὶ εἶπεν ἀραγε γινώσκεις κτλ. Matt. 9, 4. 11, 3. 13, 10. John 8, 10. Acts 19, 2. 3. So Xen. Cyr. 1. 3. 16. β) Before replies, for to answer, to reply, e. g. to a direct question, Matt. 15, 34. Mark 8, 5. Luke 8, 10; and so preceded by ἀποκριθεῖς or ἀπεκρίθη καί, Matt. 11, 4. 15, 13. John 7, 20. Acts 5, 29. Without a preceding question, Matt. 14, 18. Acts 5, 9. 11, 8; with ἀποκριθεῖς, Matt. 4, 4. 12, 39. Mark 6, 37. al. γ) Of narration, teaching, for to tell, to make known, to declare, Matt. 8, 4. 16, 20. 18, 17. Mark 11, 29. 16, 7. 8. John 3, 12. 12, 49. Rev. 17, 7. al. ssep. Sept. for רָמַז 2 K. 22, 10; רָמַז Job 12, 7. δ) Of predictions, for to foretell, to predict, Matt. 28, 6. Mark 14, 16. Luke 22, 13. John 2, 22. al. Here used especially in the passive forms, e. g. ἐρρήθη Rom. 9, 12. 26. Rev. 6, 11; εἰρήται Luke 4, 12. Heb. 4, 7; τὸ εἰρημένον Luke 2, 24. Acts 2, 16. al. ὁ ῥηθείς, lit. the foretold, Matt. 3, 3; τὸ ῥηθέν, that foretold, etc. Matt. 1, 22. 2, 15. 17. 22, 31. al. ssep. ε) Of what is said with authority, for to direct, to bid, to command, Matt. 8, 8. Mark 5, 43. 10, 49. Luke 7, 7. 17, 7. 8. 19, 15. 2 Cor. 4, 6. James 2, 11. al. With ἵνα, Matt. 4, 3. Mark 3, 9. Rev. 9, 4. Sept. for רָמַז Ex. 35, 1. Lev. 9, 6. f) With two acc. of pers. for to call, to name; John 10, 35 εἰ ἐκείνους εἶπε θεούς. 15, 15 οὐκ ἐτι ὑμᾶς λέγω δούλους, ... ὑμᾶς δὲ εἶρηκα φίλους. 1 Cor. 12, 3 οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. So Xen. Apol. Socr. 15 πότρεα θεὸν σε εἶπω, ἢ ἄνθρωπον. Agesi. 2. 12 Ἀγιστὶλαον ἀνδρείον μὲν ἕξεσιν εἰπεῖν. +

εἶπας, see in εἰ III. 2. h.

εἰρηνεύω, f. εἰσώ, (εἰρήνη,) *to make peace, to be at peace*, Sept. for עִירְוֹתָ 1 K. 22, 44. Pol. 5. 8. 7 χάρα ἐκ παλαιού εἰρηνευομένη. Plato Thæst. 180. a.—In N. T. *to live in peace, harmony, concord*, absol. 2 Cor. 13, 11; ἐν ἑαυτοῖς 1 Thess. 5, 13; ἐν ἀλλήλοις Mark 9, 50; μετὰ πάντων Rom. 12, 18.—So Eccclus. 6, 6. 28, 9. 13.

εἰρήνη, ης, ἡ, *peace*. 1. Pr. in a civil sense, the opposite of war and commotion, Luke 14, 32. Acts 12, 20. 24, 2. Rev. 6, 4. (Æl. V. H. 14. 11. Xen. Ag. 1. 7.) Heb. 7, 2 βασιλεὺς εἰρήνης, *king of peace, pacific*; comp. Is. 9, 5. Zech. 9, 10. Also among individuals, *peace, concord*, Matt. 10, 34. Luke 12, 51. Acts 7, 26. Rom. 14, 19. Heb. 12, 14. 1 Pet. 3, 11. al.—Trop. *peace of mind, quietness, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5, 1. 15, 13. Phil. 4, 7. Col. 3, 15. 2 Tim. 2, 22. Comp. Is. 53, 5.

2. *peace*, i. e. a state of peace, rest, quiet, safety; Luke 11, 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. John 16, 33. Acts 9, 31. 1 Cor. 14, 33. 1 Thess. 5, 3. Sept. for עִירְוֹתָ Judg. 6, 23; עִירְוֹתָ Is. 14, 30. Ez. 38, 8. 11.

3. Like Heb. עִירְוֹתָ, *peace, welfare, prosperity, happiness*, every kind of good. Luke 1, 79 ὁδὸς εἰρήνης, *way of peace, happiness*. 2, 14. 10, 6 υἱὸς εἰρήνης, *a son of peace, happiness*, i. q. one worthy of it. 19, 42. Rom. 8, 6. Eph. 6, 15 εὐαγγέλιον τῆς εἰρήνης, *the gospel of peace*, i. e. which leads to eternal happiness. 2 Thess. 3, 16. Also ὁ θεὸς εἰρήνης, i. e. God the author and giver of all good, Rom. 15, 33. 16, 20. Phil. 4, 9. 1 Thess. 5, 23. 2 Thess. 3, 16. Heb. 13, 20. Comp. עִירְוֹתָ, Sept. ἀρχὴν εἰρήνης, Is. 9, 5.—So εἰρήνη ὑμῶν, *the good or blessing* which you have invoked by way of salutation, *your benediction*, Matt. 10, 13. Luke 10, 6. John 14, 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts 15, 33. Heb. 11, 31; ἐν εἰρήνῃ, 1 Cor. 16, 11. So Sept. and Heb. עִירְוֹתָ Gen. 26, 29. Ex. 18, 23.—Hence also in the formulas of salutation, either at meeting or parting; see in ἀσπάζομαι. Heb. Lex. עִירְוֹתָ, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. every good, Luke 24, 36. John 20, 19. 21. 26; also in epistles, Rom. 1, 7. 2, 10. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. al. Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִירְוֹתָ, ἡ, עִירְוֹתָ Judg. 19, 20. 1 Chr. 12, 18. Dan. 10, 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*, Mark 5, 34; ὑπ. ἐν εἰρήνῃ, *go in peace*, James 2, 16; πορεύου εἰς εἰρήνην Luke 7, 50. 8, 48; πορ. ἐν εἰρήνῃ

Acts 16, 36; comp. in εἰς no. 4. Sept. for Heb. עִירְוֹתָ יְהוָה Judg. 18, 6. 1 Sam. 1, 17. 20, 42. +

εἰρηνικός, ἡ, ὄν, (εἰρήνη,) *peaceful*, relating to peace, Xen. Œc. 1. 17 εἰρηνικὰ ἐπιστήμαι.—In N. T.

1. *peaceable*, i. e. *pacific, disposed to peace*, James 3, 17. Sept. for עִירְוֹתָ עַמִּי Ps. 37, 37; comp. Deut. 2, 26. Plato Legg. 829. a.

2. From the Heb. *healthful, wholesome, happy*, Heb. 12, 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִירְוֹתָ in εἰρήνη no. 3.

εἰρηνοποιέω, ὦ, f. ἦσω, (i. e. εἰρήνη ποιέω,) *to make peace, to make reconciliation*, Col. 1, 20.—Sept. Prov. 10, 10.

εἰρηνοποιός, οῦ, ὁ, a *peace-maker, pacificalor*, an ambassador to treat of peace, Plut. Nicias 11. Xen. Hell. 6. 3. 4.—In N. T. trop. *one disposed to peace, peaceful*, opposed to strife, Matt. 5, 9.

εἶρω, f. ἐρῶ, see in εἶπον.

εἰς, a prep. governing only the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to, towards, upon*, any place or object. The antithesis is expressed by ἐκ, *out of*. Sept. every where for אֶל, לְ, מִן. See Winer § 53. a. Matth. § 578. Kühner § 290. 2. Buttm. § 147.

1. Of PLACE, which is the primary and most frequent use, *into, to, viz.*

a) After verbs implying motion of any kind *into*, or also *to, towards, upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and very many others of the like general signification; e. g. a) Pr. c. acc. of place; Matt. 2, 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4, 8. 5, 1 ἀνέβη εἰς τὸ ὄρος. 6, 6 ἐσελεύσε εἰς τὸ ταμεῖόν σου. 8, 18 ἀπελθεῖν εἰς τὸ πέραν. 12, 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15, 11. 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρώνα ἐκβάλλεται. 20, 17 ἀναβαλινῶν εἰς Ἱεροσόλυμα. 21, 18. Mark 1, 38. 5, 21. 6, 45. 9, 31 παραδίδεται εἰς χεῖρας ἀνθρώπων. 13, 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8, 23. 26. John 1, 9. 7, 14. Acts 16, 16. 26, 14. Rom. 5, 12. 10, 18. Rev. 2, 22 (see in βάλλω no. 1. f). 8, 5. al. sæp. (Xen. Mem. 4. 2. 1. Cyr. 5. 4. 5. An. 1. 3. 17.) So in constr. prægn. John 16, 21 ἐγενήθη εἰς τὸν κόσμον. 1 Pet. 3, 20 εἰς ἣν [κιβωτὸν] ὀλεγαὶ ψυχὰι διεσώθησαν δι' ὕδατος. Matt. 5, 22 ἔνοχος ἔσται εἰς τὴν γέενναν, *is liable to be cast into hell*; Winer § 31. 2. (Xen. An. 2. 3. 18 ἀποσώσας ὑμᾶς εἰς τὴν

Ἑλλάδα.) So *eis* c. acc. of thing, implying place; as John 18, 6 ἀπῆλθον *eis* τὰ ὀπίσω. 7, 8, 10 *eis* τὴν ἑορτὴν sc. at Jerusalem. Mark 13, 16. 4, 22 *eis* φανερόν ἔλθῃ. John 1, 11 *eis* τὰ ἴδια ἦλθε. Acts 15, 38 *eis* τὸ ἔργον. 21, 6. John 16, 32. β) With accus. of person; e. g. Mark 7, 15, 18 πᾶν (οὐδὲν) εἰσπορευόμενον *eis* τὸν ἄνθρωπον, for εἰσπορ. *eis* τὸ στόμα in Matt. 15, 17. Also Matt. 27, 30 καὶ ἐμπτύσαντες *eis* αὐτόν, for *eis* τὸ πρόσωπον αὐτοῦ in 26, 67. Of evil spirits entering into the bodies of persons, Mark 9, 25. Luke 8, 30; comp. Luke 8, 32. Matt. 8, 31; trop. of Satan entering into the mind or heart, Luke 23, 3. John 13, 27. Trop. *eis* ἑαυτὸν ἔλθων, having come to himself, to his right mind, Luke 15, 17; comp. in ἑαυτοῦ no. 4. c.—Elsewhere referring to the place where the person dwells or is, and implying *to, among*; Luke 10, 36 ἐμπεσὼν *eis* τοὺς λόγους. 21, 24. Acts 18, 6 *eis* τὰ ἔθνη πορεύσομαι. 20, 29 εἰσελεύσονται λύκοι βαρεῖς *eis* ὑμᾶς. 22, 21. Rom. 5, 12 *eis* πάντας ἀνθρώπους. 16, 19. 2 Cor. 9, 5, 10, 14. 1 Thess. 1, 5. Rev. 16, 2. al. See Winer § 53. a. Matth. § 578. So Hom. II. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.

b) After verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, showing, and many others similar. Matt. 10, 27 et Acts 11, 22 ἀκούειν *eis* τὰ ὅρα. Luke 7, 1. Matt. 22, 3 καλῆσαι *eis* τοὺς γάμους. v. 4. Mark 5, 14 ἀπήγγειλαν *eis* τὴν πόλιν. 11, 8 ἔστρωσαν *eis* τὴν ὁδόν. 13, 10 *eis* πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24, 47. John 8, 26 ταῦτα λέγω *eis* τὸν κόσμον. Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν *eis* Αἴγυπτον. 27, 6. 1 Cor. 14, 9 *eis* ἀέρα λαλοῦντες. 2 Cor. 8, 24 *eis* αὐτοὺς ἐνδείξαζε. 11, 6. al. ssp. (Xen. An. 5. 6. 28, 37.) Especially after verbs of looking, beholding, and the like; Acts 1, 10 ἀνέιζοντες *eis* τὸν οὐρανόν. 3, 4. Matt. 22, 16 οὐ βλέπεις *eis* πρόσωπον ἀνθρώπου. John 13, 22. 19, 37. Acts 1, 11. Heb. 11, 26. al. Matt. 5, 35 ὁμῶσαι *eis* Ἱερουσόλυμα, *towards* Jerusalem, i. e. turning or looking towards it. So Hom. II. 9. 373 *eis* ὅπα ἰδέσθαι.—Also after nouns, e. g. Acts 9, 2 ἐπιστολὰς *eis* Δαμασκόν, i. e. directed to Damascus. Rom. 15, 31 ἡ διακονία μου ἡ *eis* Ἱερουσαλήμ. al.

c) Trop. of a state or condition *into* which one comes, after verbs of motion, direction, and the like; Matt. 25, 46 ἀπελεύσονται *eis* κώλασιν αἰώνων, *eis* ζωὴν αἰώνων. Mark 5, 26 *eis* τὸ χεῖρον ἔλθουσα. 9, 43. Luke 22, 33. 24, 20. John 4, 38. 5, 24. 16, 13. Acts

26, 18. 2 Cor. 10, 5. Gal. 1, 6. Phil. 1, 12. 3, 11. 1 Tim. 2, 4. 3, 6. 9. Heb. 2, 10. al. ssp. For ὑπάγε v. πορεύου *eis* εἰρήνην, *go into peace*, see below in no. 4. So Xen. Ath. 1. 9. Mem. 1. 2. 22.—In constr. præg. βαπτίζειν *eis* τινα v. *eis* ὀνομά τινας, see in βαπτίζω no. 2. a. β, γ.

2. Of TIME, viz. a) Time *when*, as marking a term or limit *until* when, *to, up to, until*; Acts 4, 3 *eis* τὴν αἰῶνα, *till the morrow*. Matt. 10, 22 *eis* τέλος. Phil. 1, 10 *eis* ἡμέραν Χριστοῦ, i. e. *against* the day of Christ. 2, 16. 2 Pet. 3, 7. Acts 13, 42. 1 Thess. 4, 15. 2 Thess. 2, 6. 2 Pet. 2, 4. al.—Xen. Cyr. 5. 3. 6. CEC. 17. 10.

b) Time *how long*, marking a period of duration, *for*, etc. Matt. 21, 19 *eis* τὸν αἰῶνα, *for ever*. Mark 3, 29. John 8, 35. 2 Pet. 3, 18. Luke 1, 50 *eis* γενεὰς γενεῶν. 12, 19 *eis* ἔτη πολλά. 1 Tim. 6, 19. Heb. 7, 3. Rev. 9, 15. al.—Pol. 32. 13. 6. Xen. Mem. 3. 6. 13.

3. Trop. as marking the END or PURPOSE to or *towards* which any thing aims or tends. Spoken

a) Of a result, effect, consequence, marking that which any person or thing tends to, becomes, or is made. Matt. 13, 30 δῆσατε αὐτοὺς *eis* δεσμός. 27, 51 ἐσχίσθη *eis* δύο (μέρη). (Sept. Ez. 37, 22. Pol. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17, 23 τετελειωμένοι *eis* ἐν. Acts 2, 20 μεταστραφήσεται *eis* σκότος... *eis* αἶμα. Rev. 11, 6. Rom. 10, 10 καρδιά πιστεύεται *eis* δικαιοσύνην. 15, 2. 1 Cor. 11, 17 οὐκ *eis* τὸ κρείττον ἀλλ' *eis* τὸ ἥττον συνέρχεσθε. 12, 13 *eis* ἐν σώμα ἐβαπτίσθημεν, i. e. such is the effect of true baptism. 15, 54. Acts 10, 4 αἱ προσευχαῖ σου ἀνέβησαν *eis* μηνύσωνον κτλ. Eph. 2, 21. 22. Heb. 6, 6. 8. 1 Pet. 1, 22. al. ssp. So Hom. II. 9. 102. Hdian. 1. 11. 6. Plato Legg. 867. b.—With an Infin. as subet. Rom. 7, 4 *eis* τὸ γενέσθαι ὑμᾶς κτλ. v. 5. 12, 3. 1 Cor. 9, 18. Gal. 3, 17. Heb. 11, 3. al. ssp. Comp. Xen. Cyr. 1. 4. 5.—So from the Heb. where *eis* corresponds to Heb. *ל*; see Lehrs. p. 816. Thus λογίζομαι [τινά, τί,] *eis* τι, *to reckon or count FOR, AS, any thing*, Pass. Acts 19, 27. Rom. 2, 26. 9, 8. Sept. for *ל* בָּרַךְ 1 Sam. 1, 13. Is. 29, 17. (Wisd. 9, 6; two accus. Wisd. 5, 4. 15, 15.) Also λογίζεσθαι τι *eis* τι, *to reckon or impute to any one FOR, AS*, Pass. Rom. 4, 3 *eis* δικαιοσύνην. v. 5. 9. 22. Gal. 3, 6, all quoted from Gen. 15, 6 where Sept. for *ל* בָּרַךְ, as also Ps. 106, 31. (1 Macc. 2, 52.) So after verbs of constituting, making, becoming, and the like; Acts 13, 22 ἤγειρεν αὐτοῖς τὸν Δαβὶδ *eis* βασιλέα. v. 47 τέθεικά σε

εἰς φῶς. (Sept. and ἡ ἰδέα Ez. 37, 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σὰρξ μία, Matt. 19, 5. Mark 10, 8. al. comp. Gen. 2, 24 where Sept. for ἡ ἰδέα. Luke 5, 3 comp. Is. 40, 4; and so 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. al. sarp. With γίνεσθαι, as Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. Acts 5, 36. Rom. 11, 9, quoted from Ps. 69, 23; and so 1 Cor. 15, 45. John 16, 20. Rev. 8, 11. al. sarp.

b) Of measure, degree, extent, chiefly by way of periphrase for an adverb; Winer § 55. 1. b. Matth. § 578. d. Luke 13, 11 εἰς τὸ πατελέις, pr. to completeness, i. e. completely, wholly, perfectly. Heb. 7, 25. (Æl. V. H. 7. 2.) 2 Cor. 4, 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9.) 2 Cor. 10, 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. 13, 2 εἰς τὸ πάλιν, again. 2 Tim. 2, 14 εἰς οὐδέν, for nothing, not at all. Also εἰς κενόν, in vain, 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16. So Diod. Sic. 19. 9. Comp. Hdot. 8. 144 εἰς τὰ μέγιστα. Pol. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) Of a direction of mind, i. e. as marking an object of desire, good will, or also of aversion. a) In a good sense, towards, for, in behalf of; Rom. 10, 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστὶν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰησοῦ Χ. εἰς ζωὴν αἰώνιον. Rom. 1, 27 ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους. 14, 19. Phil. 1, 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26, 10 ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Rom. 12, 16. 1 Thess. 4, 10. 5, 15. 2 Pet. 3, 9. al. (Judith 6, 17. Thuc. 1. 38.) So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5, 8. 2 Cor. 2, 4. 8. Eph. 1, 15. al. 2 Cor. 1, 11 εἰς ὑμᾶς χάρισμα. Acts 20, 21. 2 Cor. 9, 13. 1 Pet. 3, 21. (2 Macc. 9, 26.) After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4, 32; φιλόξενοι εἰς ἀλλήλους 1 Pet. 4, 9; so Pol. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (ordinarily c. dat.) these verbs implying an affection or direction of mind towards a person or thing, i. e. to place hope or confidence in or upon; e. g. John 5, 45 et 2 Cor. 1, 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24, 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Hdian. 7. 10. 1 εἰς ὃν ἠλπίκασαν. Plut. Galb. 19.) Matt. 18, 6 τῶν πιστευόντων εἰς ἐμέ. John 2, 11. al. sarp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. 1, 21; πίστις Acts 20, 21. 24, 24. al. πεποιθῆς 2 Cor. 8, 22. β) In an unfriendly sense, towards, against; e. g. Matt. 18, 15 et 1 Cor. 6, 18 ἁμαρτάνειν εἰς. Luke 12, 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. . . εἰς τὸ ἄγ. πνεῦμα. Mark 3, 29

ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22, 65. Acts 9, 1. 2 Cor. 10, 1. Col. 3, 9. al. (Æl. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2.) After nouns, Heb. 12, 3 ἀντιλογία εἰς αὐτόν. Acts 23, 30 ἐπιβουλὴ εἰς τινα. Rom. 8, 7 ἔχθρα εἰς θεόν. So Xen. Hell. 7. 4. 34 ἐγκλημα εἰς τοὺς θεούς.

d) Of an intent, purpose, aim, end, i. e. εἰς final. a) In the sense of unto, in order to or for, i. e. for the purpose of, for the sake of, on account of; Matt. 8, 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27, 7 ἠγόρασαν τὸν ἄγρον εἰς ταφήν. v. 10. Mark 1, 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5, 4 χαλάσατε τὰ δίκτυα εἰς ἄγρον. 22, 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24, 20. John 1, 7. 9, 39. Acts 4, 30. 11, 29. 14, 26. Rom. 1, 16. 17. 5, 21. 6, 19. 9, 21. 10, 4. 15, 18. 1 Cor. 2, 7. 2 Cor. 2, 12. Gal. 3. 17. Eph. 4, 12 bis. 1 Tim. 1, 16. al. sarp. So Matt. 3, 11 βαπτίζω εἰς μετανοίαν, unto repentance. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause. Before an infinit. c. art. in order to, in order that, etc. Matt. 20, 19 εἰς τὸ ἐμπαῖξαι. Mark 14, 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20, 20. Rom. 1, 11. 11, 11. James 1, 18. al. sarp. So Hdian. 1. 6. 20. Xen. An. 6. 5. 14; c. infu. Xen. Mem. 3. 6. 2.—Hence εἰς τί, to what end? wherefore? why? Matt. 14, 31. Mark 15, 34 al. εἰς τοῦτο, to this end, for this purpose, therefore, Mark 1, 38. Acts 9, 21. Rom. 9, 17. al. εἰς ὃ, to which end, whereunto, 2 Thess. 1, 11. 1 Pet. 2, 8. β) In the sense of to or for, implying use, advantage, benefit; thus approaching the nature of the dat. commodi et incommodi, but more emphatic; Matt. 10, 10 μὴ κτήσῃτε πῆραν εἰς ὁδόν. 20, 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8, 19. 20 ὅτε τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους κτλ. Luke 9, 13. 12, 21. 14, 35 ὅτε εἰς γῆν, ὅτε εἰς κορίαν εὐσεβὴν ἐστὶ. Matt. 5, 13. John 6, 9. Acts 2, 22. Rom. 11, 36 et 1 Cor. 8, 6 εἰς αὐτόν, for him, i. e. for his honour and glory. Rom. 13, 14. 15, 26. 16, 5. 6. 2 Cor. 8, 6. Gal. 4, 11. 6. 4. Eph. 1, 5 εἰς αὐτόν. 3, 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1, 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. sarp. (Diod. Sic. 2. 57. Xen. An. 1. 2. 27. ib. 3. 19. Plato Conv. 184. e.) So Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) As marking the object of any reference, relation, allusion, into, unto, towards, i. e. with reference to, etc. a) Pr. in accord-

ance with, conformably to; Matt. 10, 41. 42 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κτλ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12, 41 et Luke 11, 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη, i. e. conformably to or at the preaching of Jonah. Acts 7, 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, i. e. according to, by; see in διαταγή. β) Genr. as to, in respect to, as, concerning, etc. Acts 2, 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν concerning him; so Eph. 5, 32 et Heb. 7, 14. Acts 25, 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Rom. 4, 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. 16, 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκράτους δὲ εἰς τὸ κακόν. 2 Cor. 2, 9 εἰ εἰς πάντα ὑπὲρκοί ἐστε. Eph. 3, 16. al. So Luc. Imag. 23. Xen. An. 2. 6. 30.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context; Winer § 54. 4. b. Matth. § 596; comp. Buttm. § 151. I. 8. So Matt. 2, 23 ἐλθὼν κατέκησεν εἰς πόλιν. Mark 1, 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. v. 38 where is ἄγωνεν εἰς τὰς ἐκκλησίας καμποδολεῖς. Mark 2, 1 καὶ ἐστῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οὗκόν ἐστι, i. e. that he was come into the house. 13, 9. 16. Luke 11, 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν πόλιν εἰσὶν, as in colloquial Engl. my children are to bed. 21, 37. John 9, 7 ὑπάγε, νύφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7, 4. 8, 39. 40 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εἰρένη δὲ εἰς Ἄζωτον. 18, 21. 21, 13, comp. ἀναβαίνειν in v. 12. 23, 11. al. So Hom. II. 15. 275 ἐφάνη λῆς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἑαυτῶν χώρας ἑκαστοὶ τούτων παρέειν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε. Diod. Sic. 6. 84 διατρίβων εἰς τὰς νήσους.—Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ᾧδου, Acts 2, 27. 31, i. e. for εἰς δῶμα ᾧδου; see in ᾧδης. Buttm. § 132. n. 30. Matth. § 578. g. The phrase in Acts is, ἐγκαταλείπειν εἰς ᾧδου, quoted from Ps. 16, 10 where Sept. for הַיָּדָא, i. e. to leave or abandon to the grave or Sheol; not strictly to leave in it. Comp. Gen. 44, 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20, 19. 26 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ

μέσον αὐτῶν, but Luke 24, 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21, 4, comp. 8, 3. 9. Acts 4, 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθίσταται εἰς Mark 13, 3, comp. Matt. 13, 2; and καθίσταται ἐν, Matt. 26, 69. al. Also, Mark 1, 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3, 6 καὶ πᾶσα ἡ περὶ χωρὸς τοῦ Ἰορδάνου ... ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, go away into peace or in peace, i. e. into or in the enjoyment of peace, welfare, good, the idea being at bottom the same, but expressed under different aspects; Mark 5, 34. Luke 7, 50. James 2, 16. Acts 16, 36; see in εἰρήνη no. 3.

NOTE. In composition εἰς retains its general signification, e. g. a) Of motion into a place; as εἰσάγω, εἰσέρχομαι, εἰσφέρω. b) Of motion or direction to or towards a place or person; as εἰσακούω. +

εἷς, μία, ἓν; gen. ἑνός, μίας, ἑνός; one, the first cardinal numeral; see Buttm. § 70.

1. Pr. one; thus a) Genr. e. g. without subat. Luke 18, 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 1 Cor. 9, 24. Gal. 3, 20. al. Matt. 25, 15 ἔδωκε τάλαντα, φ' δὲ δύο, φ' δὲ ἓν, al. With a subat. Matt. 6, 27 πῆχυν ἓνα. John 11, 50. al. Mark 10, 8 δύο εἰς σάρκα μίαν. 1 Cor. 10, 8. al. Matt. 5, 41 μίλιον ἓν. Acts 17, 26. al. (Xen. An. 6. 6. 14.) With a negative, equivalent to not one, none; Matt. 5, 18 ἵνα ἐν ἡ μία κεραία οὐ μὴ παρελθῇ. Rom. 3, 12 οὐκ ἔστιν ἕως ἑνός, not so much as one, not even one, quoted from Ps. 14, 3 et 53, 4, where Sept. for יֶחֱדָה יֶחֱדָה: and so Sept. and יֶחֱדָה יֶחֱדָה Judg. 4, 16. comp. Ex. 9, 7. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, not one, not even one, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27, 14 πρὸς οὐδὲ ἐν ῥήμα. John 1, 3. Acts 4, 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3, 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6. 5. al. So Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, the one; Matt. 25, 18. 24 τὸ ἓν τάλαντον. 1 Cor. 10, 17 ἐκ τοῦ ἑνός ἄρτου. (Xen. An. 5. 4. 11.) Followed by a genit. partitively, Buttm. § 132. δ. a. Matth. § 318 sq. Matt. 5, 19 μίαν τῶν ἐντολῶν τούτων. Mark 6, 15 εἷς τῶν προφητῶν. Luke 5, 3. John 12, 2. al. So with ἐκ c. gen. Matt. 18, 12 ἐν ἐξ αὐτῶν. Mark 9, 17

εἰς ἐκ τοῦ ὄχλου. Acts 11, 28. Rev. 5, 5 εἰς ἐκ τῶν πρεσβυτέρων.

b) Used distributively, viz. a) εἰς... εἰς, one... one, i. e. one... the other, Matt. 20, 21. 24, 41 μία... μία. 27, 38. John 20, 12. al. Also δ εἰς... δ εἰς, the one... the other, Matt. 24, 40; εἰς τὸν ἕνα 1 Thess. 5, 11; εἰς ὑπὲρ τοῦ ἑνός 1 Cor. 4, 6. So εἰς... εἰς... εἰς, Mark 4, 8. Matt. 17, 4. Luke 9, 33. al. Sept. for ἑκατὴν ἑκατὴν Lev. 12, 8. 2 Chr. 3, 17; for ἑκατὴν ἑκατὴν 1 Sam. 10, 3. 13, 17. 18. So Ecclus. 31, 23. Xen. Cyr. 1. 2. 4.—In like manner, εἰς... δ ἑτερος, one... the other, Matt. 6, 24; δ εἰς... δ ἑτερος, the one... the other, Matt. 6, 24. Luke 7, 41. Acts 23, 6; δ εἰς... δ ἄλλος, Rev. 17, 10. β) εἰς ἕκαστος, each one, every one, Acts 2, 6. 20, 31. Col. 4, 6. al. (Xen. An. 6. 6. 12.) With a gen. partitively, Luke 4, 40. Acts 2, 3. Eph. 4, 7. al. For ἀνὰ εἰς ἕκαστος Rev. 21, 21, see in ἀνὰ no. 3. γ) καὶ ἕνα, καὶ ἕν, one by one, singly, strictly for εἰς καὶ ἕνα, John 21, 25. 1 Cor. 14, 31; οἱ καὶ ἕνα Eph. 5, 33; καὶ ἕν ἕκαστον, each one singly, καὶ ἕν here qualifying ἕκαστον, Acts 21, 19. (Xen. Ven. 6. 14; κ. ἕ. ἕκαστον Cyr. 1. 6. 22. Apol. 15.) So ἕν καὶ ἕν, one by one, one after another, singly, Rev. 4, 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καὶ εἰς, one by one, instead of εἰς καὶ ἕνα, Mark 14, 19. John 8, 9. Also δ δὲ καὶ εἰς, Rom. 12, 5. See Lucian Pseudosph. § 9.

c) Emphatic. one, i. e. a) even one, one single, only one, Matt. 5, 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21, 24. Mark 8, 14. 10, 21. 12, 6. John 7, 21. 1 Cor. 10, 17. 2 Pet. 3, 8. al. For ἀπὸ μίας Luke 14, 18, see in ἀπὸ no. 3. h. (Xen. An. 4. 7. 9.) Also i. q. only, alone, Mark 2, 7 εἰ μὴ εἰς ὁ θεός. James 4, 12; εἰς ἕνα τόπον John 20, 7. So Xen. Cyr. 4. 1. 17. β) For one and the same, Rom. 3, 30 εἰς ὁ θεός, ὃς δικαιοῦσιν κτλ. 1 Cor. 3, 8. Phil. 2, 2. Sept. and ἑκατὴν Gen. 41, 25. 26. (Wisd. 17, 17. Plut. Alex. 22.) Fully written, ἐν καὶ τὸ αὐτό 1 Cor. 11, 5. 12, 11. So Diod. Sic. 11. 47. Pol. 2. 62. 4.

2. Indef. i. q. τις, one, some one, any one, a certain one; Matt. 19, 16 εἰς προελθὼν. With Subst. Matt. 8, 19 εἰς γραμματεῖς, i. q. γραμματεῖς τις. Mark 12, 42 μία χήρα, i. q. χήρα τις. John 6, 9. Rom. 9, 10. al. With gen. partit. Luke 5, 3. 20, 1. Sept. for ἑκατὴν Gen. 22, 2. 42, 16; also ἑκατὴν Sept. τις, Gen. 26, 10. 27, 44. So Luc. Demonax 15. Hdian. 2. 12. 11. Thuc. 1.

85.—Also εἰς τις, a certain; Mark 14, 51 εἰς τις νεανίσκος, and with gen. v. 47; ἐκ c. gen. Luke 22, 50. John 11, 49; so Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article a or an; as Matt. 21, 19 συκὴν μίαν. James 4, 13 ἐναντὶν ἑνα. Rev. 8, 13. 9, 13. al. So Sept. and ἑκατὴν Ezra 4, 8. Dan. 2, 31. 8, 3. Comp. Gesen. Lehrs. p. 655. Heb. Lex. art. ἑκατὴν no. 4.

3. From the Heb. as an ordinal, the first, mostly spoken of the first day of the week; Matt. 28, 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16, 2. Luke 24, 1. Acts 20, 7. 1 Cor. 16, 2. al. So Sept. and ἑκατὴν of the first of the month, Gen. 1, 5. 8, 13. Ex. 40, 2. 17. al. See Gesen. Lehrs. p. 701 sq. Heb. Lex. art. ἑκατὴν no. 2. (Jos. Ant. 1. 1. 1 αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὕτην μίαν εἶπε.) Joined with δεύτερος, τρίτος, Rev. 9, 12 ἡ οὐαὶ ἡ μία, comp. 11, 14; so Hdot. 4. 161. Eurip. Bacch. 680 sq. +

εἰσάγω, f. ἀγω, (ἀγω,) to lead into, to bring in or into, constr. with accus. and εἰς c. acc. of place. Thus of person, Luke 22, 54 εἰσάγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Acts 9, 8. 21, 28. 29. Pass. v. 37; so with εἰς τὴν αἰλήν impl. John 18, 16, comp. v. 15; εἰς τὸ ἱερὸν Luke 2, 27; [Acts 22, 24.] Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. to bring in, to introduce, into the world, Heb. 1, 6. With ὅδε, Luke 14, 21. Sept. for ἑκατὴν Gen. 8, 9. 2 K. 9, 2. So Plut. Sept. Sap. Conv. 3. Plato Amat. 5. p. 136. c.—Of things, Acts 7, 45; so Xen. Athen. 2. 3.

εἰσακούω, f. οἰσσομαι, (ἀκούω,) 1. to hear to, to give heed to, c. gen. 1 Cor. 14, 21 οὐδ' οὕτως εἰσακούσονται μου. Sept. and ὡς Deut. 1, 43. 4. 30. al.—Ecclus. 3, 6. Plut. Alcib. 4. Plato Epin. 989. e.

2. From the Heb. spoken of God's hearing prayer, to hear, i. e. to hear favourably, to grant, in N. T. only in Pass. Matt. 6, 7. Luke 1, 13. Acts 10, 31. Heb. 5, 7. So Sept. and ὡς Ps. 4, 2. 4. 6, 9; ὡς Ps. 4, 2. 13, 4.

εἰσδέχομαι, f. ξομαι, (δέχομαι,) Mid. depon. to receive into one's house, city, country, or to oneself, in hospitality, etc. Wisd. 19, 16. Xen. Hell. 1. 1. 21 Περὶνθιοι εἰσεδέξαντο ἐς τὸ ἄστυ τὸ στρατόπεδον. Sept. every where for Heb. וָצִיר, where God is said to gather, to collect, the exiles of Israel into their own land, Jer. 23, 3. Ez. 11, 17. 20, 34. 41. al.—Hence in N. T. 2 Cor. 6, 17 καὶ ὡς εἰσδέχομαι ὑμᾶς, and I will receive you, sc. into my favour; apparently in allusion to Jer. 32, 37. 38, where

Sept. συνίγω for פָּרַר; comp. Zeph. 3, 20, where Heb. פָּרַר, Sept. εἰσδέχομαι.

εἴσειμι, imperf. εἰσῆιμι, (εἶμι to go, Buttm. § 108. V.) to go into, to enter, constr. with εἰς c. acc. of place, Acts 3, 21, 26. Heb. 9, 6; with πρὸς c. acc. of pers. Acts 21, 18. Sept. for נִיב Ex. 28, 29, 35.—Hdian. 8. 7. 22. Xen. Apol. 15; c. πρὸς Mem. 3. 11. 1.

εἰσέρχομαι, f. εἰσελεύσομαι, (ἐρχομαι,) aor. 2 εἰσῆλθον, to go or come into, to enter.

1. Of persons, constr. with εἰς c. acc. of place, Matt. 6, 6 εἰσέλθῃς εἰς τὸ ταμεῖον. 24, 38. Mark 3, 27. Luke 9, 34. John 18, 28. Acts 11, 20. Rev. 22, 14. al. ssep. With εἰς c. acc. implied, Matt. 9, 25. Mark 13, 15. Luke 14, 23. 17, 7. 24, 3 comp. v. 1. 24, 29. 1 Cor. 14, 23. 24. al. Sept. for נִיב Gen. 6, 18. 19, 3. al. ssep. So Hdian. 1. 15. 15. Xen. Cyr. 7. 5. 57 εἰσέρχεται εἰς τὰ βασίλεια.—With εἰς c. acc. of pers. Acts 16, 40 Rec. εἰς τὴν Ἀνδρίαν, i. e. into her house; but later edit. πρὸς. Acts 19, 30 εἰς τὸ δῆμον, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20, 29 εἰς ὑμᾶς, among you. Also of demons entering into the bodies of persons, Mark 9, 25. Luke 8, 30. 22, 3. al. or into swine Mark 5, 12. 13. Luke 8, 32. 33. With εἰς implied, Matt. 12, 45. Luke 11, 26.—With ἐν c. dat. of pers. Rev. 11, 11 πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς; (Rec. ἐν' αὐτούς,) i. e. life entered and remained in them; see in ἐν no. 4, and comp. Winer § 54. 4. Matth. § 577. With παρὰ c. dat. of pers. to enter in by or with any one, to lodge with, Luke 19, 7; πρὸς c. acc. of pers. to enter to any one, i. e. into his house, etc. Mark 15, 43. Acts 10, 3. 17, 2. Rev. 3, 20. (Ceb. Tab. 29. Xen. Mem. 3. 10. 1.) With ὑπὸ c. acc. of place, e. g. ὑπὸ τὴν στέγην, Matt. 8, 8. So c. adv. ἔσω Matt. 26, 58; ὅπου Mark 14, 14; ἔδε Matt. 22, 12.

2. Trop. of persons, with εἰς c. acc. of state or condition; Matt. 18, 8. 9 εἰς τὴν ζωὴν. Mark 9, 43. 45; εἰς τὴν βασιλείαν τοῦ θεοῦ, Matt. 5, 20. 18, 3. 19, 24. Mark 9, 47. John 3, 5. Acts 14, 22; εἰς τὴν χαρὰν τοῦ κυρίου, Matt. 25, 21. 23; εἰς τὴν κατάνανσιν, Heb. 3, 11. 4. 1. 3. With εἰς implied, Matt. 7, 13. 23, 14. Luke 11, 52. 13, 24.—So Matt. 26, 41 εἰσέρχεσθαι εἰς πειρασμόν, to enter into temptation, i. e. to fall into it. John 4, 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύσατε, ye have entered into their labours, i. e. ye follow them and reap the fruits of their labours.

3. Of things, to enter in or into, equiva-

lent to εἰσφέρομαι, 'to be brought or put into;' so of food, εἰς τὸ στόμα, Matt. 15, 11. Acts 11, 8; comp. Xen. Cyr. 1. 6. 17 τὰ εἰσίσοντα. With διὰ c. gen. of that through which any thing enters; Luke 18, 25 διὰ τρυμαλιῆς ῥαφιδὸς εἰσελθεῖν. Matt. 19, 24 Grb. comp. Plato Tim. 78. e.—Trop. Rom. 5, 12. Luke 9, 46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 Ἀντώνιον οἶκος εἰσέρχεται. Eurip. Iph. in Aul. 1385; see Herm. ad Vig. p. 758.) James 5, 4 αἱ βοαὶ εἰς τὰ ὄτα κυρίου εἰσεληλύθασιν. So hope, Heb. 6, 19 εἰσερχόμενον εἰς τὸ ἐσώτερον κτλ. entering in, i. e. extending even unto.

4. From the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, to go in and out, spoken of one's daily walk and life; e. g. of Jesus, Acts 1, 21 ἐφ' ἡμᾶς, i. e. among us, in our company. Trop. John 10, 9. Comp. εἰσπ. καὶ ἐκπορεύομαι Acts 9, 28. So Sept. and Heb. נִכְנָן נִכָּן, 2 Chr. 1, 10; for which Sept. εἰσπ. καὶ ἐκπορεύομαι, Deut. 31, 2; εἰσοδος καὶ ἔξοδος, 1 Sam. 29, 6. +

εἰσκαλέω, ᾧ, f. ἴσω, (καλέω,) to call in, to invite in, Luc. Pseudol. 23. Xen. Œc. 4. 15.—In N. T. only Mid. to call in, to invite in, sc. unto oneself, into one's house, Acts 10, 23.

εἰσοδος, ου, ἡ, (ὁδός,) pr. way into a place, entrance, Hom. Od. 10. 90. Sept. for נִכְנָן Judg. 1, 24. 25.—In N. T. entrance, the act or power of entering, with εἰς c. acc. of place 2 Pet. 1, 11; c. gen. Heb. 10, 19; with πρὸς c. acc. of person, entrance to any one, access, 1 Thess. 1, 9. 2, 1; absol. Acts 13, 24. Sept. and נִכָּן 1 Sam. 16, 4. Mal. 3, 2. So Hdian. 1. 13. 2. Plato Tim. 61. a.

εἰσπηδάω, ᾧ, f. ἴσω, (πηδάω,) to leap in, to spring in, e. g. εἰς τὸν ὄχλον among the people Acts 14, 14; absol. Acts 16, 29. Sept. for נִכָּן Am. 5, 19.—Dem. 539. 27. Xen. An. 1. 5. 8.

εἰσπορεύομαι, f. εἰσομαι, Pass. depon. (πορεύομαι.)

1. to go in, to enter; of persons, with εἰς c. acc. of place, Mark 1, 21. 6, 56. 11, 2. Acts 3, 2; εἰς impl. Luke 8, 16. 11, 33. 19, 30, comp. Mark 11, 2. Sept. for נִכָּן Gen. 23, 10. 40, 29. al. So Ceb. Tab. 4; absol. Xen. Cyr. 2. 3. 21.—With πρὸς c. acc. of pers. to enter to any one, i. e. into his house, Acts 28, 30; so Sept. for נִכָּן Gen. 44, 30. Esth. 2, 14. With adv. ὅπου Mark 5, 40; οὐ Luke 22, 10; also κατὰ τοὺς οἴκους, from house to house, Acts 8, 3.

2. Of things, *to enter in*, see in εἰσέρχομαι no. 3. So with εἰς, Matt. 15, 17. Mark 7, 15. 18. 19.—Trop. i. q. *to arise in the mind*, Mark 4, 19.

3. From the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, spoken of one's daily life and walk, Acts 9, 28; see fully in εἰσέρχομαι no. 4.

εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run in*, e. g. into a house, absol. Acts 12, 14.—2 Macc. 5, 26 εἰς τὴν πόλιν. Hdian. 1. 17. 7. Xen. An. 5. 2. 16.

εἰσφέρω, (φέρω,) aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, *to bear into, to bring into*, constr. with acc. and εἰς c. acc. of place, 1 Tim. 6, 7 οὐδὲν εἰσηνεγάμεν εἰς τὸν κόσμον. Heb. 13, 11; εἰς impl. Luke 5, 18. 19. Sept. for אָבַר Num. 31, 54. al. (Plut. Mor. II. p. 24. Xen. Cyr. 8. 8. 10.) Of persons, with εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. 6, 13. Luke 11, 4.—Trop. εἰσφέρειν τὴν εἰς τὰς ἀκοάς τινος, *to bring to (into) the ears of any one*, to announce, Acts 17, 20. Comp. Eurip. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς αἰεί. Soph. Aj. Flagell. 149 εἰς ὧτα φέρειν.

εἶτα, adv. then. 1. Of time, i. e. *afterwards, after that*, Mark 8, 25 εἶτα πάλιν ἐπέθηκε. Luke 8, 12. John 13, 5. 19, 27. 20, 27. James 1, 15. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 13.—Emphat. with a participle, Mark 4, 17 εἶτα γενομένης θλίψεως κτλ. comp. Buttm. § 144. n. 13. § 149. m. 19. Kühner § 312. n. 8. So Xen. An. 1. 2. 25.

2. Of order and succession, as πρῶτον... εἶτα, 1 Tim. 2, 13. 3, 10. Mark 4, 28 bis; πρῶτον, δεύτερον, τρίτον... εἶτα, 1 Cor. 12, 28; ἔπειτα... εἶτα 1 Cor. 15, 7. 24; inverted, v. 5.—So πρῶτον... εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

3. As a continuative particle, *then, so then, consequently*, Heb. 12, 9; comp. Buttm. § 149. m. 19.—Plut. de esu Carn. 2. 2. Xen. Mem. 2. 2. 13.

εἴτε, see in εἰ III. 2. i.

εἴωθα, see εἴω.

ἐκ, and ἐξ before a vowel (Buttm. § 26. 6), a prep. governing only the genitive, with the primary signif. *out of, from, of*; Lat. *e, ex*; spoken of such objects as before were *in* or *within* another, (see in ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָצָא. See Winer § 51. Kühner § 288. 2. Matth. § 569.

1. Of PLACE, which is the primary and most frequent use, *out of, from, viz.*

a) After verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and very many others of like meaning. Matt. 2, 6 καὶ σὺ Βηθλεέμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Mark 5, 2. Matt. 7, 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου. 13, 52. John 2, 15. Luke 2, 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρετ εἰς τὴν Ἰουδαίαν. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9, 7. Matt. 17, 5. Luke 10, 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17, 24. 23, 55. John 1, 19 ἀπέστειλαν ἐξ Ἱεροσολ. 13, 1. Heb. 3, 16. Matt. 2, 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13, 49 ἀφορισίσι τοὺς ποιητοὺς ἐκ μέσου τ. δικ. Mark 11, 8 ἐκποτον ἐκ τῶν δένδρων. Rom. 11, 24. Mark 13, 27 ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσ. ἀνέμων. 2 Thess. 2, 7 ἐκ μέσου γίγνεται, i. e. be taken away. Rev. 2, 5. Mark 13, 15 ἀπαίτι ἐκ τῆς οἰκίας. Matt. 24, 17. (Xen. Cyr. 7. 2. 5.) Mark 16, 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts 23, 10. 27, 29. 30 φυγεῖν ἐκ τοῦ πλοίου. al. sepiss. Comp. יָצָא Heb. Lex. no. 2. So Hdian. 1. 15. 2. Xen. Hell. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 26 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, or the like, any person or thing proceeds, etc. John 8, 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts 3, 22. 23. 19, 34. 20, 30. 1 Cor. 5, 13. Heb. 5, 1. 1 John 2, 19. al. Mark 7, 20 τὸ ἐκ τοῦ ἀντρ. πορευόμενον. So Xen. Ven. 12.9.—Also of persons *out of* whom demons are cast, or depart; Mark 7, 26. 29. 9, 25. Luke 4, 35. Here it is interchanged with ἀπό, as Luke 4, 41. 8, 3. 33; see in ἀπό note 1.—So by Hebr. ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of any one*, i. e. to be born to him, Heb. 7, 5, comp. v. 10. Sept. and γῆγεν καὶ Gen. 35, 11. 2 Chr. 6, 9.

b) After verbs implying direction *out of* or *from* any place or object; thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5, 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19, 23 ἐκ τῶν ἁνωθεν ὕφαντός. Mark 11, 20 συκὴν ἐξηραμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for מָצָא Job 28, 9.) Acts 28, 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Xen. Mem. 3. 10. 13.) v. 17. Rev. 9, 13. Comp. Matth. § 574. p. 1133. So Jos. Ant. 14. 7. 1. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—By Hebraism, Rev. 18, 20 ἔκριεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19, 2 ἐξεδικησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance

of or from her. Sept. ἐκδικέω ἐκ for עֲדָן 2 K. 9, 7; Sept. ἐκζητέω ἐκ for עֲזָרָה Gen. 9, 5; Sept. δικάζω v. κρίνω ἐκ for עֲזָרָה 1 Sam. 24, 16. 2 Sam. 18, 19. —So in constr. præg. Rev. 15, 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κτλ. i. e. those who come off conquerors from or over the beast. —As marking the direction in which one person or thing is placed from or in respect to another, as καθίσαι, ἰστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων, from the right, from the left, where in Engl. we use at or on the right, etc. Matt. 20, 21. 23. 22, 44. 25, 33. 26, 64. Mark 10, 37. Luke 1, 11. Acts 2, 25. 34. Heb. 1, 13. So Sept. and 77 Ex. 14, 22. 29. 1 Sam. 23, 19. 24. Ps. 16, 8. See Heb. Lex. 77 no. 3. h. So Pol. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. a dextra, a fronte; Fr. dessus, dessous, etc. In such constructions the mind passes from the place specified to itself; we in Engl. pass from ourselves to the place specified; comp. in ἀπό no. 1. c. β. Winer § 51, ἐκ.

c) Trop. of a state or condition out of which one comes, is brought, or tends; after verbs of motion, direction, and the like. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13, 11 ἐξ ὕπνου ἐγερθῆναι. Rom. 6, 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7, 4. al. Acts 17, 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4. 2. Rom. 6, 13 ζώντας ἐκ νεκρῶν. 11, 15. Col. 1, 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7, 24 τίς με ῥύσεται ἐκ κτλ. Luke 1, 74. 2 Cor. 1, 10. 5, 8. Gal. 3, 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12, 27 σώσον με ἐκ τῆς ὥρας ταύτης. Heb. 5, 7. Luke 1, 71. (Xen. An. 3. 2. 11.) John 17, 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποιητοῦ. Rev. 3, 10. 2, 21 μετανοῆσαι ἐκ τῆς πορείας. v. 23. 9, 20. 21. Acts 1, 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5, 24. 2 Tim. 2, 26. James 5, 20. 1 Pet. 1, 18 et 1 Cor. 9, 19. 1 Pet. 2, 9. 2 Pet. 2, 21. Rev. 14, 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. ssp.—Hom. Il. 10. 107. Hdian. 7. 12. 13. Lys. 179. 27.

d) Before a genit. expressing a whole out of or from which a part is taken or is spoken of, i. e. in a partitive sense; comp. in ἀπό no. 1. e. Thus a) Of a whole class, number, genus, or the like, out of which one is taken, of which he forms part; Sing. Luke 22, 3 ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. John 15, 19 bis. 1 Cor. 12, 15. 16 οὐκ εἰμι (ἔστι) ἐκ τοῦ σώματος. Acts 10, 1. So c. gen. of a noun Plur. or collect. where Greek writers usually have the simple gen-

itive, (comp. Acts 23, 6. 1 Tim. 1, 20.) Winer § 30. 5. Matth. § 322. Buttm. § 132. 5. a; so after εἶναι expr. or impl. Matt. 26, 73 καὶ σὺ ἐξ αὐτῶν εἰ. John 1, 24. 6, 71. 10, 26. 18, 17. 25. Acts 21, 8. 2 Tim. 3, 6. al. Comp. in εἰμί II. 8. c. (Xen. Mem. 3. 6. 17.) After a numeral or pronoun; e. g. εἰς etc. Matt. 10, 29 ἐν ἐξ αὐτῶν. Mark 9, 17. Luke 15, 4. al. δύο Mark 16, 12. John 1, 35; πέντε ἐξ αὐτῶν Matt. 25, 2; πρῶτος ἐξ Acts 26, 23; δεκάτην ἐκ Heb. 7, 4. (Xen. Hell. 1. 2. 9.) After τῆς indef. Heb. 4, 1 δοκῇ τις ἐξ ὑμῶν. James 2, 16; τινὲς Luke 11, 15. Acts 11, 20. Rom. 11, 14. (Hdian. 3. 2. 18. Dem. 1265. 28.) After τῆς interrog. Matt. 21, 31 τίς ἐκ τῶν δύο. Luke 11, 5. John 8, 46. al. After οὐδεὶς John 7, 19. etc. With τινὲς impl. John 16, 17; τινὲς v. πολλοί Rev. 11, 9. β) After verbs signifying to eat, drink, or partake of any thing; where the usual construction in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. So after ἐσθίειν 1 Cor. 9, 7. 11, 28; φαγεῖν Luke 22, 16. John 6, 26. 50. 51. Rev. 2, 7; πίνειν Matt. 26, 29. John 4, 13. 14. Rev. 14, 10. 18, 3; μετέχειν 1 Cor. 10, 17 comp. 11, 28. Sept. ἐσθίειν ἐκ for עֲכָלָה 2 Sam. 12, 3. 2 K. 4, 40; φάγομαι ἐκ Ecclus. 11, 19; πίνειν ἐκ for עֲשָׂה 2 Sam. 12, 3. Gen. 9, 21. γ) After verbs of giving, receiving, destroying, and the like; as ἀποκτείνω, Matt. 23, 34 καὶ ἐξ αὐτῶν ἀποκτενεῖτε κτλ. Luke 11, 49; ἀπόλλυμι John 6, 39; βάλλω Rev. 2, 10; διαδίδωμι John 6, 11; δίδωμι Matt. 25, 8. 1 John 4, 13. Rev. 3, 9; εὐρίσκω 2 John 4; θανατόω Luke 21, 16; λαμβάνω Rev. 18, 4; μαστιγώω Matt. 23, 24; συνάγω 13, 47. (Plut. Cim. 5 λαβὼν ἐκ τῶν... ἀσπίδων.) In such cases an accus. would imply the whole; and Gr. writers to express a part usually put the simple genitive (comp. Rev. 2, 17); Buttm. § 132. 5. c. Matth. § 323.

NOTE 1. On the mutual relation and occasional interchange of ἐκ and ἀπό, see in ἀπό init. and note 1, p. 75.

2. Of TIME, as marking the beginning of a period of time, a point from which onward any thing takes place; so ἐκ κοιλίας μητρὸς, Matt. 19, 12. Luke 1, 15. al. (Sept. for עֲמָן עֲמָן Ps. 22, 11; עֲמָן עֲמָן Ps. 49, 1.) ἐκ νεότητος Matt. 19, 20; ἐκ χρόνων ἱκανῶν Luke 8, 27; ἐξ ἀρχῆς John 6, 64; ἐκ γενετῆς 9, 1; ἐκ τοῦ αἰῶνος 9, 32; also Acts 9, 33. 15, 21. 24, 10. al. So AEL. V. H. 3. 4. Hdian. 6. 2. 7. Plato Men. 234. e.—Hence it may sometimes be rendered after, as Rom. 1, 4 ἐξ ἀναστάσεων νεκρῶν.

Rev. 17, 11 ἐκ τῶν ἐπτά ἐστι, *after the seven*, i. e. their successor. So by Hebr. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, *pr. day out of day*, or as in Engl. *day after day*; so Sept. for יוֹם יוֹם Gen. 39, 10; comp. Lev. 26, 50. Deut. 15, 20.—With an adjct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, *from this time*, immediately, Mark 6, 25; ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23, 8; ἐκ τούτου sc. χρόνου, *from this time*, afterwards, John 6, 66; ἐκ δευτέρου, a second time, again, Acts 10, 15; ἐκ τρίτου Matt. 26, 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the ORIGIN, SOURCE, CAUSE, that from which any thing proceeds or is derived. Here ἐκ marks the nearer, immediate, direct source or cause, in distinction from ἀπό; see in ἀπό no. 3 init. and the authors there cited. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4, 7. 1 Thess. 5, 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) Of persons, viz. of the place, stock, family, condition, *out of* which one is derived, or to which he belongs; e. g. α) Of the place, circle, community, whence one is, where one resides; Luke 8, 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23, 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶ. John 1, 47. Acts 23, 34. al. So δ ἐξ ὑμῶν, *of you*, i. e. of your city, community, Col. 4, 9. 12. So Hdian. 6. 7. 7. Luc. D. Mort. 27. 9. Diod. Sic. 16. 61 ult.—So Luke 11, 13 ὁ πατήρ ὁ ἐξ οὐρανοῦ, heavenly Father; elsewhere usually ἐν οὐρανῷ Matt. 5, 45. 6, 9. 7, 21. al. Further, Acts 6, 9 οἱ ἐκ τῆς συναγωγῆς κτλ. Rom. 16, 10 οἱ ἐκ τῶν Ἀριστοβούλου. Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. John 10, 16. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, the market-people. Epict. Fragm. 161 οἱ ἐκ παλαίστρας, the athleteae. Viger. p. 601. β) Of family, race, ancestors, and the like. Luke 1, 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2, 4 ἐξ οἴκου Δαβὶδ. Acts 4, 6. 13, 21. Rom. 9, 5. 24. Heb. 7, 14. Acts 15, 23 ἀδελφοὶ οἱ ἐξ ἔθνων, i. e. gentile Christians. Rom. 9, 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts 17, 26 ἐξ ἐνὸς αἵματος. John 3, 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3, 9 ἐκ τῶν λίθων ἐγγείραι τέκνα τῷ Ἀβραάμ. Heb. 7, 6. So ἐκ σπέρματος τινος, *of or from the seed*, i. e. family, race, of any one, John 7, 42. Rom. 1, 3. 2 Tim. 2, 8. (So Sept. for שְׂרָפָה־יָדָה Ruth 4, 12. 1 K. 11, 14.) With gen. of the mother, γενᾶσθαι ἐκ γυναικός, Matt. 1,

3. 5. 6. 16. Gal. 4, 4. 22. 23. So Arr. Exp. Alex. 2. 16. 2. Hdian. 5. 7. 1; comp. Hom. Il. 5. 896. γ) Of condition or state; John 8, 41 ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10, 45. Rom. 4, 12. Gal. 2, 12.

b) Of a person or thing as the source *out of* or *from* which any thing proceeds, is derived, to which it pertains or is to be ascribed. Thus α) Of any source of information or knowledge; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6, 44. John 12, 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2, 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2, 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3, 13. Or from which any judgment is drawn, *from, out of*, where in Engl. *by, according to*; Matt. 12, 37 ἐκ γὰρ τῶν λόγων σου δικαιοσύνη κτλ. Luke 19, 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20, 12. So Sept. ἐκ τοῦ κλήρου μεριμνῶ τὴν κληρονομίαν Num. 26, 56, where ἐκ for יָצָא. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι. ib. 2. 3. 6. β) Genr. Mark 11, 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. v. 31. Matt. 21, 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1, 78 ἀνατολή ἐξ ὕψους. John 4, 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. Luke 10, 11. John 10, 32. 1 Cor. 15, 47. 2 Cor. 5, 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3, 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7, 22. Acts 5, 38. 19, 25. Rom. 2, 29. 10, 17. 12, 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from* you, depends on you. (Hom. Il. 1. 525.) Heb. 2, 11. 1 John 4, 7. Rev. 15, 8. al. sarp. So 1 Cor. 2, 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8, 7. 9, 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1, 5 ἀγάπη ἐκ καθαρᾶς καρδίας. 1 Pet. 1, 22. 2 Cor. 2, 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κτλ. Comp. Xen. An. 7. 7. 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἦν.—Spec. 1 Cor. 9, 13 ἐσθίειν ἐκ τοῦ ἱεροῦ, *to eat from the temple*, of the sacrifices. v. 14 (ζῆν ἐκ τοῦ εὐαγγελίου. Heb. 13, 10. γ) As marking not only the source and origin, but also the character of any person or thing as derived from that source, and implying connection, dependence, adherence, devotedness, likeness, etc. John 7, 17 γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστιν. 8, 47 ὁ δὲ ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κτλ. 1 John 2, 29. 3, 9. 10. 4, 1. 2. 3. 4. 6. al. John 8, 44 ἐκ τοῦ διαβόλου.

1 John 3, 8. John 3, 6. 8 ἐκ τῆς σαρκός. 3, 31 ἐκ τῆς γῆς, bis. 8, 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17, 14. 16 ἐκ τοῦ κόσμου. 1 John 2, 16. 4, 5. al.—Trop. of the source of character or quality, implying adherence to, connection with, that source; John 18, 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2, 21. 3, 19. Gal. 3, 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν. v. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως. —Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, *he of faith, a believer*, i. q. ὁ πιστεύων, Rom. 3, 26. Gal. 3, 7. 9. Rom. 4, 16 ὁ ἐκ πίστεως Ἀβραάμ, *one of Abraham's faith*, who has faith like him. So ὁ ἐκ νόμου, *one of the law*, i. e. under the law, an adherent of it, Rom. 4, 14. 16. Also Rom. 2, 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. 2, 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) Of the *efficient cause* or agent, that from which any action or thing directly proceeds, is produced, effected, *from, by*, etc. Rom. 9, 11 et Gal. 5, 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα. 2 Cor. 1, 11 ἐκ πολλῶν . . . τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἐμαυτοῦ, *of myself*, John 12, 49. Likewise Matt. 1, 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἔστιν ἁγίου. Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in κοίτῃ no. 2.—So espec. for ὑπὸ or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Butt. ὁ 134. 3. Matth. ὁ 574. p. 1135. John 6, 65 ἐὰν μὴ ᾖ δεδομένος αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2, 2 ὁ λυπούμενος ἐξ ἐμοῦ. 7, 9. Eph. 4, 16. Phil. 1, 23. Rev. 2, 11. 8, 11. 9, 2. 18. So Hom. Od. 7. 70. Hdt. 2. 151 τὸ ποιῆσέν τε τινος. ib. 7. 175. Xen. Conv. 8. 23 ἐκ μὲν τῶν . . . φιλουμένων οὐδὲν χαλεπὸν γεγεννημένον, ἐκ δὲ τῆς ἀναιδοῦς ὁμιλίας πολλὰ . . . πεπραγμένα. For a like use of ἀπὸ, see in ἀπὸ note 2. p. 77.

d) Of the *motive* or inciting cause, espec. an emotion of mind, *out of, from*; Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγαπῆς . . . οἱ δὲ ἐξ ἐριθείας τὸν Χρ. καταγγέλλουσιν.—Xen. An. 2. 5. 5.

e) Of the *occasion* or incidental cause, *out of, from*, i. e. *because of, by reason of, on account of*; John 4, 6 κεκοπιακὸς ἐκ τῆς ὁδοπορίας. James 4, 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κτλ. Rev. 8, 11. 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κτλ. 16, 10. 11. 21. So 2 Cor. 13, 4 ἐσταυρώσῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ, κτλ. 1 Tim. 6, 4. Heb. 7, 12 ἐξ ἀναγκῆς. So Hdt. 1. 4. 12. Xen. Mem. 1. 2. 31. Conv. 8. 23 ἐξ ὧν.—Hence δικαιοῦν v. δικαιώσῃναι ἐκ πίστεως *to justify or be justified from faith*, i. e. on account of, by,

through faith, this being the occasion of justification, Rom. 3, 30 ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 5, 1. Gal. 2, 16. 3, 24; (elsewhere c. dat. πίστει, Rom. 3, 28;) δικ. ἐξ ἔργων, Rom. 3, 20. 4, 2. Gal. 2, 16 bis; δίκαιος ἐκ πίστεως Rom. 1, 17; δικαιούσῃ ἐκ πίστεως Rom. 9, 30. 10, 6.

f) Of the *instrument* or means, *from, by, with* which any thing is done; Luke 16, 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by means of it. John 3, 5 ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος. John 9, 6. Heb. 11, 35. Rev. 3, 18 χρυσίον πεπυρομένον ἐκ πυρός. 17, 2. 6. 18, 3. 19. With verbs of filling, being full; Matt. 23, 25 ἔσωσεν γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. John 12, 3. Rev. 8, 5. Comp. Matth. ὁ 396. n. 2. ὁ 574. p. 1133.—Judith 9, 10. Ecclus. 13, 11. Eur. Hec. 573. Xen. Oec. 13. 6.

g) Of the *material*, *out of or from* which any thing is made; Matt. 27, 29 στέφανον ἐξ ἀκανθῶν. John 2, 15 φραγγέλιον ἐκ σχοινίων. Rom. 9, 21. 1 Cor. 11, 8. Eph. 5, 30. Heb. 11, 3. Rev. 18, 12. 21, 21. Comp. Matth. ὁ 374. b. n. Winer ὁ 51, ἐκ init.—Hdt. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) Of the *manner* in which any thing is done, *out of, from*, in Engl. *in, with*; Mark 12, 30. 33, ἀγαπᾷ ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κτλ. Luke 10, 27. Acts 8, 37. Rom. 6, 17 ἐκ καρδίας, heartily. Eph. 6, 6 ἐκ ψυχῆς. (Xen. Oec. 10. 4.) Rom. 14, 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. 2, 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ.—So where in Engl. *of, according to*, comp. Winer ὁ 55. 1. c. 2 Cor. 8, 11 ἐκ τοῦ ἔχειν, *according to your ability*. v. 13 ἐξ ἰσότητος. (Hdt. 7. 135 ἐξ ἴσου.) John 3, 31 ἐκ τῆς γῆς λαλεῖ. 8, 44. 1 John 4, 5. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς κτλ. So Arr. Epict. 1. 22. 1. Hdt. 1. 4. 21. Ael. V. H. 1. 21 τὰ ἐκ τοῦ νόμου δρᾶν. Xen. An. 4. 2. 23.—Also in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly, exceedingly*, Mark 6, 51. 14. 31; ἐκ μέρους, *ex parte*, in part, partly, 1 Cor. 12, 27. 13, 9. 10. 12; ἐκ μέτρου, *measurably, moderately*, John 3, 34; ἐκ συμφώνου, *by mutual consent*, 1 Cor. 7, 5. Comp. Winer ὁ 55. 1. c. So Pol. 2. 46. 1 ἐκ τοῦ φανεροῦ, openly. Xen. Ag. 2. 6. Thuc. 3. 67, 92. Plato Legg. 743. a.

i) Of the *price*, *out of, from, with* which any thing is acquired; Matt. 20, 2 συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου, comp. v. 13. 27, 7 ἡγόρασεν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν. Acts 1, 18. Here ἐκ c. gen. is equivalent to the simple gen. which is the usual

construction; Buttm. § 132. 3, and 10. c. Matth. § 364. Winer § 51. p. 441. ed. 5.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

NOTE 2. In composition *ἐκ* retains its general signif. *out of, from, and implies*: a) Removal, *out, from, off, forth*; as *ἐκβαίνω, ἐκβάλλω, ἐκφέρω*. b) Extension, continuance; as *ἐκτείνω, ἐκτρέφω*. c) Completeness, in full; as *ἐκδοπανάω*. d) Intensive genr. as *ἐκδηλος, ἐξαπατάω, ἐκτοράσσω*. +

ἑκαστος, η, ον, correl. adj. (kindr. *ἐκάς*.) *each, every one, each one of any number separately*; Buttm. § 78. 3.

1. Genr. Matt. 16, 27 ἀποδώσει *ἐκάστῳ* κατὰ τὴν πράξιν αὐτοῦ. Luke 6, 44 *ἑκαστον* δένδρον. John 7, 53. Rom. 2, 6. al. With gen. plur. Matt. 26, 22 *ἑκαστος* αὐτῶν. John 6, 7. Rom. 14, 12. al. So *Æschin.* 33. 23. Xen. Cyr. 3. 3. 6; c. gen. plur. Luc. D. Mort. 15. 4. Plato Rep. 341. d.—This idea of separation or *singling out* is expressed still more strongly by *εἰς ἑκαστος*, *each one*, Acts 20, 31 *νοῦθετῶν ἕνα ἑκαστον*. Eph. 4, 16. Rev. 21, 21. al. With gen. plur. Luke 4, 40. Acts 2, 3. al. (Xen. An. 6. 6. 12.) Also in *κατ' ἐκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. 3, 13. Rev. 22, 2; so Xen. Hell. 2. 1. 27.

2. Distributively, in construction with plur. verbs, e. g. where it is in apposition with a plur. noun or pron. implied; Matt. 18, 35 *ἐάν μὴ ἀφήτε ἑκαστος τῷ ἀδελφῷ* κτλ. John 16, 32. Heb. 8, 11. al. With gen. plur. Acts 11, 29; also *εἰς ἑκαστος* Acts 2, 6. So Xen. Cyr. 3. 1. 3; *εἰς ἕκ.* Xen. An. 6. 6. 12.—In apposition with a plur. noun or pron. expressed; Luke 2, 3 *ἐπορεύοντο πάντες, ἑκαστος εἰς τὴν κτλ.* Acts 2, 8. Eph. 5, 33; also *εἰς ἑκαστος* 1 Cor. 12, 18. So Xen. Hell. 7. 1. 22. +

ἐκάστοτε, adv. (*ἑκαστος*.) *at each and every time, always*, 2 Pet. 1, 15.—Hdian. 3. 10. 6. Xen. Conv. 1. 14.

ἐκατόν, οί, αἱ, τὰ, indec. *a hundred*, Matt. 18, 12. 28. Luke 15, 4. John 19, 39. al. Matth. 13, 8 καὶ ἰδίδου καρπὸν, ὃ μὲν *ἐκατόν* sc. καρπούς. Mark 4, 8; comp. Luke 8, 8. +

ἐκατονταετής, ου, ὁ, ἡ; or *εἰς, οὗς, ὁ, ἡ*; adj. (*ἑκατον, ἔτος*.) *a hundred years old*, Rom. 4, 19. Sept. for *ἑξήκτῃ ἢ ἑξήκτῃ* Gen. 17, 17.—On the form and flexion, comp. Buttm. § 56. n. 4. § 70. n. 2. Lob. ad Phryn. p. 407.

ἐκατονταπλάσιον, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3.) *a hundred-fold*, Luke 8, 8

καρπὸν *ἐκατ.* Matt. 19, 29. Mark 10, 30. Sept. for *ἑξήκτῃ ἢ ἑξήκτῃ* 2 Sam. 24, 3.—Xen. Oec. 2. 3.

ἐκατοντάρχης ν. *-χος, ου, ὁ*, (*ἐκατόν, ἄρχω*.) *a centurion, a captain over a hundred men*; see Adam's Rom. Ant. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.—In *-ης*, Acts 10, 1. 22. 24, 23. 27, 1. 31. So Plut. Camill. 32. Hdian. 5. 4. 12.—In *-ος*, Matt. 8, 5. 8. 13. 27, 54. Luke 7, 2. 6. 23, 47. Acts 21, 32. 22. 22, 25. 26. 23, 17. 23. 27, 6. 11. 43. 28, 16. Sept. for *ἑξήκτῃ* Ex. 18, 25. Deut. 1, 15. So Plut. Lucull. 35. Hdian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

ἐκβαίνω, aor. 2 *ἐξέβην*, (*βαίνω*.) *to go out*; so Iachm. Heb. 11, 15 ἀφ' ἧς *ἐξέβησαν*, for *ἐξηλθον* in Rec. Sept. for *ἑξήκτῃ* Josh. 4, 16 sq.—Pol. 1. 55. 2. Xen. Hell. 7. 1. 29.

ἐκβάλλω, (*βάλλω*.) aor. 2 *ἐξέβαλον*, plupf. without augm. *ἐκβεβλήκειν* Mark 16, 9, comp. Buttm. § 83. n. 7; *to throw out, to cast out*; comp. in *βάλλω*.

1. Genr. and with the idea of force and effort. a) Pr. and with acc. and *εἰς* c. acc. of place; Mid. Acts 27, 38 *ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θαλάσσαν*. Pass. Matt. 15, 17. Sept. for *ἑξήκτῃ* Lev. 14, 40. (Ceb. Tab. 14. Thuc. 1. 126; c. *εἰς* Plato Polit. 298. b. Pass. Xen. Vect. 4. 2.) So a person bound or wounded, Matt. 8, 12. 22, 13. 25, 30. Luke 20, 12; with *ἐξ* c. gen. of place, Matt. 21, 39. Mark 12, 8. Luke 20, 15; with *ἐξ* simpl. Pass. John 12, 31 *νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐβλήθηται ἐξ*, *shall be cast out*, i. e. either with Euthym. *ἐξ* τῆς ἀρχῆς, or genr. *repulsed*; comp. 16, 11. Also *ἐκβάλλειν ἐξ*, *to cast out of the synagogue*, to excommunicate, John 9, 34. 35, comp. 22.—Trop. *to cast out* to scorn and reproach, *to reject*, Luke 6, 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα κτλ.* i. e. when they shall falsely slander you, i. q. *ἐπὶ* πᾶν πονηρὸν ῥήμα κατ' ὑμῶν *ψευδομένοι ἕνεκεν κτλ.* in Matt. 5, 11. So *Æl.* V. H. 13. 16 of a rejected actor. Dem. 449. 19. b) Also with a greater or less degree of force and effort, *to put forth or out, to thrust out, to drive out*; Mark 9, 47 τὸν ὀφθαλμόν. Mark 1, 12 τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John 10, 4 *πράβαρα ἐκβάλλῃ*, comp. *ἐξάγει* in v. 3. With *ἐκ* c. gen. of place, John 2, 15 *πάντας ἐξέβ.* *ἐκ τοῦ ἱεροῦ*. 3 John 10. (Thuc. 8. 108.) With *ἐξ* c. gen. Luke 4, 29 *ἐξ* τῆς πόλεως. Acts 7, 58; *ἐξ* c. gen. impl. Luke 8, 54. John 6, 37. (So *ἐξ* c. gen. Plato Legg. 873.

b.) With ἀπό c. gen. of place, Acts 13, 50 ἐξῆλθ. ἀπὸ τῶν ὁρίων. Absol. Matt. 9, 25. Luke 19, 45. Acts 16, 37. Gal. 4, 30.—Of demons, *to cast or drive out, to expel*, from the body of any one, e. g. ἀπὸ τινος Mark 16, 9; ἔκ τινος Mark 7, 26; genr. Matt. 7, 22. Mark 1, 34. 39. Luke 9, 40. c) Hence, *to send out or forth*, with the idea of urgency, haste; e. g. ἐργάτας εἰς τὸν θερισμὸν Matt. 9, 38. Luke 10, 2; αὐτὸν Mark 1, 43; τοὺς ἀγγέλους, *the messengers*, James 2, 25.

2. The idea of force being dropped: a) *to pull or draw out, to remove*; Matt. 7, 4 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6, 42. b) *to bring out or forth*, Luke 10, 35. Matt. 12, 35 bis. v. 20 ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, quoted from Is. 42, 3, where Sept. εἰς ἀλήθειαν ἐξοίσει κρίσιν for Heb. וְיָצִיחַ אֶת־הַכְּרִיִּים. c) Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11, 2 τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἔξω, so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσῃς. +

ἐκβασις, εως, ἡ, (ἐκβαίνω,) *a going out, landing*, from a ship Aeschyl. Suppl. 768; from a river Pol. 4. 64. 5.—In N. T. of life, exit, end; Heb. 13, 7 ἐκβασις τῆς ἀναστροφῆς. (So Wisd. 2, 17; genr. and opp. ἀρχή Plut. de Mus. 33.) Trop. end, issue, result, e. g. of a temptation, 1 Cor. 10, 13. So Wisd. 8, 8. Epict. Ench. 32. 3.

ἐκβολή, ἡς, ἡ, (ἐκβάλλω,) *a casting out*, sc. of the lading of a ship in order to lighten her, Lat. *jactura*; Acts 27, 18 ἐκβολὴν ἐποιούνητο. Sept. for ἔκβλη Jon. 1, 5.—Dem. 926. 17. Aeschyl. Theb. 769.

ἐκγαμίζω, f. ἴσω, *to marry out, to give in marriage*, absol. 1 Cor. 7, 38 bis; others γαμίζω. Pass. Matt. 22, 30. 24, 38. Luke 17, 27.

ἐκγαμίσκω, i. q. ἐκγαμίζω, Pass. Luke 20, 34. 35; others γαμίζω.

ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγένονα,) lit. *sprung from*; hence *a descendant* of any degree, *offspring*, Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. Plur. neut. τὰ ἐκγονα, *descendants*, spec. *grandchildren*, 1 Tim. 5, 4 τέκνα ἢ ἐκγονα. Sept. genr. for עֲרֵב Deut. 29, 10; עֲרֵב Deut. 7, 13. So genr. Hdian. 5. 7. 1. Xen. Lac. 1. 4; spec. Hesych. ἐκγονα τέκνα τέκνων.

ἐκδαπανᾶω, ὦ, f. ἴσω, (δαπανᾶω,) *to spend out*, i. e. *utterly, to consume*; Pass. *to be consumed, to be utterly spent*, spoken of one's life and strength, ἐπὲρ τινος 2 Cor. 12, 15.—Pol. 17. 11. 10.

ἐκδέχομαι, f. ξομαι, (δέχομαι,) *to take or receive from any one*, Eccclus. 18, 14. Hdot. 2. 166; also in succession, Hom. Il. 13. 710. Hdot. 4. 39.—In N. T. inchoatively, *to be about to receive from any quarter*, and hence *to wait for, to expect*, Lat. *exci-pere*; c. acc. John 5, 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17, 16. 1 Cor. 11, 33. 16, 11. Heb. 11, 10. James 5, 7; absol. Heb. 10, 13. 1 Pet. 3, 20. So Pol. 3. 45. 6. ib. 20. 4. 5. Plut. C. Mar. 24.

ἐκδηλος, ου, ὁ, ἡ, adj. i. q. δηλος but stronger, *quite plain, manifest, conspicuous*, 2 Tim. 3, 9.—3 Macc. 6, 5. Pol. 3. 12. 4. Dem. 24. 10.

ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος,) *to go out of one's country, to go abroad, to travel*; Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἐλισσαίου τοῦ προφήτου. Arr. Epict. 1. 4. 22.—In N. T. genr. *to be absent from any place or person*, 2 Cor. 5, 6. 8. 9. Comp. in ἀποδημέω.

ἐκδίδωμι, f. ἐκδώσω, (δίδωμι,) *to give forth or up, to deliver out*, Pol. 3. 8. 8, 10. Thuc. 1. 115; *to give out on hire, to let out*, Pol. 6. 17. 2. Xen. Vect. 4. 15, 16.—Hence in N. T. Mid. ἐκδίδωμαι, *to let out, to hire out for oneself, for one's own profit*; e. g. τὸ ἀμπελῶνα γεωργοῖς Matt. 21, 33. 41. Mark 12, 1. Luke 20, 9. Comp. Plato Legg. 806. d, γεωργίαι ἐκδομέναι δούλοις.

ἐκδιηγέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (διηγέομαι,) *to tell out, to declare in full*, c. acc. Acts 13, 41. 15, 3. Sept. for עֲרֵב Ex. 12, 16. Hab. 1, 5.—Eccclus. 42, 17. Jos. Ant. 5. 8. 3. B. J. 5. 13. 7.

ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος,) pr. 'to carry out right and justice'; hence

1. *to do justice to, to maintain the right or cause of any one, to vindicate*; Luke 18, 5 ἐκδικήσω αὐτήν; and so in constr. pragn. v. 3 ἐκδικησόν με ἀπὸ τοῦ ἀντιδικου μου.—Sept. Ps. 37, 28. 1 Macc. 6, 22. 13, 6.

2. *to avenge, to take penal satisfaction for injury*; c. acc. Rom. 12, 19 μὴ ταυτοὺς ἐκδικοῦντες, comp. v. 17. 20. By Hebr. the person of or from whom vengeance is taken is put with ἀπὸ or ἐκ; as ἐκδικεῖν τὸ αἷμα ἀπὸ (ἐκ) τινος, *to avenge blood from or at the hand of any one*, Rev. 6, 10. 19, 2. So Sept. for עֲרֵב עֲרֵב? 2 K. 9, 7; comp. also for עֲרֵב עֲרֵב Deut. 18, 19. So c. acc. Hdian. 2. 6. 13. Plut. Comp. Ag. et Cleom. cum Gracch. 5 fin.—Hence *to punish*, simply, 2 Cor. 10, 6 πᾶσαν παρακοήν. So Sept. and עֲרֵב Ex. 21, 20. Eccclus. 23, 21. Dem. 801. 24.

ἐκδίκησις, εως, ἡ, (ἐκδικέω,) 1. *maintenance of right, vindication*; hence ποιεῖν ἐκδίκησιν τινος, i. q. ἐκδικεῖν, *to maintain the right or cause of any one, to vindicate*, Luke 18, 7. 8. Also c. dat. of pers. for whom, Acts 7, 24; comp. for this dat. Sept. Judg. 11, 36. 2 Sam. 22, 48.—Comp. ἐκδίκησιν ποιέειναι Pol. 3. 8. 10.

2. *avengement, vengeance*, i. e. penal satisfaction for injury, retribution, Rom. 12, 19. Heb. 10, 30; comp. Deut. 32, 35. Sept. for עָרַב 2 Sam. 4, 8; עָרַבָה Hos. 9, 7.—Hence, *vengeance*, for vindictive justice, *punishment*; Luke 21, 22 ἡμέραι ἐκδικήσεως. 2 Thess. 1, 8. 1 Pet. 2, 14. 2 Cor. 7, 11 referring to the evil doer, comp. v. 12. Comp. Sept. for עָרַב Mic. 5, 15. So Ecclus. 7, 17. 47, 25.

ἐκδικος, ου, ὁ, ἡ, adj. (ἐκ, δικη,) pr. *executing right and justice*; hence *an avenger, punisher*, Rom. 13, 4. 1 Thess. 4, 6.—Wisd. 12, 12. Aristæn. 1. 27. Hdian. 2. 14. 6.

ἐκδιώκω, f. ξω, (διώκω,) *to pursue out, to drive out from a place, to expel*, Sept. for עָרַב Deut. 6, 19. Dem. 883. 27. Thuc. 1. 24.—Hence in N. T. *to persecute*, i. q. διώκω, but stronger, c. acc. 1 Thess. 2, 15; with ἐκ partit. Luke 11, 49. Sept. for עָרַב Ps. 119, 157. So Ecclus. 30, 19.

ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδιδωμ,) *delivered out or up*, Acts 2, 23.—Jos. Ant. 6. 13. 9. Hdian. 5. 4. 17. Pol. 3. 20. 8.

ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a receiving from, succession*, Æschyl. Ag. 299; *a receiving in a certain sense, interpretation*, Pol. 3. 29. 4.—In N. T. *a waiting for, expectation*, Heb. 10, 27.

ἐκδύω, f. ύω, (δύω,) intrans. *to go or come out of*, ἐκδύς μεγάροιο Hom. Od. 22. 334; trans. *to put off clothing*; comp. Buttm. § 114 δύω.—In N. T. *to put off, to strip one of clothing, to unclothe*; with two accus. Matt. 27, 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Mark 15, 20; acc. of pers. Matt. 27, 28. Luke 10, 30. See Buttm. § 131. 5. Sept. for עָרַב Gen. 37, 22. So Dem. 763. 26. Xen. Cyr. 1. 3. 17.—Mid. *to put off one's own clothes, to unclothe oneself*, trop. of the mortal body, 2 Cor. 5, 4; see in γυμνός no. 2.

ἐκεῖ, demonstr. adv. of place, *there*; Buttm. § 116. 6.

1. Pr. of place where, *there*, in that place; Matt. 2, 13 καὶ ἵσθι ἐκεῖ ὥς κτλ. v. 15. 5, 24. 6, 21. 8, 12. 12, 45. Mark 2, 6. Luke 2, 6. 6, 6. James 2, 3. al. sæp. So c. art.

οἱ ἐκεῖ, *those there*, Matt. 26, 71. Sept. genr. for עָרַב Gen. 2, 8. 12. So Luc. Nigrin. pref. Xen. Hell. 3. 2. 14; οἱ ἐκεῖ Luc. D. Deor. 3. 1. Xen. Cyr. 6. 2. 2.—By Hebr. joined with the relat. οὗ, as οὗ ἐκεῖ, *where*, Mark 6, 55. Rev. 12, 6. 14. So Sept. for עָרַב... עָרַב 1 Sam. 9, 10. Gen. 13, 4; comp. Heb. Gr. § 121. 1. Lehrs. p. 743.

2. By attract. with verbs of motion, for ἐκεῖσε, *thither*, to that place, as we often say in Engl. *there for thither*; Buttm. § 151. I. 8. Winer § 58. 7. Matt. 2, 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν. Mark 6, 33. Luke 12, 18. 17, 37. John 11, 8. 18, 3. al. Also Matt. 17, 20, comp. 21, 21. So Sept. and עָרַב Deut. 1, 37. Judg. 18, 3; for עָרַב Deut. 4, 42.—Hdian. 4. 8. 9. Arr. Epict. ἐκεῖ πέμπει. Xen. Hell. 7. 1. 27. +

ἐκεῖθεν, demonstr. adv. (ἐκεῖ, Buttm. § 116. 6,) *thence*, from that place, Matt. 4, 21 προβάς ἐκεῖθεν. 5, 26. 9, 9. 27. Acts 13, 4. 20, 13. al. So c. art. οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke 16, 26. Sept. for עָרַב Gen. 28, 2. 6.—Hdian. 3. 3. 6. Xen. An. 5. 6. 24; οἱ ἐκεῖθεν Hdian. 4. 3. 14. Eur. Hec. 721. +

ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, Plur. *those*; equiv. to an emphat. *he, she, it*, or to *he there, she there, it there*. In an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471.

1. In antithesis, and referring to the more remote subject; e. g. with οὗτος, Luke 18, 14 κατέβη οὗτος δεικναι ὅτι ἡ γὰρ ἐκεῖνος. James 4, 15. So genr. Matt. 13, 11 ὑμῖν δέδοται... ἐκεῖνοι δὲ οὐ δέδοται. Mark 16, 20. John 5, 35. 47. 8, 42. Heb. 12, 25. al. sæp. Also Luke 13, 4 comp. v. 2. 19, 27 comp. v. 14. 26.—Plut. Sept. Sap. Conv. 15 ταύτης... ἐκεῖνης. Xen. Mem. 1. 1. 3. An. 3. 1. 21, 29.

2. Without antith. referring to the definite person or thing immediately preceding or just mentioned. a) Genr. Matt. 17, 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κτλ. Acts 3, 13 Παύλου, κρίναντος ἐκεῖνου. Mark 3, 24. 16, 10. 13. John 4, 25. 5, 19. 43. 7, 45. 13, 6. 27. Rom. 14, 14. 2 Cor. 8, 9. James 1, 7 ὁ ἀνθρώπος ἐκεῖνος. 2 Pet. 1, 16. 1 John 5, 16. al. Comp. Winer § 23. 1. Matth. 1. c. So Luc. D. Deor. 6. 4. Xen. Conv. 2. 25.—With a Subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκεῖναις Matt. 3, 1. Luke 2, 1. 4, 2. al. ἐν ἐκεῖναις ταῖς ἡμέραις. Matt. 24, 19. Mark

1, 9, 2, 20. al. ἐν τῇ ἡμ. ἐκείνῃ Matt. 7, 22. 13, 1. al. ἐν ἐκείνῃ τῇ ἡμ. Matt. 22, 23. Mark 4, 35. al. ἀπ' ἐκείνης τῆς ἡμ. Matt. 22, 46. (Xen. An. 1. 7. 18.) Also Matt. 8, 13, 9, 22, 10, 19, 11, 25, 12, 1. Acts 12, 1, 19, 23. b) Emphatic, like the Engl. *that one*, he emph. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of (or by way of) repeating the subject or object; comp. in αὐτός no. 1. b. Mark 7, 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστὶ κτλ. v. 20. John 1, 18 ὁ μονογενὴς υἱὸς... ἐκεῖνος ἐξηγήσατο. 5, 11 ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν. 9, 37. 10, 1. 12, 48. 14, 26. Rom. 14, 14. 2 Cor. 10, 18. al. (Plut. T. Gracch. 4. Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.) Or where it introduces a following clause, e. g. before a relative, John 13, 26 ἐκεῖνος ἐστὶ, φ κτλ. Rom. 14, 15. John 10, 35. Heb. 6, 7. 11, 15. So Neut. ἐκεῖνο before ὅτι, Matt. 24, 43 ἐκεῖνο γινώσκετε, ὅτι κτλ. (Xen. Cyr. 2. 1. 3, 21.) Especially of persons well known and celebrated; comp. in αὐτός no. 1. c. β. Matt. 27, 63 ἐκεῖνος ὁ πλάνας. So of Jesus, like *He* in Engl. John 7, 11 ποῦ ἐστὶν ἐκεῖνος; 2 Tim. 2, 13. 1 John 3, 3. 5. 7. (Luc. D. Deor. 11. 1. Æl. V. H. 2. 14. Dem. 301. 18.) In like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7, 22, 26, 29. Acts 2, 18. 2 Thess. 1, 10. Rev. 16, 14.

3. Genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19, 4 ὅτι ἐκείνης ἡμέλλε διέρχεσθαι, where Rec. has δι' ἐκείνης. See Buttm. § 115. n. 3. Matth. § 377. 1. +

ἐκεῖσε, demonstr. adv. (ἐκεῖ Buttm. § 116. 6.) *thither, to that place*, Hdian. 3. 6. 18. Xen. Hell. 2. 2. 2.—In N. T. by attract. instead of ἐκεῖ, *there*, in that place; comp. in ἐκεῖ no. 2. Buttm. § 151. I. 8. Acts 21, 3. 22, 5 καὶ τοὺς ἐκεῖσε ὄντας. So Sept. Job 39, 29. Hdian. 2. 9. 15. Pol. 5. 51. 3. Thuc. 6. 77. Rare except in late writers.

ἐκζητέω, ὦ, f. ἥσω, (ζητέω,) *to seek out, to search out*, e. g. any thing lost, Sept. for עָרַךְ Ez. 34, 11; עָרַךְ Ez. 34, 12; also 1 Macc. 9, 26. al.—In N. T. trop.

1. *to seek out, to search out or after*, pr. in order to find out any thing, i. q. *to search out diligently*; c. περί τινος 1 Pet. 1, 10, parall. ἐξερευνώω. Sept. for עָרַךְ Ps. 44, 22.—Ecclus. 39, 3.

2. In order to get or gain any thing, i. q. *to seek after diligently, carefully*; c. acc. Heb. 12, 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for עָרַךְ Ps. 122, 9; עָרַךְ 1 K. 14, 5.—

Hence by Hebr. i. q. *to require, to demand*, as ἐκζητεῖν τὸ αἷμά τινος ἀπὸ τινος, *to require a person's blood from any one*, i. e. to avenge his death, to punish bloodshed, Pass. Luke 11, 50. 51. So Sept. and עָרַךְ Ez. 3, 18. 20; עָרַךְ Gen. 9, 5. 42, 22.

3. By Hebr. ἐκζητεῖν τὸν θεόν, *to seek after God*, i. e. to seek unto him for aid, to turn to him as a humble and sincere worshipper; Acts 15, 17. Rom. 3, 11. Heb. 11, 6. So Sept. and עָרַךְ Deut. 4, 29. Jer. 29, 13; עָרַךְ Deut. 4, 29. 2 Chr. 15, 2. 13.—Ecclus. 24, 34.

ἐκθαμβέω, ὦ, f. ἥσω, (ἐθαμβος,) *to astonish outright, to amaze*, Aquil. for עָרַךְ Job 33, 7. Ecclus. 30, 9.—In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, e. g. from admiration, Mark 9, 15; from terror, Mark 16, 5. 6; from distress of mind, Mark 14, 33, where it is parall. with λυπεῖσθαι Matt. 26, 37. Comp. Tittm. de Synon. N. T. p. 134.

ἐκθαμβος, ου, δ, ἡ, adj. (θάμβος,) *quite astonished, greatly amazed*, Acts 3, 11.—Pol. 20. 10. 9.

ἐκθετος, ου, δ, ἡ, adj. (ἐκτρίψιμι q. v.) *exposed, as an infant*; hence Acts 7, 19 ποιεῖν ἐκθετα τὰ βρέφη, i. q. ἐκτριβεῖν τὰ βρέφη, *to expose*; see Ex. c. 2.—Eurip. Androm. 70 ἐκθετον γόνων. Comp. Æl. V. H. 2. 7 ἐκτεῖναι παιδίον.

ἐκκαθαίρω, f. ἀρῶ, (καθαίρω,) *to cleanse out, to clear away*, Sept. Deut. 26, 13. Plato Euth. 3. a; *to cleanse thoroughly*, Pass. τὰς ἀσπίδας ἐκκαθαρμένους, *burnished*, Xen. An. 1. 2. 16.—In N. T. trop. a) With acc. of thing, *to cleanse out, to put away*, e. g. τὴν παλαιὰν ζύμην 1 Cor. 5, 7; comp. Ex. 12, 19. 13, 7. So Dinarch. 79. 15 ἐκκαθ. τὴν δωροδοκίαν ἐκ τῆς πόλεως. Plut. de Adulat. et Amic. 27 ὕβριν. b) With acc. of pers. and ἀπὸ τινος, *to cleanse thoroughly from any thing, to purify from*; 2 Tim. 2, 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων. Sept. for עָרַךְ Judg. 7, 4. So Xen. Conv. 1. 4. Plato Rep. 361. d.

ἐκκαίω, f. καίω, (καίω,) *to make burn or flame out, to light up, to kindle*, Sept. for עָרַךְ Ex. 22, 6. Hdor. 4. 134; trop. τὸν πόλεμον Plut. Agesi. 31 mid.—In N. T. Pass. *to be lighted up, to be kindled*; trop. *to be inflamed, to burn*; Rom. 1, 27 ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν. So Ecclus. 23, 16. Alciphro. 3. 6, 7 εἰς ἔρωτα. Of anger, Sept. for עָרַךְ Ps. 2, 12. Pol. 9. 10. 10.

ἐκκακέω, ὦ, f. ἥσω, (κακός,) *to turn out bad, cowardly, to prove recreant*, Pol. 4. 19.

10.—In N. T. genr. *to be fainthearted, to faint*, e. g. in view of trial and difficulty, c. *ἐν*, Eph. 3, 13 διὰ αἰτούμεν μὴ ἐκακῶν ἐν τοῖς θλίψεσι μου ὑπὲρ ὑμῶν. Absol. 2 Cor. 4, 1. 16. In respect of duty, *to faint, to be weary, to fail*, Luke 18, 1. Gal. 6, 9. 2 Thess. 8, 13.—In all these passages Lachm. has ἐγκακίω, see end of the volume.

ἐκκεντέω, ᾧ, f. ἦσω, (κεντέω,) *to prick out, to pierce out*, e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20.—In N. T. *to pierce through, to transfix*, c. acc. John 19, 87. Rev. 1, 7; comp. Zech. 12, 10, where Sept. for חַרְבִּי, as also Judg. 9, 54. So 2 Macc. 12, 6. Pol. 5. 56. 12.

ἐκκλάω, ᾧ, f. ἄσω, (κλάω,) Pass. aor. 1 ἐξεκλάσθην Butt. § 98. n. 6. § 96. n. 3; *to break out or off*, Pass. e. g. a branch, Rom. 11, 17. 19. 20. Sept. for שִׁטָּה Lev. 1, 17.—Plato Rep. 611. d.

ἐκκλείω, f. εἰσω, (κλείω,) Pass. aor. 1 ἐξεκλείσθην Butt. § 98. n. 6. § 112. 20; *to shut out, to exclude*, c. acc. pr. Pol. 25. 1. 10.—In N. T. trop. *to exclude*, e. g. from the intercourse and instruction of any one, c. accus. Gal. 4, 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. *to be excluded, to have no place*, Rom. 3, 27.

ἐκκλησία, ας, ἡ, (ἐκκλητος, ἐκκαλέω *to call out, to summon*.) *a convocation, assembly, congregation*.

1. Pr. of a popular or other assembly composed of persons legally summoned; Acts 19, 39 ἐν τῇ ἐνόμῳ ἐκκλησίᾳ sc. of the people; hence too of a tumultuous assembly not legal, Acts 19, 32. 40. So Judith 6, 16. Ael. V. H. 5. 12. Dem. 1455. 1. Xen. Mem. 3. 7. 6.—In the Jewish sense, *a congregation, assembly*, of the people on solemn occasions or for worship, e. g. in a synagogue, Matt. 18, 17; or genr. Acts 7, 38. Heb. 2, 12, quoted from Ps. 22, 22 where Sept. for חַרְבִּי, as also Deut. 18, 16. al. So 1 Macc. 2, 56. 4, 59.

2. In the christian sense, *an assembly of Christians*; genr. 1 Cor. 11, 18 συνερχόμενοι ἐν ἐκκλησίᾳ.—Hence, *a church, the christian church*, e. g. a) A particular church, as in Jerusalem, Acts 8, 1. 11, 22. al. in Antioch, Acts 11, 26. 13, 1. al. in Corinth, 1 Cor. 1, 2. 2 Cor. 1, 1; of Asia Minor, 1 Cor. 16, 19; of Galatia, Gal. 1, 2; at Thessalonica, 1 Thess. 1, 1. 2 Thess. 1, 1; at Cenchrea, Rom. 16, 1. etc. So αἱ ἐκκλ. τῶν ἔθνων, i. e. churches gathered among the gentiles, Rom. 16, 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, the church or christian circle which met at

the house of any one, Rom. 16, 5. 1 Cor. 16, 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ Rom. 16, 16; ἐκκλ. τοῦ Θεοῦ 1 Cor. 1, 2. 10, 32. al. b) The church universal, Matt. 16, 18. 1 Cor. 12, 28. Gal. 1, 13. Eph. 1, 22. 3, 10. Heb. 12, 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11, 22. 15, 9. 1 Tim. 3, 15. al. Comp. Sept. ἐκκλ. κύριον for כְּהֵן חַיִּי Deut. 23, 2. 4. +

ἐκκλίνω, f. κῶ, (κλίνω,) *to bend out, to turn aside or away*, intrans. e. g. ἐκ τῆς ὁδοῦ, Sept. for חַרְבִּי Num. 22, 23; in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 28.—In N. T. trop. *to turn away, to decline from piety and virtue*, Rom. 3, 12; quoted from Ps. 14, 3. 53, 4, where Sept. for חַרְבִּי. With ἀπό c. gen. *to turn away from, to avoid*, Rom. 16, 17. 1 Pet. 3, 11; so Sept. for חַרְבִּי Ps. 37, 28. Prov. 3, 7.

ἐκκολυμβάω, ᾧ, f. ἦσω, (κολυμβάω,) *to swim out*, e. g. to the land, Acts 27, 42.—Diod. Sic. 20. 86, 88. Eurip. Hel. 1629.

ἐκκομίζω, f. ἴσω, (κομίζω,) *to bear out, to carry out*, e. g. a dead body for burial, Luke 7, 12.—Hdian. 2. 1. 5. Pol. 35. 6. 2. Wetst. in loc.

ἐκκόπτω, f. ψω, (κόπτω,) *to strike out or off, to cut out or off*, e. g. a branch or scion, ἐκ τινος Pass. Rom. 11, 24; absol. v. 22, parall. with ἐκκλάω in v. 17. 19. 20. Of a tree, δένδρον, *to cut down*, c. acc. Luke 13, 7. 9; Pass. Matt. 3, 10. 7. 19. Luke 3, 9. Also of the hand, *to cut off*, e. g. τὴν δεξιάν Matt. 5, 30. 18, 8. Sept. for חַרְבִּי Jer. 6, 6. 22, 7. So Ael. V. H. 5. 17. Xen. An. 1. 4. 10; τὸν ὀφθαλμόν Dem. 744. 13, 20.—Trop. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion, to remove it*, 2 Cor. 11, 12. Sept. ἐκκ. τὴν ἐλπίδα for שִׁטָּה Hiph. Job 19, 10. (Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Pol. 5. 104. 10). So 1 Pet. 3, 7 Rec. εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off, hindered, made fruitless by your sin; in later edit. ἐγκόπτεσθαι*.

ἐκκρέμαμαι, Mid. intrans. of ἐκκρεμάννυμι (Buttm. § 114 κρεμάννυμι), *to hang from, to depend*, Plato Legg. 733. a.—In N. T. trop. *to hang from or upon* a person, spec. a person speaking, as in Engl. *to hang on the lips* of any one, to be attentive to his words; c. gen. of pers. Luke 19, 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων. Comp. Sept. Gen. 44, 30. Philo de Abr. p. 373. e, ὁ δὲ πῶς ἀλέκτε τοῦ παιδὸς ἐκκρεμόμενος. Plut. de Curios. 13. Themist. 2. 58. So Virg. Aen. 4. 79 'pendetque iterum narrantis ab ore.' Wetst. in loc.

ἐκλαλέω, ὦ, f. ἦσω, (λαλέω,) *to speak out, to tell, to disclose*; c. dat. of pers. Acts 23, 22 μηδενὶ ἐκλαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 140. 7. Winer § 45. 7.—Judith 11, 9. Dem. 354. 23.

ἐκλάμπω, f. ψω, (λάμπω,) *to shine out or forth, to be resplendent*, Matt. 13, 43; in allusion to Dan. 12, 3 where Sept. for ἡγῆται; comp. Wisd. 3, 7.—Ecclus. 43, 4. 8. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

ἐκλανθάνω, f. λήσω, (λανθάνω,) *to make forget entirely*, Hom. Il. 2. 600.—In N. T. Mid. ἐκλανθάνομαι, Pass. perf. in Mid. signif. ἐκλήθημαι, *to forget entirely, to be quite forgetful of*, c. gen. Heb. 12, 5. See Buttm. § 114 λανθάνω. § 136. 3. So Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Plato Ax. 369. e.

ἐκλέγω, f. ἔω, (λέγω,) pr. *to lay out, to pick out single things, to gather out*; hence *to choose out, to select*, c. acc. Pol. 3. 114. 1. Xen. Hell. 1. 6. 19.—In N. T. Mid. ἐκλέγομαι, f. ἔομαι, *to choose out for oneself*; and so genr. *to choose, to select*.

1. Genr. of things, c. acc. Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14, 7; with ἵνα of purpose, 1 Cor. 1, 27 bis. 28. Sept. for ἡγῆ Gen. 13, 11. So Dem. 314. 5. Xen. Mem. 1. 6. 14.—Of persons, c. acc. simply, John 6, 70. 15, 16 bis. Acts 1, 2. 6, 5. Sept. for ἡγῆ 1 Sam. 8, 18. 10, 24. (So Dem. 1120. ult. Xen. Cyr. 8. 6. 7.) With prepositions; e. g. ἀπὸ c. gen. Luke 6, 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (Ecclus. 45, 16); ἐκ c. gen. Acts 1, 24. John 15, 19 ἐκ τοῦ κόσμου. Acts 15, 22. 25, τότε ἔδοξε τοῖς ἀποστόλοις . . . ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν κτλ. then ἡ pleased the apostles . . . having chosen out men from themselves, to send them to Antioch; here ἐκλεξαμένους belongs not to ἄνδρας, but to the subject-acc. of inf. πέμψαι, comp. 22, 17. Winer § 39. 5. Matth. § 536. n. (Ecclus. 45, 4.) With ἐν, among, Acts 15, 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ῥήνη κτλ. i. e. God made choice among us, that etc. comp. Winer § 32. 3. a.

2. By Hebr. *to choose out*, with the idea of approval, favour, love; so of God and Christ, as choosing those in whom they delight; c. acc. Mark 13, 20. John 13, 18. Acts 13, 17. Also with acc. and inf. exegēt. Eph. 1, 4 ἐξελέξατο ἡμᾶς . . . εἶναι ἡμᾶς ἁγίους κτλ. So with εἶναι or εἰς τὸ εἶναι impl. James 2, 5. Sept. for ἡγῆ Deut. 4, 37. Ps. 65, 5.—Also in Mss. ἐκλεγμένους Luke 9, 35, for ἀγαπητός in Rec.

ἐκλείπω, f. ψω, (λείπω,) trans. *to leave out or off, to omit*, Æschyl. Prom. 826. Plato Legg. 779. d; *to forsake, to abandon*, Pol. 4. 62. 2. Xen. An. 4. 1. 8.—In N. T. intrans. *to leave off*.

1. Genr. i. q. *to cease, to fail*, e. g. ἡ πύστις Luke 22, 32; τὰ ἔτη Heb. 1, 12, quoted from Ps. 102, 28 where Sept. for ἡγῆ Niph. Sept. also for ἡγῆ Jer. 7, 28; ἡγῆ Gen. 21, 15.—Plut. Pomp. 30. Plato Legg. 918. a. So of the sun or moon under eclipse, Thuc. 2. 28. ib. 7. 50.

2. Spec. *to cease to live, to fail, to die*, absol. Luke 16, 9. Sept. for ἡγῆ Gen. 49, 32; ἡγῆ Jer. 42, 17. 22.—Jos. B. J. 4. 1. 9 Χάρης κατακείμενος καὶ νοσηλεύμενος ἐκλείπει. Apollodor. Bibl. 3. 4. 3 Σεμέλης δὲ διὰ τὸν φάβον ἐκλιπούσης. Fully and strictly trans. ἐκλείπειν τὸν βίον Luc. Macrob. 12. Diod. Sic. 1. 58; ἐκλείπειν τὸ ζῆν Pol. 2. 41. 2.

ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) *chosen out, elect*, i. e.

1. Genr. *select, chosen*; e. g. of persons, 1 Pet. 2, 9 γένος ἐκλεκτόν. 1 Tim. 5, 21 τῶν ἐκλ. ἀγγέλων, comp. Jos. B. J. 2. 16. 4 fin. Sept. for ἡγῆ Is. 43, 20. Comp. Plato Legg. 946. d, εἰς τοὺς ἐκλ. δικαστὰς εἰσαγέτω.—Of things, *select, choice*, e. g. λίθοι 1 Pet. 2, 4. 6, quoted from Is. 28, 16 where Sept. for ἡγῆ, comp. Ezra 5, 8. So Lib. Henoch. Fabr. Cod. Ps. V. T. I. p. 184, λίθοι ἐκλεκτοί, gems.

2. With the idea of approval, favour, delight, comp. in ἐκλέγω no. 2; *chosen, i. q. cherished, beloved*; Luke 23, 35 ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. Rom. 16, 13, comp. v. 12. Sept. and ἡγῆ Is. 42, 1. Ps. 105, 6. 1 Chr. 16, 13. So Fabric. Cod. Pseud. V. T. I. p. 747, (Messias) ἐκλεκτός θεοῦ.—Spec. οἱ ἐκλεκτοί, *the elect*, those chosen of God unto salvation, or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. *saints, Christians*; comp. in ἐκλογή no. 2. So with gen. τοῦ θεοῦ, Matt. 24, 31. Luke 18, 7. Mark 13, 27. Rom. 8, 33. Col. 3, 12. Tit. 1, 1; absol. Matt. 20, 16. 22, 14. 24, 22. 24. Mark 13, 20. 22. 2 Tim. 2, 10. Rev. 17, 14. Also with a subst. 1 Pet. 1, 1. 2 John 1. 13.

ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*.

1. Genr. Acts 9, 15 σκεῦος ἐλογής, i. e. a chosen vessel. So Pol. 5. 63. 11. Diod. Sic. 13. 72. Plato Legg. 802. b.—Hence also, *free choice, free will, libera voluntas*; Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόβησις, *the*

purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by motives from without. So Jos. B. J. 2. 8. 14 ἐπ' ἀφ' ἑαυτῶν ἐκλογὴ τό τε καλὸν καὶ τὸ κακὸν προκρίται. Psalt. Salom. 9, 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Annot. in loc.

2. Spec. election, the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11, 5 κατ' ἐκλογὴν χάριτος. 11, 28. 1 Thess. 1, 4. 2 Pet. 1, 10.—Meton. abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11, 7.

ἐκλύω, f. ὑσω, (λύω,) to loose out of, to set free from, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύναται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12; to loosen out, to relax, to weary, Sept. for פָּרַח Jer. 12, 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. ἐκλύομαι, to be wearied, exhausted, to faint; Gal. 6, 9 μὴ ἐκλυόμενοι, i. e. in well-doing, parall. with μὴ ἐκκαῶμεν. Spoken of the body, Matt. 15, 32. Mark 8, 3; also Matt. 9, 36 Rec. where later edit. ἐσकुλμένοι. Sept. for פָּרַח 1 Sam. 14, 28; פָּרַח 2 Sam. 16, 14. (Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.) Of the mind, to faint, to despond, Heb. 12, 3 ψυχᾶς ὑμῶν ἐκλυόμενοι. Absol. v. 5, quoted from Sept. Prov. 3, 11. Sept. for פָּרַח Deut. 20, 3. So Judith 14, 16. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

ἐκμάσσω v. ἄπτω, f. ἔω, to wipe off, to wipe dry, c. acc. John 11, 2. 12, 3; acc. impl. Luke 7, 38. 44. John 13, 5.—Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Soph. Elect. 446. Eurip. Herc. F. 1404. Found in this sense only in the poets and later prose writers; the Attics said ἀπομόρρνυμι and ἐξομόρρνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

ἐκμυκτηρίζω, f. ἰσω, (μυκτηρίζω, to turn up the nose at, to deride,) to deride out and out, to scoff at, c. acc. Luke 16, 14; acc. impl. 23, 35. Sept. for גָּבַשׁ Ps. 2, 4. 22, 8. —1 Esdr. 1, 51.

ἐκνεύω, f. σω, (νέω,) to nod out, e. g. as a horse, to throw out the head, Xen. Eq. 5. 4. ib. 10. 12; then genr. to incline out with the head, τῇ κεφαλῇ ἐκνεύσας Xen. Ven. 10. 12; also trans. to avoid, to parry by inclining the head or body, Diod. Sic. 15. 87 βελῶν τὰ μὲν ἐξένευσεν κτλ. comp. Sept. Mic. 6, 14.—Hence in N. T. intrans. to turn aside or away; John 5, 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ, i. e. he

had turned away, withdrawn. Sept. for גָּבַשׁ Judg. 4, 18; מָנַח 18, 26. So Philo Vit. Mos. 690. e, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ. Jos. Ant. 7. 4. 2 Δαυὶδὸς ἐκνεύσας εἰς τι χωρίον. Plut. de Gen. Socr. 4 ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163.

ἐκνήφω, f. ψω, (νήφω,) to sober out, to become sober out of drunkenness, Sept. for נָחַץ 1 Sam. 25, 37; נָחַץ גִּבְיָה Gen. 9, 24. Plut. Demost. 20.—In N. T. trop. to rouse up, to awake, from a state of delusion and torpor, intrans. 1 Cor. 15, 34. Comp. Sept. Ps. 78, 65.

ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκόν,) willing, voluntary, acting of one's own free will, Pol. 6. 14. 7. Thuc. 1. 32.—In N. T. Neut. τὸ ἐκούσιον, willingness, free-will; Philom. 14 κατὰ ἐκουσίον, willingly, of free-will, i. q. ἐκουσίως. Sept. κατ' ἐκούσιον for פָּרַח Neh. 15, 3. So Neut. τὸ ἐκ. Plut. de rect. rat. Aud. 1 fin.

ἐκουσίως, adv. (ἐκούσιος,) willingly, voluntarily, of free-will, Heb. 10, 26. 1 Pet. 5, 2. Sept. for פָּרַח Ps. 54, 8.—Hdian. 3. 8. 4. Xen. Mem. 2. 1. 18.

ἐκπαλαι, adv. (πάλαι,) from of old, long since, 2 Pet. 2, 3. 3, 5.—Jos. Ant. 16. 8. 4 init. Arr. Exp. Alex. 1. 9. 15. Plut. Aristid. 17. Found only in late writers; Lob. ad Phryn. p. 45 sq.

ἐκπειράζω, f. ἄσω, (πειράζω,) pr. to make full trial of; hence to try, to prove, to tempt, c. acc. of pers. Luke 10, 25. 1 Cor. 10, 9. So Matt. 4, 7 and Luke 4, 12, comp. Deut. 6, 16 where Sept. for פָּרַח; also Deut. 8, 16. Ps. 78, 18.

ἐκπέμπω, f. ψω, (πέμπω,) to send out or forth, c. acc. of pers. Acts 13, 4; acc. et eis 17, 10. Sept. for פָּרַח Gen. 24, 54. 56. 59.—Pol. 5. 103. 7. Xen. Hell. 1. 1. 32.

ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14, 31 Lachm. for ἐκ περισσοῦ.

ἐκπετάννυμι, f. ἄσω, (πετάννυμι Butt. § 114,) to spread out, to stretch forth, e. g. the hands in supplication, Rom. 10, 21, quoted from Is. 65, 2 where Sept. for פִּי פָּרַח; also Ex. 9, 30. 34.—Ecclus. 48, 20; genr. 1 Macc. 3, 48 τὸ βιβλίον. Pol. 1. 44. 3. Plut. Themist. 30.

ἐκπηδάω, ᾧ, f. ἦσω, (πηδάω,) to leap out, to rush forth; Acts 14, 14 Grb. ἐξεπήδησαν εἰς τὸν ὄχλον, for εἰσεπήδησαν in Rec. —Judith 14, 17 ἐξεπήδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

ἐκπύπτω, f. ἐκπεσοῦμαι, (πίπτω,) perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα

Gal. 5, 4, comp. Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off*, intrans.

1. Pr. of things which *fall out of* or *from* their former place; e. g. stars from heaven, Mark 13, 25; comp. Matt. 24, 29, and Is. 14, 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for 𐤒𐤓𐤕. Of flowers, *to fall off*, James 1, 11 and 1 Pet. 1, 24 ἄνθος αἰντοῦ ἐξέπεσε, comp. Sept. for 𐤒𐤓𐤕 Is. 28, 1. 4. Also of chains from the hands, Acts 12, 7; a boat from a ship, Acts 27, 32. So genr. Hdian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out of its course*, usually with εἰς c. acc. of place, *to be driven upon*; Acts 27, 17 φοβ. μὴ εἰς τὴν Σύρην ἐκπέσωσι. v. 26. 29. So Diod. Sic. 2. 60 τὸ πλοιάριον . . . ἐκπεσεῖν εἰς ἄμμου. Pol. 1. 51. 11. Xen. An. 7. 5. 12; comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31.

2. Trop. *to fall off or away*, e. g. a) *to fall from* any state or condition, to lose one's part or interest in that state; c. gen. τῆς χάριτος Gal. 5, 4; τοῦ ἰδίου στήριγμου 2 Pet. 3, 17; also πῶθεν ἐκπ. Rev. 2, 5 Rec. where others πέπτωκας. So Luc. D. Deor. 1. 2. Thuc. 8. 81. b) Also i. q. *to fail, to be without effect*, as ἡ ἀγάπη 1 Cor. 13, 8; ὁ λόγος Θεοῦ Rom. 9, 6. So 𐤒𐤓𐤕, Sept. πίπτω Josh. 23, 14. 2 K. 10, 10; διαπίπτω Josh. 21, 45. So Plut. de rect. rat. Aud. 3 λόγος ὑψηλὸς ἐκπίπτων. Plato Phil. 13. d.

ἐκπλέω, f. εὐσομαι, (πλέω,) *to sail out, to sail away*, from a port or harbour; c. ἀπὸ Acts 20, 6; εἰς c. acc. of place whither, 15, 39. 18, 18.—So c. ἀπὸ Xen. An. 5. 6. 23; c. εἰς Aeschin. 4. 27. Xen. Hell. 4. 8. 32.

ἐκπληρώω, ᾧ, f. ὥσω, (πληρῶω,) *to fill out, to make up in full*, e. g. in measure or number, c. acc. 2 Macc. 8, 10. Xen. Cyr. 5. 4. 32.—In N. T. trop. *to fulfil, to accomplish in full*, e. g. a promise, Acts 13, 33. So Pol. 1. 67. 1 τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας.

ἐκπλήρωσις, εως, ἡ, (ἐκπληρῶω,) *a fulfilling out, completion*, 2 Macc. 6, 14.—In N. T. of time, *fulfilment*; Acts 21, 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγν. ἀπονουντὶς τὴν *fulfilment* (full observance) of the days, i. e. that he was about to keep in full the proper number of days, comp. v. 27; see Num. 6, 9 eq. Jos. B. J. 2. 15. 1.—So ἐκπληρῶω, Diod. Sic. 2. 57 νόμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσιῶς μεταλλάττειν.

ἐκπλήσσω v. -ττω, f. ξω, (πλήσσω,) Pass. aor. 2 ἐξεπλάγη (α instead of η) in

such compounds as signify 'to terrify,' Buttm. § 114 πλήσσω; pr. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses*, his self-possession, i. e. *to strike with astonishment*, terror, admiration, Pol. 3. 47. 6. Xen. Cyr. 3. 1. 1.—In N. T. only Pass. *to be struck with astonishment*, admiration, etc. i. q. *to be astonished, to be amazed*, genr. Matt. 19, 25. Mark 10, 26. Sept. for 𐤒𐤓𐤕 Ecc. 7, 16. (Xen. Cyr. 3. 3. 67.) Spec. of admiration, comp. Tittm. de Syn. N. T. p. 134; so absol. Matt. 13, 54. Mark 6, 2. 7, 37. Luke 2, 48; with ἐπὶ c. dat. Matt. 7, 28 ἐπὶ τῇ διδασκῇ. 22, 33. Mark 1, 22. 11, 18. Luke 4, 32. 9, 43. Acts 13, 12. So with ἐπὶ c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27.

ἐκπνέω, ᾧ, f. εὐσω, (πνέω,) *to breathe out or forth*, c. acc. Diod. Sic. 3. 46; πνεῦμα Plato Phæd. 16. p. 112. b.—In N. T. *to expire, to die*, intrans. Mark 15, 37. 39. Luke 23, 46. So Soph. Ajax 1046. Plut. Aristid. 20. Diod. Sic. 15. 87 fin. Fully, ἐκπνέων τὴν ψυχὴν Eurip. Orest. 1162.

ἐκπορεύομαι, f. εὐσομαι, Pass. depon. (πορεύομαι.)

1. *to go out of, to go or come forth*; so of persons, constr. with ἐκ c. gen. of place whence, Mark 13, 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. With ἀπὸ, Matt. 20, 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. Mark 10, 46; ἔξω c. gen. Mark 11, 19; ἐκείθεν Mark 6, 11; παρά c. gen. of person from whom, John 15, 26; absol. Luke 3, 7. Acts 25, 4. Spoken of demons, absol. Matt. 17, 21. [Acts 19, 12.] Sept. c. ἐκ for 𐤒𐤓𐤕 Ps. 19, 6; c. ἀπὸ Ex. 5, 20; c. ἐκείθεν Deut. 11, 10. So c. ἐκ Pol. 6. 58. 4; absol. Xen. Ag. 2. 25.—With εἰς c. acc. of place whither, Mark 10, 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5, 29; ἐπὶ c. acc. of pers. Rev. 16, 14; πρὸς c. acc. of pers. Matt. 3, 5. Mark 1, 5. Sept. c. εἰς for 𐤒𐤓𐤕 Ex. 33, 7; c. ἐπὶ Ex. 7, 15; c. πρὸς Judg. 9, 33. So c. εἰς Xen. An. 5. 6. 33.

2. Of things, *to go forth from, to proceed out of*; with ἐκ, as ἐκ τοῦ ἀνθρώπου Mark 7, 20; ἐκ τῆς καρδίας 7, 21; τὰ ἐκπορ. ἐκ τοῦ στόματος Matt. 15, 11. 18. Luke 4, 22. Eph. 4, 29. Also symbolically of a sword, c. ἐκ Rev. 1, 16. 19, 15. 21; (comp. 2, 16. Is. 49, 2. Hos. 6, 5;) of lightning, Rev. 4, 5; fire, 9, 17. 18. 11, 5; a river, 22, 1.—With ἀπὸ Mark 7, 15; διὰ c. gen. Matt. 4, 4; ἔσωθεν Mark 7, 23. Sept. c. ἐκ for 𐤒𐤓𐤕 Num. 32, 24. Ez. 1, 13; for 𐤒𐤓𐤕 Deut. 8, 3. 23, 24.—With εἰς c. acc. of place whither; spoken of rumour, Luke 4, 37

ἐξεπορ. ἦχος περὶ αὐτοῦ εἰς πάντα τόπον. Spec. i. q. *to be ejected, eis τὸν ἀφεδρῶνα* Mark 7, 19.

3. From the Heb. in the phrase ἐκπορνεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. *to perform one's daily duties*, Acts 9, 28; see in ἐκπορεύομαι no. 3; and espec. in εἰσέρχομαι no. 4.

ἐκπορνεύω, f. εὔσω, (πορνεύω,) q. d. *to whore it out, to give oneself over to fornication*, absol. Jude 7. Sept. for רָצָה Gen. 38, 24. Ex. 34, 16.—Test. XII Patr. p. 653.

ἐκπτύω, f. ὑσω, πτύω, *to spit out*, Hom. Od. 5. 322.—In N. T. trop. *to loathe, to reject*, c. acc. Gal. 4, 14; comp. Rev. 3, 16. So Plut. de Alex. Virt. 5; comp. ἀποπτύω Eurip. Androm. 607.

ἐκρίζω, ᾧ, f. ὠσω, (ρίζω,) *to root out or up*, c. acc. Matt. 13, 29. 15, 13. Luke 17, 6. Jude 12 δένδρα ἐκρίζωσέντα, i. e. *the same as rooted up*. Sept. for שָׁרַף Jer. 1, 10; זָרַק Zeph. 2, 4.—Wisd. 4, 4.

ἐκστασις, εως, ἡ, (ἐξίστημι,) pr. *a putting away or removal of any thing out of a place, displacement*, Plut. de primo Frig. 1 αἱ τε τῶν θερμῶν καταψύξεις οὐδεμίας παρ-ουσία γίνονται δυνάμει, ἀλλ' ἐκστάσει θερμότητος. c. 2.—In N. T. and commonly trop. *ecstasy*, i. e. *the state of being out of one's usual mind*; Hesych. φρενὸς ἐκστασις, ὁ εἰς ἑαυτὸν μὴ ὤν. Thus

1. Genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5, 42. Luke 5, 26. Acts 3, 10; from terror, Mark 16, 8. Sept. for רָחַק Deut. 28, 28; רָחַק Gen. 27, 33; רָחַק 2 Chr. 14, 14.—Plut. de rect. rat. Aud. 2 ἐκστάσεις καὶ παραχὰς καὶ πτολάς ἐπιφέρειν. Pol. 2. 55. 6. Longin. de Subl. 1.

2. Spec. *an ecstasy, a trance*, i. e. *a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things*, Acts 10, 10. 11, 5. 22, 17; comp. 2 Cor. 12, 2 sq. Ez. 1, 1.—Artemid. 2. 37. Comp. Sept. for רָחַק Gen. 2, 21.

ἐκστρέφω, f. ψω, (στρέφω,) *to turn or twist out*, e. g. *a tree or post ἐκ τῆς γῆς*, Arr. Exp. Alex. M. 3. 29; *to turn inside out*, e. g. τὰ βλεφάρᾳ Aristoph. Plut. 721; *to turn about, to convert, to change, one's life and ways*, Aristoph. Nub. 89 ἐκστρεφὼν ὡς τάχιστα τοὺς σκαυτοῦ πρό-πους.—In N. T. trop. *to evert, to subvert*, sc. in faith, religious character; Pass. perf. Tit. 3, 11 ἐξίστραπται ὁ τοιοῦτος, comp. Buttm. § 98. n. 3. Kühner § 140. 6. Sept. for שָׁרַף Am. 6, 12; Pass. Deut. 32, 20. So genr. Plut. adv. Stoic. 28.

ἐκταράσσω v. -ττω, f. ξω, (ταράσσω,) *to stir up wholly, to disturb greatly*, trop. e. g. τὴν πόλιν Acts 16, 20. Sept. for רָצָה Ps. 18, 4.—Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας. Plut. Coriol. 19 τὸν δῆμον.

ἐκτείνω, f. τένω, (τείνω,) *to stretch out, to extend*, e. g. *the body for sleep*, Xen. Conv. 4. 31.—In N. T.

1. Of the hand, τὴν χεῖρα ἐκτείνω, *to stretch forth the hand*, genr. Matt. 12, 13 bis. 26, 51. Mark 3, 5 bis. Luke 6, 10. Sept. for יָד רָחַק Josh. 8, 19; יָד רָחַק Gen. 19, 10. So Ceb. Tab. 30. Xen. Eq. 7. 2.—Spec. for the purpose of healing, Matt. 8, 3. Mark 1, 41. Luke 5, 13. Acts 4, 30; of helping, Matt. 14, 31; of entreaty, John 21, 18; as an orator, Acts 26, 1.—With ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. *towards any one*, Matt. 12, 49. Also i. q. *to lay hands upon* in a hostile manner, Luke 22, 53; so Sept. for יָד רָחַק Ex. 7, 5. Jer. 6, 12; also 1 Macc. 12, 39, 42.

2. Of an anchor, ἄγκυρας ἐκτείνειν, *to stretch out anchors, to let go the anchors with their cables at full length*, Acts 27, 30.

ἐκτελέω, ᾧ, f. ἴσω, (τελέω,) *to finish out or off, to complete fully*, absol. Luke 14, 29. 30. Sept. for רָחַק Deut. 32, 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

ἐκτένεια, as, ἡ, (ἐκτείνω,) *extension, extent*, Hdian. 7. 2. 8.—In N. T. trop. *intentness, earnestness*; Acts 26, 7 ἐν ἐκτενείᾳ, i. e. *intently, zealously*. So 2 Macc. 14, 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

ἐκτενής, ἴος, οὖς, ὁ, ἡ, adj. (ἐκτείνω,) pr. *'stretched out, strained'*; trop. *intent, earnest, fervent*; Acts 12, 5 προσευχῇ ἐκ. 1 Pet. 4, 8 ἀγάπῃ. So 3 Macc. 5, 29. Pol. 22. 5. 4. Found chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. comp. ἐκτενέστερον as adv. *more earnestly*, Luke 22, 44. See Buttm. § 115. 5.

ἐκτενῶς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1, 22. Acts 12, 5 Lachm. Sept. for רָחַק Jon. 3, 8.—Diod. Sic. 2. 24. Pol. 8. 21. 1. A late word, Lob. ad Phryn. p. 311.

ἐκτίθημι, f. ἐκθήσω, (τίθημι,) 1. *to place out, to expose*, e. g. spec. an infant that it may perish, Acts 7, 21 ἐκτεθέντα δὲ αὐτῶν, in particip. aor. 1 Pass. comp. Buttm. § 107. n. 1, 16.—Wisd. 18, 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58.

2. Mid. ἐκτίθεμαι, *to set forth, to ex-*

pound, to declare, Acts 11, 4. 18, 26. 28, 23. Sept. for תִּבֵּן Job 36, 13.—Jos. Ant. 1. 12. 2. Athen. 7. p. 278. Pol. 31. 19. 3.

ἐκτινάσσω v. -ττω, ἄξω, (τινάσσω,) *to shake out or off*, e. g. τὸν κοινορτὸν τῶν ποδῶν Matt. 10, 14. Acts 13, 51; τὸν χοῦν ἱποκ. τ. ποδ. Mark 6, 11; τὰ ἑμάτια Acts 18, 6. These were symbolical acts, signifying the total breaking off of all further intercourse; comp. Lightfoot Hor. Heb. ad Matt. 10, 14.—Plut. Cato Maj. 14.

ἕκτος, η, ον, ordin. num. (ἕξ,) *the sixth*, as ἕκτη ὥρα, *the sixth hour*, i. e. in the Jewish reckoning, *noon*, Matt. 20, 5. 27, 45. Mark 15, 33. Luke 23, 44. John 4, 6. 19, 14. Acts 10, 9. Also Luke 1, 26. 36. Rev. 6, 12. 9, 13. 14. 16, 12. 21, 20. Sept. for חֲמִשָּׁה Gen. 1, 31. 30, 19.—Hdian. 5. 8. 19. Plato Rep. 616. e.

ἐκτός, adv. (ἐκ,) *out of, without*, i. e.

1. Pr. of place, with the art. τὸ ἐκτός, pr. *that without, the outside*, Matt. 23, 26 τὸ ἐκτός αὐτῶν. Buttin. § 125. 6, 7. So Plut. adv. Colot. 25; τὰ ἐκτός Pol. 3. 46. 2.—As Prep. with a gen. *out of*, 2 Cor. 12, 2. 3 εἶτε ἐκτός τοῦ σώματος. 1 Cor. 6, 18 πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστί, *is outside of the body*, affects it (so to speak) only externally. So Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

2. Trop. *without*, i. e. *except, besides*, as Prep. c. gen. Acts 26, 22 οὐδὲν ἐκτός λέγων ὤν κτλ. 1 Cor. 15, 27. Sept. for תִּבֵּן 1 K. 4, 23; וְכִבְרָה 1 K. 10, 13. So Xen. Hell. 1. 2. 3. Plato Gorg. 474. d.—Pleon. prefixed to εἰ μὴ, as ἐκτός εἰ μὴ, *except if...not*, i. q. *except, unless*; see Winer § 67. 1. n. b. Lob. ad Phryn. p. 459. 1 Cor. 14, 5 ἐκτός εἰ μὴ διερμηνεύ. 15, 2. 1 Tim. 5, 19. So Luc. D. Mort. 16. 4. D. Meretr. 1. 2. Plut. Demosth. 9. fin.

ἐκτρέπω, f. ψω, (τρέπω,) *to turn out, off, aside*, from a place, way, course, trans. e. g. τὸ ὕδωρ ἐξέρπει Thuc. 5. 65. Mid. with aor. Pass. ἐξετράπην as Mid. *to turn oneself aside from a way or course*, i. e. *to turn aside from, to deflect*, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49; absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. trop. *to turn aside or away*, intrans.

1. Genr. from the true course; spoken of those who abandon the truth and embrace error, 1 Tim. 1, 6 ἐξετράπησαν εἰς ματαιολογίαν. With ἐπὶ c. acc. 2 Tim. 4, 4; ὀπίσω τινός 1 Tim. 5, 15; absol. Heb. 12, 13 ἵνα μὴ τὸ χολὸν ἐκτραπῇ, i. e. 'make straight and level paths, *that the lame turn not aside into by-paths*, but may be

healed.' Others here render ἐκτραπῇ, *be wrenched, dislocated*; this accords better with the figure, but is wholly without authority.—So c. eis, Polyb. 6. 10. 2, 7 eis κακίας. Jos. Ant. 8. 10. 2; c. ἐπὶ Plut. Philopem. 9.

2. With acc. of person or thing, *to turn away from, to avoid*; 1 Tim. 6, 20 ἐκτρέπόμενος τὰς βεβήλους κενοφωτίας.—Ael. V. H. 13. 25. Plut. adv. Stoic. 10. Dem. 411. 12.

ἐκτρέφω, f. ἐκτρέφω, (τρέφω,) *to nourish out in full, to nourish up, to bring up* from childhood, Sept. for בָּרָא Kal and Piel, 1 K. 12, 8. 10. Is. 23, 4. Xen. An. 7. 2. 32.—Hence in N. T.

1. Genr. *to nourish up, to cherish*, e. g. τὴν ἑαυτοῦ σάρκα Eph. 5, 29. Sept. for בָּרָא Gen. 41, 11.—Ael. V. H. 2. 14. Xen. CEC. 17. 10.

2. Spec. *to bring up, to train up* in any manner; c. acc. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κτλ. Sept. Prov. 23, 24. Pol. 1. 65. 7 ἐν παιδείᾳ καὶ νόμοις κτλ.

ἔκτρωμα, ατος, τό, (ἐκτρέφω) *to cause abortion*, an abortion, one born out of due time, trop. 1 Cor. 15, 8. Sept. for בָּרָא Job 3, 16. Eccl. 6, 3; comp. Num. 12, 12.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. c. Found only in medical and late writers; the Attics used ἀμβλωμα; see Lob. ad Phryn. p. 208 sq. Thom. Mag. p. 318.

ἐκφέρειν, f. ἐφέλω, (φέρω,) aor. 1 ἐξήνεγκα, aor. 2 ἐξήνεγκον.

1. *to bear or carry out, to bring forth*, e. g. out of a place, c. acc. Luke 15, 22 τὴν στολήν. Acts 5, 15 τοὺς ἀσθενείς, sc. out of the houses. 1 Tim. 6, 7. Sept. for אֶרְבֶּרֶת 1 Sam. 5, 1; אֶרְבֶּרֶת Gen. 14, 18. So Hdian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—Spec. of a dead body for burial, Acts 5, 6. 9. 10. So Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 58.

2. Of the earth, *to bring forth, to yield*, c. acc. Heb. 6, 8 τὰς ἀκάθαρτας. Sept. for אֶרְבֶּרֶת Gen. 1, 12. Hag. 1, 11.—Diod. Sic. 2. 47. Xen. CEC. 17. 10.

ἐκφεύγω, f. εὐξομαι, (φεύγω,) *to flee out of a place, to flee away*; c. ἐκ Acts 19, 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. Absol. Acts 16, 27. So Ecclus. 27, 20. Luc. Anachar. 29. Xen. Cyr. 6. 1. 40.—With an acc. *to flee from, to escape*, e. g. calamities, Luke 21, 36; τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11, 33 (Susann. 22. 2 Macc. 6, 26); τὸ κρίμα τοῦ Θεοῦ, Rom. 2, 3 (2 Macc. 7, 35 κρίσιν). Also c. acc. impl. 1 Thess. 5, 3 καὶ οὐ μὴ ἐκφύγωσιν. Heb. 2, 3. 12, 25

Lachm. comp. Eccclus. 16, 13. Sept. for וַיִּבֹּא Job 15, 30; וַיִּבֹּא Prov. 10, 19. So Diod. Sic. 1. 31. Plato Apol. 39. a.

ἐκφοβέω, ὦ, f. ἴσω, (φοβέω,) to frighten out or away, to terrify, c. acc. 2 Cor. 10, 9. Sept. for וַיִּרְיֶה Lev. 26, 6.—Pol. 14. 10. 3. Plato Gorg. 483. c.

ἐκφοβος, ου, δ, ἡ, adj. (ἐκφοβέω,) frightened out of one's senses, greatly terrified, affrighted, Mark 9, 6. Heb. 12, 21. Sept. ἐκφ. εἰμί for וַיִּבֹּא Deut. 9, 19.—Plut. Fab. Max. 6.

ἐκφύω, f. ὕσω, (φύω,) to let grow out, to put forth, as a tree its leaves or fruit; c. acc. Matt. 24, 32 and Mark 13, 28 ὅταν ᾦθῃ ὁ κλάδος . . . τὰ φύλλα ἐκφύῃ, when now the branch . . . putteth forth leaves; here ἐκφύῃ is pres. Subjunct. So Symm. for וַיִּצְיֹר Ps. 104, 14 where Sept. ἐξαγαγείν. Plut. Symp. 7. 2. 1 καρπὸν ἐκφύειν.—Others in these passages read ἐκφύῃ, which is Subjunct. of aor. 2 ἐξεφύην, a later form for Att. ἐξέφυον, intrans. as is also the perfect; to grow out, to put forth, i. e. τὰ φύλλα ἐκφύῃ, the leaves put forth; see Buttm. § 114 φύω. Winer § 15. So Jos. Ant. 2. 5. 5 σταχύας ἐκφύοντας. Luc. Tim. 29. Plut. Arat. 50.

ἐκχέω, (χέω,) also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726. Fut. ἐκχέω instead of Att. ἐκχέω, for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Spr. II. p. 489. Kühner § 151. n. 1. Aor. 1 ἐξέχεα, Buttm. § 96. n. 1; on the 3 pers. aor. 1 ἐξέχεε John 2, 15, see Buttm. § 105. n. 2 marg. Pass. perf. ἐκκέχυμαι, Buttm. § 98. n. 4; aor. 1 ἐξεχύσῃν, fut. 1 ἐκχυθήσομαι.

1. to pour out from a vessel or the like; c. acc. John 2, 15 ἐξέχεε τὸ κέρμα, he poured out the money, sc. from the tables upon the ground. Pass. Matt. 9, 17 ὁ οἶνος ἐκχεῖται, the wine is poured out, spilled. Mark 2, 22. Luke 5, 37. Acts 1, 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, his bowels gushed out. Sept. for וַיִּשָּׂף Ex. 4, 9; of ashes and dust Lev. 4, 12, 14, 41; comp. 2 Sam. 20, 10. So Hom. Il. 3. 296 οἶνον. Luc. Anachar. 17, 29. Xen. Hell. 6. 5. 50 τὰ ἐπιτήδεια.—Spec. αἷμα ἐκχέω, to pour out blood, to shed blood, to kill, Acts 22, 20. Rom. 3, 15. Rev. 16, 6. Particip. αἷμα ἐκχυνόμενον, Matt. 23, 35. Luke 11, 50. Spoken of the blood of Christ shed or poured out as a sacrifice for sin, περὶ (ὑπὲρ) πολλῶν, Matt. 26, 28. Mark 14, 24. Luke 22, 20. Sept. for וַיִּשָּׂף Gen. 9, 6. 2 K. 21, 16; comp.

Deut. 19, 10. Ps. 79, 10.—Meton. the container put for the contents, ἐκχ. τὴν φιάλην, Rev. 16, 1. 2. 3. 4. 8. 10. 12. 17.

2. Trop. to pour out, to shed abroad, to bestow largely; so with acc. and ἐπὶ c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2, 17. 18. (Joel 3, 1. 2.) v. 33. Tit. 3, 6; Pass. Acts 10, 45. Pass. c. ἐν, Rom. 5, 6 ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυσται ἐν ταῖς καρδίαις ὑμῶν. Sept. for וַיִּשָּׂף Jer. 14, 16. Zech. 12, 10.—Eccclus. 18, 11. 24, 33.

3. Trop. of persons, Pass. or Mid. to be poured out, or as in Engl. intrans. to pour or rush forth; Sept. Vat. for וַיִּשָּׂף Judg. 20, 37. Hom. Od. 8. 515. Plut. Pomp. 27 πάντες ἐξεχύθησαν.—Hence in N. T. and late writers, to rush into any mode of thinking or acting, to give oneself up to any error or the like; c. dat. of direction, Jude 11 τῇ πλάνῃ τοῦ Βαλαάμ . . . ἐξεχύθησαν. So Eccclus. 37, 39. Pol. 32. 11. 4. Plut. M. Anton. 21 εἰς τὸν ἡδοναζῇ καὶ ἀκόλαστον βίον ἐκκεχύμενος.

ἐκχύνω, see in ἐκχέω.

ἐκχωρέω, ὦ, f. ἴσω, (χωρέω,) to go out or away, to depart out, absol. Luke 21, 21. Sept. for וַיִּצָּא Am. 7, 12.—Æl. V. H. 3. 21. Diod. Sic. 4. 64.

ἐκψύχω, f. ξω, (ψύχω,) to breathe out, to expire, to die, absol. Acts 5, 5. 10. 12, 23.—Sept. Ez. 21, 7 [12].

ἐκῶν, οὔσα, ὄν, willing, voluntary, usually in an adverbial sense, Rom. 8, 20. 1 Cor. 9, 17. See Buttm. § 123. 6. Kühner § 264. 3.—Sept. Ex. 21, 13. Hdian. 2. 4. 5. Xen. Mem. 2. 1. 12.

ἐλαία, as, ἡ, an olive, i. e. 1. The tree, an olive-tree, symbolically, Rom. 11, 17. 24. Rev. 11, 4. Sept. for וַיִּצָּא Judg. 9, 8. 9; symb. Zach. 4, 3. 11. 12. (Xen. An. 6. 4. 6.) Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, the high ridge lying east of Jerusalem parallel to the city, and separated from it by the valley of the Kidron; it is still sprinkled over with olive-trees, but less thickly probably than of old. The elevation is 2556 Paris feet above the sea, and 416 Par. feet above the valley of the Kidron. Matt. 21, 1. 24, 3. 26, 30. Mark 11, 1. 13, 3. 14, 26. Luke 19, 29. 37. 21, 37. 22, 39. John 8, 1. Sept. for וַיִּצָּא Zeph. 14, 4; comp. 2 Sam. 15, 30. So Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. See Bibl. Res. in Pal. I. p. 347 sq. 405 sq.

2. The fruit, an olive, James 3, 12.—Plut. de aud. Poet. 6. p. 55. Xen. An. 7. 1. 37.

ἐλαιον, ου, τό, (ἐλαία,) olive-oil, oil, of various qualities and uses; e. g. for lamps, Matt. 25, 3. 4. 8; for wounds and anointing the sick, Mark 6, 13. Luke 10, 34. James 5, 14; as mixed with spices for anointing the head and body in token of honour, Luke 7, 46. Heb. 1, 9; see in ἐλείφω. Oil was also an article of traffic, Luke 16, 6. Rev. 18, 13. Sept. for עָלַי 1 Sam. 16, 1. 13. al. So Xen. An. 4. 4. 13. Conv. 2. 4.—Meton. and gener. oil is put for the tree and its produce, Rev. 6, 6; comp. Jer. 40, 10. Hag. 1, 11.

ἐλαιών, ὄνος, ὁ, (ἐλαία,) an oliveyard, olive-orchard, pr. Sept. for עָלַי Ex. 23, 11. 2 K. 5, 26.—In N. T. *Olivet*, as a name of the Mount of Olives, Acts 1, 12; see in ἐλαία no. 1. So Jos. Ant. 7. 9. 2.

Ἐλαμίτης, ου, ὁ, an Elamite, an inhabitant of Elam (עֵלָם) or Elymais, a region of Persia adjacent to the northern extremity of the Persian gulf, forming part of the district of Susiana or the modern Khūsishtān, of which Susa was the ancient capital, Acts 2, 9; comp. Is. 21, 2. Jer. 49, 34 sq. Dan. 8, 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq. Winer Realw. art. *Elam*. Ritter Erdk. XI. p. 154.

ἐλάσσων ν. -ττων, ὀνος, ὁ, ἡ, adj. pr. compar. of ἐλαχὺς an old epic word; but used as compar. of μικρός, Buttm. § 68. 4; less, the less, minor, e. g. in quality, inferior, worse, as wine, John 2, 10; in age, younger, Rom. 9, 12 (Sept. for עָלַי Gen. 25, 23); in dignity, Heb. 7, 7. So Hdtian. 5. 1. 14. Thuc. 1. 8.—Neut. ἐλαττον, adverbially, c. gen. less than, 1 Tim. 5, 9; comp. Buttm. § 115. 5. So Diod. Sic. 1. 32. Plato Legg. 764. e.

ἐλαττονέω, ὦ, f. ἥσω, (ἐλάττων,) to make less, to diminish, c. acc. Sept. Prov. 14, 34; also for עָלַי Lev. 25, 16. Pass. for עָלַי Gen. 8, 3. 5.—In N. T. intrans. like Heb. Hiphil, to have less, to lack, to fall short, absol. 2 Cor. 8, 15 ὁ τὸ ἐλίσσον, οὐκ ἐλαττόνησε, quoted from Ex. 16, 18 where Sept. for עָלַי; also Sept. for עָלַי Ex. 30, 15. Comp. Pass. Eccles. 19, 5. 7.

ἐλαττώω, ὦ, f. ὥσω, (ἐλάττων,) to make less, e. g. in dignity, to make lower than another, Heb. 2, 7 ἡλάττωσας αὐτὸν [יְהוֹשֻׁעַ] בְּרָחָו τι παρ' ἀγγέλους, also Pass. v. 9; quoted from Ps. 8, 6 where Sept. for עָלַי; also for עָלַי Num. 26, 54. So Philo de Opif. p. 20. a. Plut. Agesi. 9. Xen. Hell. 1. 4. 16.—Pass. to become less, to decrease, John 3, 30. Sept. for עָלַי Jer. 44, 18. So Plut. Pyrrh. 26 init. Plato Rep. 549. c.

ἐλάυνω, f. ἐλάσω, perf. ἐλήλακα, to drive, to drive on, to impel; e. g. oxen Eccles. 38, 28; horses Xen. Cyr. 8. 3. 29.—In N. T.

1. Of ships and clouds, Pass. to be driven about by winds, James 3, 4. 2 Pet. 2, 17. So Jos. Ant. 5. 5. 3 τὸν ὑετὸν ἤλαυνε ἀνεμος. Plut. de Fortuna 2.—Trop. of a person, Luke 8, 29 ἡλαύνετο ὑπὸ τοῦ δαίμονος κτλ. So Wisd. 16, 18. Pol. 3. 70. 7. Plato Phædr. 240. d.

2. Spec. to impel with oars, to row, absol. Mark 6, 48. John 6, 19. Sept. for עָלַי Is. 33, 21.—Dem. 1223. 9. Thuc. 3. 49. Xen. Hell. 6. 2. 29; fully, τὴν ναῦν Xen. Ath. 1. 2.

ἐλαφρία, ας, ἡ, (ἐλαφρός,) lightness, pr. in weight; trop. of mind, lightness, inconstancy, 2 Cor. 1, 17.—Hesych. ἐλαφρία - μωρία. A word of the later age, Lob. ad Phryn. p. 343.

ἐλαφρός, ὁ, ὦν, light, not heavy, opp. βαρύς Plato Tim. 63. c, d.—In N. T. light, easy to bear; Matt. 11, 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my precepts, requirements, are light. Neut. τὸ ἐλαφρόν as Subst. lightness, 2 Cor. 4, 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλίψις, comp. Buttm. § 123. 3. Winer § 34. 2. So gener. Antiphon. 677. pen. Plut. Nicias 9 ἐλαφροτέραν ἐποίησεν τὴν ἀνυχίαν.

ἐλαχιστός, η, ον, pr. superl. of the old epic ἐλαχὺς, but used as superl. of μικρός (comp. in ἐλάσσων), Buttm. § 68. 4; the least, minimus, e. g. in magnitude, James 3, 4; in number and quantity, Luke 16, 10 bis. 19, 17; in rank or dignity, Matt. 2, 6. 5, 19 ἐλάχ. κληθήσεται. 25, 40. 45. 1 Cor. 15, 9; in weight or importance, Matt. 5, 19 ἐντολαὶ ἐλαχ. Luke 12, 26. 1 Cor. 6, 2. 4, 3 see in εἰμί II. 8. b. Sept. of dignity for עָלַי 1 Sam. 9, 21; עָלַי 2 K. 18, 24; of importance, for עָלַי Prov. 30, 24.—Of weight and importance, Plato Legg. 854. e; of dignity, Wisd. 6, 6. Xen. Mem. 2. 1. 6.

ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) less than the least, far less, Eph. 3, 8. Comp. ἐλαχιστότατος Sext. Empir. 9. 406.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a late age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136. See Weist. N. T. in loc.

ἐλάω, a rare poetic form, whence f. ἐλάσω used as fut. of ἐλαύνω q. v.

Ἐλεάζαρ, ὁ, indec. Eleazar, Heb. עֲלֵאָזָר (whom God helps, Germ. *Gotthilf*), pr. name of a man, Matt. 1, 15 bis.

ἐλεγμός, οὐ, ὁ, (ἐλέγχω,) *conviction, reproof*, 2 Tim. 3, 16 Lachm. where Rec. ἔλεγχος.—Sept. Lev. 19, 17. Eccclus. 21, 6.

ἐλεγχῖς, εως, ἡ, (ἐλέγχω,) *conviction, reproof*; 2 Pet. 2, 16 ἐλεγχῖν ἔχειν i. q. ἐλέγχεσθαι, *to have conviction*, i. e. to be convicted, reprov'd.—Sept. Job 21, 4. 23, 2.

ἐλεγχος, ου, ὁ, (ἐλέγχω,) *convincing argument, proof*, Sept. for עֲדָרָה Job 23, 4. Ael. V. H. 7. 19. Plato Prot. 344. b.—In N. T. *conviction*, i. e.

1. The act of convincing, i. q. *confutation, reproof*, 2 Tim. 3, 16 Rec. Sept. for עֲדָרָה Prov. 5, 12. 19, 15.—Long. Fragm. 3. 11 ἐλεγχον ἔχειν.

2. The state of being convinced, *conviction, persuasion, firm belief*, Heb. 11, 1.

ἐλέγχω, f. ξω, *to shame, to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convince, to confute, to refute, to prove one in the wrong, and thus to shame him*, e. g.

1. *to convince, to convict*; c. acc. Tit. 1, 9 καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Pass. John 8, 9. 1 Cor. 14, 24. James 2, 9; also with περί τινας John 8, 46. 16, 8. Sept. for עֲדָרָה Job 32, 12. Ps. 50, 21.—Ael. V. H. 12. 51. Xen. Mem. 3. 8. 1.—Hence

2. Spec. *to admonish, to reprove, to rebuke*, c. acc. of pers. Matt. 18, 15 ὑπάγε καὶ ἐλέγξον αὐτὸν κτλ. 1 Tim. 5, 20. Tit. 1, 13. Rev. 3, 19. [Jude 15, 22]; acc. impl. 2 Tim. 4, 2. Tit. 2, 15. Pass. Luke 3, 19. Heb. 12, 5, quoted from Prov. 3, 11. 12, where Sept. for עֲדָרָה. Also with the idea of openness, plainness, c. acc. of thing, Eph. 5, 11; Pass. v. 13. John 3, 20. Sept. genr. for עֲדָרָה Prov. 9, 8.—Of pers. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47. Of things, Hdian. 3. 12. 11. Xen. Conv. 8. 43.

ἐλεεινός, ἡ, ὢν, (ἔλεος,) *pitiiful, merciful*, Hdian. 1. 4. 3; *pitied*, Hom. Il. 24. 309.—Usually and in N. T. *pitiable, wretched, miserable*, 1 Cor. 15, 19. Rev. 3, 17. So Diod. Sic. 13. 28. Plato Gorg. 469. a. The purer Attic form was ἐλεινός, Lob. ad Phryn. p. 87.

ἐλεέω, ὦ, f. ἦσω, (ἔλεος,) *to pity, to take compassion, to have mercy on any one*; Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

1. Genr. and Act. c. acc. Matt. 9, 27 ἐλέησον ἡμᾶς, νῆ Δαβὶδ. 15, 22. 17, 15. 18, 33 bis. 20, 30. 31. Mark 5, 19. 10, 47. 48. Luke 16, 24. 17, 13. 18, 38. 39. Phil.

2, 27. Jude 22 see in διακρίνω no. 1. Sept. for עֲדָרָה 2 Sam. 12, 22; עֲדָרָה Deut. 13, 17. (Deut. 753. 11. Plato Conv. 173. c.) In Rom. 12, 8 spoken of those who had charge of the poor, or perh. of private benevolence; comp. Sept. and עֲדָרָה Prov. 14, 21. 28, 8.—Pass. Matt. 5, 7. 1 Cor. 7, 25 ὡς ἡλεήμενος ὑπὸ κυρίου πιστός εἶναι, *as one that hath obtained mercy of the Lord to be faithful* (i. e. believing); here πιστός εἶναι is exegetical. 2 Cor. 4, 1. 1 Tim. 1, 13. 16. Sept. for עֲדָרָה Hos. 1, 6. So Lys. 257. ult. Plato Rep. 337. a.

2. Spec. in N. T. of God's mercy through Christ, or salvation in Christ, *to have mercy on*, i. q. *to give salvation, to save*, c. acc. Rom. 9, 15 ἐλέησω ὃν ἂν ἐλεῶ, quoted from Sept. Ex. 33, 19 where Sept. for עֲדָרָה; in Ex. spoken generally, but applied by Paul in the gospel sense. So v. 16 ἀλλὰ τοῦ ἐλεοῦντος θεοῦ, where Lachm. ἐλεῶντος as if from a Pres. ἐλεάω. v. 18. 11, 32; Pass. 11, 30. 31; also 1 Pet. 2, 10, comp. Hos. 2, 23.

ἐλεημοσύνη, ης, ἡ, (ἐλεῖν,) *mercy, compassion*, Sept. for עֲדָרָה Prov. 21, 21; עֲדָרָה Is. 38, 18. Callim. Hymn. in Del. 152.—In N. T. meton. 'act of mercy,' *alms, charity*, money given to the poor; Matt. 6, 1 Rec. where the better reading is δικαιοσύνη. Matt. 6, 2. 3. 4. Luke 11, 41. 12, 33. Acts 3, 2. 3. 10. 9, 36. 10, 2. 4. 31. 24, 17. Sept. for Chald. עֲדָרָה Dan. 4, 24 [27]. So Eccclus. 3, 14. 12, 3. Diog. Laert. 5. 17 ποιητῶ ἀνθρώπων ἐλεημοσύνην ἔδωκεν.

ἐλεήμων, ονος, ὁ, ἡ, adj. (ἔλεος,) *pitiiful, merciful, compassionate*, i. e. actively so, Matt. 5, 7. Heb. 2, 17. Sept. for עֲדָרָה Ex. 22, 27; עֲדָרָה Ps. 145, 8.—Hom. Od. 5. 191. Lysias 168. 40.

ἔλεος, ου, ὁ, also εἶος, τό, (kindr. ἔλεος, ἔλεος,) *pity, mercy, compassion*, i. e. active pity, comp. in ἐλεέω init. Tittm. de Syn. N. T. p. 69 sq.—The forms of ὁ ἔλεος are usual in classic writers; those of τό ἔλεος are found only in Sept. the N. T. and ecclesiastical writers. Thus

1. Masc. ὁ ἔλεος, Matt. 23, 23 ἀφῆκατε . . . τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Tit. 3, 5. Heb. 4, 16; also Matt. 9, 13 and 12, 7 ἔλεον θεῶν καὶ οὐ θυσίας, quoted from Hos. 6, 6 where Sept. τὸ ἔλεος for עֲדָרָה piety, goodness; parall. with עֲדָרָה רַחֲמֵי, Sept. ἐπίγνωσις θεοῦ. Sept. also ὁ ἔλεος for עֲדָרָה Is. 60, 10.—Luc. D. Deor. 13. 1. Deim. 735. 1. Plato Rep. 539. a.

2. Neut. τὸ ἔλεος, genr. Luke 1, 50. 78. Rom. 9, 23. 15, 9. Eph. 2, 4. 1 Pet. 1, 3.

James 2, 13 (see in κατακαυχώμαι). 3, 17. Sept. for תִּחְיֶה Neh. 13, 22. Ps. 51, 1; עֲיִי Deut. 13, 7.—So ποιεῖν ἔλεος μετὰ τινος, *to do mercy with any one, to show mercy to*, i. q. ἐλεεῖν, e. g. Luke 1, 72. 10, 37. James 2, 13. Sept. for עָצָה תִּחְיֶה תִּצְרֶה Gen. 24, 12. 1 Sam. 15, 6. al. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1, 58.—In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1, 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25, 6. 89, 29. 50. Sept. for תִּחְיֶה תִּצְרֶה 2 Chr. 6, 42. Jer. 2, 2.—Spec. of the *mercy* of God through Christ, i. e. *salvation* in the gospel sense; Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. 11, 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δόξα ἔλεος ὁ κύριος, 2 Tim. 1, 16. 18; also joined with εἰρήνη and the like, Gal. 6, 16. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. 2 John 3. Jude 2.

ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, i. e. personal liberty, freedom from restraint, 1 Cor. 10, 29 (Diog. Laert. 7. 121. Plato Ep. 354. e); from the yoke of the Mosaic law, Gal. 2, 4. 5, 1. 13 bis. 2 Cor. 3, 17, comp. v. 6. 7; hence νόμος ἐλευθερίας, *the law of liberty*, the gospel, opp. to the yoke of the Jewish law, James 1, 25. 2, 12; comp. Gal. 5, 1. Rom. 8, 2. 2 Cor. 3, 17. Also *freedom* from the yoke of external observances in general, 1 Pet. 2, 16. 19; from a state of calamity and death, Rom. 8, 21. Comp. Xen. Mem. 4. 5. 2.

ἐλευθερός, ἴρα, ον, perh. 'one who can go where he will,' from obsol. ἐλεύω i. q. ἔρχομαι; hence, *free, at liberty*, not under restraint or bondage, Lat. *liber*.

1. In a civil sense: a) *free-born*, 1 Cor. 7, 22. 12, 13. Gal. 3, 28. 4, 22. 23. 30. 31. Eph. 6, 8. Col. 3, 11. Rev. 6, 15. 13, 16. 19, 18. Trop. of the heavenly Jerusalem, Gal. 4, 26; comp. v. 24. Sept. for עֲרִיזִי Neh. 13, 17. Ecc. 10, 17. So Dem. 752. 13. Xen. Mem. 2. 7. 3, 4, 6. b) *freed, made free*, John 8, 33. 1 Cor. 7, 21. Sept. for עֲפִרְתִּי Ex. 21, 2. 26. 27.

2. *Genr. free, exempt*, from an obligation, law, duty, Matt. 17, 26. Rom. 7, 3 and 1 Cor. 7, 39, comp. Sept. for עֲפִרְתִּי Deut. 21, 14. (Luc. Asin. 23.) Also *free* from external obligations in general, so as to act as one pleases, 1 Cor. 9, 1. 19, comp. v. 4. 5. (Xen. Hi. 1. 16.) Or from the yoke of the Mosaic law and all other external observances, 1 Pet. 2, 16; comp. Gal. 5, 13.—

Trop. *free* from the bondage of sin and death, John 8, 36. Also Rom. 6, 20 *ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, ye were free as to righteousness*, did not yield yourselves to its requirements, opp. v. 18; here ἐλεύθεροι is put for the sake of antithesis with δοῦλοι and implies an unreal freedom; for the dat. see Winer § 31. 3.

ἐλευθερώω, ὦ, f. ὠσω, (ἐλεύθερος,) *to free, to set at liberty*, in a civil sense, Xen. Mem. 2. 1. 28.—In N. T. trop. *to make free*, e. g. from the power and penalty of sin, John 8, 32. 36; with ἀπό α. gen. Rom. 6, 18. 22; from the yoke of the Mosaic law, Gal. 5, 1; or its condemnation, c. ἀπό Rom. 8, 2; from a state of calamity and death, Rom. 8, 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. So pr. c. ἀπό Hell. 5. 2. 12.

ἐλευσις, εως, ἡ, (ἐλεύσομαι,) *a coming*, Acts 7, 52.—Dion. Hal. l. p. 565. ed. Reisk. Act. Thom. § 28.

ἐλεφάντινος, η, ον, (ἐλεφας,) *of ivory, ivory*, Rev. 18, 12. Sept. for עֶבֶר 1 K. 10, 18.—Hdian. 4. 2. 3, 13. Plato Crit. 116. d.

Ἐλιακεῖμ, ὁ, indec. *Eliakim*, Heb. עֲלִיָּאִקִּים (God appointed), pr. n. of a man: a) Matt. 1, 13 bis. b) Luke 3, 30.

Ἐλιέζερ, ὁ, indec. *Eliszer*, Heb. עֲלִי־עֶזֶר (God his help), pr. n. of a man, Luke 3, 29.

Ἐλιοῦδ, ὁ, indec. *Eliud*, pr. n. of a man, Matt. 1, 14. 15; prob. compounded from Heb. יְהוָה God, and יָרַח praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elisabeth*, Heb. עֲלִישָׁבֶת (God her oath), *Elisheda*, Sept. Vat. Ἐλισαβέτ, pr. n. of the wife of Zacharias, the mother of John the Baptist, Luke 1, 5. 7. 13. 24. 36. 40. 41 bis. 57. Comp. Ex. 6, 23.

Ἐλισσαῖος, ον, ὁ, *Eliseus, Elisha*, Heb. עֲלִישָׁא (God his deliverance), a celebrated prophet of the O. T. Luke 4, 27.—See 1 K. 19, 16 sq. 2 K. c. 2. c. 4 sq. c. 13, 14 sq.

ἐλίσσω v. -τωω, f. ξω, (ἐλεξ, ἐδίω, ἐδίω,) *to roll up, to fold up*, as a garment to be laid away; trop. of the heavens Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for Heb. עֲרִיזִי. Pass. Rev. 6, 14 Lachm. comp. Is. 34, 4, where Sept. for עֲרִיזִי.—Plut. Mor. II. p. 140. Plato Tim. 73. a.

ἐλκος, εος, ους, τό, (ἔλκος,) *a wound, Hom. Il. 11. 812.—In N. T. an ulcer, a sore*, Luke 16, 21. Rev. 16, 2. 11. Sept. for עֲרִיזִי Ex. 9, 9. Job 2, 7. So Pol. 1. 81. 5. Thuc. 2. 49.

ἐλκόω, ὦ, f. ὤσω, (ἐλκος,) to let ulcerate; Pass. to be ulcerated, to be full of ulcers, sores, Luke 16, 20.—Plut. Phocion 2. Xen. Eq. 1. 4. ib. 5. 1.

ἐλκύω, a late form, whence f. ἐλκύσω used as fut. of ἐλκω q. v.

ἐλκω, f. ἐλξω, later fut. ἐλκύσω Butt. m. § 114; aor. 1 ἐλκυσα; to draw, to drag, c. acc. e. g. a net, John 21, 6. 11; a sword, John 18, 10. Sept. for תִּשְׁחַק Ps. 10, 9; תִּשְׁחַק 2 Sam. 22, 17. So ἐλκύσαντες Xen. Hell. 7. 1. 19; ἐλκω Hdtan. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, to drag, to force away, e. g. before magistrates, Acts 16, 19 ἐλκυσαν. James 2, 6 ἐλκουσιν; or out of a place, Acts 21, 30 ἐλκον. So Plut. de vit. Pudore 15. Xen. Mem. 3. 6. 1.—Trop. to draw, by a moral influence, John 6, 44. 12, 32. Sept. and תִּשְׁחַק Cant. 1, 4. So Plut. M. Ant. 66. Xen. Conv. 1. 9.

Ἑλλάς, ἁδος, ἡ, Hellas, Greece, once Acts 20, 2. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Hdt. 8. 44, 47. Thuc. 1. 3. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 1. c. where it is distinguished from Macedonia; comp. Arr. Exp. Alex. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere Hellas is also put for the whole extent of Greece, including the Peloponnesus and the islands, as also Macedonia, Xen. Vect. 1. 6; and so as opposed to Asia Minor, Xen. Hell. 3. 4. 5; but sometimes also including Ionia, Hdt. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוָן (Javan) יוֹנִיָּה, Sept. Ἰωνῶν Gen. 10, 2; but the Sept. translate it also by Ἑλλάς, Is. 66, 19. Ez. 27, 13.

Ἑλλήν, ηνος, ὁ, Hellen, pr. n. of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all the Greeks, Hdtan. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἕλλην, a Greek; οἱ Ἕλληνες, the Greeks.

1. Pr. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1, 14; where the polished Greeks are the οἱ σοφοί.—Philo de Conf. Ling. p. 347. e. Xen. Vect. 1. 4. Comp. Læsner Obs. e Phil. p. 243.

2. Spec. as opp. to οἱ Ἰουδαῖοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the Greeks were often put as the representatives of the whole heathen world, comprising all those who were not Jews, i. q. gentiles; Acts 16, 1. 3. 18, 17 Rec. 19, 10. 17. 20, 21. 21, 28. Rom. 1, 16. 2, 9. 10. 3, 9. 10, 12. 1 Cor. 1, 22. 23. 24. 10, 32. 12, 13. Gal. 3, 3. 3, 28. Col. 3, 11. So Acts 11, 20 in later edit. for Ἑλληνιστάς in Rec. John 7, 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is the dispersed among the gentiles.—Comp. Sept. for תִּשְׁחַק Is. 9, 11. 1 Macc. 8, 18. 2 Macc. 4, 36. Jos. Ant. 12. 5. 1.

3. Spoken of a gentile convert to Judaism, a Greek proselyte, John 12, 20. Acts 14, 1. 17, 4. 18, 4; comp. 13, 43.

Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Luke 23, 38. Rev. 9, 11.—Sept. Jer. 46, 16. Hdtan. 5. 5. 6. Xen. Cyr. 2. 2. 28.

Ἑλληνίς, ἱδος, ἡ, (fem. of adj. Ἕλλην,) pr. Greek, in fem. 2 Macc. 6, 8. Xen. An. 5. 1. 1.—In N. T. a female Greek, a gentile; Mark 7, 26 γυνὴ Ἑλλ. Acts 17, 12; comp. in Ἕλλην no. 2. So Palaeph. 35.

Ἑλληνιστής, οὗ, ὁ, (ἐλληνίζω) to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. An. 7. 3. 25. Lob. ad Phryn. p. 379,) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not; Acts 6, 1 ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, i. e. against those speaking Hebrew or Aramaean. 9, 29. 11, 20 Rec. where later edit. Ἑλληνas. Winer § 3. p. 33. ed. 5. Wetst. N. T. in Act. 6, 1.

Ἑλληνιστί, adv. (ἐλληνίζω,) in Greek, i. e. in the Greek tongue, John 19, 20. Acts 21, 37.—Plut. Cato Maj. 14. Xen. An. 7. 6. 8. Comp. Butt. m. § 119. m. 82.

ἐλλογέω, ὦ, f. ἥσω, (ἐν, λόγος,) to reckon in or to, to put to one's account, Philem. 18. Trop. of sin, to impute, Rom. 5, 13.—Boeckh Inscr. 1. 850.

Ἐλμωδάμ, ὁ, indec. Elmodam, pr. name of a man, Luke 3, 28.

ἐλπίζω, f. ἴσω, (ἐλπίς, ἔλπω,) Att. fut. ἐλπιῶ Butt. m. § 95. 7.

1. to hope, to hope for, to expect, pr. and c. καθώς 2 Cor. 8, 5; with infin. aor. Luke 6, 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23, 8. Acts 26, 7. Rom. 15, 24. 1 Cor. 16, 7

Phil. 2, 19, 23. 1 Tim. 3, 14. 2 John 12. 3 John 14; infin. perf. 2 Cor. 5, 11. (Hdian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6.) With *ἐν* and pres. Indic. Luke 24, 21; fut. Indic. Acts 24, 26. 2 Cor. 1, 13. 13, 6. Philem. 22; comp. Winer § 45. 2 et ult. So c. inf. fut. Luc. D. Deor. 25. 1. Xen. Cyr. 1. 6. 4.—With accus. of thing, *to hope for*, Rom. 8, 24. 25. 1 Cor. 13, 7; hence Pass. *τὰ ἐπιζόμενα*, Heb. 11, 1. So Hdian. 1. 4. 6. Xen. Mem. 4. 3. 17.

2. *to hope in or on any one*, i. q. *to trust in, to confide in*, e. g. a) Genr. c. dat. Matt. 12, 21 *τῷ δρόματι αὐτοῦ ἐσθλὴ ἐλπίουσι* in later edit. but Rec. *ἐν τῷ ἐν* as below. With *εἰς* c. acc. John 5, 45 *εἰς ὃν ἐλπίκατε*. Sept. for *ἵππ* Is. 51, 5. (Hdian. 7. 10. 1.) With *ἐπὶ τινι*, Rom. 15, 12 *ἐπ' αὐτῷ ἐσθλὴ ἐλπίουσι*. *1 Tim. 6, 17. Sept. for *ἵππ* Judg. 9, 26. Ps. 44, 7; comp. Matth. § 399. n. 1. (Pol. 1. 82. 6 *ἐφ' αἷς ἔχον . . . ἐλπίδας*.) Also *ἐπὶ τῷ* 1 Pet. 1, 13; Sept. for *ἵππ* Ps. 62, 11. b) Spec. of those who put their trust in God or Christ; so with *εἰς* c. acc. 2 Cor. 1, 10; *ἐπὶ* c. dat. 1 Tim. 4, 10. (Sept. for *ἵππ* Ps. 26, 1; comp. Is. 11, 10.) With *ἐπὶ* c. acc. 1 Tim. 5, 5. 1 Pet. 3, 5; Sept. for *ἵππ* Ps. 37, 3, 5. So in Christ, with *ἐν* c. dat. 1 Cor. 15, 19. Sept. c. *ἐν* for *ἵππ* 2 K. 18, 5. Ps. 33, 21. So *ἐλπίδα ἔχειν ἐν τινι*, Epict. Ench. 40. Xen. Mem. 4. 2. 23.

ἐλπίς, *idos*, ὅ, *hope, the expectation of future good*.

1. Genr. Rom. 8, 24 *τῇ ἐλπίδι ἐσώθημεν, in hope are we saved*, as yet only in expectation, not in full fruition; dat. of manner. 2 Cor. 10, 15. Phil. 1, 20. With a gen. of the thing hoped for, Acts 27, 20 *πᾶσα ἐλπίς τοῦ σώζεσθαι*. 16, 19. 26, 6. 7. 23, 6 *περὶ ἐλπίδος καὶ ἀναστάσεως*, instead of *περὶ ἐλπίδος τῆς ἀναστάσεως*. Also c. gen. of the person hoping, Acts 28, 20. 2 Cor. 1, 7. Sept. for *ἵππ* Job 14, 7. Ez. 37, 11. So genr. Hdian. 2. 7. 9. Pol. 3. 69. 4. Xen. Hell. 4. 8. 38.—Also *παρ' ἐλπίδα*, *against hope*, i. e. without ground of hope, Rom. 4, 18; *ἐπ' ἐλπίδι*, lit. *on hope*, Engl. *in or with hope*, full of hope and confidence, Acts 2, 26. Rom. 4, 18. 8, 20. 1 Cor. 9, 10 bis. Sept. for *ἵππ* Ps. 4, 9. 16, 9.—Meton. the object of hope, Rom. 8, 24 bis, *ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς*, see in *βλέπω* no. 2. a. γ. 1 Cor. 9, 10 Rec. *τῆς ἐλπίδος μετρίχειν*. Sept. and *ἵππ* Job 6, 8. So Callim. Ep. 20.

2. Spec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5, 2 *ἐλπίς τῆς*

δόξης τοῦ Θεοῦ. 5, 4. 5. 12, 12 *τῇ ἐλπίδι χαίροντες*. 15, 4. 13 bis, *ὁ Θεὸς τῆς ἐλπ.* i. e. God the author and source of hope. 1 Cor. 13, 13. 2 Cor. 3, 12. Eph. 2, 12. 4, 4. 1 Thess. 4, 13. 5, 8. 2 Thess. 2, 16. Tit. 1, 2. 3, 7. Heb. 3, 6. 6, 11. 10, 23. 1 Pet. 1, 3. 3, 15. With gen. of the thing or person on which this hope rests, Eph. 1, 18. Col. 1, 23. 1 Thess. 1, 3.—Meton. the object of this hope, i. q. *salvation*, Col. 1, 5. Gal. 5, 5 *ἐκ πίστεως ἐλπίδα δικαιοσύνης, the hope of righteousness by faith*, i. e. the salvation thus bestowed. Tit. 2, 13. Heb. 6, 18. 7, 19. Meton. also of the source, ground, author of hope, Christ, Col. 1, 27. 1 Tim. 1, 1; genr. 1 Thess. 2, 19. Sept. Ps. 22, 10.

3. *hope in or on any one, trust, confidence*; so c. *εἰς*, Acts 24, 15 *ἐλπίδα ἔχων εἰς τὸν Θεόν*. 1 Pet. 1, 21; c. *ἐπὶ τινι*, 1 John 3, 3. Comp. in *ἐλπίσω* no. 2. So c. *ἐπὶ τινι* Sept. for *ἵππ* Prov. 22, 19; meton. Ps. 65, 6.

Ἐλύμας, α, δ, *Elymas*, i. q. *ὁ μάγος*, the magician, as explained by Luke, Acts 13, 8. It appears to come from the Arabic *'alim*, wise, learned.

Ἐλωί, indec. *Eloi*, Aram. *ܐܠܘܝ*, my God, Mark 15, 34; quoted from Ps. 22, 2 where Sept. *ὁ Θεός μου* for Heb. *יְהוָה*. Matthew writes it *ἡλί*, Matt. 27, 46.

ἐμᾶντοῦ, ἦς, οὔ, reflex. pron. of 1 pers. found only in Sing. gen. dat. acc. of *myself, to myself, myself*; Luke 7, 7. John 5, 31. 8, 14. 18. 54. 1 Cor. 4, 3. 2 Cor. 2, 1. al. For *ἀπ' ἐμᾶντοῦ* and *ἐξ ἐμᾶντοῦ*, see in *ἀπό* no. 3. c; *ἐκ* no. 3. c.—Sometimes in accus. used merely as the simple *ἐμέ*, Matt. 8, 9. Luke 7, 8. John 12, 32. Philem. 13. al. See Matth. § 148. n. 2. Kühner § 302. +

ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 2 *ἐνέβην*, inf. *ἐμβῆναι*, part. *ἐμβάς*; *to go in, to enter*, absol. John 5, 4, sc. *εἰς τὸ ὕδωρ*. So Pol. 1. 20. 8. Xen. An. 4. 3. 20.—Elsewhere only as followed by *εἰς τὸ πλοῖον* or the like, *to go on board, to embark*, Matt. 8, 23. 9, 1. 13, 2. 14, 22. 32. 15, 39. Mark 4, 1. 5, 18. 6, 45. 8, 10. 13. Luke 5, 3. 8, 22. 37. John 6, 17. 22. 24. 21, 3. So 1 Macc. 15, 37. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

ἐμβάλλω, f. *βάλω*, (ἐν, βάλλω,) *to cast in*; Luke 12, 5 *ἐμβαλεῖν εἰς τὴν γέενναν*. Sept. for *ἵππ* Gen. 37, 21. al.—Hdian. 4. 9. 14. Xen. Hell. 1. 17. 21.

ἐμβάπτω, f. *ψω*, (ἐν, βάπτω,) *to dip in, pr. into any thing*, c. acc. Matt. 26, 23 δ

ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mid. c. acc. impl. Mark 14, 20 ὁ ἐμβαπτόμενος εἰς τὸ τρυβλίον. Also John 13, 26 ἐμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Aristoph. Nub. 150 ἐνέβαψε εἰς τὸν κηρὸν τὰ πόδε. Athen. 9. p. 367. b.

ἐμβατεύω, f. εὔσω, (ἐν, βατεύω i. q. βαίνω,) pr. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aeschyl. Pers. 449; in a hostile sense, *εἰς τὴν χώραν*, i. e. *to invade*, 1 Macc. 12, 25. 15, 40; *εἰς τὴν ναῦν* Dem. 894. 7.—In N. T. trop. *to go into a matter, to search or pry into*, and in a bad sense *to intrude into*, c. acc. Col. 2, 18 ἃ μὴ ἐόρακεν ἐμβατέων. So 2 Macc. 2, 30. Philo de Opif. p. 16. Xen. Conv. 4. 27.

ἐμβιβάζω, f. ἄσω, (ἐν, βιβάζω,) *to cause to go in*, mostly into a ship, *to embark, to put on ship-board*; c. acc. Acts 27, 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτὸ sc. τὸ πλοῖον.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pr. into a place, Bel and Drag. 40.—Hence in N. T. *to look in the face, to look at or upon, to behold*; c. dat. Mark 10, 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14, 67. Luke 20, 17. 22, 61. John 1, 36. 43. Matt. 19, 26. (Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2.) With εἰς c. acc. Acts 1, 11 εἰς τὸν οὐρανόν, parall. is ἀνέιζοντες v. 10. Also *to look at, to consider*, Matt. 6, 26 εἰς τὰ πεινῶνά, comp. Luke 13, 24. Sept. and ʔʔʔ Is. 51, 1. 2. 6. So Eccles. 2, 10.—With an acc. *to look at, to see*; καὶ ἐνέβλεψε τηλαυγῶς ἀπαντας Mark 8, 25; absol. id. Acts 22, 11.

ἐμβριμάομαι, ὦμαι, f. ἥσομαι, Mid. depon. (ἐν, βριμάομαι v. -δομαι,) pr. *to be wroth at, to be moved with indignation towards any one*; hence in N. T.

1. In words, i. q. *to murmur against, to blame*, c. dat. Mark 14, 5 ἐνεβριμῶντο αὐτῇ. Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.—Spec. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; c. dat. Matt. 9, 30 ἐνεβριμήσατο αὐτοῖς. Mark 1, 43. So Symm. for ʔʔʔ Is. 17, 13. Hesych. ἐμβριμήσαι ἐπιτιμῆσαι, κελεῦσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελλόμενος.

2. Like Heb. ʔʔʔ, spoken also of any great perturbation of mind, e. g. grief, *to be greatly moved, to be troubled*, with dat. of manner, John 11, 33 ἐνεβρ. τῷ πνεύματι, parall. ἐτάραξεν αὐτόν. v. 38 ἐν αὐτῷ. So ʔʔʔʔ, Sept. τεταραγμένοι, Gen. 40, 6; Sept. σκυθρωποί Dan. 1, 10.

ἐμέω, ὦ, f. ἐσω, *to spue out, to vomit*, trop. to express loathing, c. acc. Rev. 3, 16.

Sept. for ʔʔʔ Is. 19, 14.—Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

ἐμμαινομαι, f. οὔμαι, (ἐν, μαίνομαι,) *to be mad at or against any one, to be furious against*, c. dat. Acts 26, 11.—So adj. ἐμμανής, furious, raging, Wisd. 14, 23. Plato Tim. 86. c.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. ʔʔʔʔʔ (God with us) Immanuel, a symbolical name, once Matt. 1, 23; see Is. 7, 14. 8, 10.

Ἐμμαοῦς, ἡ, indec. Emmaus, a village 60 furlongs or about 7½ Rom. miles from Jerusalem, but in what direction is uncertain; Luke 24, 13.—A place of this name is mentioned by Josephus at a like distance from Jerusalem; Jos. B. J. 7. 6. 6, χωρίον δὲ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίων ἐξήκοντα. A city Emmaus lay also in the plain of Judah, 160 stadia from Jerusalem, towards Joppa, and was called by the Romans Nicopolis, now Ἀμυδός; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3, 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4. See Bibl. Rea. in Pal. III. p. 65 sq. Roem. Bibl. Geogr. II. ii. p. 198.

ἐμμένω, f. ἐνώ, (ἐν, μένω,) *to remain in a place*, c. ἐν Xen. An. 4. 7. 18.—In N. T. trop. *to remain in, to continue in any course of conduct*, with ἐν c. dat. Gal. 3, 10 πᾶς δὲ οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. 8, 9. Sept. Is. 30, 18. (Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.) With dat. simply, Acts 14, 22 τῇ πίστει. Sept. for ʔʔʔʔ Deut. 27, 26. So Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. ʔʔʔʔ (an ass) Hamor, Acts 7, 16; comp. Gen. 33, 19. Josh. 24, 32.—Lachm. Ἐμμόρ.

ἐμός, ἡ, ὅν, possessive adj. of 1 pers. Sing. *my, mine*.

1. Pr. marking possession, property, etc. Matt. 18, 20 τὸ ἐμὸν ὄνομα. John 3, 29. 4, 34. Rom. 10, 1. al. ssp. (Xen. Conv. 5. 5.) So τὸ ἐμὸν, τὰ ἐμά, *my own*, i. e. *what is mine, my property*, Matt. 25, 27. 20, 15. Luke 15, 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. 16, 21. Gal. 6, 11. Col. 4, 18.—Implying power or office, as οὐκ ἔστιν ἐμὸν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20, 23. Mark 10, 40. Comp. Jos. Ant. 2. 16. 1 σὸν ἐστὶ ἐκπορίζειν.

2. Of things which proceed from any one as the source, author, agent; Mark 8, 38 τοὺς ἐμοὺς λόγους. Luke 9, 26. John 6, 38.

7, 16. 8, 16. 14, 27. Rom. 3, 7. al. ssep. So τὸ ἐμόν, i. e. my doctrine, John 16, 14. 15.

3. In a passive or objective sense, Winer § 22. 7. n. 3. Matth. § 466. 2; e. g. of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John 7, 6. 8; ἡ ἡμέρα ἡ ἐμή John 8, 56; καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4, 6; or of that which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, in my remembrance, i. e. in remembrance of me, Luke 22, 19. 1 Cor. 11, 24. 25; ἀγάπη ἡ ἐμή, love of me, John 15, 9 comp. v. 10.—Jos. Ant. 1. 3. 8 ἐξυβρίζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμέ, towards me. Xen. Cyr. 3. 1. 28 φιλία τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεάς, i. e. the gift to me. +

ἐμπαιγμονή, ἡς, ἡ, (ἐμπαίζω,) mockery, scoffing; in later edit. 2 Pet. 3, 3 ἐμπαιγμονῇ ἐμπαίκεται, scoffers in mockery, intends for shameless scoffers; comp. Gesen. Lehrg. p. 671. 3. Not found in Sept. or Greek writers.

ἐμπαιγμός, οὔ, ὁ, (ἐμπαίζω,) a mocking, scoffing, Heb. 11, 36. Sept. for תַּבְּחָךְ Ez. 22, 4.—Wisd. 12, 25. Eccclus. 27, 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπαίζω, f. αἰζω, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of ἐνέπαισα, Butt. § 114 παίζω. Phryn. et Lob. p. 240.—To sport in, with, against any one, Lat. illudere, Engl. to illude, i. e.

1. to mock, to scoff at, to deride, c. dat. Matt. 27, 29 ἐνέπαιζον αὐτῷ, λέγοντες. v. 31. Mark 10, 34. 15, 20. Luke 14, 29. 22, 63. 23, 36; absol. Matt. 20, 19. 27, 41. Mark 15, 31. Luke 18, 32. 23, 11. Sept. for רִיחַ Gen. 39, 14. 17; יִשְׁחַדְךָ Ex. 10, 2.—Arr. Epict. 4. 1. 47. Luc. Lexiph. 5. Hdot. 4. 134.

2. Spec. to delude, to deceive, Pass. Matt. 2, 16.—Sept. Jer. 10, 14. Soph. Ant. 799.

ἐμπαίκτης, ου, ὁ, (ἐμπαίζω,) a mocker, scoffer, spoken of impostors, false prophets, deceivers, 2 Pet. 3, 3. Jude 18. See Matt. 24, 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπεριπατέω, ὦ, f. ἴσω, (ἐν, περιπατέω,) to walk about in or on a place, e. g. τὴν γῆν, Sept. for תְּהַלְכֶנָּה Job 1, 7. 2, 2; also Luc. Conv. 13.—In N. T. trop. to walk in or among a people, to live among, to be habitually conversant with; absol. 2 Cor. 6, 16. Sept. and תְּהַלְכֶנָּה Lev. 26, 12. Deut. 23, 14.

ἐμπλήσθημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ in πιμ- being dropped after ἐμ, Butt.

§ 114. Lob. ad Phryn. p. 95,) aor. 1 ἐνέπλησα, Pass. aor. 1 ἐνεπλήσθη; also particip. pres. ἐμπιπλῶν Acts 14, 17, from a form ἐμπιπλάω less usual and not Attic, Butt. § 114 πίμπλημι. § 106. n. 5; to fill in, Lat. implere, i. q. to fill up, to make full, c. acc. Sept. for מִלֵּא Gen. 42, 25. Hdtan. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, to fill with food, to satisfy, to sate, absol. John 6, 12 ὥς δὲ ἐνεπλήσθησαν. Sept. for מִלֵּא Lev. 26, 6. (Plut. Symp. lib. 8 init. Xen. Cyr. 1. 3. 4.) Trop. to fill, to satisfy, e. g. one's desire with good, absol. Luke 6, 25. With acc. and gen. Luke 1, 53. Acts 14, 17; comp. Butt. § 132. 10. a. Sept. for מִלֵּא Is. 27, 6. Ps. 107, 9; מִלֵּא Jer. 31, 14. (Eccclus. 16, 30.) Pass. trop. to be filled with any person or thing, i. e. to fully enjoy the society, intercourse of any one; Rom. 15, 24 ἐὰν ὑμῶν ἐμπλησθῶ. Comp. Hist. of Susann. 32.

ἐμπέτω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, to fall in, and with εἰς c. acc. of place, to fall into; Matt. 12, 11 εἰς βόθυνον. Luke 6, 39 Lachm. Luke 14, 5 εἰς φρέαρ. Sept. and מִלֵּא Ex. 21, 33. Prov. 26, 27. (Æsop. F. 117 μῦτα ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάφρους.) Of persons, to fall in with, to fall among, to meet with, Luke 10, 36 εἰς τοὺς ληστάς. So Arr. Epict. 3. 13. 3 ὅταν εἰς ληστάς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4.—Trop. to fall into any state or condition, to come into, c. εἰς, 1 Tim. 3, 6 εἰς κρίμα. v. 7 εἰς δειδισμὸν. 6, 9. Sept. and מִלֵּא Prov. 17, 21. 28, 10. (Æl. V. H. 5. 2. Xen. Hell. 7. 5. 6.) Also ἐμπεσεῖν εἰς χεῖρας Θεοῦ, to fall into the hands of God, into his power, for punishment, Heb. 10, 31. Sept. and מִלֵּא 2 Sam. 24, 14. So Eccclus. 2, 18.

ἐμπλέκω, f. ἐξω, (ἐν, πλέκω,) to plait or braid in, to interweave, Æl. V. H. 13. 1 ἐνεπλέκοντο οἱ κίττοι μαλακοῖς δένδροις.—In N. T. trop. to entangle; Mid. to entangle oneself in, c. dat. 2 Tim. 2, 4; Pass. c. dat. 2 Pet. 2, 20. So Pol. 1. 17. 3. Plato Legg. 814. b.

ἐμπλήσσω, see the forms of ἐμπιπλημι.

ἐμπλοκή, ἡς, ἡ, (ἐμπλέκω,) a plaiting, braiding, intertwinning, sc. of the hair in ornament, 1 Pet. 3, 3. Comp. 1 Tim. 2, 9. Judith 10, 3.

ἐμπνέω, ὦ, f. εἰσω, (ἐν, πνέω,) to blow in or upon, to breathe in or on, intrans. Hom. Il. 17. 602; also αἰδοῖς ἐμπνεῖν, to play upon, Anth. Gr. II. p. 103; hence genr. to draw breath, to breathe, i. e. to live, Plut. Enimian.

5 ult. Eurip. Phæn. 1436.—In N. T. trop. and intrans. *to breathe, to respire*, and with gen. *to breathe of* any thing, i. q. *to be full of*; Acts 9, 1 ἐμπνέων ἀπειλῆς καὶ φόβου. See Matth. 1376. Winer 130. 9. c. So πνέω, Aristænet. I. Ep. 5 πνέων θυμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνέι. Aristoph. Eq. 435 κακίας πνέι. Comp. Heb. חַיָּה Ps. 27, 12.

ἐμπορεύομαι, f. εὔσομαι, Pass. depon. (ἐν, πορεύομαι,) *to go in, to enter in*, c. acc. τὴν πύλην Sept. Gen. 34, 24; πρὸς τινα, *to any one, to have intercourse with*, Plut. de aud. Poet. 12. p. 76; *to travel about in, to journey*, Soph. Elect. 405. Pol. 28. 10. 5.—In N. T. and usually, *to travel about as a merchant or trader on a large scale*, i. q. *to trade, to traffic*; absol. James 4, 13. Sept. for חַיָּה Gen. 34, 10. 42, 34. (Diod. Sic. 5. 39. Xen. Lac. 7. 1.) With an acc. *to traffic in, to make merchandise of*; 2 Pet. 2, 3 ὑμᾶς ἐμπορεύονται, i. e. they will deceive you for their own gain. So Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορευσόμενοι τὴν ὥρην τοῦ σώματος. Athen. 13. p. 569. f. See Winer 132. 1. n.

ἐμπορία, as, ἡ, (ἐμπορος,) *a journey for traffic*, Att. Epict. 3. 24. 80.—In N. T. *trade, traffic, commerce*, Matth. 22, 5. Sept. for חַיָּה Ez. 27, 15; חַיָּה Ez. 28, 5. So Pol. 3. 23. 4. Xen. Hi. 9. 9.

ἐμπορίον, ου, τό, (ἐμπορος,) *an emporium, market, mart*; John 2, 16 οἶκον ἐμπορίου, *a market-house*.—Sept. Is. 23, 17. Pol. 16. 41. 5. Xen. Vect. 3. 3.

ἐμπορος, ου, ό, (ἐν, πόρος, πείρω, πείρω,) pr. *a passenger* from one place to another, a traveller, ό ἐν πόρῳ ὢν, Soph. Œd. C. 25, 303; espec. *a passenger by ship* who pays fare; and this indeed seems to have been the earliest use of the word, (later ἐπιβάτης,) Hom. Od. 2. 319. ib. 24. 300.—In N. T. and usually, *a merchant, trader*, i. e. one who trades by sea or land, a wholesale dealer; distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἐμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. Xen. Vect. 3. 12, 13.—Rev. 18, 3. 11. 15. 23. Matth. 13, 45 ἀνθρώπος ἐμπορος, see in ἀνθρώπος 1. B. c. β. Sept. for חַיָּה Gen. 37, 27; חַיָּה Ez. 27, 15. 20 sq. So Hdtan. 4. 10. 9. Xen. Hell. 1. 6. 38.

ἐμπρήσω, f. ἴσω, (ἐν, πρήσω,) Lat. incendio, *to inflame, to set on fire*, i. e. *to destroy by fire*, τὴν πόλιν Matth. 22, 7. Sept. for חַיָּה Judg. 18, 27.—Hdtan. 3. 7. 16. Xen. Hell. 1. 2. 4.

ἐμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) *before*, e. g.

1. Adv. of place, *before*, in advance of any one, Luke 19, 4. 28. (Pol. 2. 27. 4. Xen. An. 5. 6. 9; comp. Cyr. 2. 2. 7.) So τὰ ἐμπροσθεν, *things before*, Phil. 3, 14; comp. Buttm. 125. 6, 7. (Xen. An. 6. 3. 14.) In respect of the body, *before, in front*, Rev. 4, 6. So Sept. and חַיָּה Ez. 2, 10. Xen. An. 5. 4. 32.—In Sept. and Gr. writers spoken also of time, Ruth 4, 7. Judg. 1, 11. al. Æl. V. H. 2. 41. Xen. Vect. 4. 28.

2. Prep. with the genitive, *before*; see Buttm. 146. 3. Thus

a) Of place, with gen. of person, after verbs of motion and the like, *before*; John 3, 28. 10, 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6, 2. 11, 10. Mark 1, 2. Luke 7, 27. Sept. for חַיָּה Gen. 32, 3. 16. (Xen. Cyr. 3. 2. 5.) Genr. *before, in the presence of*, Matth. 5, 16. 6, 1. 10, 32 bis. 33 bis. 17, 2. 25, 32. 26, 70. 27, 11. 29. Mark 9, 2. Luke 5, 19. 12, 8 bis. 14, 2. 19, 27. 21, 36. John 12, 37. Gal. 2, 14. 1 Thess. 2, 19. So Matth. 7, 6 βάλλειν ἔμπρ. χ. 23, 13 or 14 κλείετε τὴν βαρ. τῶν οὐρ. ἔμπρ. τῶν ἀνθρ. ye shut up before them, so as to prevent them from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for חַיָּה Is. 45, 1.—Hence and from the Heb. ἐμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, God being witness, God knowing and approving, 1 Thess. 1, 3. 3, 9. 13. 1 John 3, 19; comp. Heb. חַיָּה קִרְבִּי, Sept. δίκαιον ἐναντίον, Gen. 7, 1. So Matth. 11, 26 et Luke 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. Matth. 18, 14 βέλγημα ἔμπρ. σου. [Acts 10, 4.] So Heb. חַיָּה יְרֵיבָה, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19, 15; δεκτὸν ἔναντι κυρίου Ex. 28, 38; comp. Heb. Lex. art. חַיָּה D. 1. b. Lehrs. p. 820. 9 ult.—With gen. of thing, *before, at*; Matth. 5, 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts 18, 17. 2 Cor. 5, 10. Rev. 19, 10. 22, 8. Comp. Sept. and חַיָּה Neh. 8, 3. 2 Chr. 5, 5. So Ceb. Tab. 1.

b) Of time, *before*, with gen. of pers. John 1, 15. 27. 30. Sept. and חַיָּה 3 K. 17, 2. 23, 25. al.—Hdt. 7. 144. Dem. 51. 15.

ἐμπτύω, f. ὕσω, (ἐν, πτύω,) *to spit in, to spit upon*, e. g. εἰς τὸ πρόσωπον, *to spit in one's face*, Matth. 26, 67; genr. 27, 30. Sept. εἰς τὸ πρ. for חַיָּה Num. 12, 14. (Plut. Mor. II. p. 46, ἐμπτύειν τι εἰς τὸ πρόσωπον.) With dat. Mark 10, 34. 14. 65. 15, 19. Pass. Luke 18, 32. So Æl. V. H. 1. 15. Galen. de Theriac. 1. 8. See Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

ἐμφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐμφαίνω,) *pr. appearing in any thing; hence genr. apparent, and ἐμφανής γίνομαι, to become apparent, to appear, to be seen openly, i. q. ἐμφανίζομαι, Acts 10, 40. So Ael. V. H. 1. 21. Plato Alcib. 141. a; comp. Xen. Cyr. 8. 7. 23.—Trop. to become manifest, κινῶν; Rom. 10, 20, quoted from Is. 65, 1 where Sept. for שֶׁרָרָה. Sept. for שֶׁרָרָה Ex. 2, 14. So Pol. 22. 15. 7. Plato Theæt. 206. d.*

ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to show; Pass. to appear, to be seen openly; Matt. 27, 53 ἐμφανίσθησαν πολλοῖς. Heb. 9, 24 ἐμφανίστηναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42, 3.—Trop. to manifest, to make known, to declare, to show, c. dat. Acts 23, 15 ἐμφανίσσας τῷ χιλιάρχῳ ὅπως κτλ. With acc. and πρὸς, 23, 22 ταῦτα πρὸς με. With ὅτι Heb. 11, 14. Sept. τινί τι for רַחֵם Esth. 2, 22. (So c. τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4; τοῦτο ὅτι Xen. Cyr. 8. 1. 26.) In a judicial sense, c. dat. et κατὰ νυνος, to inform against, to accuse, Acts 24, 1. 25, 2; περὶ νυνος, 25, 15. (Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ.) Of a person, ἐμφανίζειν εαυτὸν τινι, to manifest oneself to any one, i. e. to let oneself be intimately known and apprehended, John 14, 21. 22. Sept. for שֶׁרָרָה Ex. 33, 13. So Wisd. 1, 2.*

ἐμφοβος, ου, ὁ, ἡ, adj. (έν, φόβος,) *pr. in fear, i. e. terrified, affrighted, Luke 24, 5. 37. Acts 10, 4. 22, 9. 24, 25. Rev. 11, 13.—1 Macc. 13, 2. Theophr. Char. 24 or 25. 1, ἐμφοβος ὑπείξεις τῆς ψυχῆς.*

ἐμφυσάω, ὦ, f. ἴσω, (έν, φυσάω,) *to blow in or on, to breathe on, absol. John 20, 22. Sept. for רַחֵם of a wind Ex. 37, 9; of wrath 22, 21.—Dioscor. 5. 99 καίεται ἐμφυσήεν. Comp. Hom. Il. 19. 159.*

ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) *implanted by nature, inborn, innate, Wisd. 12, 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5.—In N. T. trop. implanted, engrafted, from another source, e. g. τὸν ἐμφυτον λόγον James 1, 21, the gospel being here represented as a shoot implanted or engrafted; as elsewhere by seed σπέρμα, comp. Mark 6, 14 sq. So Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὰ τῆς δευδαχῆς τ. θεοῦ. Hdot. 9. 94 καὶ μετὰ ταῦτα αὐτίκα ἐμφυτον μαντικὴν εἶχε κτλ.*

έν, a prep. governing only the dative, with the primary idea of rest in any place or thing; or also in contact with, on, at, by.

Compared with εἰς and ἐκ, it stands between the two, εἰς implying motion into, έν the being or remaining in, and ἐκ motion out of. See Winer § 52. a. Matth. § 577. Kühner § 289. 1. Buttm. § 147. n. 1.

1. Of PLACE, which is the primary and most frequent use; spoken of every thing which is conceived as being, remaining, taking place, within some definite space or limits, in, on, at, by, etc. Sept. usually for Heb. בְּ.

a) Pr. in, within; Luke 11, 1 έν τόπῳ τινί. Matt. 8, 6 έν τῇ οἰκίᾳ. Acts 2, 46 έν τῷ ἱερῷ. Luke 22, 55 έν μέσῳ τῆς αὐλῆς. Matt. 4, 23 έν ταῖς συναγωγαῖς. 4, 21 έν τῷ πλοίῳ. 11, 2. Mark 5, 3. John 5, 28. 11, 17. 19, 41. Phil. 1, 13. Luke 9, 57 et 19, 36 έν τῇ ὁδῷ. Matt. 6, 2. 5 έν ταῖς ῥύμαις. 11, 16 έν ἀγοραῖς. Luke 7, 32. Matt. 20, 23 έν τῇ πόλει. 13, 24. 27 έν τῷ ἀγρῷ. al. ssep. (Hdian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5.) With the names of cities, countries, places; Luke 2, 43 έν Ἱερουσαλὴμ. Matt. 2, 1. 5 έν Βηθλέμ. Rom. 1, 7 έν Πάμυ. Matt. 2, 19 έν Αἰγύπτῳ. Acts 7, 36 έν γῇ Αἰγ. Matt. 9, 31. 3. 1. 3 έν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4, 13. 6, 4. Acts 9, 36. 10, 1. 1 Thess. 1, 7. 8. al. ssep. (Hdian. 3. 2. 7. Thuc. 7. 21.) So έν τῷ ᾄδῳ Luke 16, 23, comp. Matt. 10, 28. Rev. 21, 8; έν οὐρανῷ, έν τοῖς οὐρανοῖς, Matt. 6, 10. 20. Luke 15, 7. Matt. 5, 12. 16, 19; also of God, ὁ πατήρ δέν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, heavenly Father, Matt. 5, 12. 45. 7, 11, comp. 18, 35; έν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5, 19. 8, 11; έν πάσῃ τῇ γῇ, Rom. 9, 17. Matt. 25, 18. 25; έν τῷ κόσμῳ, John 13, 1. Col. 1, 6; έν τῇ Σαλάσσῃ Mark 5, 13; έν μέσῳ τῆς Σαλ. 6, 47. 1 Cor. 11, 25. Of a book, writing; Mark 12, 26 έν τῇ βίβλῳ Μωϋσέως. Luke 2, 23. 20, 42. Acts 13, 33 έν τῷ ψαλμῷ τῷ δευτ. Heb. 4, 5. 5, 6. So Heb. 4, 7 έν Δαβίδ, i. e. in the book of David, the Psalms. John 6, 45 έν τοῖς προφήταις. Rom. 11, 2 έν Ἠλῖα, i. e. in the section respecting Elijah. Of the body and its parts; Rom. 6, 12 έν τῷ στήθεϊ σώματι. 2 Cor. 12, 2. Matt. 3, 12 έν τῇ χειρὶ αὐτοῦ. Rev. 6, 5. 11, 9. al. (Xen. An. 6. 1. 9.) Matt. 7, 3. 4 έν τῷ ὀφθαλμῷ. Matt. 1, 18. 23 έν γαστρὶ ἔχει, see in γαστήρ no. 2. Luke 1, 44 έν τῇ κοιλίᾳ. Trop. έν τοῖς μέλεσι Rom. 7, 5. James 4, 1; έν τῇ καρδίᾳ, έν ταῖς καρδίαις, Matt. 5, 28. Luke 2, 51. Matt. 9, 4. Mark 2, 6. 8; έν στόματι 1 Pet. 2, 22. —Spoken of persons, pr. in one's body; Matt. 1, 20 τὸ έν αὐτῇ γεννηθέν. 6, 23. Acts 20, 10; of a demoniac Acts 19, 16. Trop. Rom. 7, 17. 18. 20. al.

b) Spoken of elevated objects, a surface, or the like, *in*, i. e. *on*, *upon*; as of a fig-tree, *έν αὐτῇ* Mark 11, 13; a mountain, *έν τῷ ὄρει*, Luke 8, 32. John 4, 20. Heb. 8, 5. (Sept. and ἡγῆ Ex. 31, 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8, 24 *σεισμός έν τῇ θαλάσσῃ*, *on the lake*. Luke 12, 51. John 20, 26. Acts 7, 33. 2 Cor. 3, 7 *έντετυπωμένη έν λίθοις*. Rev. 3, 21 *έν τῷ θρόνῳ*. (Hom. Od. 8. 422.) Rev. 13, 12. 18, 19. Trop. Jude 12 *έν ταῖς ἀγάπαις ὑμῶν σπιλάδες*.

c) In a somewhat wider sense, implying simply contact, close proximity, *in*, i. e. *on*, *at*, *by*, *near*, *with*, equivalent to *παρά*; e. g. *έν δεξιᾷ τινος*, Heb. 1, 3. 8, 1. 10, 12. Rom. 8, 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6, 5 *έν ταῖς γωνίαις τῶν πλατειῶν*. 24, 86 et Acts 2, 19 *έν τῷ οὐρανῷ*, *in or on the sky*. (Hom. Il. 22. 318.) Luke 13, 4 *ὁ πύργος έν τῷ Σιλωάμ, at or near the fountain*, comp. Jos. B. J. 5. 4. 1. Luke 16, 23 et John 13, 23, see in *ἀνάκειμαι* no. 2. Matt. 7, 6 *μήποτε καταπατήσωσιν έν τοῖς ποσὶν αὐτῶν*, i. e. *at or under their feet*. John 15, 4 *ἐάν μὴ (τὸ κλῆμα) μένῃ έν τῷ ἀμπέλῳ*, i. e. *remains on, attached to, the vine*. 19, 41. Rev. 9, 10. John 11, 10 *ὅτι τὸ φῶς οὐκ ἔστιν έν αὐτῷ*, i. e. *by him, around him, in his path*; also trop. 1 John 1, 5. So Hdot. 1. 76. Pol. 2. 66. 10. Xen. An. 4. 8. 22.—Trop. c. dat. of person, i. e. a) Spoken of those with whom any one is in near connection, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch *in or on* a vine, John 15, 2. 4. 5; so John 6, 56. 14, 20. Rom. 16, 7. 11. 1 Cor. 1, 30. 9, 1. 2. 2 Cor. 5, 17. Eph. 2, 13. al. sēp. 1 Thess. 4, 16 *οἱ νεκροὶ έν Χριστῷ*, i. e. *who died in union by faith with Christ, as Christians*. 1 Cor. 15, 18. Rev. 14, 13. Hence *οἱ έν Χριστῷ* as adj. *Christians*, i. q. *οἱ Χριστιανοί*, Rom. 8, 1. 2 Cor. 12, 2. Gal. 1, 22. 1 Pet. 5, 14. al. So genr. i. e. in connection with Christ, in the Christian faith, Rom. 12, 5. Gal. 3, 28 *πάντες ὑμεῖς εἰς ἓστε έν Χρ.* 5, 6. 6, 15. Phil. 4, 1. 7. 1 Thess. 3, 8. 1 John 2, 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6, 56. 14, 20. 15, 4. 5. 17, 23. 26. Rom. 8, 9. Gal. 2, 20. al. Of a like union with God, and vice versa, 1 Thess. 1, 1. 1 John 2, 24. 3, 6. 24. 4, 13. 15. 16. al. Of the mutual union of God and Christ, John 10, 38. 14, 10. 11. 20. al. Of the Holy Spirit in Christians, John 14, 17. Rom. 8, 9. 11 bis. 1 Cor. 3, 16. 6, 19.

1 Pet. 1, 11. al. β) Of those *in, with, on* whom, i. e. *in* whose person or character, any thing exists, is done, (comp. *παρά*.) e. g. *in external life and conduct*, John 18, 38 et 19, 4. 6, *οὐχ εὐρίσκω έν αὐτῷ αἰτίαν*. Acts 24, 20. 25, 5. 1 John 2, 10. 1 Cor. 4, 2. So genr. of any power, influence, efficiency, e. g. from God, Christ, the Holy Spirit, Matt. 14, 2 *διὰ τοῦτο αἱ δυνάμεις έν-εργοῦσιν έν αὐτῷ*. John 1, 4. 14, 13. 17, 26. 1 Cor. 12, 6. Gal. 4, 19. Phil. 2, 5. 13. Col. 1, 19. Heb. 13, 21. 1 John 3, 9. 15. al. Of Satan, John 14, 30 *έν ἐμοὶ οὐκ ἔχει οὐδέν, in me he hath nothing*, can do nothing, effect nothing. Of evil influence genr. 2 Cor. 4, 4. 12. 6, 12. Also *έν ἐαυτῷ, in, with, of oneself*, Matt. 13, 21. John 5, 26. 6, 53. 1 Cor. 11, 13. 2 Cor. 1, 9. al. γ) Of those *in or with* whom, i. e. *in* whose mind, heart, soul, any thing exists or takes place, (comp. *παρά*.) e. g. virtues, vices, faculties, etc. John 1, 48 *ἐν ᾧ δόλος οὐκ ἔστι*. 4, 14 *έν αὐτῷ*, i. e. *in his soul*. 17, 13. Rom. 7, 8. 1 Cor. 2, 11. 8, 7. 2 Cor. 11, 10. Eph. 4, 18. Philem. 6. al. So *κρύπτεσθαι έν θεῷ*, i. e. *in the mind and counsels of God*, Col. 3, 3. Eph. 3, 9. So *έν ἐαυτῷ, έν ἐαυτοῖς, in or with oneself, themselves*, i. e. *in one's heart*, Matt. 3, 9. Luke 7, 39. 49. John 5, 41. Rom. 8, 23. Eph. 1, 9. James 2, 4. al.

d) Of a number or multitude, as indicating place, *in, among, with*, equivalent to *έν μέσῳ in the midst of*; Matt. 2, 6 *ἐλαχίστη έν τοῖς ἡγεμόσιν Ἰουδα*. 11, 11 *οὐκ ἐγγήγερται έν γεννητοῖς γυναικῶν*. v. 21 *οἱ γενόμενοι έν ὑμῖν*. 20, 27. Mark 10, 43. Luke 1, 1. John 1, 14. 11, 54. Acts 2, 29. 20, 32. Rom. 1, 5. 6. 1 Cor. 11, 18. Eph. 5, 3. 1 Pet. 5, 1. 2. 2 Pet. 2, 8. al. sēpiss. So *έν ἐαυτοῖς, among themselves*, Matt. 9, 3. 21, 38. Acts 28, 29. (Thuc. 7. 67.) *έν ἀλλήλοις, with one another*, Mark 9, 50. John 13, 35. Rom. 15, 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun; Luke 4, 25. 27 *έν τῷ Ἰσραὴλ*. 1, 61. 2, 44. John 7, 43. Acts 10, 35. Eph. 3, 21. 2 Pet. 2, 1. al. Sept. genr. for 2 K. 18, 5; ἡγῆ Gen. 23, 6. Lev. 16, 29. So AEL. V. H. 1. 31. Luc. D. Deor. 23. 1. Xen. An. 2. 3. 15.—Hence with dat. plur. of persons by whom one is accompanied, escorted, or the like; Luke 14, 31. Jude 14 *ἡλθε κύριος έν ἀγίας μυριάσιν αὐτοῦ*. Sept. and 2 Num. 20, 20. (1 Macc. 1, 17. 7, 28.) With a dat. plur. of things; 1 Cor. 15, 3 *έν πρώτοις, among the first*, i. e. *adv. first of all*; so Xen. Ec. 4. 4. Cyr. 1. 6. 24.

e) Of persons, *among*, i. e. *in the pre-*

sence of, before; Mark 8, 38 *ὅς ἂν ἐπαυ-
σχωσῇ με ἐν τῇ γενεᾷ ταύτῃ*. Luke 1, 25.
Acts 6, 8. 24, 21 *ἐστὼς ἐν αὐτοῖς, before them*
as judges. 1 Cor. 2, 6. Col. 1, 23. Trop.
and from the Heb. Luke 4, 21 *ἐν τοῖς ὡσὶν*
ὑμῶν, comp. Sept. and *א* Deut. 5, 1. So
genr. Judith 16, 1. Pol. 17. 6. 1. Plato
Legg. 886. e, *κατηγορεῖν ἐν ἀσεβείῃσιν ἀνθρώ-
ποις*. Xen. Cyr. 1. 5. 6.—Trop. in the sight
of any one, he being judge; Luke 16, 15
τὸ ἐν ἀνθρώποις ὑψηλόν, i. e. in the sight,
judgment, of men. 1 Cor. 14, 11 *ὁ λαλῶν*,
ἐν ἑμοὶ βάρβαρος. Col. 3, 20. (Demosth.
764. 15. ib. 813. 10. Eurip. Hipp. 1335.)
So by Hebraism, *ἐν ὀφθαλμοῖς ὑμῶν*, in i. e.
before your eyes, in your judgment, Matt.
21, 42. Mark 12, 11. Sept. and *בְּעֵינֵינוּ*
Ps. 118, 23; comp. Gesen. Lehrs. p. 820.
So 1 Macc. 1, 12.

f) Spoken of that in which one is en-
closed, *by* or *with* which one is surrounded;
Matt. 16, 27 *ἔρχεσθαι ἐν τῇ δόξῃ*. 25, 31. al.
Mark 13, 26 *ἐν νεφέλαις*. Luke 21, 27. al.
Acts 7, 30 *ἐν φλογὶ πυρός*. (Hom. Il. 15.
192 *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*.) Of
clothing, Matt. 11, 8 *ἐν μαλακοῖς ἱματίοις*
ἡμφιεσμένοι. 6, 29. 7, 15. Mark 12, 38. Heb.
11, 37. James 2, 2; of ornaments, 1 Tim.
2, 9; of bonds, Eph. 6, 20. So *ἐν σαρκί*,
in the flesh, i. e. clothed in the flesh, in the
body, 1 John 4, 2. 2 John 7; *ζῆν ἐν σαρκί*,
Gal. 2, 20. Phil. 1, 22. Sept. and *א* Deut.
22, 12. Ps. 147, 8. So Jos. Ant. 18. 6. 7
ὁ ἐν τῇ πορφυρίδι. Hdian. 1. 13. 5. Xen.
Mem. 3. 11. 4.—Hence of that *with* which
one is furnished, which he carries with him,
or the like; 1 Cor. 4, 21 *ἐν ῥάβδῳ* *ἐλθῶ*.
Heb. 9, 25. Trop. Luke 1, 17 *ἐν πνεύματι*
καὶ δυνάμει *Ἁλίου*. Rom. 15, 29. Eph. 6, 2.
Sept. and *א* Gen. 32, 11 *ἐν ῥάβδῳ*. Josh.
22, 8. So Jos. Ant. 6. 9. 4 *σὺ μὲν ἐπέρχῃ*
μοι ἐν ῥομφαίᾳ κτλ. Diod. Sic. 18. 16 ult.
Xen. Cyr. 2. 3. 14.

2. Of TIME, e. g. a) Time *when*, a defi-
nite point or period, *in, during, on, at* which
any thing takes place; Matt. 2, 1 *ἐν ἡμέραις*
Ἡρώδου. 3, 1. 8, 13. 12, 1. 2 *ἐν σαββάτῳ*.
Acts 20, 7. 1 Cor. 11, 23. al. *σάβισσ*. John 11,
9. 10 *ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτὶ*, i. e. by day, by
night. (Palaeoph. 52. 1. Hdian. 1. 5. 1. Xen.
An. 1. 5. 16.) With a neut. adj. Acts 7,
13 *ἐν τῷ δευτέρῳ*. 2 Cor. 11, 6 *ἐν παντὶ*
sc. *χρόνῳ*. Phil. 4, 6. So Acts 26, 28 *ἐν*
ὀλίγῳ (*χρόνῳ*) *shortly*, and v. 29 *ἐν ὀλίγῳ*
καὶ ἐν πολλῷ, in short or in long. (Luc. D.
Deor. 9. 1. Plut. Coriolan. 9. Xen. Hell. 4.
4. 12 *ἐν ὀλίγῳ πολλοὶ ἔπεσον*, comp. Xen.
Cyr. 2. 4. 2 *ἐν ὀλίγῳ χρόνῳ*.) With a relat.
pron. e. g. *ἐν ᾧ* sc. *χρόνῳ* Mark 2, 19. John

5, 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.)
With art. and adv. Luke 7, 11 *ἐν τῇ ἑξῆς*.
8, 1. John 4, 31 *ἐν τῷ μεταξύ*. So Xen.
Conv. 1. 14.—Spoken of an action or event
which serves to mark a definite time; Matt.
22, 28 *ἐν τῇ ἀναστάσει*. Luke 11, 31. 32 *ἐν*
τῇ κρίσει. John 21, 20 *ἐν τῷ δείπνῳ*. 1 Cor.
15, 52 *ἐν τῇ ἐσχ. σάλπιγγι*. 2 Thess. 1, 7.
1 John 2, 28. al. *σάπ*. So *ἐν οἷς* sc. *πράγ-
μασι*, i. e. during which things, meanwhile,
Luke 12, 1. (Luc. Alex. 36 *ἐν τῷ λοιμῷ*.
Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Hdian.
5. 1. 8 *ἐν οἷς*.) Spec. with dat. of art. and
infin. *in, i. e. on* or *at* an action or event,
while it is taking place; Luke 9, 36 *ἐν τῷ*
γίνεσθαι τὴν φωνήν. 1, 8. 2. 6. 5. 1. 24, 51.
Acts 8, 6. al. *σάπ*. So Sept. 1 Sam. 1, 7.
Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) Of time *how long*, i. e. a space or pe-
riod *within* which any thing takes place, *in*,
within; e. g. *ἐν τρισὶν ἡμέραις, in three days*,
Matt. 27, 40. Mark 15, 29. al. So Sept.
and *א* Is. 16, 14.—El. V. H. 1. 6. Diod. Sic.
20. 83 ult. Xen. Ag. 1. 34 *ἐν δυοῖν ἔτοιν*.

3. Trop. of the STATE, condition, circum-
stances, in which one is, moves, acts; as
also of the occasion, ground, means, *in, on*,
by, through which one is affected, moved,
acted upon.

a) Of the state, condition, circumstances.
a) Genr. either external or internal; comp.
Winer § 52. a. 3. Matth. § 577. 3. E. g. of
an external state; Luke 7, 35 *ἐν τρυφῇ*
ὑπαρχόντες. 8, 43 *γυνὴ οὖσα ἐν ῥύσει αἵμα-
τος*. 2, 29 et 11, 21 *ἐν εἰρήνῃ*, comp. James
2, 16 *ὑπάγετε ἐν εἰρήνῃ* for which see in *εἰς*
no. 4. Luke 16, 23 *ἐν βασάνοις*. 23, 12 *ἐν*
ἐχθρᾷ. v. 40; perh. Rom. 1, 4 *ἐν δυνάμει*.
8, 37. 1 Cor. 7, 18. 20. 24. 15, 42. 43.
2 Cor. 6, 4. 5. Gal. 1, 14 *ἐν τῷ Ἰουδαϊσμῷ*.
Philem. 2, 7. 2 Thess. 3, 16 *ἐν παντὶ τρό-
πῳ*, i. e. in every state, at every turn. 1 Tim.
2, 2. al. *σάπ*. So Hdian. 1. 3. 3. Pol. 8. 10.
4. Xen. Mem. 3. 3. 9 *ἐν νόσῳ*. An. 2. 5. 38.
—Of an internal state, as of the mind and
feelings; Acts 11, 5 *ἐν ἐκστάσει*. Rom. 15,
32 *ἐν χαρᾷ*. 1 Cor. 1, 10 *ἐν τῷ αὐτῷ νοῷ*
κτλ. 2, 3 *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*. 2 Cor.
11, 17. 21 *ἐν ἀφροσύνῃ*. Eph. 3, 12. 5, 21.
1 Tim. 1, 13. 2, 11. Heb. 3, 11. James 1,
21. 2, 1. Jude 24. al. So Hdian. 2. 12. 6.
Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this
usage *ἐν* with its dative is often equivalent
to an adjective; Rom. 4, 10 *ὃν ἐν ἀκροθυ-
σίᾳ, ἐν περιτομῇ*, i. e. as uncircumcised or
circumcised. 2 Cor. 3, 7. 8 et Phil. 4, 19
ἐν δόξῃ i. q. *ἐνδοξος*. 1 Tim. 2, 7. 12. 14.
Tit. 1, 6 *ἐν κατηγορίᾳ*, i. e. accused. 3, 5
ἐργα τὰ ἐν δικαιοσύνῃ, i. q. *τὰ δίκαια*. (Luc.

Amor. 50. Xen. Cyr. 8. 5. 15.) Also adverbially, Acts 5, 23 *έν πασῇ ἀσφαλείᾳ*. Rom. 2, 28. 29 *έν τῷ φανερῷ, έν τῷ κρυπτῷ*. Eph. 6, 24. So Plato Gorg. p. 512. c. Xen. Cyr. 8. 1. 31. β) Of the business, employment, actions, in which one is engaged; Winer § 52. a. 3. a. Thus Matt. 21, 22 *έν προσευχῇ*. Mark 4, 2 *έν τῇ διδαχῇ αὐτοῦ*, i. e. as he taught. 8, 27 et Luke 24, 35 *έν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16, 10. John 8, 3 *έν μοιχείᾳ κατελημμένην*. Acts 6, 1. 24, 16. Rom. 1, 9 *έν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 14, 18. 1 Cor. 15, 1. 58. 2 Cor. 7, 11 *έν παντί*. Col. 1, 10 *έν παντὶ ἔργῳ*. 4, 2. 1 Tim. 4, 15 *έν τούτοις ἰσθῆ*. 5, 17. Heb. 6, 18 *έν οἷς*. 11, 34. James 1, 8. 4, 3. al. So Matt. 20, 15 *ποιῆσαι ὃ θέλω έν τοῖς ἐμοῖς*, i. e. in my own affairs. 22, 15. 23, 30 *κοινωνοὶ έν τῷ αἵματι*, i. e. in slaying the prophets. (Hdot. 2. 82 *ὁ έν ποιῶσει*. Xen. Cyr. 3. 1. 1 ὁ Κύρος έν τούτοις ἦν. Plato Prot. 22. p. 317. c, *εἰμὶ έν τῇ τέχνῃ*.) With dat. of person, 'in the work, business, cause of any one'; Rom. 16, 12 *ἦτις ἐκοπίασεν έν κυρίῳ*. Eph. 6, 21. al. Rom. 6, 3 *τούς συνεργούς μου έν Χριστῷ*. 1 Cor. 4, 17. al. γ) Implying in the reach or power of any one; Matth. § 577. 6. Acts 5, 4 *έν τῇ σῇ ἐξουσίᾳ*, comp. 1, 7 et John 3, 35. Acts 4, 12 *οὐκ ἔστιν έν ἄλλῳ οὐδενὶ ἡ σωτηρία*. So *έν πνεύματι*, in the Spirit, i. e. under the power and influence of the Holy Spirit, inspired, Matt. 22, 43. Mark 12, 36. Luke 2, 27. 4, 1. 9, 1. 1 Cor. 12, 3; also Matt. 12, 28. 1 Pet. 3, 19. Rev. 1, 10. 4, 2. 17, 3. al. Of demoniacs, *έν πνεύματι ἀκαθάρτῳ*, i. e. in the power of an unclean spirit, possessed, Mark 1, 23; 5, 2. Also *γενόμενος έν ἑαυτῷ*, having come to himself, Acts 12, 11; Matth. § 577. 6 ult.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *έν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα*. Hdot. 6. 109. Xen. CEC. 7. 14 *έν σοι πάντα ἔστιν*.

b) Of manner, i. e. the circumstances, external or internal, by which any action, condition, or event is accompanied; in, with, in respect to which it exists or is performed. α) Genr. of manner, comp. in *ἐκ* no. 3. h. Matt. 22, 37 *ἀγαπᾶν έν ὅλῃ τῇ καρδίᾳ κτλ.* quoted from Deut. 6, 5 where Heb. 2, Sept. *ἐκ*; as also Mark 12, 30. 33. Mark 4, 2 *διδάσκειν έν παραβολαῖς*. Luke 2, 36 *έν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει*. 21, 25 *συνοχῇ ἐσθλὴν έν ἀπορίᾳ*. John 16, 25 *έν παροιμίαις λαλεῖν*. 23, 24 *προσκυνεῖν έν πνεύματι καὶ ἀληθείᾳ*. Acts 2, 46. Rom. 1, 9 *έν τῷ πνεύματι μου*. 9, 22. 15, 6. 1 Cor. 2, 4 *τὸ κήρυγμά μου οὐκ έν πειθοῖς*

λόγοις. v. 7. 14, 6. 21. 2 Cor. 3, 7 *έν γράμμασιν*. Col. 3, 23. 2 Tim. 4, 2. 2 Pet. 3, 3. 1 John 5, 6 *ἐλθὼν έν τῷ ὕδατι καὶ τῷ αἵματι*. (Eurip. Bacch. 1167. Hdtian. 2. 13. 8. Palaeoph. 32. 2 *ἐλθὼν ὀπίσω αὐτῶν έν ἡρεμαίῳ βαδίσματι*. Thuc. 7. 67 *οὐκ έν τῷ αὐτῶν τρόπῳ κινούμενοι*.) In an adverbial sense; Matt. 22, 16 *έν ἀληθείᾳ δαδάσκετε*, i. e. truly, in reality. Mark 9, 1 *έν δόλῳ*. Acts 12, 7 et 22, 18 *έν τάχει*. (Thuc. 6. 92 init.) Acts 17. 31 et Rev. 19, 11 *κρίνουν έν δικαιοσύνῃ*, i. e. righteously. 26, 7 *έν ἐκτενείᾳ*, continually. Col. 4, 5. Eph. 6, 9 *έν παρόρσῃ*, boldly. Rev. 18, 2 Rec. *ἔκραξεν έν ἰσχύϊ*. Prob. Rom. 1, 4. So Judith 1, 11. Xen. Cyr. 6. 1. 11 *έν τῷ μέρει πάλιν, vicissim*. β) Of a rule, law, standard, in, by, according to, conformably to; comp. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matt. 7, 2 *έν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke 1, 8 *έν τῇ τάξει*, comp. 1 Cor. 15, 23. 1 Thess. 4, 15 *έν λόγῳ κυρίου*. 1 Tim. 1, 18 *έν αἰταῖς sc. προφηταῖς*. Heb. 4, 11. So of a rule of life, Luke 1, 6 *πορευόμενοι έν πάσαις ταῖς ἐντολαῖς*. (Pind. Pyth. 4. 105 *έν τούτῳ λόγῳ*. Thuc. 1. 77 *έν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Mem. 3. 9. 1.) With dat. of person; 2 Cor. 10, 12 *έν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. Also 'in conformity with the will, law, precept of any one'; John 3, 21 *έν θεῷ ἔστιν εἰργασμένα*. 1 Cor. 7, 39 *έν κυρίῳ*. Eph. 6, 1. γ) Spec. in, in respect to, as to; Luke 1, 7. 18 *προβεβηκέναι έν ἡμέραις*. Eph. 2, 11 *ἔστη έν σαρκί*. Tit. 1, 13 *ἵνα ὑγιαίνωσιν έν τῇ πίστει*. James 2, 10 et 3, 2 *πταίειν έν ἐνί, έν λόγῳ*. So *έν παντί*, in every respect, 2 Cor. 8, 7. 9. 8. 11; *έν μηδενί, in no respect*, 2 Cor. 7, 9. James 1, 4; *έν οὐδενί* Phil. 1, 20. Also after words signifying plenty or want, Rom. 15, 13 *περισσεύειν έν τῇ ἐλπίδι*. 2 Cor. 3, 9. 8, 7. Col. 2, 7 et Eph. 2, 4 *πλούσιος έν ἐλέει*. 1 Cor. 1, 5. 1 Tim. 6, 18. al. 1 Cor. 1, 7 *υπερβαίνειν έν μηδενὶ χάρισματι*.—Palaeoph. 28. 2 *ὑπερφέρων έν*. Diod. Sic. 5. 57 *διαφέρω έν*, and so Xen. Hi. 1. 8.

c) Of the occasion, ground, basis, in, on, upon which any thing rests, exists, takes place, e. g. α) Of a person or thing in or on which as a substratum any thing rests, exists, is done; see Matth. § 577. 1. Winer § 52. a. 3. a. So with dat. of thing, 1 Cor. 2, 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ έν σοφίᾳ ἀνθρ. κτλ.* 2 Cor. 4, 10 et Gal. 6, 17 *έν τῷ σώματι*. Gal. 4, 14. Eph. 2, 11 *περιτομὴ έν σαρκί*. With dat. of pers. i. e. in the person or case of any one, in or by his example; Luke 22, 37 *τούτῳ δεῖ τελεσθῆναι έν ἐμοί*. John 9, 3. Acts 4, 2 *καταγγέλλειν έν τῷ Ἱη-*

τοῦ τὴν ἀνάστασιν. Rom. 9, 17. 1 Cor. 4, 6
 ἵνα ἐν ἡμῖν μάθῃτε. 2 Cor. 4, 3. Eph. 1, 20.
 Phil. 1, 30. (Plato Meno 82. a, ἐπιδείκνυ-
 σθαι ἐν τινι. Xen. Cyr. 1. 6. 29.) So after
 verbs implying 'to do any thing in the case of
 any one,' i. e. to or for him, where the acc. or
 dat. might stand; Matt. 17, 12 ἐποίησαν ἐν
 αὐτῷ ὅσα ἐβέλησαν. Luke 23, 31. 1 Cor. 9,
 15. 1 Thess. 5, 12 τοὺς κοπιῶντας ἐν ὑμῖν,
 in your behalf. So too ὁμολογεῖν ἐν
 τινι, to confess in behalf of, i. e. to acknow-
 ledge, Matt. 10, 32. Luke 12, 8; comp.
 Winer § 32. 3. b. Also σκανδαλίζε-
 σθαι ἐν τινι, to take offence in any one,
 i. e. in his case or cause, Matt. 11, 6. 13,
 57. 26, 31. 33. al. (Luc. Philopat. 18 μὴ
 ἐτεροῖον τι ποιήσῃς ἐν ἐμοί.) Spoken also of
 that in which any thing consists, is com-
 prised, fulfilled, manifested, or the like;
 John 9, 30 ἐν γὰρ τούτῳ βεβαιωσθὲν ἐστίν.
 Rom. 13, 9 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλα-
 οῦται. Gal. 5, 14 ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ
 πληροῦται. Eph. 2, 7. 5, 9. Heb. 3, 12.
 1 Pet. 3, 4. 1 John 3, 10 et 4, 9 ἐν τούτῳ
 ἐφανερώθη. 4, 10. 17. al. So from laxness
 of expression, Matt. 22, 40 ἐν ταύταις ταῖς
 θυσίαις ἐντολαῖς ὁλος ὁ νόμος κ. οἱ πρ. κρέ-
 μανται. Also Acts 7, 14 ἐν ψυχαῖς ἐβδ.
 πέντε, consisting in 75 souls; comp. Deut.
 10, 22 where Sept. for 7. (Hdian. 2. 3. 17
 οὐ γὰρ ἐν τῇ καθεδρίᾳ ἢ προεδρίᾳ, ἀλλ' ἐν τοῖς
 ἔργοις.) Here too we may refer the use of ἐν
 by Hebraism after verbs of swearing, to mark
 the ground or object, on which the oath
 rests, in Engl. *by*, sometimes *upon*; Matt.
 5, 34. 35. 36, μὴ ὀμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ
 γῇ, ἐν τῇ κεφαλῇ σου. 23, 16. 18. 20 sq.
 Rev. 10, 6. al. Sept. for 7. 24. 25. 1 Sam.
 24, 22. 2 Sam. 19, 8. β) Of the ground,
 motive, exciting cause, in consequence of
 which any action is performed, *in*, *on*, *at*,
by, i. q. *because of*, *on account of*, *propter*;
 Winer § 52. a. 3. c. Matt. 6, 7 ὅτι ἐν τῇ πο-
 λυλογίᾳ αὐτῶν εἰσακουθήσονται. Acts 7, 29
 ἐφύγεν ἐν τῷ λόγῳ τούτῳ. 1 Cor. 11, 2 ἐν
 τούτῳ οὐκ ἐπαυῶ. 2 Cor. 6, 12 ἐν ἡμῖν.
 1 Pet. 4, 14 εἰ ὀνειδίζετε ἐν ὀνόματι Χρι-
 στοῦ, comp. Mark 9, 41 ἐν ὀνόματι ὅτι Χρι-
 στοῦ ἐστε. Sept. and 2 Chr. 16, 7. (Ec-
 clus. 11, 2 bis. Xen. Cyr. 1. 6. 19 ἐν πίστει.
 An. 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς.)
 So ἐν τούτῳ, *herein*, *hereby*, i. q. on this
 account, therefore, John 15, 8. 16, 30.
 Acts 24, 16. 1 Cor. 4, 4; (Xen. Cyr. 1. 3.
 17;) ἐν τούτῳ γινώσκειν, *to know hereby*,
by this, John 13, 35. 1 John 2, 3. 5. al. So
 ἐν φ, equivalent to ἐν τούτῳ ὅτι, *herein that*,
 i. q. *in that*, *because*, Rom. 8, 3. Heb. 2,
 18. 1 Pet. 2, 12; comp. Thuc. 8, 86; also

wherefore, Heb. 6, 17. (In this sense of
propter, ἐν does not occur with a dat. of
 person, Winer § 52. a. 3. c.) Spoken also of
 the authority in consequence of which any
 thing is done, *in*, *by*, *under*, by virtue of;
 Matt. 21, 23 et Luke 20, 2 ἐν ποίᾳ ἐξουσίᾳ
 ταῦτα ποιεῖς. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ
 ἐν ποίᾳ ὀνόματι. John 5, 43 et 10, 25 ἐν τῷ
 ὀν. τοῦ πατρὸς. Matt. 21, 9. John 12, 13. 14,
 26. 1 Cor. 5, 4. 2 Thess. 3, 6. al. So αἰ-
 τίῳ ἐν τῷ ὀνόματι Ἰησοῦ, *to ask in the name*
of Jesus, i. e. under his authority and sanc-
 tion, as his ministers, John 14, 13. 14. 15,
 16. 16, 23. 24. 26. γ) Of the ground or
 occasion of an emotion of mind, after words
 expressing joy, wonder, hope, confidence,
 etc. and the reverse; so with dat. of thing,
 Luke 1, 21 ἐθαύμαζον ἐν τῷ χρονίζῃ αὐτόν.
 Rom. 2, 23 ὅς ἐν νόμῳ καυχᾶσαι. (Sept. and
 2 Jer. 9, 22. 23.) Acts 7, 41 εὐφραίνετο ἐν
 τοῖς ἔργοις. Luke 10, 20 ἐν τούτῳ μὴ χαίρε-
 τε. Eph. 3, 13 μὴ ἐκκακῇ ἐν ταῖς θλίψεσι
 μου. So Matt. 12, 21 ἐν τῷ ὀν. αὐτοῦ ἔβη
 ἑλπιούσι. (Sept. for 2. Ps. 33, 21.)
 Phil. 3, 3. 4 πεποιθέναι ἐν σαρκί, and so
 Sept. for 2. 2 Jer. 48, 7. (Epict. Ench.
 40. Pol. 1. 59. 2.) With dat. of person,
 Rom. 2, 7 et 5, 11 καυχᾶσαι ἐν θεῷ. 1 Cor.
 15, 19 εἰ ἡλικότες ἐσμέν ἐν Χριστῷ. Eph.
 1, 12. 1 Tim. 6, 17. 2 Cor. 7, 16 θάρρος
 ἐν ὑμῖν. Vice versa Gal. 4, 20. Sept.
 ἐλπίζειν ἐν for 2. 2 Hos. 10, 13. 2 K.
 18, 5. So Xen. Mem. 4. 2. 28.

d) Of the means or circumstances by the
 aid or intervention of which any thing takes
 place, is done; *in*, *by*, *through*, by means of.
 α) With dat. of person, by whose aid or in-
 tervention any thing is done; Winer § 52.
 a. 3. d. Matt. 9, 34 ἐκβάλλει τὰ δαιμόνια ἐν
 τῷ ἀρχόντι τῶν δ. Acts 4, 9 ἐν τίνι οὗτος
 σέσωσται. 17, 28. 31 ἐν ἀνδρί. Gal. 3, 8
 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, *in and*
through thee, comp. Acts 3, 25; also Heb.
 1, 1. 1 John 5, 11. al. So Dem. 31. 10.
 Thuc. 7. 8 ἐν τῷ ἀγγέλῳ. β) With dat.
 of thing, but used strictly only where the
 object is conceived of as actually in or sur-
 rounded by the thing in question; *pr. in and*
through; comp. Passow ἐν no. 4. Winer
 § 52. a. 3. d. Math. § 577. 7. So Matt. 8,
 32 ἀπέθανον ἐν τοῖς ὕδασι, *in and by the*
waters. 1 Cor. 3, 13 ἐν πυρὶ ἀποκαλύπτεται.
 Rev. 14, 10. 16, 8. al. Sept. and 2 Lev.
 8, 32. (1 Macc. 5, 44 et 6, 31 ἐν πυρὶ.
 Hom. Il. 24. 38 καίεν ἐν πυρὶ.) Hence *genr.*
 where the object is conceived as being *in*,
 or in contact or connection with the means;
 Matt. 3, 11 βαπτίζω ἐν ὕδατι. 5, 13 ἐν τῷ
 ὀν. ἁγιασθήσεται. 17, 21 ἐν προσερχῇ. 25, 16.

Luke 21, 34 *έν κραυγῇ κτλ.* Acts 11, 14. 20, 19. Rom. 10, 5. 9 *έν άνόμολόγησιν έν τῷ στόματι σου.* 12, 21. 1 Cor. 6, 20. Heb. 10, 29. 13, 20. Rev. 1, 5. al. So *έν χειρί τινος*, *in* or *by* the hand of any one, Acts 7, 35. Gal. 3, 19. Sept. and π Judg. 16, 7. Num. 36, 2. 1 Esdr. 1, 40. Thuc. 7. 11 *ϊστε έν άλλαις έπιστολαίς.* Xen. An. 4. 3. 8 *εδοξεν έν πέδαις δεδέσθαι.* id. Ath. 1. 2, 4. γ) Also in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer 1. c. Matth. \S 577. 9. \S 396. n. 2. Luke 22, 49 *εί πατάξομεν έν μαχαίρα;* Rom. 16, 16. James 3, 9 *έν αύτῇ (τῇ γλώσσῃ) εύλογοῦμεν.* Rev. 6, 8 *ἀποκτείναι έν ρομφαίᾳ κτλ.* 12, 55. 13, 10. al. Sept. and π Gen. 48, 22. Hos. 1, 7. So Judith 2, 19. Ecclus. 46, 6. Plato Tim. 81. c. *τετραμμένης έν γαλακτί.* δ) From the Heb. spoken of price or exchange, of that 'by means of' which, *wish* or *for* which, any thing is purchased or exchanged; Winer \S 52. a. 3. e. Rev. 5, 9 *ήγήρησας τῷ Σεφ ήμᾶς έν τῷ αἵματι σου.* Sept. and π Lam. 5, 4. 1 Sam. 24, 24. So Rom. 1, 23 *ήλλαξαν τήν δόξαν Θεοῦ έν ομοιώματι, for* an image. v. 25. Sept. for π π Ps. 106, 20. Comp. the dat. of price or exchange, Lys. c. Epicr. 810. ult. Hom. Il. 7. 472; also *έν* c. dat. Soph. Ant. 945 *φῶς ἀλλάξει έν χαλκοδέτοις αὐλαίς.* Matth. \S 364. n. \S 365. n. 2.

4. Sometimes *έν* c. dat. is found where the natural construction would seem to require *εις* c. *accus.* as after verbs which imply not rest *in* a place or state, but motion or direction *into* or *towards* a place or object. In such cases, the idea of coming to and subsequent rest in that place or state is either actually expressed or is implied in the context; see the converse of this in *εις* no. 4. Passow *έν* 6. Winer \S 54. 4. Matth. \S 577. p. 1141. So after verbs of motion, Matt. 10, 16 *ἀποστείλλω ήμᾶς έν μέσῳ λύκων, in* the midst of wolves, by whom ye are already surrounded. Luke 5, 16 *ήν υποχωρῶν έν ταῖς ἐρήμοις, i. e.* he withdrew and abode in deserts. 7, 17 *ἐξήλθεν ό λόγος έν ὅλῃ τῇ Ἰουδαίᾳ, i. e.* went out, spread abroad, *in* the whole land. John 5, 4 *κατέβαινεν έν τῇ κολυμβήθρα καὶ ἐτάρασσε.* Rev. 11, 11. al. So Matth. 14, 3 *εἴτετο έν φυλακῇ, as* in Engl. 'to put *in* prison,' for *into*. Mark 15, 46 et Luke 23, 53 *κατέθηκεν αὐτόν έν μνημείῳ, as* in Engl. 'they placed him *in* the tomb.' Mark 1, 16 *βάλλοντας ἀμφίβληστρον έν τῇ θαλάσσῃ, comp.* Matt. 4, 18 *εις τήν 2.* John 3, 35 *πάντα δέδωκεν έν τῇ χειρὶ αὐτοῦ, has* given, *i. e.* has put,

placed, all things in his hand. Trop. Luke 1, 17. Sept. and π Judg. 6, 35. Ezra 7, 10. So Δ El. V. H. 4. 18 *ὅτε κατήλθε Πλάτων έν Σικελίᾳ.* Dion. Hal. Ant. 1. 73 *πρὶν Διναίαν εἰσεῖν έν Ἰταλίᾳ.* Arr. Epict. 1. 11. 32. ib. 2. 20. 23. Xen. Hell. 4. 5. 5 *οἱ έν τῷ Ἡραίῳ καταπεφευγότες, for* *εις τὸ Ἡραῖον* *κατέφυγον* ib. init.—Metaph. after words expressing an affection of mind *towards* any one; e. g. *ἀγάπη έν ήμῖν* 2 Cor. 8, 7. 1 John 4, 9. 16; *ὀργή έν τῷ λαῷ* Luke 21, 23 Rec. Comp. Sept. and π 2 Sam. 24, 17. So Lib. Henoch. in Fabr. V. T. Pseudop. p. 161.

NOTE. In composition *έν* implies: a) The being or resting *in* a place, person, thing; as *ενεῖμι, ἐμμένω.* b) Motion *into*, when compounded with verbs of motion; as *εἰμβαίνω, ἐμπορεύομαι.* c) The possession of a quality, as *ἐγκρατής, ἐνάλιος, ἐνδοκος, ἐνδοξος.* +

ἐναγκαλίζομαι, f. ἴσομαι, Mid. depon. (*ἀγκαλίζομαι, to take* in one's arms, c. acc. Matt. 9, 36. 10, 16. Sept. for π Prov. 6, 10. 24, 33.—Plut. Camill. 5. Diod. Sic. 3. 58.

ἐνάλιος, ου, ό, ή, adj. (έν, αλς,) belong- ing in the sea, marine; James 3, 7.—Hom. Od. 5. 67. Plut. Symp. 4. 4. 4.

έναντι, adv. (ἀντί, pr. over against; hence, *in presence of, before, c. gen.* Luke 1, 8. Acts 8, 21 Grb. Sept. for π Ex. 28, 26. 29; π Gen. 38, 7.

έναντίον, adv. (έναντίος, pr. over a- gainst; hence, *before, in the presence of, c. gen.* Mark 2, 12 *ἐξήλθεν έναντίον πάντων.* Luke 20, 26. Acts 8, 32. Sept. for π Gen. 20, 15. 41, 46; π Ex. 7, 20. So Pol. 2. 59. 9. Xen. Mem. 2. 5. 1.—From the Heb. *before, in the sight of, c. gen.* Acts 7, 10 *εἶδωκεν αὐτῷ χάριν έναντίον Φαραώ, i. e.* with him; comp. Ex. 11, 3. 12, 36. al. where Sept. for π . Luke 24, 19 *δυνατός έναντίον τοῦ Θεοῦ κτλ. in the sight of God, i. e.* God being witness and judge; comp. Sept. for π Gen. 21, 11. 12; π Gen. 10, 9. See Gesen. Lehrs. p. 693. d. p. 820. 9.

έναντίος, α, ου, (ἀντίος, ἀντί,) over a- gainst, opposite.

1. Pr. Hom. Il. 9. 190. Thuc. 1. 93; in N. T. of a wind, *contrary, adverse, absol.* Matt. 14, 24. Acts 27, 4; c. dat. Mark 6, 48. So Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—Also *έξ έναντίας* or *έξεναντίας, as* adv. *over against, c. gen.* Mark 15, 39; comp.

Buttm. § 123. 5. § 115. n. 5. Sept. for יָצַח Josh. 8, 11; יָצַח Neh. 3, 27. So Thuc. 4. 33.

2. Trop. *contrary, adverse, hostile*; c. dat. 1 Thess. 2, 15. Acts 28, 17; also ἐναντία πρᾶσσειν, constr. with πρὸς c. acc. Acts 26, 9; comp. Sept. Ez. 18, 18. So Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—Hence ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. 2, 8; comp. Buttm. § 125. 6. So Xen. Eq. 11. 3.

ἐνάρχομαι, f. ξομαι, Mid. depon. (ἀρχομαι,) *to make beginning in*, i. q. *to begin*; c. acc. Phil. 1, 6 ὁ ἐπαρχάμενος ἐν ὑμῖν ἔργον ἀγαθόν κτλ. see Matth. § 336. n. 1. Kühn. Ausf. Gramm. § 512. n. 5. With dat. of manner, Gal. 3, 3 ἐπαρχάμενοι πνεύματι. With καὶ ὡς 2 Cor. 8, 6 Lachm. Sept. c. inf. for ἔργῳ Deut. 2, 24. 25.—Usually c. gen. Luc. Somn. 3. Plut. Cic. 35. Pol. 3. 54. 4.

ἐνατος, see ἔνατος.

ἐνδεής, οὗς, ὁ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute*, Acts 4, 34. Sept. for יָרֵדָה Deut. 15, 4. 7.—Pol. 5. 1. 6. Xen. Mem. 2. 2. 10.

ἐνδειγμα, ατος, τό, (ἐνδεικνυμι,) *an indication, token, proof*, 2 Thess. 1, 5.—Dem. 423. 23. Plato Crit. 110. b.

ἐνδεικνυμι, f. δείξω, (δείκνυμι,) *to point out in any thing, to show in any thing*, c. acc. Sept. Josh. 7, 15. 16. Plato Polit. 287. b.—In N. T. only Mid. ἐνδεικνυμαι, *to show forth, to manifest*, pr. what is one's own, any thing relating to or depending on one's self; c. accus. Rom. 2, 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9, 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8, 24. Eph. 2, 7. 1 Tim. 1, 16. Tit. 2, 10. 3. 2. Heb. 6, 10. 11. Sept. for מִצְוָה Ex. 9, 17. So Wisd. 12, 17. Pol. 2. 4. 3. Xen. An. 6. 1. 19.—With acc. and dat. of pers. *to show towards any one*, i. e. *to do to any one*; 2 Tim. 4, 14 πολλὰ μοι κακὰ ἐνδείξατο. Sept. for עָרָה Gen. 50, 15. 17. So Diod. Sic. VI. p. 237 μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνδείξατο. Xen. Cyr. 8. 2. 3.

ἐνδειξίς, ἰως, ἡ, (ἐνδεικνυμι,) *a pointing out*, pr. with the finger, Pol. 3. 38. 5. In N. T. trop.

1. *a showing forth, declaration*, Rom. 3, 25. 26.—Plut. Cato Min. 37 fin. Plato Legg. 966. b.

2. *an indication, token, proof*, i. q. ἐνδειγμα, 2 Cor. 8, 24. Phil. 1, 28.—Philo de Op. Mund. I. p. 20. a, εἰς ἐνδειξιν τοῦ μηδὲν ἀπελευθεριάζειν.

ἐνδεκα, οἱ, αἱ, τό, card. num. *eleven*; in N. T. of the eleven disciples, after the

apostasy of Judas, Matt. 28, 16. Mark 16, 14. Luke 24, 9. 33. Acts 1, 26; or besides Peter, Acts 2, 14.

ἐνδέκατος, ἡ, ον, ordin. *the eleventh*, Matt. 20, 6. 9. Rev. 21, 20.

ἐνδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take or receive in, to admit*, Luc. Eun. 9. Thuc. 3. 31.—In N. T. only impers. ἐνδέχεται, *it is admissible, possible*; c. infin. Luke 13, 33 οὐκ ἐνδέχεται, *it is impossible*, it cannot be. So Hdian. 4. 8. 8. Xen. Mem. 1. 2. 23.

ἐνδημέω, ὦ, f. ἦσω, (ἐνδημος,) pr. *to be among one's people, to be at home*, Plut. de Gen. Socr. 6 fin.—In N. T. *to live in, to be present in any place*, with ἐν c. dat. 2 Cor. 5, 6; or *with any person*, with πρὸς c. acc. v. 8; absol. v. 9; comp. Phil. 1, 23. Comp. Jos. Ant. 3. 11. 3. Lys. 320. 1.

ἐνδιδύσκω, i. q. ἐνδύω q. v. by redupl. and change of ending, Buttm. § 112. 14; *to clothe in a garment*, with two acc. Mark 15, 17 Lachm. ἐνδιδύσκουσιν αὐτὸν πορφύραν, for ἐνδύουσιν Rec. Mid. *to clothe oneself in, to wear*, c. acc. Luke 8, 27. 16, 19. Sept. for עָרָה 2 Sam. 1, 24. 13, 18.—Judith 9, 1. Not found in Gr. writers.

ἐνδικος, ον, ὁ, ἡ, adj. (ἐν, δικη,) '*according to right*,' i. e. *right, just*, of things, Rom. 3, 8. Heb. 2, 2.—Pind. Pyth. 5. 138. Plato Hipp. maj. 292. a, πάλιν.

ἐνδόμησις, ἰως, ἡ, (ἐνδομέω,) pr. *something built in*, e. g. a mole in a harbour, Jos. Ant. 15. 9. 6.—In N. T. *genr. a structure, building*, Rev. 21, 18.

ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) *to make glorious, to glorify*, i. q. δοξάζω q. v. Pass. 2 Thess. 1, 10. 12. Sept. for מִצְוָה Ex. 14, 4. Ez. 28, 22.—Ecclus. 38, 6.

ἐνδοξος, ον, ὁ, ἡ, adj. (ἐν, δόξα,) pr. *in honour, in glory*, i. e.

1. Of persons, *honoured, noble*, 1 Cor. 4, 10. Sept. for מִצְוָה 1 Sam. 9, 6. Is. 23, 8. So Hdian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke 13, 17. Sept. for מִצְוָה Ex. 34, 10. Job 5, 9. So Pol. 12. 5. 6. Æschin. 86. 42.

2. Of external appearance, *splendid, glorious*, e. g. raiment, Luke 7, 25. Sept. for מִצְוָה Is. 23, 9; מִצְוָה Is. 23, 18. So Hdian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church as a bride, adorned in pure and splendid raiment, Eph. 5, 27; comp. v. 25 et Rev. 19, 7. 8. 21, 9 sq.

ἐνδυμα, ατος, τό, (ἐνδύω,) *clothing, raiment, a garment*, Matt. 6, 25. 28. 28, 3.

Luke 12, 23. Sept. for עֲבָרָה 2 Sam. 1, 24. Prov. 31, 22; עֲבָרָה Zeph. 1, 8. So Anth. Gr. IV. p. 141. Plut. Solon 8. Id. an senis ger. Resp. 4.—Spec. the outer garment; Matt. 3, 4 ἐνδυμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets; comp. 2 K. 1, 8. Zech. 13, 4. (Sept. for עֲבָרָה 2 Sam. 20, 8; so Wisd. 18, 24.) Also ἐνδυμα γάμου, a wedding garment, Matt. 22, 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45, 22. Judg. 14, 12 sq. 2 K. 5, 5. 22 sq.—Trop. Matt. 7, 15 ἐν ἐνδύμασι προβάτων, in sheep's clothing, i. e. externally with the meekness and gentleness of lambs.

ἐνδυναμόω, ὦ, f. ὥσω, (δυναμόω,) pr. to strengthen in, i. e. to give strength, to make strong; Pass. or Mid. to be made strong, to acquire strength, to be strong; spoken of the body, as made strong out of weakness, Heb. 11, 34. Trop. of the mind, the inner man, Acts 9, 22. Rom. 4, 20. Eph. 6, 10. Phil. 4, 13. 1 Tim. 1, 12. 2 Tim. 2, 1. 4, 17.—Sept. for עֲבָרָה Ps. 52, 9. Aquila for עֲבָרָה Gen. 7, 20. 24. Act. Thom. § 10. Not found in the classics.

ἐνδύνω, a secondary present form for ἐνδύω q. v. Buttm. § 114 δύνω; to go in, to enter into; once, εἰς τὰς οἰκίας 2 Tim. 3, 6.—Aristoph. Vesp. 1024. Hdot. 2. 121. 2. Plato Tim. 62. b, εἰς τὰς... ἔδρας ἐνδύναι.

ἐνδύσις, εως, ἡ, (ἐνδύω,) a putting on, wearing, e. g. of clothing, 1 Pet. 3, 3.—Athen. 550. d.

ἐνδύω, f. ὥσω, (δύνω,) aor. 1 ἐνέδυσα; Pass. perf. ἐνέδυσμαι, aor. 1 ἐνεδύσθην; Mid. aor. 1 ἐνεδυσάμην; see Buttm. § 114 δύνω. A secondary form ἐνδύνω see in its order.—To inwrap, to envelope; hence

1. to put on a garment, to clothe in; Act. c. dupl. acc. Matt. 27, 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 15, 17. 20. Luke 15, 22; acc. of pers. Matt. 27, 28 Lachm. for ἐκδύω Rec. Sept. for עֲבָרָה Gen. 41, 42. Ex. 29, 8. So Aristoph. Thesm. 1044. Xen. Cyr. 1. 3. 3.—Mid. to clothe oneself in, to put on, to be clothed; c. acc. of thing, Matt. 6, 25 τί ἐνδύσῃς; Mark 6, 9. Luke 12, 22. Acts 12, 21; so of armour, Rom. 13, 12 καὶ ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός. Eph. 6, 11. 14. 1 Thess. 5, 8. Sept. for עֲבָרָה Lev. 6, 3, 4 [10. 11]. So 1 Macc. 3, 3. Plut. Mor. II. p. 39. Xen. Cyr. 6. 4. 2.—Part. Pass. ἐνδεδυμένος, clothed in, c. acc. Matt. 22, 11 οὐκ ἐνδεδυμένοις ἐνδυμα γάμου. Mark 1, 6. Rev. 1, 13. 15, 6. 19, 14. Part. Mid.

2 Cor. 5, 3 εἶγε καὶ ἐνδυσάμενοι sc. τὸ οἰκτήριον τὸ ἐξ οὐρανοῦ, comp. in γυμνός no. 2, and γέ no. 2. c. Sept. perf. part. for עֲבָרָה Dan. 10, 5. Zech. 3, 3. So Plut. Numa 13.

2. Trop. to put on, to be clothed in or with any disposition of mind, any character or condition; so c. acc. of thing, Luke 24, 49 ἕως οὗ ἐνδύσῃς δύναντες ἐξ ὑμῶν. 1 Cor. 15, 53 bis. 54 bis. Col. 3, 12 ἐνδύσασθε οὖν... σπλάγχνα οἰκτιρμοῦ. Sept. for עֲבָרָה Ps. 93, 1. Job 29, 14. So Ecclus. 17, 3.—With acc. of pers. Col. 3, 10 and Eph. 4, 24 ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, to put on the new man, assume a new life and character. Gal. 3, 27 and Rom. 13, 14 ἐνδύσασθε τὸν κ. Ἰησοῦν, put ye on the Lord Jesus, implying the closest spiritual union and likeness. So Dion. Hal. 11. 5 τὸν Ταρκύνιον ἐκείνον ἐνδύόμενοι. Liban. Ep. 956 ἐνέδου τὸν σοφιστήν.

ἐνέδρα, as, ἡ, (ἐν, ἔδρα,) a lying in wait, in order to kill any one, Acts 25, 3; also Acts 23, 16 in later editions for ἐνέδρον Rec.—Pr. in war, ambush, Sept. for עֲבָרָה Josh. 8, 9. Pol. 4. 59. 3. Xen. Cyr. 1. 4. 23.

ἐνεδρεύω, f. ἐύσω, (ἐνέδρα,) to lie in wait for, in order to kill, c. acc. Acts 23, 21. Sept. for עֲבָרָה Deut. 19, 11. So Dem. 1011. 3. Pr. in war, 'to lie in ambush,' Diod. Sic. 12. 47. Xen. An. 1. 6. 2.—Trop. i. q. to watch insidiously, in order to ensnare, c. acc. Luke 11, 54. So Ecclus. 5, 14. Hdian. 3. 12. 18.

ἐνέδρον, ου, τό, (ἐνέδρος,) i. q. ἐνέδρα, a lying in wait, in order to kill, Acts 23, 16 Rec. where later editions have ἐνέδρα. Sept. for עֲבָרָה Judg. 9, 35.—1 Macc. 1, 36.

ἐνειλέω, ὦ, f. ἥσω, (εἰλέω, εἰλω, εἰλλω,) to roll up in, to wrap up in, c. acc. and with dat. of instr. Mark 15, 46. Sept. for עֲבָרָה 1 Sam. 21, 9.—Artemid. 1. 13 or 14. Plut. Symp. 4. 2. 2.

ἐνείμι, f. ἐνέσομαι, (εἰμί,) to be in or at a place, Pol. 4. 63. 2. Xen. An. 2. 4. 21, 27; trop. to be in or with a person, as an attribute, Xen. Mem. 1. 2. 28.—Hence in N. T. only in two forms.

1. Sing. 3 pers. ἐνέσται, there is in, with, among; but only in the shortened form ἐνι, pr. the Ionic form of the prep. ἐν, the verb itself being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n. Thus Gal. 3, 28 ter, οὐκ ἐνι (ἐν Χριστῷ) Ἰουδαῖος οὐδὲ Ἕλληγ κτλ. Col. 3, 11 ὅπου οὐκ ἐνι Ἕλληγ κτλ. James 1, 17 παρ' ᾧ οὐκ ἐνι παραλλαγῇ κτλ.—Palæph. 14. 1. Plato Crat. 412. c; also pr. Xen. An. 5. 3. 11.

2. Part. Plur. neut. τὰ ἐνόντα, *the things within, what is within*, pr. 1 Macc. 5, 5. Dem. 1113. 6. Xen. Hell. 3. 2. 7. Hence Luke 11, 41 πλὴν τὰ ἐνόντα δόρε ἐλεημοσύνην κτλ. comp. v. 39; and for the sense comp. the parall. passage, Matt. 23, 26. According to this latter we may here render: *but give what is (belongs) within the cup and platter in alms (instead of making the inside full of ravening and wickedness); and behold, all things (inside and outside) are clean unto you*; i. e. 'shew forth works of mercy out of a sincere heart; so shall your outward life be pure, aside from your ceremonial observances;' comp. Hos. 6, 6. Luke 16, 9. James 1, 27. Others assume irony, and regard our Lord as exposing the perverse teachings of the Pharisees: 'ye say, give your unjust gains in alms; and behold, all things are clean unto you;' but against both the parallelism in Matt. 1. c. and the probable fact that the Pharisees would have said, not τὰ ἐνόντα, but ἐκ τῶν ἐνόντων. Others render: (κατὰ) τὰ ἐνόντα, *according to what you have*; but then too the more usual construction would be ἐκ τῶν ἐνόντων, as Epict. Fragm. 108 ξένους μεταδίδου καὶ τοῖς δεομένοις ἐκ τῶν ἐνόντων.

ἐνεκα, oftener ἐνεκεν, poet. εἵνεκεν, (see Buttm. § 117. 2. Kühner § 288. n.) prep. c. genit. *on account of, for the sake of, because of*; so ἐνεκα Luke 6, 22. Acts 26, 21. Rom. 8, 36 Rec. εἵνεκεν Luke 4, 18 Grb. 2 Cor. 7, 12 ter; elsewhere ἐνεκεν Matt. 5, 10. 11. 10, 18. 39. 16, 25. 19, 29. Mark 8, 35. 10, 29. 13, 9. Luke 9, 24. 18, 29. 21, 12. Acts 28, 20. Rom. 14, 20. 2 Cor. 3, 10 ἐνεκεν τῆς ἡμ. δόξης, *because of, by reason of*. Sept. for רַב־בְּרָכָה Gen. 20, 11. 18. So Pol. 28. 9. 5. Xen. Cyr. 1. 4. 13.—Hence, ἐνεκεν τούτου, *for this cause, therefore*, Matt. 19, 5. Mark 10, 7. Acts 26, 21; οὐ εἵνεκεν, *for which cause, wherefore*, Luke 4, 18; τίος ἐνεκα, *for what cause, wherefore*, Acts 19, 32. So εἵνεκεν τοῦ before an infin. 2 Cor. 7, 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that*. But τοῦ c. infin. as marking purpose, often occurs without ἐνεκα, which some then unnecessarily supply; see Buttm. § 140. n. 10. § 130. 4. Kühner § 308. 2. b.

ἐνεος, see ἐννεος.

ἐνεργεῖα, as, ἡ, (ἐνεργής,) *a working, operation, energy*; Eph. 1, 19. 3, 7. 4, 16. Col. 1, 29. Spec. as manifested in mighty works, miracles; e. g. of God, Phil. 3, 21. Col. 2, 12; of Satan 2 Thess. 2, 9. 11 ἐνέργειαν πλάνης, *a mighty working of delusion*,

referring to v. 9.—Wisd. 7, 26. Pol. 1. 57. 2. Plut. de Tranq. animi 19.

ἐνεργέω, ὦ, f. ἴσω, (ἐνεργής,) pr. *to be at work, i. e. to work, to do, to be active*, e. g.

1. Intrans. Matt. 14, 2 et Mark 6, 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Eph. 1, 20 ἦν (ἐνεργεῖαν) ἐνέργησεν ἐν τῷ Χρ. *which (working) he wrought*; see Buttm. § 131. 4. Eph. 2, 2. Phil. 2, 13 τὸ ἐνεργεῖν. So c. dat. of pers. in or for whom; Gal. 2, 8 bis, ὁ ἐνεργήσας Πέτρος εἰς... ἐνέργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, comp. v. 7. Sept. c. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθόν, for בְּרַחֲמֶיהָ, Prov. 31, 12.—Wisd. 16, 17. Pol. 4. 40. 4. Diod. Sic. 4. 88.

2. Trans. *to work, to do, to produce, to effect*, of persons; c. acc. 1 Cor. 12, 6 ἐνεργῶν τὰ πάντα. v. 11. Gal. 3, 5. Eph. 1, 11. Phil. 2, 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κτλ. Sept. for בְּרַחֲמֶיהָ Is. 41, 4.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult. Pol. 17. 14. 8.

3. Mid. *to show oneself at work, active*, i. e. *to work, to be active*, intrans. spoken only of things, Winer § 39. 6 ult. Rom. 7, 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. 1, 6. 4, 12. Gal. 5, 6. Eph. 3, 20. Col. 1, 29. 1 Thess. 2, 13. 2 Thess. 2, 7. So Pol. 9. 13. 9.—Part. ἐνεργοῦμενος *inworking, being in work, in exercise, activity, operative, effective*, James 5, 16 δέησις ενεργοῦμένη.

ἐνεργήμα, atos, τό, (ἐνεργέω,) pr. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12, 6. v. 10 ἐνεργήματα δυνάμεων, *operations of miracles*, i. e. *miraculous effects, the gift of working miracles*.—Pol. 2. 42. 7. Diod. Sic. 4. 51 pen.

ἐνεργής, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, ἔργον,) pr. *at work, i. e. working, operative, active, effective*, Heb. 4, 12. 1 Cor. 16, 9 ζύρα μοι ἀνέψγε μεγάλη καὶ ἐνεργής, *effective, presenting opportunity for great effects*. Phil. 6.—Isocr. p. 282. c. Pol. 2. 65. 12. Diod. Sic. 17. 85.

ἐνεστώς, see ἐνίστημι.

ἐνευλογέω, ὦ, f. ἴσω, (εὐλογέω,) *to bless in or through any one*; in N. T. only Pass. with ἐν c. dat. Acts 3, 25 ἐν τῷ σπέρματί σου ἐνευλογ. πᾶσαι αἱ πατρίαι. Gal. 3, 8 Grb. See in ἐν no. 3. d. a; comp. Gen. 12, 3. 18. 26. 4. 28, 14, where Sept. for אֶתְרַחֵם, as also Ps. 72, 17.

ἐνέχω, f. ξω, (ἔχω,) *to have or hold in, within*, viz.

1. *to have in oneself a disposition of mind towards a person or thing*, e. g. *favourable*, Jambl. Vit. Pyth. 6 ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν. In N. T. unfavourable, c. dat.

Mark 6, 19 Ἡρώδης ἐνέειχεν [χάλον] αὐτῷ. Luke 11, 53 δεινῶς ἐνέειχεν, *to be very angry*, Sept. for עִצָּץ Gen. 49, 23.—Test. XII Patr. p. 682 ἐνέειχον τῷ Ἰωσήφ. Hesych. ἐνέειχον· ἐχόλουν, ὠργίζοντο. In full, Hdot. 1. 118 κρύπτων τὸν οἱ ἐνέειχε χάλον. 6. 119 ἐνέειχέ σφι δεινὸν χάλον.

2. Pass. ἐνέχομαι, *to be held in or by any thing*; trop. *to be entangled in, subject to*, c. dat. Gal. 5, 1 μὴ πάλιν (ὡς) δουλείας ἐνέχεσθε.—Hdot. 2. 121. 2. Plut. Symp. 2. 3. 1 ἐνέχεσθαι δόγμασιν. Plato Crit. 52. a.

ἐνθάδε, adv. demonstr. of place; a strengthened form for ἐνθα, Buttm. § 116. 7.

1. Place where, *here*, in this place, Luke 24, 41. Acts 10, 18. 16, 28. 17, 6. 25, 24.—Arr. Epict. 1. 29. 44. Xen. Mem. 1. 4. 9, 17.

2. Place whither, *hither*, to this place, after verbs of motion, as in Engl. *come here*; Buttm. Ausf. Sprachl. § 116. n. 24. Kühner Ausf. Gr. § 571. n. 3. John 4, 15. 16. Acts 25, 17.—Hom. Il. 1. 367. Jos. Ant. 4. 6. 8. Xen. Hell. 1. 7. 16.

ἐνθεν, adv. demonstr. (ἐν) Buttm. § 116. 6, *hence*, from this place; Matt. 17, 20 and Luke 16, 26, for ἐντεθεν in Rec.—Hom. Od. 6. 6. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

ἐνθυμέομαι, οὐμαι, f. ἵσομαι, Pass. depon. (ἐν, θυμός), Pass. aor. 1 part. ἐνθυμησεῖς with Mid. signif. Buttm. § 113. n. 5; *to have in mind, to revolve in mind, to think upon*, c. acc. Matt. 1, 20. 9, 4; with περί c. gen. Acts 10, 19 Rec. where later edit. διενθυμέομαι.—So c. acc. Wisd. 3, 14. Luc. Nero 2. Xen. Mem. 1. 7. 2; c. περί Wisd. 6, 15. Plato Rep. 595. a.

ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation*, Matt. 9, 4. 12, 25. Heb. 4, 12. So Luc. de Salt. 81. Thuc. 1. 132.—Spec. *a thinking out, invention, device*, Acts 17, 29.

ἐνι for ἐνεστι, see ἐνιμι.

ἐνιαυτός, οὐ, δ, *a year*, John 11, 49. 51. 18, 13. Acts 11, 26. 18, 11. Gal. 4, 10. Heb. 9, 7. 25. 10, 1. 3. James 4, 13. 5, 17. Rev. 9, 15. Sept. for Γῆς Gen. 17, 21. Ex. 12, 2. al. So Hdtan. 2. 7. 15. Xen. Ath. 3. 4.—By Hebr. put for any definite *time, an era*; Luke 4, 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. 61, 2, where Sept. for Γῆς.

ἐνίστημι, f. στήσω, (στήμι,) in N. T. only fut. Mid. ἐνστήσομαι 2 Tim. 3, 1; perf. Act. ἐνίστηκα 2 Thess. 2, 2; part. ἐνεστηκώς Heb. 9, 9, elsewhere contr. ἐνεστώς

Buttm. § 110. 10; intrans. *to stand in or upon*, Buttm. § 107. m. 21.—In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2, 2. 2 Tim. 3, 1. (So 2 Macc. 4, 43. Pol. 2. 28. 9. Dem. 255. 9.) Part. perf. ἐνεστώς, *instant, present*, Rom. 8, 38 οὐτε ἐνεστώτα, οὐτε μέλλοντα. 1 Cor. 3, 22. 7, 26. Gal. 1, 4; not contr. Heb. 9, 9 τὸν καιρὸν τὸν ἐνεστηκότα. So contr. Jos. 16. 6. 2. Plato Legg. 878. b; not contr. Aeschin. 35. 27. Xen. Hell. 2. 1. 6.

ἐνισχύω, f. ἴσω, (ισχύω,) *to be strong in or by any thing*, e. g.

1 Pr. i. q. *to be strengthened in or by*; Acts 9, 19 λαβὼν τροφὴν ἐνίσχυσεν, *having taken food he was thereby strengthened*. Sept. for פִּיִּי 2 Sam. 16, 21. Dan. 11, 5.—Theophr. de caus. Pl. 5. 9. 3. Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος.

2. Trans. and causat. only in Sept. and N. T. *to make strong, to strengthen*, c. acc. Luke 22, 43 ἄγγελος . . . ἐνισχύων αὐτόν. So Sept. for פִּיִּי Dan. 10, 18. Judg. 3, 12; פִּיִּי 2 Sam. 22, 40. On the causative signif. see Buttm. § 113. 2, and n. 1.

ἐννάτος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21, 20. Elsewhere only ἡ ὥρα ἡ ἐννάτη, *the ninth hour*, i. e. in the Jewish mode of reckoning, i. q. 3 o'clock P. M. the hour of evening sacrifice and prayer (see Acts 3, 1), Matt. 20, 5. 27, 45. 46. Mark 15, 33. 34. Luke 23, 44. Acts 3, 1. 10, 3. 30.—Some Mss. read ἐνατος in Matt. 20, 5. Acts 10, 30; see Winer § 5. 1, note b.

ἐννέα, οί, αἱ, τὰ, card. num. *nine*, Luke 17, 17. See the next article.

ἐννενηκονταεννέα, οί, αἱ, τὰ, *ninety-nine*, Matt. 18, 12. 13. Luke 15, 4. 7. Some Mss. and Lachm. read ἐνενηκοντα ἐννέα, which is better; Winer § 5. 1, note b. Buttm. Ausf. Sprachl. § 70. 4, marg.

ἐννεός, ά, όν, better ἐνεός, Winer § 5. 1, note b, (prob. i. q. ἄνω from ἄω, ἄνω,) *speechless, dumb*, with amazement, Acts 9, 7; comp. 23, 9.—Pr. *dumb* by nature, also a *deaf-mute*, Sept. for עִבֵּי Is. 56, 10. Jos. Ant. 4. 8. 32. Aristot. H. A. 4. 9. 16. Xen. An. 4. 5. 33.

ἐννεύω, f. εὔσω, (νεύω,) *to nod or wink towards any one*, Lat. innuo, i. e. *to make signs with the head or eyes*; c. dat. of pers. Luke 1, 62. Sept. ἐννεύει ὀφθαλμῷ for גִּבֹּר Prov. 6, 13. 10, 10.—Luc. D. Meretr. 12. 1. ed. Jacobitz.

ἐννοία, as. ἡ, (ἐν, νοῦς.) pr. 'what is in the mind,' e. g. *a thought, idea, notion*, Diog.

Laert. 3. 79 *ἐννοια* καλοῦ. Pol. 1. 15. 13.—In N. T. *thought, intent, purpose*, Heb. 4, 12. 1 Pet. 4, 1. Sept. for *πρὸς* Prov. 3, 21; comp. 23, 19. So Susann. 28. Isocr. 112. d. Xen. Cyr. 1. 1. 1.

ἐννομος, ου, ό, ή, adj. (*ἐν, νόμος*.) pr. *within the law*, i. e.

1. Of things, *lawful, legal*, Acts 19, 39 *ἐν τῇ ἐννόμῳ ἐκκλησίᾳ*.—Lucian. Conc. Deor. 14 *ἐκκλησίας ἐννόμου ἀγομένης*. Pol. 2. 47. 3. Plato Legg. 932. a.

2. Of persons, *under law, subject to law*, 1 Cor. 9, 21 *ἐννομος Χριστοῦ*.—Plato Rep. 424. e.

ἐννυχος, ου, ό, ή, adj. (*ἐν, νύξ*.) in the night, nocturnal, Hom. Il. 11. 715. Eurip. Hec. 72.—In N. T. Neut. *ἐννυχον*, adv. in the night, by night, Buttm. § 115. 4. Mark 1, 35 *πρῶτῃ ἐννυχον λῆαν*, very early yet in the night, i. q. *ἄρῃου βασιός* Luke 24, 1. So 3 Macc. 5, 5.

ἐνοικέω, ω, f. ήσω, (*οἰκέω*.) to dwell in, to inhabit, c. c. *ἐν*, Sept. for *ἐν* Jer. 49, 1. Xen. OEc. 4. 13.—In N. T. trop. to dwell in or with any one, to be in or with, foll. by *ἐν* c. dat. and spoken of the indwelling of the Holy Spirit in Christians, Rom. 8, 11. 2 Tim. 1, 14; of the divine presence and blessing, 2 Cor. 6, 16; comp. 1 Cor. 3, 16. Ex. 29, 45. Ez. 37, 27. Also of *ή πίστις* 2 Tim. 1, 5; *ό λόγος τοῦ Χρ.* Col. 3, 16. So Jos. B. J. 6. 1. 6. Plato Rep. 549. b.

ἐνόντα, τά, see *ἐνεμι*.

ἐνορκίζω, f. ίσω, (*ὀρκίζω*.) to swear in, to adjure, c. dupl. acc. 1 Thess. 5, 27 Lachm. for Rec. *ὀρκίζω* q. v.

ἐνότης, ητος, ή, (*είς*.) oneness, unity, Eph. 4, 3. 13.—Test. XII Patr. p. 642. Plut. de Amicor. mult. 5. Id. de Def. Orac. 13. p. 152.

ἐνοχλέω, ω, f. ήσω, (*όχλέω, όχλος*.) to excite a crowd or tumult in; hence genr. to disturb, to trouble, e. g. a person or a community; absol. Heb. 12, 15.—Xen. Cyr. 8. 3. 9; c. acc. 1 Esdr. 2, 22. 29. Pol. 2. 25. 6. Xen. Mem. 3. 8. 2.

ἐνοχος, ου, ό, ή, adj. (*ἐνέχομαι*.) i. q. *ἐνεχόμενος*, pr. held in, contained in, fastened in or on any thing, Anth. Gr. I. p. 179 *ἐν ἀγκύρης ἐνοχον βάρος*.—Usually and in N. T. trop.

1. held or bound by, liable to, subject to, mostly c. dat. but sometimes c. gen. Matth. § 370. n. 4. So c. dat. of a tribunal, by meton. for the punishment inflicted by that tribunal; Matt. 5, 21. 22 bis, *ἐνοχος τῇ κρίσει*, τῷ συνδρίῳ. Sept. *ἐνοχος τῷ θανάτῳ* for

τῷ θάτῳ Gen. 26, 11. (Æschin. 2. 36 *ἐνοχ. τῷ νόμῳ*. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 *ἐνοχ. τῇ γραφῇ*.) Once with *εἰς* c. acc. Matt. 5, 22 *ἐνοχος εἰς τὴν γένναν*, for *ἐνοχος βάλλεσθαι εἰς τὴν γένναν*, comp. Num. 35, 31 *ἐνοχος ἀναιρεθῆναι*; see in *εἰς* no. 1. a. Winer § 31. 2.—With a genit. Heb. 2, 15 *ἐνοχοὶ δουλείας*, Engl. *subjects of bondage*. So of punishment, *ἐνοχος θανάτου*, a subject of death, i. e. guilty of (unto) death, Matt. 26, 66. Mark 14, 61; *ἐνοχος αἰών. κρίσεως* Mark 3, 29. So Dem. 1229. 11 *ἐνοχος δέσμοῦ*.

2. Spec. liable to be charged with, i. e. guilty of any thing; c. gen. 1 Cor. 11, 27 *ἐνοχος τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου*. James 2, 10 *πάντων ἐνοχος*.—2 Macc. 13, 6. Philo de Joseph. p. 558 *τῆς κλοπῆς ἐνοχος*. Lys. 520. 10. Lycurg. 239. 12 *ἐνοχος τῆς προδοσίας*. Plato Legg. 914. e.

ἐνταλμα, τος, τό, (*ἐντέλλομαι*.) a commandment, precept, i. q. *ἐντολή*, Matt. 15, 9. Mark 7, 7. Col. 2, 22. Sept. for *πρὸς* Job 23, 12. Is. 29, 13.

ἐνταφιάζω, f. άσω, (*ἐντάφιος, τάφος*.) to swathe in the *ἐντάφια*, to prepare for burial, e. g. by swathing in bandages with spices (see John 19, 40. Acts 5, 6); c. acc. Matt. 26, 12. John 19, 40. Sept. for *ἐν* Gen. 50, 2. 3.—Test. XII Patr. p. 619 *μηδεὶς με ἐνταφίση πολυτελεῖ ἐσθῆτι κτλ.* Plut. Dion 44. Id. de esu Carn. 1. 5 ult.

ἐνταφιασμός, οῦ, ό, (*ἐνταφιά(ω)*.) burial, i. e. preparation for burial, a swathing, embalming, Mark 14, 8. John 12, 7.—Not found in Gr. writers.

ἐντέλλομαι, f. τελοῦμαι, Mid. depon. (τέλλω.) Pass. perf. *ἐντέταλμαι* with Mid. signif. Acts 13, 47. Hdian. 1. 9. 23. Buttm. § 136. 3.—Pr. to make arise in any one; hence, to enjoin, to command; absol. Matt. 15, 4 *ό γάρ θεός ἐνετείλατο λέγων*. Mark 11, 6; c. dat. of pers. Matt. 17, 9. John 14, 31. Acts 1, 2. 13, 47; dat. of pers. and acc. of thing, Matt. 28, 20 *όσα ἐνετείλαμην ὑμῖν*. Mark 10, 3. John 15, 14. 17; dat. of pers. and *περί τινος* Matt. 4, 6 and Luke 4, 10, quoted from Sept. Ps. 91, 11; dat. of pers. and infin. John 8, 5; dat. of pers. and *ἵνα* Mark 13, 34; also c. *περί τινος* simpl. Hebr. 11, 22; infin. simpl. Matt. 19, 7, comp. Deut. 24, 1. Sept. for *πρὸς* Gen. 2, 16. 21, 4. al. So c. dat. of pers. Plato Charm. 157. b; dat. et acc. Hdian. 3. 12. 5; dat. et inf. Xen. Cyr. 4. 2. 12; *ἵνα* Jos. Ant. 8. 14. 2.—By Hebr. Heb. 9, 20 *διαθήκης ἥς (ἡ) ἐνετείλατο πρὸς ὑμᾶς ό θεός*, which God enjoined upon you, quoted from Ex. 24, 8

where Sept. διαβ. ἡς διέβητο πρὸς ὑμᾶς for Heb. כָּרַח צָרַח; but elsewhere Sept. often διαβήκην ἐνετείλατο ὑμῖν for Heb. כָּרַח צָרַח בְּרִיחַ אֲרָבָה, e. g. Deut. 4, 13. Josh. 23, 16.

ἐντεῦθεν, adv. strengthened from ἐνθεν, Buttm. § 116. 7; hence, thence, from this or that place, Matt. 17, 20. Luke 4, 9. 13, 31. 16, 26 Rec. John 2, 16. 7, 3. 14, 31. 18, 36. (Palaph. 21. 1. Xen. An. 1. 2. 7, 10, 11. al.) So ἐντεῦθεν καὶ ἐνθεν, hence and hence, on this side and that side, on each side, John 19, 18. Rev. 22, 2. Sept. for כָּרַח צָרַח Num. 22, 24; כָּרַח צָרַח Dan. 12, 5.—Trop. of the cause or source, hence, James 4, 1. So Jos. Ant. 4. 8. 18. Hdian. 2. 10. 13.

ἐντευξίς, εως, ἡ, (ἐντυγχάνω,) pr. a falling in with, meeting with, Ael. V. H. 4. 20. Plato Polit. 298. c; a colloquy, audience, Aeschin. 34. 19. Pol. 16. 21. 8; petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—Hence in N. T. entreaty, prayer, sc. to God, 1 Tim. 2, 1. 4, 5.—So Plut. Numa 14 penult. ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις.

ἐντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή,) pr. in honour, i. e.

1. Of persons, honoured, estimable, dear, Luke 7, 2. 14, 8. Phil. 2, 29. Sept. for כָּרַח צָרַח Neh. 2, 16. 4, 14; כָּרַח צָרַח Num. 22, 15.—Hdian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

2. Of things, precious, costly, e. g. a stone, trop. 1 Pet. 2, 4. 6; comp. Is. 28, 16 where Sept. for כָּרַח.—Dem. 1285. 18.

ἐντολή, ἡς, ἡ, (ἐντέλλομαι,) an injunction, command, i. e.

1. Pr. of a specific command, charge, direction; John 10, 18 ἐντολήν λαβὼν παρὰ τοῦ πατρός. 12, 49. 50. Acts 17, 15. Col. 4, 10. Heb. 7, 5. al. Sept. for כָּרַח 2 K. 18, 36. 2 Chr. 8, 15. (Hdian. 3. 5. 8. Xen. Cyr. 2. 4. 30.) Spec. of a public charge, edict, from magistrates, John 11, 57. Sept. for כָּרַח 2 Chr. 35, 16.

2. Genr. precept, commandment, law; e. g. a) The traditions of the Rabbins, Tit. 1, 14. b) The precepts and teaching of Jesus, John 13, 34. 15, 12. 1 Cor. 14, 37. 1 John 2, 8. al. c) The precepts and commandments of God, in general, 1 Cor. 7, 19. 1 John 3, 22. 23. al. Sept. and כָּרַח Deut. 4, 2. 40. al. ssep. d) The precepts of the Mosaic law, in whole or in part, Matt. 5, 19. 19, 17. 22, 36. 38. 40. Mark 10, 5. 19. Rom. 7, 8 sq. al. e) Genr. and collect. ἡ ἐντολή, ἡ ἐντολή θεοῦ, put either for the law, the Mosaic law, Matt. 15, 3. 6.

Mark 7, 8. 9. Luke 23, 56; (Sept. for כָּרַח 2 K. 21, 8. 2 Chr. 12, 1;) or, for precepts given to Christians, embracing christian doctrines and duties, 1 Tim. 6, 14. 2 Pet. 2, 21. 3, 2. +

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pr. in or of a place, i. e. a resident, an inhabitant, Acts 21, 12.—Porphyr. de Abst. 1. 14. Soph. Oed. Col. 843. Plato Phædr. 262. d.

ἐντός, adv. (ἐν,) in, within; also as prep. c. gen. Luke 17, 21 ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν, the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, the inside, Matt. 23, 26. Buttm. § 125. 6, 7. Sept. for כָּרַח Ps. 39, 4. 109, 22.—Luc. D. Deor. 14. 5 τὸ ἐντός. Hdian. 2. 5. 15. Plato Soph. 226. e.

ἐντρέπω, f. ψω, (τρέπω,) Lat. invertō, to turn about, e. g. τὰ νῶτα Hdor. 7. 211; to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn about, to bring back to one's senses, i. q. to move, to make ashamed, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554.—Hence in N. T.

1. to shame, to put to shame, c. acc. 1 Cor. 4, 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3, 14. Tit. 2, 8. Sept. for כָּרַח Ps. 35, 26. 40, 15.—Ecclus. 4, 25. Plut. Vit. Hom. § 167 τοὺς πολλοὺς ἐντρέπει.

2. Mid. ἐντρέπομαι, to turn oneself towards any one, i. e. to heed, to respect, to reverence; in N. T. and in late writers c. accus. Matt. 21, 37 et Mark 12, 6 ἐντραπήσονται τὸν υἱόν μου, i. e. Pass. with Mid. signif. comp. Buttm. § 136. 2. Luke 18, 2. 4. 20, 13. Heb. 12, 9.—Wisd. 2, 10. Diod. Sic. 19. 7 οὗ θεοῦ ἐντρεπόμενοι. Plut. Instit. Lacon. 10. Earlier c. gen. Plato Crit. 52. c. Xen. Hell. 2. 3. 33.

ἐντρέφω, f. ἐντρέψω, (τρέφω,) to nourish or bring up in a place, Eurip. Phœn. 379.—In N. T. trop. to nourish or train up in any thing; Pass. c. dat. 1 Tim. 4, 6 ἐντρεφόμενος τοῖς λόγοις. So Philo de Alleg. p. 59 ταῖς ἀρεταῖς ἐντρ. Hdian. 5. 3. 5. Plato Legg. 798. a, ἐντρ. νόμοις. See Læssner Obs. e Phil. p. 399.

ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) pr. in trembling, i. e. trembling with fear, terrified; hence ἐντρομος γίνομαι v. εἰμί, i. q. to tremble, Acts 7, 32. 16, 29. Heb. 12, 21. Sept. for כָּרַח Dan. 10, 11.—1 Macc. 13, 2. Plut. Fab. Max. 3; genr. Anth. Gr. I. p. 23. p. 211.

ἐντροπή, ἡς, ἡ, (ἐντρέπω,) *respect, reverence*, Soph. Oed. Col. 299.—In N. T. *shame, a putting to shame*; 1 Cor. 6, 5 πρὸς ἐντρ. ὑμῶν λέγω. 16, 34. Sept. for תּוֹכַחַת Ps. 35, 26. 69, 8. 20.

ἐντροφέας, ὦ, f. ἦσω, (τροφέω,) *to live delicately, to indulge in, to revel in*, e. g. ἐν ταῖς ἀπάταις αὐτῶν, *revelling in their own frauds*, 2 Pet. 2, 13; where some Mss. and Lachm. read ἐν ταῖς ἀγέταις αὐτῶν. Sept. for אֲשֶׁר־יִשְׂרָאֵל Is. 55, 2.—So c. dat. Hdnian. 2. 3. 22. Diod. Sic. 19. 71.

ἐντυγχάνω, f. τεύχομαι, (τυγχάνω,) *to hit or light upon, to fall in with*, Xen. An. 4. 5. 19; *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—Hence in N. T. *to apply to, to deal with, to entreat*, c. dat. Acts 25, 24 περὶ οὗ πάν τὸ πλῆθος ἐντυχόν μοι. So 2 Macc. 4, 36. AEL. V. H. 1. 21. Plut. Pomp. 55. Pol. 4. 30. 1.—Spec. *to entreat for or against, to make intercession*, e. g. a) For any one, c. dat. impl. et ὑπέρ τινος, Rom. 8, 27 ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. v. 34. Heb. 7, 25. So Jos. Ant. 14. 10. 13. Plut. de Alex. Virt. 2. 2. b) Against any one, i. q. *to complain of*; c. dat. et κατὰ τινος, Rom. 11, 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ. So 1 Macc. 10, 61. 63.

ἐντυλίσσω v. -ττω, f. ξω, (τυλίσσω,) *to roll up in, to wrap up*, c. acc. et dat. Matt. 27, 59 ἐνετύλιξεν αὐτὸ σινδόνι. Luke 23, 53. Also *to wrap or fold together*, John 20, 7.—Aristoph. Plut. 692.

ἐντυπώω, ὦ, f. ὦσω, (τυπώω,) *to enstamp, to engrave*, Pass. 2 Cor. 3, 7 ἐντετυπωμένη ἐν λίθῳ.—Aristot. de Mund. 6. Plut. Symp. 4. 6. 2.

ἐνυβρίζω, f. ἰσω, (ὕβριζω,) *to do despite to or upon any one, to insult, to outrage*, c. acc. Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So c. acc. Jos. Ant. 5. 8. 12; c. dat. Hdnian. 8. 5. 3. Pol. 10. 26. 3.

ἐνυπνιάζομαι, Pass. and Mid. depon. (ἐνύπνιον,) *to dream*; either c. dat. of manner intens. Acts 2, 17 ἐνυπνίους ἐνυπνιασθήσονται; or as in Rec. c. acc. of the kindred noun, ἐνύπνια ἐνυπνιασθήσονται, as quoted from Sept. Joel 2, 28 where Sept. for עֲלֵיךְ; comp. Butt. § 131. 4. Trop. Part. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Sept. genr. for עֲלֵיךְ Gen. 28, 11. Judg. 7, 13.—Absol. Plut. Cato Maj. 23 ult. Id. Brut. 24. Act. ἐνυπνιάζω id. Aristot. H. An. 4. 10.

ἐνύπνιον, ἰου, τό, (ἐν, ὕπνος,) pr. 'what is seen in sleep'; hence *a dream, a vision*

in sleep, Acts 2, 17; see in ἐνυπνιάζομαι.—AEL. V. H. 3. 11. Plut. de Def. Orac. 50. Xen. Conv. 4. 48.

ἐνώπιος, ἰου, ὁ, ἡ, Neut. ἐνώπιον, (ἐν, ὤψ,) *in one's presence, face to face*, Sept. Ex. 33, 11. Theocr. 22. 152.—In N. T. only Neut. ἐνώπιον as adv. or rather as prep. c. genit. *in the presence of, before*; comp. Butt. § 146. 2, 3. Sept. every where for עֲלֵיךְ, עֲלֵיךְ; in N. T. used chiefly by Luke, Paul, and in the Apocalypse; not found in Matt. and Mark.

1. Pr. of place, e. g. in reference to things, as ἐνώπιον τοῦ θρόνου, *before, in front of*, Rev. 1, 4. 4, 5. 6. 10. 7, 9. 11. 15. al. Sept. and עֲלֵיךְ Josh. 6, 4. 1 Sam. 5, 3.—Elsewhere in reference to persons, *before, in the presence of, in the sight of*; Luke 1, 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1, 2. Luke 1, 19 Γαβριήλ, ὁ παρεστηκὸς ἐνώπιον τοῦ θεοῦ, comp. in ἀρχάγγελος. So προσκυρεῖν (πίπτειν) ἐνώπιόν τινος, *to prostrate oneself before any one*, Luke 4, 7. Rev. 3, 9. 4, 10. 5, 8. 15, 4. (Sept. for עֲלֵיךְ Ps. 22, 30.) Acts 9, 15 ἐνώπιον Ἐθνῶν κτλ. Luke 13, 26 ἐφάγομεν ἐνώπιόν σου, see in ἐσθίω no. 2. d. Luke 5, 18. 25. Acts 6, 6. 10, 4. 31. al. Sept. for עֲלֵיךְ Ez. 15, 26. Jer. 7, 10; עֲלֵיךְ Lev. 4, 4. Num. 17, 10.—Plut. Probl. Rom. καὶ τὸ ἐν ὑπαίθρῳ, μάλιστα πῶς εἶναι δοκεῖ τοῦ Διὸς ἐνώπιον.

2. Implying manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. 14, 22. 2 Cor. 4, 2. 7, 12. Comp. Sept. and עֲלֵיךְ 1 Sam. 12, 7. 23, 18.—So in obtestations, *before God*, God being witness, Gal. 1, 20. 1 Tim. 5, 21. 6, 13. 2 Tim. 2, 14. 4, 1.

3. Trop. in the sight of, i. e. in the view or judgment of any one; Luke 1, 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15, 18. 21 ἡμαρτον ἐνώπιόν σου. (Sept. and עֲלֵיךְ 1 Sam. 20, 1.) Luke 16, 15 δίκαιοι οὐκ εἰσὶν ἐνώπιον ἀνθρώπων. Acts 8, 21. Rom. 12, 17. 2 Cor. 8, 21. al. Sept. and עֲלֵיךְ Deut. 4, 25. 1 K. 11, 33. 38. al. עֲלֵיךְ Neh. 9, 28. Ps. 5, 9.—From the Heb. ἐνώπιόν τινος, where Greek writers usually put the dative; e. g. Luke 15, 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, for χ. γίν. τοῖς ἀγγέλοις, i. e. there is joy to the angels, they rejoice. 24, 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος, i. e. seemed to them. Acts 6. 5 ἤρεσεν ὁ λόγος ἐνώπιον πάντος κτλ. i. e. was pleasing to all. (Sept. and עֲלֵיךְ Num. 13, 34. Deut. 1, 23.) Also in the phrase εὐμέ-

σκαὶ χάριν ἐνὸπιδόν τινος, *to find favour in the sight of any one*, Acts 7, 46; elsewhere παρά τινι, Luke 1, 30. Sept. for עֲנִיָּה Ex. 33, 13. 17. Num. 11, 11. +

Ἑνός, ὁ, indec. *Enos*, Heb. עֲנִיָּה (man), pr. n. of a man, Luke 3, 38; comp. Gen. 4, 26.

ἐνωτίζομαι, f. ἰσομαι, Mid. depon. (ἐν, οὗς ὠτός,) *to take in with the ear, i. e. to give ear, to hearken*, c. acc. Acts 2, 14. Sept. for עֲנִיָּה Gen. 4, 22; עֲנִיָּה Jer. 8, 6.—Wisd. 6, 2. Test. XII Patr. p. 520. Alex. Commen. 3. 9. Found only in the later Greek, Sturz de Dial. Mac. p. 166.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. עֲנוֹךְ (initiated), the patriarch who walked with God, Luke 3, 37. Heb. 11, 5. Jude 14. Comp. Gen. 5, 8 sq.

ἐξ, prep. see ἐκ.

ἕξ, οἱ, αἱ, τὰ, card. num. *six*, Matt. 17, 1. Mark 9, 2. +

ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) *to give out news, to publish, to announce*, Plut. Thes. 13. Xen. Hell. 1. 1. 8.—In N. T. *to announce abroad, to show forth*, i. e. by Hebr. *to make widely known, to celebrate*, e. g. τὰς ἀρετὰς τοῦ Θεοῦ 1 Pet. 2, 9. Sept. for עֲנִיָּה Ps. 9, 15. 79, 13. So Eccles. 44, 15.

ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) *to purchase out, to buy up out of the possession or power of any one*, Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. *to redeem, to set free, sc. out of service or bondage*; Gal. 3, 13 ἐκ τῆς κατάρτας τοῦ νόμου. 4, 5. Comp. in ἀγοράζω, no. 2. Mid. pr. *to redeem for oneself*, trop. Eph. 5, 16 et Col. 4, 5 ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*, i. e. rescuing and improving every opportunity for good. Comp. Marc. Antonin. 4. 28 κερδαντίον τὸ παρόν.

ἐξάγω, f. ἄγω, (ἐκ, ἄγω,) *to lead out, to conduct out*, i. e. out of any place, c. accus. of pers. e. g. out of prison, Acts 5, 19. 16, 37. 39; also with ἐκ 12, 17. (Sept. for מִצְרַיִם Ps. 142, 8. Is. 42, 7.) Also out of Egypt, Acts 7, 36; with ἐκ v. 40. 13, 17. Heb. 8, 9. (Sept. for מִצְרַיִם Ex. 6, 7. Lev. 25, 38.) Genr. Mark 15, 20. Acts 21, 38; with ἔγω Mark 8, 23. Luke 24, 50. (Sept. ἔγω Gen. 15, 9.) As a shepherd his flock, John 10, 3.—Dem. 1090. 10. Xen. Hell. 6. 4. 37; c. ἐκ Dem. 845. 17. Xen. Hell. 6. 5. 18; c. ἔγω Dem. 1278. 3.

ἐξαιρέω, ᾧ, f. ἴσω, (ἐκ, αἰρέω,) aor. 2 ἐξείλον, Mid. aor. 2 irreg. ἐξείλατο Acts 7,

10 et 12, 11 in some editions; see in ἀναιρέω.—*To take out, i. e.*

1. *to pluck out, to tear out*, e. g. an eye, Matt. 5, 29 τὸν ὀφθαλμὸν. 18, 9.—Plut. de Is. et Osir. 55 τὸν ὀφθ. Xen. An. 2. 3. 16.

2. *to take out from a number, to select*; Mid. *to select for oneself, to choose*, c. acc. Acts 26, 17. Sept. for עֲנִיָּה Deut. 31, 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. Act. Xen. An. 5. 2. 4.

3. Mid. trop. *to take out of the power of any one to oneself, to rescue, to deliver*, with acc. and ἐκ, Acts 12, 11 ἐξείλετό με ἐκ χειρὸς Ἡρώδου. 7, 10. Gal. 1, 4; ἐκ impl. Acts 7, 34. 23, 27. Sept. for עֲנִיָּה Gen. 32, 11. 37, 20.—Isæus 310. 1. Dem. 256. 2. Pol. 1. 11. 11.

ἐξαίρω, f. ἀρῶ, (ἐκ, αἶρω,) *to take up out of any place, to lift up from*, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19.—In N. T. *to take away out of or from, to remove*, with acc. and ἐκ c. gen. 1 Cor. 5, 13 ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν, i. e. expel, excommunicate. So v. 2 Rec. Sept. for עֲנִיָּה Josh. 7, 13; עֲנִיָּה Ez. 14, 8.—1 Macc. 14, 36. Æl. V. H. 2. 24. Plut. Nicias 18.

ἐξαιτέω, ᾧ, f. ἴσω, (ἐκ, αἰτέω,) *to ask for out of the hand or power of any one, to demand*, Germ. *ausbitten*; c. acc. Diod. Sic. 11. 33. Plato Menex. 245. b.—In N. T. Mid. *to ask or demand for oneself*, c. acc. Luke 22, 31; comp. Job 1, 11. 12. 2, 4-6. Test. XII Patr. p. 729. So Palæph. 41. 2. Dem. 546. 21. Lys. 444. 6.

ἐξαίφνης, adv. (ἐκ, αἴφνης, ἀφνω,) *on a sudden, suddenly*, Mark 13, 36. Luke 2, 13. 9, 39. Acts 9, 3. 22, 6. Sept. for עֲנִיָּה Prov. 24, 2; עֲנִיָּה Is. 47, 9.—Plut. Thes. 13. Xen. Mem. 4. 2. 6. See on the form, Buttm. § 115. n. 5. Lob. ad Phryn. p. 18. n.

ἐξακολουθεῖω, ᾧ, f. ἴσω, (ἐκ, ἀκολουθεῖω,) *to follow out or up; trop. to copy after, to conform to*, c. dat. 2 Pet. 1, 16 οὐ . . . μύθοις ἐξακολουθήσαντες. 2, 2. 15. Sept. for עֲנִיָּה Is. 56, 11.—Jos. Ant. proem. 4. Pol. 17. 10. 7; pr. Plut. Alex. M. 24.

ἐξακόσιοι, αι, α, *six hundred*, Rev. 13, 18. 14, 20. See Buttm. § 70.

ἐξαλείφω, f. ψω, (ἐξ, αἰείψω,) 1. *to omit or smear out, to blot out*; c. acc. Rev. 3, 5 οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. for עֲנִיָּה Ps. 69, 29. (Luc. pro Imag. 26. Xen. Hell. 2. 3. 51.) Spec. of an ordinance, *to blot out, to abolish*, c. acc. τὸ χειρόγραφον Col. 2, 14. So Dem. 468. 1 τὸν νόμον. Lys. 48. 2.—Trop. *to blot*

out mine, i. q. *to pardon*, Pass. Acts 3, 19. Sept. and ἡγήσ. Ps. 51, 11. So Lys. 237. 1.

2. Spec. *to wipe away*, e. g. tears, c. acc. Rev. 7, 17. 21, 4.

ἐβάλλομαι, f. αλούμαι, Mid. depon. (ἐκ, βάλλομαι,) *to leap out*, e. g. from a house Plut. Agesi. 34; from a chariot Xen. Cyr. 8. 8. 25.—In N. T. *to leap forth*, sc. from one's place, Acts 3, 8. Sept. for ἤλθ. Joel 2, 5. So Plut. Pelop. 32 pen. Id. Pomp. 58 pen.

ἐξανάστασις, εὐς, ἡ, (ἐξάνιστημι,) *a rising up out of a place*, Pol. 3. 55. 4.—In N. T. *the resurrection from the dead*, Phil. 3, 11.

ἐξανατέλλω, f. αἶω, (ἐκ, ἀνατέλλω,) *to make spring up out of the ground or elsewhere*, e. g. plants, Sept. for ἡγῆσθαι Gen. 2, 9. Apoll. Rhod. 4. 1423; θόρυβον Plut. Pericl. 3.—In N. T. intrans. *to spring up out of any thing*, i. e. *to spring up*, *to shoot forth*, of plants, Matt. 13, 5. Mark 4, 5. Sept. of light, for ἡγήσ. Ps. 112, 4.

ἐξάνιστημι, f. στήσω, (ἐκ, ἀνίστημι,) only in Act. aor. 1 ἐξάνιστησα, aor. 2 ἐξάνιστην. On the trans. and intrans. significations, see in ἀνίστημι and Buttin. § 107. II.

1. Trans. *to make rise up out of a place*, *to rise up out of*, c. acc. e. g. soldiers out of ambush Thuc. 7. 77; beasts from their lairs Xen. Cyr. 2. 4. 20.—In N. T. Act. aor. 1, from the Heb. *to raise up seed* (offspring) from a woman; c. acc. Mark 12, 19 et Luke 20, 38 καὶ ἐξαναστήσῃ σπέρμα τῆ ἀδελφῆ αὐτοῦ sc. ἐκ τῆς γυναίκος, comp. Deut. 25, 5. 6. Sept. for ἡγήσ. Gen. 19, 32. 34; ἡγήσ. Gen. 4, 25.

2. Intrans. Act. aor. 2, *to rise up out of a place*, *to stand forth*, Acts 15, 5. Sept. for ἡγήσ. Gen. 18, 16.—Æschin. 45. 3. Plato Phæd. 117. d.

ἐξαπατάω, ᾤ, f. ἥσω, (ἐκ intens. ἀπατάω,) *to deceive out and out*, *to beguile wholly*, c. acc. Rom. 7, 11. 16, 18. 1 Cor. 3, 18. 2 Cor. 11, 3. 2 Thess. 2, 3. 1 Tim. 2, 14 Lachm.—Susann. 56. Luc. de Merc. cond. 5 ult. Xen. Mem. 4. 2. 19.

ἐξάπινα, adv. a later form for ἐξαινήσας i. q. *ἐξαίφνης*, on a sudden, suddenly, Mark 9, 8. Sept. for ἡγήσ. Josh. 11, 7.—Zonar. 7. 25. ib. 10. 37. Comp. Lob. ad Phryn. p. 18. n.

ἐξαπορέω, ᾤ, f. ἥσω, (ἐκ intens. ἀπορέω,) *to be utterly at a loss*, *perplexed*, Pol. 4. 34. 1.—In N. T. Mid. *to be utterly at a loss with oneself*, *to be in despair*, c. gen. τοῦ ζῆν 2 Cor. 1, 8; absol. 4, 8. Sept. for ἡγήσ. Ps. 88, 16. So Plut. Alcib. 5.

ἐξαποστέλλω, f. στέλω, (ἀποστέλλω,) 1. *to send away out of a place*, *to send forth*, as an agent, messenger, friend, c. acc. Acts 7, 12. 11, 22. 12, 11. 17, 14. Gal. 4, 4; with eis c. acc. of place whither, Acts 9, 30. 22, 21. Gal. 4, 6. Sept. for ἡγήσ. Gen. 24, 40.—Dem. 251. 5. Plut. Coriolan. 6; c. eis Pol. 21. 14. 9.

2. Emphat. *to send away* peremptorily, *to dismiss*, c. acc. et adj. Luke 1, 53 πλουτοῦντας ἐξαπέστειλε κερούς. 20, 10. 11. So Sept. and ἡγήσ. Gen. 31, 42.—Pol. 15. 2. 4 τοὺς πρέσβεις ἀνυποκρίτους ἐξαποστέλλειν.

ἐξαρτίζω, f. ἰσώ, (ἐκ, ἀρτίζω, ἀρτιος,) *to complete fully*, *to finish out*, e. g. time, c. acc. τὰς ἡμέρας Acts 21, 5. Also of a teacher, i. q. *to furnish thoroughly*, Pass. 2 Tim. 3, 17.—So τὴν οἰκίαν Luc. Ver. Hist. 1. 33; πλοῖα, *to equip*, Arr. Peripl. 11; of persons, Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἀνδρ. τοῖς ἀπασι καλῶς ἐξηρτισμένους.

ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. 1, 4. Tryphiodor. 10. 2.—In N. T. of raiment, *to shine out*, *to glitter*, absol. Luke 9, 29; comp. Matt. 17, 2. So Sept. of weapons, for ἡγήσ. Nah. 3, 3.

ἐξαντῆς, adv. (for ἐξ αὐτῆς ὥρας,) *from this time*, i. e. *forthwith*, *presently*, *immediately*, Mark 6, 25. Acts 10, 33. 11, 11. 21, 32. 23, 30. Phil. 2, 23. See in ἐκ no. 2.—Pol. 2. 7. 7. Diod. Sic. 15. 43.

ἐξεγείρω, f. ἐγῶ, (ἐκ, ἐγείρω,) trans. *to wake or rouse out of sleep*, pr. implying the rising up from the posture of sleep, Ecclus. 22, 7. Pol. 18. 2. 5. Xen. Hell. 6. 4. 36.—In N. T. trop.

1. *to raise up from the dead*, i. q. ἐγείρω ἐκ τῶν νεκρῶν, see in ἐγείρω no. 1. b; so c. acc. 1 Cor. 6, 14 ἡμᾶς ἐξεγερεῖ. Sept. and ἡγήσ. Dan. 12, 2.

2. *to raise up*, *to cause to arise or exist*; spoken of Pharaoh Rom. 9, 17, quoted from Ex. 9, 16 where Heb. ἡγῆσθαι, Sept. διετηρήσθην.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. ἔξειμι, (ἐκ, εἰμί to be,) see ἔξεστι.

II. ἔξειμι, (ἐκ, εἰμι to go,) *to go out of a place*, intrans. c. ἐκ, Acts 13, 42 ἐκ τῆς συναγωγῆς. With ἐπί c. acc. of place whither, 27, 43 ἐπὶ τὴν γῆν, i. e. out of the water. So c. ἐκ, Luc. Eun. 6; absol. Sept. Ex. 28, 35. Hadian. 7. 9. 8. Plato Conv. 196. a.—Genr. *to go away*, *to depart out of a place*, absol. Acts 17, 15. 20, 7. So Jos. Ant. 5. 2. 8. Mid. c. gen. Hadian. 3. 15. 12.

ἐξελέγχω, f. *ἔλω*, (ἐκ intens. ἐλέγχω,) *to convict fully, to show to be wholly wrong*, Dem. 233. 3. Xen. *EC.* 2. 9.—In N. T. *to rebuke sternly, to condemn, to punish*, c. acc. Jude 15. Sept. and *תּוֹכַחַתוֹ* Is. 2, 4. Mic. 4, 3.

ἐξέλκω, f. *κύσω*, (ἐκ, ἔλκω q. v.) *to draw out, to drag out of a place*, Sept. for *ἤρῃ* Gen. 37, 28. Hsian. 8. 8. 14.—In N. T. trop. *to draw out of the right way*, i. e. *to draw away, to carry away*, Pass. James 1, 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος. So Test. XII Patr. p. 702 *eis porneian me ἐξελκύσας*; comp. *Æl. H. An.* 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

ἐξέλω, see *ἐξαίρει*.

ἐξέραμα, ατος, τό, (ἐξέρω,) vomit, what is vomited; 2 Pet. 2, 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26, 11 where Heb. *יִפְרֹץ*, Sept. ἐπὶ τὸν αὐτοῦ ἔμετον. So the verb, Dioscor. 6. 19; see Gataker *Adverss. Misc.* p. 853 sq.

ἐξερευνάω, ῶ, f. ἦσω, (ἐκ, ἐρευνάω,) *to search out, to explore*, i. e. assiduously, diligently, c. περί τινος 1 Pet. 1, 10. Sept. for *ἔρετη* Prov. 2, 4; *רָחַץ* 1 Chr. 19, 3.—1 Macc. 3, 49. Pol. 14. 1. 13. Plut. Lucull. 19.

ἐξέρχομαι, f. ἐξελεύσομαι, (ἐκ, ἔρχομαι q. v.) aor. 2 ἐξῆλθον, 2 pers. plur. ἐξέλθατε Luke 7, 24. 25. 26 in some editions, see in *ἐρχομαι* init.—*To go or come out of any place*; Sept. every where for *ἐξ*.

1. Of persons, *to go or come forth*, intrans. a) With adjuncts noting the place *out of* which; so c. gen. Matt. 10, 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16, 39; comp. Matth. 1354. δ. With ἐκ c. gen. of place, Matt. 8, 28 ἐκ τῶν μνημείων ἐερχ. John 4, 30. Acts 16, 40. 1 Cor. 5, 10. al. So ἐκ c. gen. of pers. implying place, Acts 15, 24 τινὲς ἐξ ἡμῶν ἐξελθόντες. Trop. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, *he departed out of their hand*, escaped from their power. (Sept. for *ἐξ* Gen. 8, 16. 19. al. Xen. Hell. 6. 5. 16.) With *ἔξω*, Matt. 26, 75. John 19, 4. Rev. 3, 12; *ἔξω* c. gen. Matt. 21, 17 *ἔξω τῆς πόλεως*. Heb. 13, 13. (Eurip. Phoen. 486.) With ἀπὸ c. gen. of place, *to depart from*, Matt. 13, 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24, 1. Mark 11, 12. al. Also c. adv. Matt. 5, 26 ἐκείθεν. 12, 44 δεῦν. Comp. *Æsop.* Fab. 129. b) With an adjunct of person *out of or from* whom; so of those *out of* whose bodies demons depart, with ἐκ c. gen. Mark 1, 25. 26. Luke 4, 35; ἀπὸ Matt. 12, 43. Luke 4, 35; absol. Acts 16, 18. Of those *from* whom, *from* whose presence,

one goes forth with authority, i. q. 'to be sent out' by any one; so with ἀπὸ c. gen. John 13, 3 ἀπὸ θεοῦ ἐξῆλθε. 16, 30. (Sept. for *יֵצֵא* Gen. 4, 16; *יֵצֵא* Ex. 8, 8.) With παρά c. gen. John 16, 27 παρά τοῦ θεοῦ ἐξῆλθον. 17, 8; comp. Sept. Num. 16, 35. So genr. *to depart from* any one, i. e. from his presence or intercourse, Luke 5, 8 ἐξῆλθε ἀπ' ἐμοῦ. 2 Cor. 6, 17 ἐξέλθετε ἐκ μέσου αὐτῶν. c) The place whence being not expressed but implied, *to go out*, i. e. *to go away, to depart*; Matt. 9, 31 οἱ δὲ ἐξελθόντες διεφύμισαν κτλ. Mark 2, 12. Luke 4, 42. Acts 7, 7. Rev. 6, 2. al. So of demons departing out of the body, Matt. 8, 32. Acts 8, 7. d) With an adjunct of the place *whither*; so c. *eis*, Matt. 11, 7 τί ἐξῆλθετε *eis* τὴν ἔρημον κτλ. Mark 8, 27. Luke 10, 10. John 1, 44. Acts 11, 25. al. ssep. (Palæph. 38. 5. Xen. Hell. 7. 4. 24.) So c. *eis* final, Mark 1, 38 *eis* τοῦτο. Matt. 8, 34 *eis* ἀπάντησιν. With ἐνί c. acc. Luke 8, 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel. Acts 1, 21. With παρά c. acc. Mark 2, 13 ἐξῆλθεν παρά τὴν θάλασσαν. Acts 16, 13. With πρὸς c. acc. of pers. John 18, 29. 2 Cor. 8, 17.

2. Trop. of persons: a) *to go forth from, to proceed from*, Matt. 2, 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Also by Hebraism, ἐξέρχουσαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of any one*, i. e. *to descend from*, Heb. 7, 5. So Sept. and Heb. *יֵצֵא* Gen. 35, 11. 1 K. 8, 19; comp. Gen. 15, 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. b) 1 John 4, 1 πολλοὶ ψευδοπροφήται ἐξηλεύσαντες *eis* τὸν κόσμον, i. e. *have gone forth, have arisen and gone abroad, into the world*.

3. Of things, *to go or come forth, to proceed from*, e. g. a) Of liquids, i. q. *to flow out*; John 19, 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14, 20 ἐκ τῆς ληνοῦ. So Sept. and *יֵצֵא* Ex. 17, 6. b) Of lightning, *to come forth out of, to appear from*; as ἀπ' ἀνατολῶν Matt. 24, 27. Sept. and *יֵצֵא* Zech. 9, 14. c) Trop. of a voice, and the like, Rev. 16, 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19, 5. So of teaching, or a rumour, *to go forth, to spread abroad*, 1 Cor. 14, 36 ἀφ' ὧν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; also with an adjunct of place, e. g. *eis* c. acc. Matt. 9, 28 ἐξῆλθεν ἡ φῆμη αὕτη *eis* ὅλην τὴν γῆν ἐκείνην. Rom. 10, 18. John 21, 23; ἐν c. dat. Luke 7, 17. 1 Thess. 1, 8; κατὰ c. gen. Luke 4, 14. d) Trop. of thoughts, words; as ἐκ τῆς καρδίας Matt. 15, 18; ἐκ τοῦ στόματος James 3, 10; of healing power or virtue, *to go forth, ἐξ αὐτοῦ* Mark 5, 30,

παρ' αὐτοῦ Luke 6, 19; of an edict, *to be published, promulgated*, παρὰ Καίσαρος Luke 2, 1. e) Trop. of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16, 19. So of time, Sept. ἐξῆλθε τὸ θρος, for מָצָא Gen. 47, 18. Xen. An. 7. 5. 4.

4. From the Heb. *עִלְּרָחוּמַי* καὶ ἐλ-
ἐρχομαι, Acts 1, 21. John 10, 9; see fully
in *εἰσέρχομαι* no. 4. +

ἐξεστί, 3 pers. of *ἐξεῖμι*, (ἐκ, εἰμί to be,) and the only person in use; Impers. as also Part. ἐξόν; *it is possible, one can*, referring to moral possibility or propriety, i. e. *it is lawful, it is right, it is permitted, one may*, Buttm. § 150. m. 23; construed with dat. of pers. and infin. expressed or implied. E. g. with infin. pres. marking prolonged or customary action, Matt. 14, 4 οὐκ ἐξεστί σοι ἔχειν αὐτήν. Mark 6, 18. Acts 16, 21. 22, 25; dat. impl. Matt. 12, 2. 10. 12. Luke 6, 2. (Luc. Jud. Voc. 3. Xen. Mem. 1. 4. 9.) With infin. aor. marking transient action, Matt. 20, 15 οὐκ ἐξεστί μοι ποιῆσαι ὃ θέλω κτλ. 19, 3. Mark 2, 26. 10, 2. Luke 20, 22. John 5, 10. 18, 31. Acts 21, 37; so Part. ἐξόν ἦν Matt. 12, 4; ἐξόν sc. ἐστί, i. q. ἐξεστί 2 Cor. 12, 4. (Ael. V. H. 2. 7. Xen. Oec. 7. 41 bis.) With the dat. impl. Matt. 22, 17. 27, 6. Mark 3, 4. 12, 14. Luke 6, 4. 14, 3; and so with Part. ἐξόν sc. ἵστω Acts 2, 29.—With the infin. implied, Mark 2, 24 ὃ οὐκ ἐξεστί sc. αὐτοῖς ποιεῖν. Luke 6, 9. Acts 8, 37. 1 Cor. 6, 12 bis. 10, 23 bis.

ἐξετάζω, f. *άσω*, (ἐκ intens. ἐτάζω, ἐτεός, ἐτός,) pr. *to verify out*, i. e. *to examine fully* whether any thing is true or not, i. q. ἐτάζω but stronger and more in use. Hence

1. Genr. *to inquire out*, i. e. *to seek out* the truth by inquiry; so with *περί* c. gen. Matt. 2, 8; with *τίς* interrog. 10, 11. Sept. for מָצָא Deut. 19, 18.—Ecclus. 11, 7. Dem. 23. 29. Xen. Cyr. 6. 2. 35.

2. With acc. of pers. *to inquire of, to ask*, John 21, 12.—Arr. Epict. 3. 3. 14. Plut. de Cons. Apoll. 33. Xen. Mem. 1. 2. 36.

ἐξηγέομαι, οὔμαι, f. *ήσομαι*, Mid. depon. (ἐκ, ἡγήομαι,) *to lead out, to take the lead, be leader*, Xen. An. 6. 6. 34.—In N. T. *to lead or bring out, to make known*, i. e.

1. Genr. *to declare, to tell*; c. acc. of thing, Luke 24, 35. Acts 15, 12. 21, 19; acc. and dat. of pers. Acts 10, 8; καθώς Acts 15, 14. Sept. for מָצָא Judg. 7, 13.—Pol. 4. 22. 7. Thuc. 5. 26.

2. Spec. of a teacher, *to declare, to make known*; c. acc. τὸν θεόν John 1, 18; comp. Matt. 11, 27. Sept. for מָצָא Lev. 14, 57.—I'ol. 6. 3. 3. Xen. Mem. 4. 7. 6.

ἐξήκοντα, οἱ, αἱ, τὰ, sixty, Matt. 13, 8. 23. Mark 4, 8. 20. Luke 24, 13. 1 Tim. 5, 9. Rev. 11, 3. 12, 6. 13, 18.

ἐξῆς, adv. (ἐχω, ἔξω,) *one after another, successively, in order*, Sept. Deut. 2, 34. Xen. Ath. 1. 6.—In N. T. only with art. ὁ, ἡ ἐξῆς, as adj. *the next after, the following*; Buttm. § 125. 6, 7. So Luke 9, 37 ἐν τῇ ἐξῆς ἡμέρᾳ. 7, 11 ἐν τῇ ἐξῆς sc. ἡμέρᾳ. Acts 21, 1. 25, 17. 27, 18. So in full, Jos. Ant. 4. 8. 44; impl. ib. 3. 5. 6; genr. 2 Macc. 7, 8. Pol. 1. 52. 4.

ἐξηχέω, ᾶ, f. ἡσω, (ἐκ, ἡχέω,) *to sound out, to sound abroad*, Sept. for הִשְׁמַע Joel 4, 14; c. acc. Pol. 30. 4. 7.—In N. T. Pass. *to be sounded abroad*; trop. of the gospel, *to be proclaimed*, 1 Thess. 1, 8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος κτλ. So Hesych. ἐξηχείται· ἐξῆλθεν, ἐκρούχθη.

ἐξῆς, εως, ἡ, (ἐχω, ἔξω,) *habitude of body* Xen. Oec. 7, 2; of life, *habit*, Mem. 1. 2. 4.—In N. T. *habitude, practice, use*, as the result of long exercise, Heb. 5, 14. So Ecclus. Prol. Arr. Epict. 1. 4. 22. Pol. 10. 47. 7.

ἐξίστημι, f. ἐκστήσω, (ἐκ, ἵστημι,) aor. 1 ἐξίστησα, aor. 2 ἐξίστην; also Pres. contr. ἐξίστάω Acts 8, 9; comp. in ἀποκαθίστημι and Buttm. § 106. n. 5. On the trans. and intrans. signif. see in ἵστημι and Buttm. § 107. II.—Trans. *to put out of place, to displace*, e. g. enemies, *to discomfit*, Sept. for מָצָא Ex. 23, 27. Josh. 10, 10; *to change, to alter*, Plut. Sertor. 10. Intrans. *to be out of place, displaced*, e. g. the joints, Test. XII Patr. p. 653; *to recede from*, Thuc. 2. 63; *to depart*, Xen. An. 1. 5. 14.—In N. T. only trop.

1. Trans. in the present, aor. 1, and later perf. ἐξίστακα Buttm. § 107. II. 5; *to put out of oneself, to cause to be beside oneself*, Sept. for מָצָא Job 12, 17. Xen. Mem. 1. 3. 12 τοὺς ἀνθρώπους τοῦ φρονεῖν ἐξίστημι, comp. Pol. 11. 27. 7. Hence genr. *to astonish, to fill with wonder*, c. acc. Luke 24, 22 ἐξίστησαν ἡμᾶς. Acts 8, 9. 11.—Arr. Epict. 1. 18. 21. Luc. de Dom. 19. Dem. 537. 29 ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

2. Intrans. in the aor. 2, perf. and in Mid. *to be out of one's mind, to be beside oneself*; Mark 3, 21 ἔλεγον γάρ, ὅτι ἐξίστη. 2 Cor. 5, 13 εἶτε γὰρ ἐξίστημεν, sc. as is said of us. So Jos. Ant. 10. 7. 3 ἐξίστη-κότα τῶν φρονῶν. Pol. 15. 29. 7 ἐξίστη τῶν φρονῶν. Diod. Sic. 14. 71.—Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12, 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2, 12. 5, 42 ἐξίστησαν ἐκδοῦσαι με-

γὰρ, comp. in ἀγαλλιάσθαι. (Sept. Gen. 27, 33. Ez. 26, 16.) Mark 6, 51 ἐν αὐτοῖς. Luke 2, 47 ἐξίσταντο ἐπὶ τῇ συνίσει κτλ. Matth. § 399. n. (Sept. Ex. 18, 9.) Luke 8, 56. Acts 2, 7. 12. 8, 13. 9, 21. 10, 45. 12, 16. Sept. for πηχ Gen. 43, 33. Job 26, 11. So Arr. Epict. 2. 22. 6. Xen. Mem. 2. 1. 4.

ἐξισχύω, f. ὕσω, (ἐκ intens. ἰσχύω,) to be in full strength, to be fully able, c. inf. Eph. 3, 18.—Ecclus. 7, 6. Plut. Reip. ger. Praec. 5.

ἐξόδος, ου, ἡ, (ἐκ, ὁδός,) pr. a way out, exit, Hdtan. 7. 12. 14. Plut. Flamin. 20 med.—In N. T. exodus, journey out, departure, Heb. 11, 22. Sept. for ἰσχυ inf. of ἰσχυ Ex. 19, 1. Num. 33, 38. al. (Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.) Trop. departure from life, exit, decease, Luke 9, 31. 2 Pet. 1, 15. So Wisd. 7, 6. Jos. Ant. 4. 8. 2 πρ' ἐξόδου τοῦ ζῆν.

ἐξολοθρεῖν, f. εἴσω, (ἐκ intens. ὀλοθρεῖν,) to destroy utterly, Pass. Acts 3, 23 πᾶσα ψυχὴ... ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. So Sept. c. ἐκ for ἰσχυ Ex. 30, 33. 31, 13. al. —Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. Not found in classic writers; see Sturz de Dial. Alex. p. 166 sq.

ἐξομολογέω, ᾧ, f. ἦσω, (ἐκ intens. ὁμολογέω,) pr. to speak out the same things as another; hence in N. T.

1. Mid. to admit, to acknowledge, to confess fully, c. acc. e. g. τὰς ἀμαρτίας, Matt. 2, 6. Mark 1, 5. Acts 19, 18. James 5, 16. Sept. and ἰσχυ Dan. 9, 24. (Jos. Ant. 8. 4. 6 τὰς ἀμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.) Spec. to acknowledge openly, to profess, e. g. τὸ ὄνομα τινος Rev. 3, 5 Rec. So c. ὅτι Phil. 2, 11; comp. Tob. 11, 17.—Hence to make acknowledgment for benefits, i. q. to give thanks, to praise, c. dat. of pers. Matt. 11, 25. Luke 10, 21. Rom. 14, 11. 15, 9, quoted from Ps. 18, 50 where Sept. for ἰσχυ; also Ps. 57, 10. 1 Chr. 16, 4. So Act. Thom. § 25. Philo de Alleg. p. 1105; c. acc. Tob. 12, 22.

2. Act. to assent fully, to agree, to promise, absol. Luke 22, 6 ἐξομολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

ἐξόν, see ἔξεστι.

ἐξορκίζω, f. ἴσω, (ἐκ, ὀρκίζω,) to exort an oath, i. e. to put to an oath, to adjure, c. acc. et κατὰ τινος, Matt. 26, 63. Sept. for ἰσχυ Gen. 24, 3.—Diod. Sic. 1. 21 med. Dem. 1265. 6.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, pr. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19, 13. So Anth. Gr. III. p. 23 ult. or Luc. Epigr. 23. —See for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

ἐξορύσσω v. -ττω, f. ξω, (ἐκ, ὀρύσσω,) to dig out; Mark 2, 4 ἐξορύξαντες sc. τὴν στέγην, digging out or removing the tiles or earth; comp. in ἀποστεγάζω. (Xen. Oec. 19. 4.) Trop. Gal. 4, 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, implying entire devotedness. Sept. pr. for ἰσχυ Judg. 16, 22. 1 Sam. 11, 2. So Jos. Ant. 6. 5. 1. Plut. Artax. 14 ult. See Wetst. N. T. in loc.

ἐξουθενέω, ᾧ, f. ἦσω, (ἐκ, οὐθενέω, οὐδέν,) to set out at nought, Pass. Mark 9, 12 Lachm. Also Pass. part. ἐξουθενημένος, despised, contemptible, 2 Cor. 10, 10 Lachm. —Ecclus. 34, 22 or 31, 25.

ἐξουθενώ, ᾧ, f. ὦσω, (ἐκ, οὐθενέω,) to set out at nought, to make nought of, to despise, Pass. Mark 9, 12. So Sept. for οὐχ 1 Sam. 15, 23. 26; ἰσχυ Ecc. 9, 16.—1 Macc. 3, 14. Test. XII Patr. p. 564. Basil. Ep. 61. 91. See Lob. ad Phryn. p. 182.

ἐξουθενέω, ᾧ, f. ἦσω, (ἐκ, οὐθενέω, οὐδέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phryn. p. 181 sq.) to set out at nought, to make nought of, to despise, c. acc. Luke 18, 9 ἐξουθενούντας τοὺς λοιποὺς. 23, 11. Rom. 14, 3. 10. 1 Cor. 6, 4. 16, 11. Gal. 4, 14. 1 Thess. 5, 20. Acts 4, 11, comp. Matt. 21, 42 and Ps. 118, 22. Pass. part. 1 Cor. 1, 28 et 2 Cor. 10, 10 ἐξουθενημένος, despised, contemptible. Sept. for ἰσχυ Prov. 1, 7; ἰσχυ Ez. 22, 8. 2 Chr. 36, 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phryn. p. 182.

ἐξουσία, as, ἡ, (ἔξεστι,) power, i. e. moral power, ability, see in ἔξεστι. Thus

1. power to do any thing, ability, faculty; Acts 8, 19 δότε καὶ αὐτὴν ἐξουσίαν ταύτην, ἵνα κτλ. Matt. 9, 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. With gen. Luke 10, 19 ἐξουσία τοῦ πατεῖν κτλ. With inf. aor. Luke 12, 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κτλ. who hath power, is able. John 10, 18 his. Spec. strength, force, efficiency, Rev. 9, 3 bis. 19.—Thuc. 4. 39; c. gen. Ecclus. 9, 13; c. inf. Thuc. 7. 12. Xen. Mem. 2. 6. 24.

2. power to do or not to do, i. e. license, liberty, leave, right; Acts 1, 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5, 4. Rom. 9, 21. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου βελήματος, i. e. if

it stands in his own free will. 8, 9, 9, 4, 5. 6. 12 bis. 18. 2 Thess. 3, 9. Rev. 22, 14. So John 1, 12.—Eccclus. 25, 25. AEL. V. H. 3. 35. Dem. 111. 12. Xen. Hi. 5. 2.

3. *power as entrusted, i. e. commission, full-power, authority*; Matt. 21, 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24. 27. Mark 11, 28 bis. 29. 33. Luke 20, 2 bis. 8; also Mark 3, 15. John 19, 11. Acts 9, 14. 26, 10. 12. 2 Cor. 10, 8, 13, 10. With infin. e. g. pres. John 5, 27 ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Matt. 9, 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφ' ἑαυτοῦ κτλ. Mark 2, 10. Luke 5, 24; inf. pres. and ἐπὶ c. gen. Rev. 11, 6; inf. aor. John 19, 10 bis, οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε κτλ. Heb. 13, 10. Rev. 9, 10. 11, 6. 13, 5; Matt. 7, 29 and Mark 1, 22 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, as one having authority, sc. from God to teach. Luke 4, 32 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, his discourse was with authority, authoritative. So ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, adv. with authority, authoritatively, Luke 4, 36. Mark 1, 27.—Jos. Ant. 2. 9. 5. Diod. Sic. 17. 54 pen. Plut. Camill. 1; c. inf. 1 Macc. 10, 6. Pol. 5. 56. 8.

4. *power over persons and things, dominion, authority, rule.* a) Pr. and genr. Matt. 28, 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8, 9 et Luke 7, 8 ἐπὶ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13, 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13, 2. 4. 12. 17, 12. 13. 18, 1. Sept. for ἡβραϊστῶν Ps. 136, 8. 9. (Eccclus. 17, 2. Diod. Sic. 1. 58. Hdtan. 7. 10. 4.) With gen. of pers. to whom the power belongs, Luke 20, 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12, 10 ἐξ. τοῦ Χρ. Acts 26, 18 ἐξ. τοῦ σατανᾶς. Luke 22, 53 ἐξ. τοῦ σκοτόρος. Col. 1, 13. With gen. of the object subjected to the power, Mark 6, 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10, 1. John 17, 2. With ἐπὶ c. gen. Rev. 2, 26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. 14, 18. 20, 6. With ἐπὶ c. acc. in the same sense, Luke 9, 1. Rev. 6, 8. 13, 7. 16, 9. With ἐναντὶ c. gen. Luke 19, 17. b) Meton. 'what is subject to one's rule,' dominions, jurisdiction, Luke 4, 6. 23, 7 ἐκ τῆς ἐξ. Ἡρώδου. Sept. and ἡβραϊστῶν 2 K. 20, 13. Ps. 114, 2. So Hdtan. 3. 8. 4. Plut. Reip. ger. Præc. 19. c) Meton. in plur. or collect. 'those invested with power,' as in Engl. the powers, authorities, i. e. rulers, magistrates, Luke 12, 11. Rom. 13, 1 ter. 2. 3. Tit. 3, 1. (Eccclus. 10, 4. Jos. B. J. 2. 8. 7.) So for the powers of the other world, princes, potentates; e. g. celestial, as angels,

archangels, Eph. 1, 21. 3, 10. Col. 1, 16. 2, 10. 1 Pet. 3, 22; comp. Test. XII Patr. p. 547, 548. Or demons, Eph. 6, 12. Col. 2, 15. Eph. 2, 2 see in ἀήρ; comp. Test. XII Patr. p. 547. So genr. of the powerful adversaries of the gospel, 1 Cor. 15, 24. Comp. in ἀρχή no. 4. b. d) 1 Cor. 11, 10 ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering (comp. v. 13. 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; see more in ἀγγελος no. 2. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for חַסְדֵּי הַפָּנִים Gen. 20, 16; see Heb. Lex. art. חַסְדֵּי הַפָּנִים.

ἐξουσιάζω, f. ἀνω, (ἐξουσία,) to have power over any person or thing, to exercise authority over; c. gen. Butt. § 132. 5. 3. Luke 22, 25 οἱ ἐξουσιάζοντες αὐτῶν, i. e. their rulers, princes. 1 Cor. 7, 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, hath not power over his (or her) own body, i. e. the wife is not mistress of her own body, nor the husband master of his own body, in this respect. Sept. for שָׂרָא Neh. 9, 27; שָׂרָא Neh. 5, 15. So Dion. Hal. 9. 44.—Trop. to be brought under the power of any thing, to be in bondage to, Pass. c. ὑπὸ τινος 1 Cor. 6, 12.

ἐξοχή, ἡς, ἡ, (ἐξέχω,) any thing standing out, a projection, as an angle or point, Sept. for נֶשֶׁת Job 39, 28. Hdtan. 4. 15. 6.—In N. T. trop. prominence, eminence; Acts 25, 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἑξοχοί, the prominent men, principal.

ἐξυπνίζω, f. ἰαω, (ἐκ, ὕπνος,) to wake out of sleep, to awaken, trans. Sept. Pass. for γρη 1 K. 3, 15; נָשָׂא Job 14, 12. Marc. Antonin. 6. 31. Plut. Anton. 30. A later form instead of the earlier ἀφύπνιζω, Lob. ad Phryn. p. 224.—In N. T. trop. to wake one from the dead; John 11, 11 ἵνα ἐξυπνίσω αὐτὸν.

ἐξυπνός, ου, ὅς, ἡ, adj. (ἐκ, ὕπνος,) out of sleep, i. e. awakened, awake; Acts 16, 27 ἐξυπνός διὰ γενόμενος, becoming awake, awaking.—1 Esdr. 3, 3. Test. XII Patr. p. 562.

ἐξω, adv. of place, (ἐκ, ἐξ.) also prep. c. gen. Butt. § 146. 3; out, without.

1. Of place where, without, out of doors, foris, after verbs and words not implying motion. a) Adv. John 18, 16 Πέτρος εἰσῆλκε πρὸς τὴν θύραν ἐξω. Matt. 12, 46. 47. 26, 69. Mark 3, 31. 32. So genr. without a place or city, abroad, Mark 1, 45 ἐξω ἐν ἐρήμους τόποις. Luke 1, 10. Rev. 22, 15. Sept.

for γὰρ Gen. 24, 31. Ezra 10, 13. (Plut. de Superst. 7. Xen. Cyr. 7. 5. 31.) So οἱ ἐξῶ as adj. *those without, outside, outward*, Buttm. § 125. 6, 7. Acts 26, 11 εἰς τὰς ἐξῶ πόλεις, *even to foreign cities*. (Sept. 2 K. 16, 18. Xen. Hell. 6. 1. 5.) Trop. of those not belonging to one's community or church, *not Christians*, 1 Cor. 5, 12. 13. Col. 4, 5. 1 Thess. 4, 12; of those not among the more privileged disciples, Mark 4, 11. (Xen. CEC. 10. 8.) So δὲ ἐξῶ ἡμῶν ἀνθρώπος, *our outward man*, the body, 2 Cor. 4, 16. b) Prep. c. gen. *out of, outside of*, Luke 13, 33 ἐξῶ Ἱερουσαλὴμ. Heb. 13, 11. 12. 13. So AEL. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

2. Of place whither, *out, forth, out of doors, foras*, i. e. from a place, after verbs implying motion or direction. a) Adv. John 19, 4 ἄγω ὑμῖν αὐτὸν ἐξῶ. Matt. 5, 13 εἰ μὴ βληθῆναι ἐξῶ. 13, 48. Luke 14, 35. 1 John 4, 18. John 11, 43 δεῦρο ἐξῶ. Acts 5, 34 ποιῆσαι ἐξῶ. 16, 30 προαγαγὼν ἐξῶ. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24, 50; ἐξέρχομαι Matt. 26, 75. John 19, 4. 5; ἐκβάλλω Luke 8, 54. Acts 9, 40. So genr. Pol. 1. 50. 2. Xen. Hell. 4. 4. 16. b) Prep. c. gen. Matt. 21, 17 ἐξηλθεν ἐξῶ τῆς πόλεως. v. 39. Mark 6, 10. 8, 23. Acts 4, 15. 14, 19. So Hadian. 4. 2. 11. Xen. An. 5. 7. 15. +

ἐξῶθεν, adv. of place, (ἐξῶ,) *from without*, i. e.

1. *outwardly, externally*, Matt. 23, 27. 28. Luke 11, 39. 2 Cor. 7, 5. Sept. for γὰρ Gen. 6, 14. al. So Hadian. 2. 8. 10. Xen. Mem. 2. 1. 14.—Also δὲ ἐξῶθεν as adj. *outward, external*, 1 Pet. 3, 3. Rev. 11, 2; τὸ ἐξῶθεν *the outside*, Matt. 23, 25. Luke 11, 40; *that from without*, Mark 7, 18. (Thuc. 2. 13.) Trop. *of those from without*, i. e. not Christians, 1 Tim. 3, 7. Comp. Buttm. § 125. 6, 7. So Xen. Hell. 5. 1. 22.

2. Sometimes i. q. ἐξῶ, *out of, without*, as prep. c. gen. Mark 7, 15 ἐξ. τοῦ ἀνθρώπου. Rev. 14, 20 ἐξῶθεν τῆς πόλεως, in latter edit. Sept. for γὰρ Ex. 40, 20; ἰδὲ Jer. 11, 6.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

ἐξῶθένω, ὦ, f. ἴσω and ἐξώσω, (ἐκ, ὠθένω Buttm. § 114,) *to thrust out, to drive out from a place*; e. g. a nation, with acc. and ἀπό, Acts 7, 45. Sept. for ἰδὲ Jer. 8, 3; ἰδὲ Joel 4, 6. So Luc. Tim. 12. Pol. 2. 69. 9. Plato Tim. 62. b.—Spec. as a naval term, *to drive out of the sea, to drive ashore*, e. g. a ship, c. acc. Acts 27, 39 αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον. So

Plut. Nicias 20. Thuc. 7. 52 τὰς πύλας αὐτὴς ἤδη τῶν Ἀθηναίων ἐξέωσαν ἐς τὴν γῆν. Xen. Hell. 4. 3. 12 bis.

ἐξώτερος, α, ον, adj. compar. (ἐξῶ,) *outer*, Matt. 8, 12 τὸ σκότος τὸ ἐξώτερον *outer darkness*, i. e. remote from the light and splendour of the feast within (v. 11), put for the place of punishment or Tartarus. 22, 13. 25, 30. Sept. for ἰδὲ outer Ex. 10, 5. 40, 20.—Adv. ἐξωτέρω Aeschyl. Choeph. 1021.

ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holyday*, intrans. 1 Cor. 5, 8. Sept. for ἰδὲ Ex. 5, 1.—Hadian. 5. 6. 12. Plato Alcib. 121. c.

ἐορτή, ἡς, ἡ, a *feast, festival, holyday*, Col. 2, 16 μὴ τις ὑμᾶς κρατέω ἐν μέρει ἐορτῆς ἢ νομηνίας. Acts 18, 21, where it is uncertain what festival is meant. Sept. for ἰδὲ Ex. 10, 9; ἰδὲ Lev. 23, 2. So Hadian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spec. a) *The passover* and the festival of unleavened bread connected with it, *the paschal festival*, see in ἄζυμος and δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2, 41. John 13, 1; ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2, 23; ἡ ἐορ. τῶν ἀζύμων Luke 22, 1; ἡ ἐορτή simply Matt. 26, 5. 27, 15. Mark 14, 2. 15, 6. Luke 2, 42. 23, 17. John 4, 45 bis. 6, 4. 11, 56. 12, 12. 20. 13, 29; and so most prob. John 5, 1, see Gr. Harm. p. 190. Sept. for ἰδὲ Ex. 12, 14. 34, 25; and ἐ. τῶν ἀζύμων Ex. 23, 15. 34, 17. b) *The feast of tabernacles*, ἡ ἐορτὴ ἢ σκηνοπηγία, John 7, 2. 8 bis. 10. 11. 14. 37. Sept. for ἰδὲ Deut. 16, 16. 31, 10.

ἐπαγγελία, ας, ἡ, (ἐπαγγέλλομαι,) 1. an *announcement, message*, 1 John 1, 5 Rec. where others ἀγγελία. Sept. for ἰδὲ Ez. 7, 26.—Arr. Exp. Alex. 1. 18. Pol. 24. 10. 8 si sana lect.

2. a *command, order*, Acts 23, 21.—Pol. 9. 38. 2.

3. a *promise*, i. e. a) Pr. 2 Cor. 1, 20 δοῦναι γὰρ ἐπαγγελίας τοῦ θεοῦ. Eph. 6, 2 ἐν πολλῇ πρώτῃ ἐν ἐπαγγελίᾳ. Eph. 1, 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit of promise*, i. e. the promised spirit. 1 Tim. 4, 8. 2 Pet. 3, 4. v. 9 see in βραδύνω. Sept. for ἰδὲ Esth. 4, 7. So 1 Macc. 10, 15. Dioc. Sic. 1. 5 ult. Pol. 1. 72. 6.—Of special promises, e. g. made to Abraham, Acts 7, 17 comp. v. 6. Rom. 4, 20 comp. v. 18. Heb. 6, 15 comp. v. 14. Heb. 7, 6. 11, 9 bis, γῇ ἐπαγγελίας i. e. the promised land; so in respect of Isaac, Rom. 9, 9. Gal. 4, 23; of a spiritual seed, Rom. 9, 8. Gal. 4, 28. Or

as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13, 23. 32. 26, 6; of future blessings and the enjoyment of God's favour, Acts 2, 39. Rom. 4, 13. 14. 16. 9, 4. 15, 8. 2 Cor. 7, 1. Gal. 3, 16. 17. 18 bis. 21. 22. 29. Eph. 2, 12. 3, 6. Heb. 6, 12. 17. 11, 17; of the salvation in Christ, 2 Tim. 1, 1 ἀπόστολος . . . κατ' ἐπαγγελίαν ζωῆς, an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it. Heb. 4, 1. 8, 6. 9, 15. 1 John 2, 25.

b) Meton. a promise for the thing promised, Heb. 11, 13. 33. 39; so of the salvation in Christ, 10, 36; of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς Luke 24, 49. Acts 1, 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελούμενον, i. e. having received the promised outpouring of the Spirit, Acts 2, 33. Gal. 3, 14; see Buttm. § 132. n. 12.—Test. XII Patr. p. 725. Psalt. Sal. 12, 8 ὅσιοι κυρίου κληρονομήσαιεν ἐπαγγελίας κυρίου.

ἐπαγγέλλω, f. ἐλῶ, (ἐγγέλλω,) to bring word to or up to, to announce, e. g. events, Pol. 6. 13. 6. Hdian. 1. 6. 23; to give orders, to command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. Mid. depon. ἐπαγγέλλομαι, to announce oneself as doing or about to do any thing, i. q. to promise; with Pass. perf. ἐπήγγελμαι in Mid. signif. Rom. 4, 21. Buttm. § 136. 3; but also as Pass. Gal. 3, 9. 2 Macc. 4, 27. Buttm. § 113. n. 6.

1. Genr. to promise, c. acc. Rom. 4, 21. Tit. 1, 2; acc. and dat. James 1, 12 στέφανον τῆς ζωῆς ὃν ἐπηγγέλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2, 5. 2 Pet. 2, 19. 1 John 2, 25. Heb. 6, 13; dat. and infin. Mark 14, 11. Acts 7, 5; absol. Heb. 10, 23. 11, 11. 12, 26. Pass. impers. c. dat. Gal. 3, 19 ᾧ ἐπήγγελται, i. e. to whom the promise was made. Sept. and 𐤒𐤓𐤕 Esth. 4, 6.—Pol. 5. 89. 6. Xen. An. 5. 6. 26.

2. Spec. i. q. to profess, to make profession of, c. acc. θεοσέβειαν 1 Tim. 2, 10; γνώσιν 6, 21.—Wisdom. 2, 13. Dem. 938. 7. Xen. Mem. 1. 2. 7.

ἐπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) a promise, 2 Pet. 1, 4. 3, 13.—Dem. 397. 3. Plato Prot. 27. p. 319. a.

ἐπάγω, f. ἄξω, (ἀγω,) aor. 1 part. ἐπάξας 2 Pet. 2, 5, on which form of the fut. and aor. see in ἀγω; to lead up to, to bring upon, to introduce to a place, Sept. Ez. 14, 15. Thuc. 2. 2.—In N. T. to bring upon any one, c. acc. et dat. 2 Pet. 2, 1 ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν. v. 5. Sept. c. ἐπὶ

for 𐤏𐤓𐤕 Gen. 6, 17. Ex. 11, 1. (Philo Leg. ad Cal. p. 1018 κίνδυνον ἐπαγ. Palaeoph. 6. 7. Plato Tim. 33. a.) With ἐπὶ c. acc. Acts 5, 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα, to bring upon us, i. e. to make us answerable for. Sept. for 𐤏𐤓𐤕 Gen. 20, 9; 𐤒𐤓𐤕 Ex. 34, 7. So Dem. 548. 24.

ἐπαγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) to contend upon, i. e. for or about, c. dat. of thing for which, Jude 3.—Plut. Num. 8; c. dat. of pers. with whom, Plut. Fab. Max. 23.

ἐπαθροίζω, f. οἴσω, (ἀθροίζω,) to gather together in crowds upon or to any place; Mid. intrans. ἐπαθροίζομαι, to gather together to or upon, to crowd together upon, Luke 11, 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, pr. n. of a Christian, Rom. 16, 5.

ἐπαινέω, ῶ, (ἐπὶ intens. αἰνέω,) fut. ἴσω 1 Cor. 11, 22. Xen. An. 5. 5. 8; but Att. more usually fut. ἴσομαι Rom. 15, 11. Xen. Hell. 3. 2. 6; see Buttm. § 113. 5, and n. 7.—To praise much, to applaud, to commend, c. acc. Luke 16, 8. 1 Cor. 11, 2. 17. 22 bis. Rom. 15, 11 quoted from Ps. 117, 1, where Sept. for 𐤒𐤓𐤕 Sept. also for 𐤒𐤓𐤕 Ps. 10, 3.—Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

ἐπαινος, ου, ὁ, (ἐπὶ intens. αἶνος,) much praise, applause, commendation; Eph. 1, 6 εἰς ἐπαινον τῆς δόξης κτλ. v. 12. 14. Rom. 2, 29. 13, 3. 1 Cor. 4, 5. 2 Cor. 8, 18. Phil. 1, 11. 1 Pet. 1, 7. 2, 14. Meton. object of praise, something praiseworthy, Phil. 4, 8. Sept. for 𐤒𐤓𐤕 1 Chr. 22, 24; 𐤒𐤓𐤕 16, 27.—Pol. 2. 58. 11. Xen. Hi. 1. 14.

ἐπαίρω, f. ἀρῶ, (αἶρω,) 1. to take or lift up, to raise up; e. g. a sail, to hoist up, c. acc. Acts 27, 40. (Luc. V. H. 2. 38. Plut. Thes. 17, 22.) Pass. of a person, to be taken up into heaven, Acts 1, 9; comp. Mark 16, 19 et Luke 24, 51.—Spec. in phrases, like Heb. 𐤏𐤓𐤕, see Heb. Lex. art. 𐤏𐤓𐤕 no. 1. a) ἐπαίρ. τὰς χεῖρας, to lift up the hands, in prayer or benediction, Luke 24, 50. 1 Tim. 2, 8. Sept. for 𐤏𐤓𐤕 Ps. 134, 2; 𐤏𐤓𐤕 Ex. 17, 11. Comp. Xen. Eq. 12. 6. b) ἐπαίρ. τὴν κεφαλὴν, to lift up the head, trop. to take courage, Luke 21, 28. So Heb. 𐤏𐤓𐤕, Sept. αἶρω, Zech. 2, 4. c) ἐπαίρ. τοὺς ὀφθαλμούς, to lift up the eyes, before verbs of looking or seeing, by a kind of verbosity as in Heb. Matt. 17, 8 ἐπάρατες τοὺς ὀφθ. αὐτῶν οὐδένα εἶδον. Luke 16, 23. John 4, 35. 6, 5; c. εἰς τινα, upon a person, Luke 6, 20; εἰς τι, to or towards a place, Luke 18, 13. John 17, 1. Sept. for

אֶשְׁרָא Gen. 13, 10, 14; c. εἰς Gen. 39, 7. d) ἐπαίρ. τὴν φωνήν, to lift up the voice, i. e. to cry out with a loud voice, Luke 11, 27. Acts 2, 14, 11. 22, 22. Sept. for אֶשְׁרָא Judg. 2, 4. 9, 7. So Dem. 449. 13. Philostr. Vit. Apollon. 5. 33. e) ἐπαίρ. τὴν πτέρναν ἐπὶ τινα, to lift up the heel against any one, i. e. in order to attack and injure, the figure being taken from a horse, John 13, 18; translated from Ps. 41, 10 where Heb. עָלָה עָלָיו לְרִגְלֵי. Comp. Sept. ἐπῆρε τὸ δόρυ ἐπὶ, for לְרִגְלֵי 1 Sam. 20, 32.

2. Mid. to lift up oneself, to rise up, e. g. against any thing; so of a lofty fortress, trop. c. κατὰ τινος, 2 Cor. 10, 5 πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γν. τοῦ θεοῦ. Sept. for אֶשְׁרָא Ezra 4, 19. Dan. 11, 14.—Trop. to exalt oneself, to become elated, proud, 2 Cor. 11, 20 where supply κατ' ἑμῶν. Sept. for אֶשְׁרָא Prov. 19, 18; אֶשְׁרָא Jer. 13, 15. So Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

ἐπαισχύνομαι, Mid. depon. (αἰσχύνω,) Pass. aor. 1 ἐπῆσχυνθη and fut. 1 ἐπαισχυνθήσομαι, both in Mid. signif. Buttm. § 113. 4, and n. 5; to shame oneself upon, in, at any thing; to be ashamed of, c. accus. Mark 8, 38 bis, δε γὰρ ἂν ἐπαισχυνθῇ με κτλ. Luke 9, 26 bis. Rom. 1, 16. 2 Tim. 1, 8. 16; absol. 2 Tim. 1, 12. Also c. infin. Heb. 2, 11 οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν. With both constructions, Heb. 11, 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν, where the latter clause is exegetical; see Matth. § 414. 12. § 532. d. So absol. Sept. Job 34, 19; c. acc. Xen. Hell. 4. 1. 34. Plato Soph. 247. c; c. infin. Diod. Sic. 1. 83. Plato Phaed. 85. b.—Once with ἐπὶ c. dat. Rom. 6, 21 ἐφ' οὗς νῦν ἐπαισχύνεσθε, comp. Matth. § 399. n. 1. Sept. for אֶשְׁרָא Is. 1, 29.

ἐπαιτέω, ᾧ, f. ἦσω, (ἐπὶ, αἰτέω,) pr. to ask there to, i. e. for more; hence to beg, to ask alms, absol. Luke 16, 3. [18, 35.] Sept. for אֶשְׁרָא Ps. 109, 10.—Ecclus. 40, 28. Hom. Il. 23. 593. Soph. OEd. Col. 1364.

ἐπακολουθεῖω, ᾧ, f. ἦσω, (ἀκολουθεῖω,) to follow upon or after, to accompany; absol. Mark 16, 20 διὰ τῶν ἐπακολουθούντων σημείων, through the accompanying signs. With dat. 1 Tim. 5, 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἁμαρτίαι, and some they follow after, i. e. become known only afterwards; see in κρίσις no. 2. b. Sept. for אֶשְׁרָא Job 31, 7. Prov. 7, 22. So Plut. Timol. 3. Plato Legg. 687. e.—Trop. 1 Pet. 2, 21 ἵνα ἐπὶ τοῖς ἰχνύσιν αὐτοῦ, that ye should follow upon his footsteps, i. e. follow his example. (Sept.

for אֶשְׁרָא Deut. 12, 30.) 1 Tim. 5, 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσας, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for אֶשְׁרָא Josh. 14, 8. 9. So Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσιςιν.

ἐπακούω, f. οὔσω, (ἀκούω,) a late form of the fut. see in ἀκούω; to hear to, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14.—In N. T. to hear to, to hearken to, i. e. to hear and answer prayer, c. gen. 2 Cor. 6, 2 ἐπήκουσά σου. Sept. for אֶשְׁרָא Gen. 35, 3; אֶשְׁרָא Gen. 17, 20.—Luc. Timon 34. Hdian. 4. 5. 9.

ἐπακροδοῖμαι, ᾧμαι, Mid. depon. (ἀκροδοῖμαι,) to hear to, to hearken to, i. q. ἐπακούω q. v. So c. gen. Acts 16, 25.—Test. XII Patr. p. 710. Plato Comic. Γρυσ. 2. Comp. Sept. ἐπακρόσας for אֶשְׁרָא 1 Sam. 15, 22.

ἐπᾶν, conj. (ἐπεὶ ἂν,) whenever, so soon as, with Subjunct. comp. in ἂν II. 1. c. Matt. 2, 8 ἐπᾶν δὲ εὐρήσῃ. Luke 11, 22. 34.—Hdian. 3. 10. 15. Xen. An. 1. 4. 13. Comp. Herm. ad Vig. p. 784. Matth. § 521.

ἐπανάγκες, adv. (ἀνάγκη,) on necessity, necessarily, i. q. ἐπ' ἀνάγκης; hence τὰ ἐπανάγκες, things necessary, Acts 15, 28 πλὴν τῶν ἐπανάγκων τούτων. Comp. Buttm. § 125. 6. § 115. 4, and n. 5.—Arr. Epict. 2. 20. 1. Dem. 706. 21.

ἐπανάγω, f. ἄξω, (ἀνάγω,) 1. to lead up upon or to, e. g. before a tribunal, Plato Legg. 846. b.—In N. T. as a nautical term, to lead (a vessel) up or out upon the sea, to put out, see in ἀνάγω no. 2; so εἰς τὸ βάθος Luke 5, 4; absol. v. 3. So 2 Macc. 12, 4. Plut. Alcib. 35. Xen. Hell. 6. 2. 28.

2. to lead back upon or to a place, to cause to return, c. acc. Hdian. 6. 6. 4. Thuc. 7. 3.—In N. T. intrans. to return, e. g. εἰς τὴν πόλιν Matt. 21, 18; see in ἄγω no. 2. So 2 Macc. 9, 21. Pol. 33. 5. 5. Xen. Cyr. 4. 1. 3 bis.

ἐπαναμνησκω, f. μνήσω, (ἀναμνησκω,) to remind one further, to put one further in mind, i. e. in addition to one's present state of mind; c. acc. of pers. Rom. 15, 15 ὡς ἐπαναμνήσκων ὑμᾶς, comp. v. 14.—Dem. 74. 7. Plato Legg. 688. a.

ἐπαναπαύω, f. αῶσω, (ἀναπαύω,) to let rest upon, Eustath. Præf. Il. 1. 20 τὴν κεφαλὴν ἐπαναπαύων αὐτῇ. Mid. to rest oneself upon, to lean upon, Sept. c. ἐπὶ τι for אֶשְׁרָא 2 K. 7, 2; c. dat. v. 17. Hdian. 2. 1. 3.—In N. T. only Mid. trop. to rest upon, to abide with, c. ἐπὶ τινα, Luke 10, 6 ἐπανα-

παύσεται ἐπ' αὐτὸν ἡ εἰρηὴ ἡμῶν. (Sept. and 725 Num. 11, 25. 26. 2 K. 2, 15.) Also *to rest upon*, i. q. *to trust in*, c. dat. Rom. 2, 17 ἐπανεπαύη τῷ νόμῳ. So c. dat. 1 Macc. 8, 12. Arr. Epict. 1. 9.

ἐπανέρχομαι, (ἀνέρχομαι,) aor. 2 ἐπανεῖλσον, *to come back to a place, to return hither, thither*; absol. Luke 10, 35. 19, 15. Sept. for 725 Gen. 50, 5.—Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

ἐπανίστημι, f. στήσω, (ἀνίστημι q. v.) in N. T. only Mid. intrans. ἐπανίσταμαι, f. στήσομαι, *to rise up upon or against any one*, c. ἐπὶ τινα Matt. 10, 21. Mark 13, 12. Sept. for 725 1 Sam. 17, 35; 2 725 Mic. 7, 6.—So c. dat. Pol. 2. 53. 2. Thuc. 8. 73.

ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω,) pr. *a setting again upright*, i. e. *reparation, restoration*, e. g. of a city 1 Macc. 14, 34; of laws Dem. 707. 7; of a loss Pol. 1. 11. 2.—In N. T. trop. of the heart and life, *reformation, correction*, 2 Tim. 3, 16. So ἐπ. τοῦ βίου Arr. Epict. 3. 21. 15. Pol. 1. 35. 1. Plato Tim. Loc. 104. a.

ἐπάνω, adv. (ἄνω,) also prep. c. gen. Buttm. § 146. 3.—Pr. *up above*, i. e. *above, over, upon*.

1. Adv. of place, Luke 11, 44. Matt. 2, 9. So Plato Rep. 534. e.—Also of number, *above, more than*, 1 Cor. 15, 6. Mark 14, 5 where the gen. is that of price. Sept. for 725 Ex. 30, 14. Lev. 27, 7.

2. Prep. c. gen. of place, *above, over*, Matt. 27, 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4, 39. Rev. 20, 3. Sept. for 725 Is. 14, 14; 725 Is. 14, 13. (Plut. de Def. Orac. 25. Plato Phaed. 109. d.) Also *upon*, Matt. 5, 14 ἐπάνω ὅπου καμένη. 21, 7 bis. 23, 18. 20. 22. 28, 2. Luke 10, 19. Rev. 6, 8. Sept. for 725 Gen. 40, 17; 725 Gen. 1, 29. 7, 18. So 1 Macc. 6, 46.—Trop. of office, dignity, *over*, Luke 19, 17. 19 γίνου ἐπάνω πάντε πάλαιον. John 3, 31 bis. So Jos. Ant. 4. 8. 14. Arr. Epict. 1. 12. 34.

ἐπάρατος, ου, ὁ, ἡ, adj. (ἐπαράομαι,) *accursed, laid under a curse*, John 7, 49 Lachm.—Thuc. 2. 17. Plato Legg. 877. a.

ἐπαρκέω, ᾧ, f. ἴσω, (ἀρκέω,) *to keep off withal, to ward off*, τῷ τι Hom. Il. 2. 873.—In N. T. *to help withal, to relieve*, c. dat. 1 Tim. 5, 10. 16 bis. So Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

ἐπαρχία, ας, ἡ, (ἐπαρχος, ἀρχή,) *a prefecture, province*, e. g. of the Roman empire, Acts 23, 34. 25, 1.—Arr. Epict. 3. 3. 12. Pol. 2. 19. 2.

ἐπαυλις, εως, ἡ, (αἶλις,) *a fold, stall*, for cattle at night, Sept. for 725 Num. 32, 16. 24. Pol. 5. 35. 13; *a farm-house, cottage, hut*, Sept. for 725 Josh. 15, 44. 47. Diod. Sic. 12. 45.—In N. T. genr. *a dwelling, habitation, house*, Acts 1, 20; quoted from Ps. 69, 26 where Sept. for 725. So Judith 3, 3.

ἐπαύριον, adv. (αὔριον,) *upon the morrow, to-morrow*; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, *the morrow, the next day*, Buttm. § 125. 6, 7; so Matt. 27, 62. Mark 11, 12. John 1, 29. 35. 44. 6, 22. 12, 12. Acts 10, 9. 23. 24. 14, 20. 20, 7. 21, 8. 22, 30. 32. 25, 6. 23. Sept. for 725 Gen. 19, 34. Lev. 23, 11. 16.

ἐπαυτοφώρεα, see in αὐτόφωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras, pr. n. of a Christian teacher of Colosse, Col. 1, 7. 4, 12. Philem. 23. Contracted from Ἐπαφρόδιτος q. v. as Ἀντίπας for Ἀντίπατος; but prob. not the same person with Epaphroditus of Philippi.

ἐπαφρίζω, f. ἴσω, (ἀφρίζω,) *to foam upon, to foam out*; trop. *to pour out like foam*, c. acc. Jude 13; comp. Is. 57, 20.—Pr. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, pr. n. of a Christian teacher of Philippi, the companion and helper of Paul, Phil. 2, 25. 4, 18. Comp. in Ἐπαφρᾶς.

ἐπεγείρω, f. ἐγώ, (ἐγείρω,) *to wake up, to rouse up out of sleep*, trans. Xen. An. 4. 3. 10; trop. Plut. Brut. 1.—In N. T. trop. *to rouse up upon or against any one, to stir up against*, c. acc. et ἐπὶ τινα Acts 13, 50; acc. et κατὰ τινος 14, 2. Sept. for 725 2 Chr. 21, 16; 725 1 Sam. 22, 8.

ἐπεὶ, conj. (ἐπὶ,) *since, of time and also causal*.

1. Of time, *since, after that, when*, with Indic. aor. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κτλ. Sept. for 725 Gen. 46, 30.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

2. Of cause or motive, *since, seeing that, because*; always in the apodosis, which may however stand first; so with the Indic. Kühner § 338. 1. Matt. 18, 32 ἐπεὶ παρεκάλεισάς με. 27, 6. Mark 15, 42. Luke 1, 34. John 13, 29. 19, 31. 1 Cor. 14, 12. 2 Cor. 11, 18. 13, 3. Heb. 2, 14. 5, 2. 11. 6, 13. 11, 11. (3 Macc. 2, 16. Palaeoph. 32. 11. Xen. Mem. 1. 4. 6.) With other particles; as ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5, 10. 7, 14; ἐπεὶ μήποτε, *since never*, Heb. 9, 17, comp. Winer § 59. 5 ult.

ἐπεὶ οὖν, *since therefore*, Heb. 4, 6.—Spec. before questions implying a negative, and sometimes after a negative or conditional clause, it takes the sense *for then, for else, for otherwise*, see Buttm. § 149. m. 5. Matth. § 618; so Rom. 3, 6 ἐπεὶ πῶς κρυεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14, 16. 15, 29. Heb. 10, 2; also Rom. 11, 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κτλ. i. e. *for then, for otherwise*, v. 22. Heb. 9, 26. So Sept. Job 35, 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

ἐπειδὴ conj. (ἐπεὶ δὲ,) in Gr. writers usually of time, *since; after that*, Luc. D. Deor. 9. 2. Xen. Cyr. 2. 1. 1.—In N. T. only causal, *since indeed, since now, because now, inasmuch as*, always in the apodosis, which however may stand first; so with the Indic. Matt. 21, 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶλον. Luke 11, 6. Acts 13, 46. 14, 12. 15, 24. 1 Cor. 1, 21. 22. 14, 16. 15, 21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος κτλ. [2 Cor. 5, 4.] Phil. 2, 26.—Sept. Jer. 48, 7. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9.

ἐπειδήπερ, conj. i. e. ἐπειδὴ strengthened by περ, *since now, inasmuch as now*, Luke 1, 1.—Jos. Ant. 5. 1. 20. Æschin. Dial. Socr. 2. 12. Plato Prot. 357. a.

ἐπεῖδον, aor. 2 referred to pres. ἐφορώ, see in εἶδω; *to look upon, to behold*, Sept. for Πῆρ Jon. 4, 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7.—In N. T. from the Heb. *to look upon, to regard*, e. g. with kindness, for good; Luke 1, 25 ἐν ἡμέραις αἷς ἐπείδεν ἀφελεῖν, i. q. ἐπείδεν με ἀφελεῖν κτλ. (Sept. and Πῆρ Ex. 2, 25. Ps. 31, 8.) Also with disfavour, for evil; with ἐπὶ c. acc. Acts 4, 29 ἐπεὶ τὰς ἀπειλὰς αὐτῶν. Sept. and Πῆρ Ex. 5, 21.

ἐπειμὶ, (εἰμι to go,) *to go or come upon or towards, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61; of time, Xen. Hell. 1. 2. 14.—In N. T. part. ἐπιών, fem. ἐπιούσα, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*; Acts 7, 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ, and with ἡμέρα impl. Acts 16, 11. 20, 15. 21, 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23, 11 τῇ δὲ ἐπ. νυκτί. Sept. for Πῆρ Prov. 27, 1. So Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

ἐπεὶπερ, conj. i. e. ἐπεὶ strengthened by περ, *since indeed, since now*, Rom. 3, 30. See Herm. ad Vig. p. 403, 784.—Hdian. 1. 12. 12. Plato Rep. 529. c.

ἐπεισαγωγή, ἡς, ἡ, (εἰσαγωγή,) pr. a *leading in upon*, i. e. *the bringing in, introduction* of some thing additional, trop. Heb.

7, 19 ἐπεισ. κρείττονος ἐλπίδος.—Pr. Jos. Ant. 11. 6. 2.

ἐπεισερχομαι, f. ἐλεύσομαι, (εἰσερχομαι,) *to come in upon, to come upon*, Luke 21, 35 Lachm.—1 Macc. 16, 16. Dem. 1155. 8. Plato Prot. 316. a.

ἐπειτα, adv. (εἴτα,) marking the sequence of one thing upon or after another in time, *thereupon, thereafter, then, next*; see Passow s. v. Matth. § 603 ult. Luke 16, 7 ἐπειτα ἐτίρω εἶπεν. Gal. 1, 21. James 4, 14. Sept. for Πῆρ Prov. 20, 17. (Palaeph. 6. 1. Xen. An. 4. 8. 11.) Emphat. before a verb after a preceding participle, Buttm. § 144. n. 13; so Mark 7, 5 comp. v. 2, καὶ ἰδόντες ... ἐπειτα ἐπερωτῶσιν αὐτόν. (Xen. Cyr. 1. 1. 2.) Also with a more definite note of time added; John 11, 7 ἐπειτα μετὰ τούτου. Gal. 1, 18 ἐπειτα μετὰ τῆς τρία. 2, 1.—Spec. as marking the order of time in a series; e. g. πῶτον ... ἐπειτα, *first ... then, next, afterward*, 1 Cor. 15, 46. 1 Thess. 4, 17. Heb. 7, 2. James 3, 17. (Palaeph. 5. 4. Xen. Mem. 1. 7. 2.) Or also πῶτον ... δεύτερον ... τρίτον ... ἐπειτα ... εἴτα, 1 Cor. 12, 28. 15, 6. 7. (Xen. Cyr. 1. 3. 14.) So too πρότερον ... ἐπειτα Heb. 7, 27; ἀπαρχή ... ἐπειτα 1 Cor. 15, 23.

ἐπέκεινα, adv. (ἐπ' ἐκεῖνα Buttm. § 115. n. 5,) *on that side of, beyond*, c. gen. Acts 7, 43 ἐπέκεινα Βαβυλῶνος. Sept. for Πῆρ Πῆρ Am. 5, 7.—Pol. 3. 22. 5. Xen. Hell. 5. 1. 10.

ἐπεκτείνω, f. τενῶ, (ἐκτείνω,) *to stretch out upon, to extend further*, e. g. τοὺς λόγους Plut. de Mus. 44.—In N. T. Mid. *to stretch out oneself towards, to reach forth towards*, c. dat. Phil. 3, 13 [14].

ἐπενδύτης, ου, ὁ, (ἐπενδύω,) an upper garment, tunic, John 21, 7; i. e. the usual tunic, Att. χίτων, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. indusium; comp. Adam's Rom. Ant. p. 418. Dict. of Antt. art. Tunica. Sept. for Πῆρ 1 Sam. 18, 4. 2 Sam. 13, 18.—Moeris, χιτωνίσκος καὶ χίτων Ἀττικά· ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

ἐπενδύω v. -ύνω, f. ύσω, (ἐνδύω v. -ύνω q. v.) *to put on over*, trans. Jos. Ant. 5. 1. 12.—In N. T. only Mid. intrans. *to put on over one's other garments, to be clothed upon*, trop. of the new spiritual body, c. acc. 2 Cor. 5, 2; absol. v. 4; comp. in γυμνός no. 2.—Pr. Plut. Pelop. 11 ἐπενδ. ἐσθῆτας γυναικείας τοῖς θώραξι.

ἐπέρχομαι, f. ἐπελεύσομαι, (ἐρχομαι,) aor. 2 ἐπῆλθον, *to go or come upon or over*

any place; e. g. with acc. ἀγρόν Plut. Pomp. 30. Xen. An. 7. 8. 25; ὁ Νεῖδος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and κῖβ Ez. 47, 9.—In N. T. *to come on, upon, to, any place or person, e. g.*

1. Of place, *to come to, to come thither, to arrive, absol.* Acts 14, 19 ἐπὶ ἄλλον δὲ ἀπὸ Ἀντιοχείας. Sept. for κῖβ Judg. 18, 17.—Pol. 2. 7. 3. Xen. Cyr. 1. 4. 13.

2. Of persons, *to come upon* in a hostile manner, *to fall upon, to attack, absol.* Luke 11, 22. Sept. and κῖβ 2 Sam. 30, 23. So Hdian. 8. 4. 8. Plut. Cons. ad Apoll. 21; c. dat. Xen. Hell. 7. 4. 24.—Trop. of evils, calamities, *to come upon, to befall, with ἐν* c. acc. Luke 21, 35. Acts 8, 24. 13, 40; c. dat. Luke 21, 26; absol. James 5, 1. Sept. and κῖβ Judg. 9, 57. Mic. 3, 11. So Luc. Amor. 23. Hdot. 1. 30.—Spec. of the Holy Spirit as resting upon and operating in a person, with ἐν c. acc. Luke 1, 35. Acts 1, 8. Comp. Sept. for ἕρπ 1 Sam. 11, 7.

3. Part. ἐπερχόμενος, spoken of times, ages, destiny, *coming on, impending, future*; Eph. 2, 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. Sept. τὰ ἐπερχόμενα for Γῆν Ἰσ. 41, 22; ἡμεῖς Ἰσ. 44, 7.—Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. Pol. 6. 19. 6.

ἐπερωτάω, ᾧ, f. ἦσω, (ἐρωτάω,) *to ask at or of any one, to inquire of.*

1. Genr. and c. dupl. acc. Mark 11, 29 ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον. Luke 20, 40. Sept. for ἕρπ 2 Sam. 14, 18. (Hdot. 9. 93. Plato Soph. 250. a.) With acc. and περί c. gen. of thing, Mark 7, 17 ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς. (Hdot. 1. 32. Diod. Sic. 3. 59 pen.) With acc. of person and λέγων or the question itself, Matt. 12, 10 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες. Mark 5, 9. Luke 3, 10. 14. Acts 1, 6. 1 Cor. 14, 35; absol. Matt. 22, 35. Acts 23, 34. Sept. for ἕρπ Gen. 38, 21. 43, 7. (2 Macc. 3, 37. Xen. Ec. 6. 6.) With acc. of pers. and infin. *to ask, to require, Matt.* 16, 1; so Sept. and ἕρπ Ps. 137, 3.

2. In a judicial sense, *to question, to interrogate, c. dupl. acc.* John 18, 21; c. acc. of pers. and λέγων, Matt. 27, 11. Acts 5, 27; absol. Luke 23, 6.

3. From the Heb. אֶפְרָטָא רֹדֵן זֵדֹן, *to ask or inquire after God, i. e. to seek God, comp. in ἐκζητέω* no. 3. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for ἕρπ. +

ἐπερώτημα, ατος, τό, (ἐπερωτάω,) *a question, inquiry*, Hdot. 6. 67. Thuc. 3. 53.—In N. T. spoken of questions put to a

convert at baptism, pr. *a questioning, examination*; or rather by meton. of the whole process and result, including the answers; 1 Pet. 3, 21 βάπτισμα, συνειδήσεως ἀγ. ἐπερώτημα εἰς θεόν. So Lat. interrogatio for sponsio, Senec. de Benef. 3. 15.—Others render ἐπερώτημα εἰς θεόν, *inquiry or seeking after God, comp. ἐπερωτάω εἰς τι* 2 Sam. 11, 7; so Winer ὁ 30. 2 pen. Contra, Neand. Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 212. ed. 2. [Engl. I. p. 188.]

ἐπέχω, f. ἐφίξω, (ἔχω,) aor. 2 ἐπέσχον, *to have or hold upon, e. g. ἑρηνὴ πῶδας ἐπέειχε* Hom. Od. 17. 410; *to hold out towards, to direct upon, e. g. τόξον σκόπῳ ἐπέχειν* Pind. Ol. 2. 160.—Hence in N. T.

1. Trop. of the mind, *to fix the mind upon, to give heed to, to mark, with acc. νοῦν impl. and with dat.* Acts 3, 5 ὁ δὲ ἐπέειχεν αὐτοῖς. 1 Tim. 4, 16; foll. by πῶς, Luke 14, 7.—Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8; fully Luc. Alex. 4 ult. δὲ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

2. As in comm. Engl. *to hold up or on, i. e. to hold back, to detain any one*, Hdian. 6. 5. 18. Thuc. 1. 129; hence in N. T. intrans. or with αὐτὸν impl. *to hold oneself back, i. e. to remain, to stay, to wait*; Acts 19, 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for ἕρπ Gen. 8, 10; ἕρπ 2 Chr. 18, 5. 14.—2 Macc. 5, 25. Pol. 2. 36. 4. Xen. Hell. 1. 6. 6.

3. *to hold on upon, to hold fast*; trop. c. acc. Phil. 2, 16 λόγον ζωῆς ἐπέχοντες, *holding fast the word of life, persevering in the christian faith and life*; here ἐπέχοντες connects back with ἀμεινονοὶ καὶ ἀκέραιοι in v. 15. So Artemid. 1. 5, 16 τὸν αὐτὸν ἐπέχει λόγον δανείῳ ἢ συγάντη. Hesych. ἐπέχοντες· κρατοῦντες.—Others here render ἐπέχοντες, *having in possession, possessing, and refer it to the subject of φαίνεσθε* in v. 15; so Luc. Zeux. 4. Xen. Conv. 8. 1. Others again translate: *holding forth, presenting, exhibiting*; so Hom. Od. 16. 444 οἶνον. Il. 22. 83 μαζόν. But neither of these fully suits the context.

ἐπηπεδάξω, f. ἀσω, (ἐπηρεα, Hom. ἀπειά,) *to threaten*, Hdot. 6. 9 ult.—In N. T. *to use despitefully, to abuse, to insult, c. acc.* Matt. 5, 44. Luke 6, 28. (So absol. Hdian. 7. 7. 7; c. dat. Dem. 519. 13. Xen. Mem. 3. 5. 16.) Spec. *to accuse falsely, to slander, c. acc.* 1 Pet. 3, 16. So absol. Hdian. 7. 3. 4. Pass. ib. 2. 4. 16.

ἐπὶ, a prep. governing the genitive, dative, and accusative, with the primary signif. *on, upon.*

I. With the GENITIVE. 1. Of *Place*, in a variety of relations, which yet may be comprehended under two leading ones, viz. rest *upon*, *on*, *in*, *at*; and motion *upon*, *to*, *towards*; comp. Passow ἐπὶ I. A. Buttm. § 147. n. 1. Kühner § 296. Matth. § 584. Winer § 51. g.

a) Of place *where*, after words implying rest *upon*, *on*, *in*, *at*, and the like. a) Genr. and c. gen. of place; Matth. 4, 6 ἐπὶ χειρῶν ἀρουσι σε. 9, 2 ἐπὶ κλίτης βεβλημένον. 16, 19 bis, ἐπὶ τῆς γῆς. 18, 19. 24, 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27, 19 κατημένον αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8, 4 ἐν' ἐρημίας, *on* or *in* the desert. v. 6. 14, 51. Luke 4, 29 ὄρουσ' ἐφ' οὗ ἡ πόλις ὤκοδ'. (Diod. Sic. 3. 47.) Luke 5, 18. 12, 3. John 6, 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on* the lake. 19, 81 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. 20, 7. Acts 8, 28. 20, 9 ἐπὶ τῆς θυρίδος, *upon* or *in* the window. 21, 40. James 5, 5. Rev. 1, 20 ἐπὶ τῆς δεξιᾶς μου, *on* or *in* the hollow of my hand, comp. v. 16. 4, 9 καθ' ἐπὶ τοῦ θρόνου. 5, 10. 13 ἐπὶ τῆς θαλάσσης ἄεσι, i. e. *on* the bottom of the sea, in the deep. 7, 3. 10, 1. 19, 19 καθ' ἐπὶ τοῦ ἵππου. 20, 11. al. So Luke 22, 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon* the table; and so v. 30 ἵνα ἐσθίῃτε καὶ πίνετε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon* my table, in Engl. *at* my table; comp. Winer § 51. g. Also Matth. 21, 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, *upon* the way, i. e. by the way-side. John 21, 1 ἐπὶ τῆς θαλάσσης, *on* the shore of the lake; so Sept. and ἕρ 2 K. 2, 7. Dan. 8, 2. (Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28.) Trop. Matth. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθῆ πάν βήμα. Mark 12, 26 et Luke 20, 37 ἐπὶ τῆς βάτου, i. e. *on* or *in* the section of the bush; comp. Rom. 11, 2 in ἐν no. 1. a. With gen. of pers. Acts 21, 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them. β) Spec. before, in presence of, chiefly of judges, witnesses, or the like, as is said in Engl. 'to be led or brought up before, to stand before a court;' comp. Matth. § 584. η. Winer § 51. g. c. So c. gen. of pers. Matth. 28, 14 εἰς ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark 13, 9. Acts 23, 30. 24, 19. 20 στάντος μου ἐπὶ τοῦ συνεδρίου. 25, 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 26. 26, 2. 1 Cor. 6, 1. 6. 1 Tim. 6, 13. So genr. 2 Cor. 7, 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting before Titus, comp. εἰ τι αὐτῷ κεκαύχημαι ibid. Once c. gen. of tribunal, Acts 25, 10 ἐπὶ τοῦ βήματος Καίσαρος. So Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 55 ἐπὶ τοῦ κοινοῦ συνεδρίου

τῶν Ἑλλήνων. Luc. Philops. 22. Xen. Hell. 6. 5. 41 οὐκ ἐν' ἄλλων μαρτύρων.

b) Of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, or the like, with subsequent rest *upon*. Matth. 26, 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark 4, 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. 9, 20. 14, 35. Luke 8, 16. 22, 40 γεόμενος δὲ ἐπὶ τοῦ τόπου. John 6, 2 σημεῖα δ' ἐποίει ἐπὶ τῶν ἀσθενούντων, which he did *upon* or *to* the sick. (Act. Thom. 16.) John 6, 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. 19, 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21, 11. Acts 5, 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἕρ Gen. 40, 19.) Acts 10, 11. Heb. 6, 7. James 5, 17. Rev. 10, 2. 13, 16 ἵνα δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς κτλ. Trop. ἐπὶ καρδίας Heb. 8, 10. 10, 16.—Sept. Job 17, 16. Hsian. 6. 3. 4 ἐπὶ βήματος ἀνελθόν. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφευγε.

2. Of *Time*, i. e. time *when*, as in Engl. *upon* a time, i. q. *on*, *at*, *in*, *during*; Heb. 1, 2 et 2 Pet. 3, 3 ἐν' ἐσχάτου τῶν ἡμερῶν. (Luc. D. Mort. 11. 2 ἐπὶ μᾶς ἡμέρας. Hdot. 5. 117.) Of time as marked by cotemporary persons or events, Buttm. § 147. n. 1. Matth. 1, 11 ἐπὶ τῆς μετοικεσίας Βαβ. *at* the time of. Acts 11, 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2, 26. Luke 3, 2. 4, 27. (Sept. Zech. 1, 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15.) So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, in my prayers, i. e. when I pray, Rom. 1, 10. Eph. 1, 16. Philem. 4. So Diod. Sic. 4. 3 ἐπὶ τῶν δειπνῶν.

3. Trop. spoken: a) Of *power*, authority, dignity, *upon*, *over*; Matth. 2, 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over* Judea. Rom. 9, 5 et Eph. 4, 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8, 27 ὅς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12, 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Epict. 3. 22. 15 οἱ ἐπὶ κοιτῶνος. (So καθίστημι ἐπὶ τινος Matth. 24, 45. Luke 12, 42. Acts 6, 3. (Sept. for ἕρ Gen. 39, 5.) Rev. 2, 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9, 11. 17, 18. 20, 6; comp. in ἐξουσία no. 3. a. So genr. Sept. and ἕρ Gen. 44, 1. 4. Dan. 6, 7.—Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 238. 13 ὁ ἐπὶ τῶν ἐπὶ τῶν στρατηγός. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) Of a topic of discourse, *upon*, *of*, *concerning*, only after verbs of speaking or writing; Gal. 3, 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός.—Æl. V. H. 1. 30. Diod. Sic. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. 155. d.

c) Of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, *upon the truth*, i. e. *of a truth, truly*, i. q. ἀληθῶς, Mark 12, 14. 32. Luke 4, 25. Acts 4, 27. 10, 34. Sept. for עֲלֵי Job 9, 2. 19, 4.—1 Esdr. 6, 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the DATIVE. 1. Of Place, in the same sense and circumstances as ἐν c. gen. so that the Greek poets often use the gen. and dat. with ἐπί interchangeably for the sake of metre, while in prose the dat. is more usual; see Passow in ἐπὶ II. A. Buttm. § 147. n. 1. Kühner § 296. II. Winer § 52. c. Matth. § 586 sq.

a) Of place *where*, after words implying rest *upon, on, in, at*; comp. above in I. 1. a. α) Pr. Matt. 14, 8. 11 ἐπὶ πίνακι. Mark 2, 4 ἐφ' οὗ κατέκειτο. 4, 38. 6, 39 ἐπὶ τῷ χόρτῳ ἀνακλιναι. v. 55 ἐπὶ τοῖς κραββάτοις. 11, 7. Luke 19, 44 λίθον ἐπὶ λίθῳ. 21, 6. John 11, 38. Acts 27, 44. Rev. 19, 14 ἐφ' ἵπποις λευκοῖς. al. sep. So Hdian. 8. 1. 8 ἐπὶ πεδίῳ. Hdot. 5. 12 ἄγῃος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ. β) As implying close proximity, contact, *upon, at, close by*, Matt. 24, 33 ἐγγὺς ἐστὶ ἐπὶ θύραις. John 4, 6 ἐκαθίστητο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5, 2. Acts 3, 10 ἐπὶ τῇ πύλῃ. v. 11. 5, 9 ἐπὶ τῇ θύρῃ. Rev. 21, 12. Comp. Matth. § 586. γ. Winer l. c. So Hdian. 8. 2. 6 πῶλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. γ) With dat. plur. of persons, i. q. *with, among*, Acts 28, 14 ἐπ' αὐτοῖς ἐπιμείναι. 2 Cor. 7, 7 ἐφ' ὑμῖν sc. ὧν. So Eur. Iph. in Aul. 660. Diod. Sic. 14. 118 δυνατὸς ὧν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, with the idea of subsequent rest *upon*. α) Genr. Matt. 9, 16 et Mark 2, 21 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8, 7 λίθον ἐπ' αὐτῇ βαλέτω. Acts 8, 16. Matt. 16, 18. So Mark 5, 38 δὲ γέγονεν ἐπ' αὐτῇ. Acts 5, 35 ἐπὶ τοῖς ἀνδρ. τούτοις τί μέλλετε πράσσειν. Sept. δάκτυλον ἐπιστρέφει ἐπὶ στόματι, Heb. ז', Job 29, 9. So Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Xen. An. 5. 2. 12. β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9, 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and בֶּן 2 Sam. 14, 1. Xen. Cyr. 8. 7. 27.) Also in a hoe-

tile sense, *against*, Luke 12, 52. 53 διαμερισμένοι τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12, 17 ὀργισθῇ ἐπὶ τῇ γυναικί. So Ecclus. 7, 12. Dem. 665. 15. AEl. V. H. 4. 5 ἐπὶ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of Time, i. e. time *when*, chiefly as marking a definite period, *upon, at, in*.

α) Genr. Heb. 9, 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As marked by cotemporary events, actions, institutes; 2 Cor. 3, 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. 1, 3 ἐπὶ πάσῃ τῇ κτείᾳ ὑμῶν, *at* every mention, as often as I think of you. Heb. 9, 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. Also implying merely co-existence in time, 2 Cor. 7, 4 ἐπὶ πάσῃ τῇ θλίψει ὑμῶν, i. e. *upon, in, during*, all our affliction. Eph. 4, 26 δὲ ἥλιος μὴ ἐπιδύνῃτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon (during)* your wrath, while your wrath continues; comp. Dent. 24, 15 where Sept. for בֶּן. Mark 6, 52 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, *for they understood not at the time of the bread*, comp. v. 41 sq.—Judith 1, 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δείπνῳ. Mem. 1. 5. 2.

β) Spec. *after*, immediately following *upon*; Acts 11, 19 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after the death of Stephen, comp. Acts 8, 1; others here render *on account of*, as in no. 3. f, below. John 4, 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Dem. 927. 3. Xen. Hell. 4. 4. 9. Cyr. 2. 3. 7 δνέστη δ' ἐπ' αὐτῷ Φεραῖδας. An. 6. 1. 11, 12 ἐπὶ τούτῳ.

3. Trop. spoken: α) Of power, authority, care over, *upon, over*; Matt. 24, 47 et Luke 12, 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phryn. p. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

β) As marking addition or accumulation *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. 25, 20. 22 ἄλλα τέλματα ἐκέρδησα ἐπ' αὐτοῖς. Luke 3, 20. 16, 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6, 16. Col. 3, 14. 1 Cor. 14, 16 πῶς εἶπὲ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2, 27 Rec. λύπη ἐπὶ λύπῃ. Heb. 8, 1. Comp. Matth. § 586. γ, ult.—Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Xen. Cyr. 4. 5. 38. Mem. 1. 2. 25 ἐπὶ δὲ πᾶσι τούτοις. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

γ) Of that *upon* which any thing rests as a basis, foundation, support; comp. Wi-

ner § 52. c. c. a) Genr. Matt. 4, 4 et Luke 4, 4 ἢν οὐκ ἐπ' ἄρτης μόνῃ, ἀλλ' ἐπὶ παντὶ ῥήματι κτλ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. 8, 3 where Sept. for לֶחֶם לֶחֶם. (Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plato Alcib. 1. 4. 105. e, οὐκ ἂν αὐτοὶ μοι δοκεῖς ἐξελκεῖν ἐπὶ τοῖς μόνον ζῆν.) After words implying hope, trust, confidence *upon* or *in* any person or thing; Rom. 15, 12 ἐπ' αὐτῷ ἔσθῃ ἐλπιοῦσιν. 1 Tim. 6, 17. (2 Macc. 2, 18.) Mark 10, 24 πεποιθὸς ἐπὶ τοῖς χρήμασιν. Luke 11, 22. 24, 25 πιστεύειν ἐπὶ πᾶσιν οἷς κτλ. 1 Pet. 2, 6. Acts 14, 3 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts 2, 26. Rom. 4, 18. 8, 20. Tit. 1, 2. al. So Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν. β) Spec. ἐπὶ τῷ ὀνόματι τινος, *upon the name of* any one, i. e. to do any thing *upon* or *in* the name of a person, his name being the foundation on which the act rests; comp. Winer § 52. c, ult. marg. Acts 4, 17. 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. 5, 28. 40. Luke 24, 47. So Luke 9, 49 ἐπὶ τῷ ὀν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24, 5. Acts 2, 38 βαπτισθήτω ἐπὶ τῷ ὀν. I. Xp. *be baptized upon the name of Christ*, i. e. the baptism being administered upon the profession of his name. Matt. 18, 5 ὅς ἐάν διέξῃται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. as himself resting upon and professing my name, as a Christian, from christian principle. Mark 9, 37. Luke 9, 48. Sept. for עַל־ Deut. 18, 20. So Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μαρὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.—Under the same general idea of *rest upon a basis* may likewise be included all the following specifications.

d) Of a topic of discourse, *upon, of, concerning*; John 12, 16 ὅτι ταῦτα ἐπ' αὐτῷ γεγραμμένα. Luke 23, 38. Rev. 10, 11 μαρτυροῦσά ἐπὶ λαοῖς κτλ. 22, 16 μαρτυροῦσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11, 4. Comp. Winer § 52. c. γ. Matth. § 586. e.—Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdut. 1. 66. Luc. D. Mort. 10. 12 ἐπιταφίους λόγους ἐπὶ τῷ. Thuc. 2. 34.

e) Of a condition, provision, analogy, law, *upon* or *under* which alone any thing takes place. 1 Cor. 9, 10 ἐπ' ἐλπίδι ἀροτριῶν κτλ. Rom. 4, 18. 5, 12 see fully in lett. f. Heb.

7, 11. 8, 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομισμένη. 9, 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead. 10, 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποσπένδει, i. e. was put to death *under* two or three witnesses, *upon* their testimony; comp. Deut. 17, 6 where Sept. for עַל־, also Deut. 19, 15 where Sept. ἐπὶ στόματος for עַל־. See Winer § 52. c. a. Matth. § 585. β.—Hdian. 3. 12. 20 ἐφ' ἐτέραις ἐσελθὼν ἐλπίσιν. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τοῖς ἔδοσαν καὶ λαβὼν πάντες τὰ πιστά. Hell. 3. 2. 19.

f) Of the ground or motive, the exciting cause of any action, *upon, at*, i. e. *on account of, because of*. Matt. 19, 9 μὴ ἐπὶ πορνείᾳ. Luke 2, 20 αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν κτλ. 5, 5 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts 4, 21 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. Rom. 10, 19. 1 Cor. 1, 4. 2 Cor. 9, 15. al. See Matth. § 585 ult. Winer § 52. c. β. So Hdut. 1. 137. Luc. Hermot. 80. Xen. Cyr. 2. 2. 12 ἐπὶ τῷ ἐαυτῶν κέρδει. Plato Conv. 206. b.—Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that, for that, because*; 2 Cor. 5, 4 στενάζομεν βαρυνόμενοι, ἐφ' ᾧ οὐ θέλομεν κτλ. (Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, εἰς παραφηνίαν.) So too usually Rom. 5, 12 ἐφ' ᾧ πάντες ἥμαρτον, *for that* (because) *all have sinned*. Others here regard ἐφ' ᾧ as for ἐπὶ τούτῳ ὡς v. ὥστε, *on the condition that, in that, therewith that*, with Indic. or Infin. Butt. § 150. m. 9. Kühn. Ausf. Gr. § 828. 2. Matth. § 479. a; comp. above in lett. e. So Synes. Ep. 73. p. 221. c. ed. Petav. καὶ τὸν ἡλίον εἶδεν ἐπὶ ῥήτορις ἀνδρῶτος ἐφ' ᾧ Γεννάδιον ἐγραψεν, *on condition that* (in that) *he accused Gennadius*. According to this view Paul here affirms the universal co-existence of sin and death, without making the sin of each individual to be the direct cause of his own death; see De Wette in loc.

g) Of the occasion, the incidental cause, *upon* or *at* which, *by reason of* which, any thing takes place, *upon, at, over, by reason of, on account of*. a) Genr. Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ κτλ. 3, 16. 26, 6. 1 Cor. 8, 11 καὶ ἀπολείπει ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει. Phil. 2, 17. 3, 9. al. So Jos. Ant. 4. 5. 9 ἔκαμνον ἐπὶ δίψει. Xen. Mem. 3. 14. 2 ἐπὶ ποίῳ ποτὶ ἔργῳ ἀνδρῶτος ὀψοφάγος καλεῖται. β) Spec. after words signifying an emotion of mind, as joy, sorrow, astonishment, and the like, *upon, at, over*; comp. Matth. § 399. n. 1. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον κτλ. Luke 1, 14. 47 ἡγαλλίασε ἐπὶ τῷ θεῷ.

15, 7. Rev. 11, 10. al. Mark 3, 5 συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς κ. 10, 22. 24. Luke 19, 41 ἔκλαυσεν ἐπ' αὐτῇ. Acts 8, 2. James 5, 1. Rev. 18, 9. 11. al. Matt. 14, 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Mark 6, 34. al. Matt. 18, 26 μακροθύμησον ἐπ' ἐμοί. v. 26. Luke 18, 7. Matt. 7, 28 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. 22, 33. Luke 1, 29 διενταράχθη ἐπὶ τῷ λόγῳ. 5, 9. 9, 43. Acts 3, 12. (Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπὶ τινι. Luc. D. Deor. 12. 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα. Ael. V. H. 12. 41 ἐκπλαγείς ἐπὶ τινι. Xen. Cyr. 1. 4. 27.) Likewise of the occasion of penitence and shame, 2 Cor. 12, 21 μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε. So Xen. Mem. 2. 2. 8 ἐφ' ᾧ ἡσχύνθη.

b) Of the purpose or end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. 3. Matth. § 585. β. Gal. 5, 13 ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4, 7. Eph. 2, 1. 10. 2 Tim. 2, 14. Phil. 3, 12 ἐφ' ᾧ, (that) *for which*. 4, 10 ἐφ' ᾧ, *for which*; interrog. Matt. 26, 50 Rec. ἐφ' ᾧ, *for what? wherefore?* others ἐφ' ᾧ. Also Acts 15, 14 Rec. ἐπὶ τῷ ὀνόματι αὐτοῦ, where later edit. omit ἐπὶ. With dat. of pers. Acts 21, 24 καὶ δαπάνησον ἐπ' αὐτοῖς, see in δαπανᾶω. —Wisd. 2, 23. Hdian. 2. 1. 18 ἐπ' ὁλέθρῳ, ἐπὶ σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19.

i) Of the rule or model *upon or to* which any thing is conformed, *upon, after, according to*. Luke 1, 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. Sept. and 39 Ezra 2, 61. Neh. 7, 63. (1 Esdr. 4, 63. Plut. Rom. 19 ult. καλείσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. d.) Also Rom. 5, 14 οὐ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κτλ. 2 Cor. 9, 6 bis, ὁ σπείρων ἐπ' εὐλογίαις, adv. *bountifully*. So Aeschyl. Supp. 625 ἐπ' ἀληθείᾳ.

III. With the ACCUSATIVE. 1. Of *Place*, usually combining the ideas of motion and subsequent rest *upon*; comp. Winer § 53. l. Kühner § 296. III. Matth. § 586. c.

a) As denoting motion (and subsequent rest) *upon or over* any thing; marking an extension or spreading out in one or more directions, i. q. *along upon, along over*; e. g. a) Genr. Matt. 27, 45 σκότος ἐγένετο ἐπὶ πᾶσιν τὴν γῆν. 10, 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. 14, 19 τοὺς δούλους ἀναλίσκειν ἐπὶ τοὺς χόρτους. v. 26 ἐπὶ τὴν θάλασσαν περιπατοῦντα. v. 28. 29. 15, 35. 18, 12 ἐπὶ τὰ ὄρη πορεύσεις *about upon* the mountains. 22, 9. 24, 16. Mark 4, 38 ἐπὶ τὸ προσκεφάλαιον καθεύδων i. e. stretched

upon. Luke 5, 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John 9, 6. Acts 7, 11. 21, 5. Rev. 2, 17. 7, 1. 11, 8. 20, 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. v. 9. al. So Matt. 13, 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει, stood or had stationed themselves *along upon* the shore. Rev. 15, 2. Matt. 19, 28 καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. 4, 4. 20, 4. (Hom. Od. 11. 577 ἐπ' ἑνεία κείτο πέλεσθρα. 14. 120 ἐπὶ πολλὰ δλήθην. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. Hell. 6. 5. 21.) With acc. plur. of persons *upon, over, towards* all of whom, Matt. 5, 45 bis, ἐπὶ πονηρῶν καὶ ἀγαθῶν κτλ. 12, 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητάς. Acts 19, 12. Rev. 14, 6 in some edit. So Hom. II. 10. 213 κλέος πάντας ἐπ' ἀνθρώπους. β) Where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, also simply *upon, over*. Matt. 4, 5 ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ. 5, 23. 9, 18. 13, 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν. 21, 5 ἐπιβεβηκὼς ἐπὶ θύον, i. e. mounted *upon*. 22, 16 φευγέτωσαν ἐπὶ τὰ ὄρη. 27, 29. Mark 8, 25. 10, 16 τίσεις τὰς χεῖρας ἐπ' αὐτά. 11, 2. Luke 5, 11. 19 ἀναβάντες ἐπὶ τὸ δῶμα. 8, 27. Acts 17, 19. 20, 13. 27, 43. 44 see in διασώζω. Rom. 12, 20. (Palæph. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Palæph. 1. 10 ἀπέντρεχον ἐπὶ τὰ ὄρη. Cyr. 3. 1. 4 ἐπὶ λάφον καταφεύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.) Of a yoke, burden, taken up and placed *upon* any one; Matt. 11, 29 ἄρατε τὸν ἱγόν μου ἐφ' ὑμᾶς. Acts 15, 10. Matt. 23, 4 φορτία ... ἐπιτιθείασιν ἐπὶ τοὺς ὄμους τῶν ἀνδρ. Heb. 8, 8 trop. of a covenant. Trop. of fear, evil, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23, 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1, 12. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21, 34. 35 ὥς παγὶς ἐπελεύσεται ἐπὶ πάντας. John 3, 36. 18, 4. Acts 5, 28. 8, 1. 13, 11 χεῖρ κυρίου ἐπὶ σέ. 18, 6. Rom. 1, 18. 15, 3. 1 Pet. 5, 7. In like manner of good, prosperity, favour; Matt. 10, 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτὴν sc. τὴν οἰκίαν. Luke 10, 6. Gal. 6, 16. Acts 4, 33 χάρις ἦν ἐπὶ πάντας. Rom. 3, 22. Also of a lot, any thing imposed by lot, Acts 1, 26 ἐπέσαν δὲ κλήρος ἐπὶ Ματθαίῳ. Sept. for 39 בְּרִיב בְּרִיב Jon. 1, 7; for 2 כְּרִיב Lev. 16, 9. γ) Where the motion is directed to a lower place; Matt. 10, 29 ἐξ αὐτῶν οὐ πνεύσεται ἐπὶ τὴν γῆν. 13, 5. 7.

21, 44. 26, 7 κατέχευεν ἐπὶ τὴν κεφαλὴν. Luke 22, 44. Acts 2, 3. Rev. 8, 10. 16, 2. 22, 5 δὲ θεὸς φωτίζει ἐπ' αὐτούς, i. e. like the sun. (Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. CEC. 18. 7.) Trop. of the divine Spirit or power descending and abiding upon any one; Matt. 3, 16 τὸ πνεῦμα καταβαίνει καὶ ἐρχόμενον ἐπ' αὐτόν. 12, 18. Luke 1, 35. 2, 25. 24, 49. al. 2 Cor. 12, 9. Rev. 7, 15.

b) Of place *whither*, implying motion upon, *to, towards*, any place or object as a limit, aim, end, with subsequent rest thereupon. a) Pr. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, *to fall upon one's face*, i. e. forwards, Matt. 26, 39. Luke 5, 12. Rev. 7, 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21, 20. Acts 10, 25 πεσὼν ἐπὶ τοὺς πόδας, *at his feet*. Luke 9, 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄστρον. (Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.) So after verbs of going, coming, conducting, collecting, and the like, where it is equiv. to πρὸς c. accus. Matt. 3, 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. 12, 28 ἔφασκεν ἐφ' ὑμᾶς ἡ βασιλεία τ. 3. 5, 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. 27, 27. Mark 11, 13. Luke 24, 24. John 6, 16. Acts 1, 21. 21, 32. 35. 2 Thess. 2, 1. 2 Tim. 4, 4. Heb. 6, 1. Rev. 7, 17. 18, 17. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό, *upon* or *to* the same place, together, Matt. 22, 34. Acts 4, 26. 1 Cor. 11, 20; also 1 Cor. 7, 5, see in ἐμὶ II. 8. e. (Palæph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdtan. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεύξεν ἐξελάνει ἐπὶ τὴν Εὐφράτην.) Also of magistrates, judges, tribunals, *upon, unto*, i. e. *up before*. Matt. 10, 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12, 11. 58. Acts 16, 19. (Hdt. 3. 156. Xen. Lac. 4. 6 ἀγει αὐτὸν ἐπὶ τοὺς Ἐφόρους, comp. An. 6. 6. 6 ἀγειν πρὸς τινα.) Of an oracle, miracle, testimony, as coming or taking place *upon, unto*; Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. Acts 4, 22 ἐφ' οὗ ἐγγίνετο τὸ σημεῖον. 2 Thess. 1, 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. So ܠܝܕܢܐ ܕܝܚܝܐ 1 Chr. 22, 8, Sept. dat. μοί; usually Heb. ܠܝܕܢܐ, Sept. πρὸς, Jer. 1, 4. 11. al.) Also as implying addition, Matt. 6, 27 et Luke 12, 25 προσεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα. Rev. 22, 18. β) Where the motion or direction upon implies also an affection of the mind *for or against*.

E. g. favourable, kindly, Luke 1, 48. 9, 38 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου. 1 Pet. 3, 12 οἱ ὀφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed upon, quoted from Ps. 34, 16 where Sept. for ܠܝܕܢܐ; comp. Ps. 31, 8. So of dis-favour, *upon, against*, Acts 4, 29 comp. in ἐπεῖδον. 1 Pet. 3, 12 πρόσωπον κυρίου ἐπὶ ποιῶντας κακά, i. e. is *against*, quoted from Ps. 34, 17 where Sept. for ܠܝܕܢܐ. In a hostile sense, Matt. 10, 21 ἐπανάστησονται τέκνα ἐπὶ γονεῖς. Luke 14, 31 ἐρχομένη ἐπ' αὐτόν. 22, 52. 53. John 13, 18. Acts 7, 57 ὁρμησαν ἐπ' αὐτόν. 13, 50. 51. 19, 16. 2 Cor. 10, 2. 2 Thess. 2, 4. So Sept. and ܠܝܕܢܐ Gen. 16, 12. (Diod. Sic. 2. 19 ἐπ' αὐτὴν ἐβιάζοντο. Hdtan. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.) Trop. of conduct or testimony *against* any one, Mark 10, 11 μοιχᾶται ἐπ' αὐτήν. Luke 9, 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1, 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴ νῦν ψυχήν. γ) Of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. 21, 16 ἐμέτρησα τὴν πλῆθυν ἐπὶ σταδίοις δώδεκα χιλιάδων. Comp. Matth. 586. c. p. 1169 mid. (Æl. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διέκει σταδίοις. Pol. 4. 39. 4. Xen. An. 1. 7. 15.) Hence ἐφ' ὅσον, *in so far as, in as much as*, Matt. 25, 40. Rom. 11, 13; ἐπὶ πλεῖον, *further on, further, the more*, Acts 4, 17. 2 Tim. 2, 16. 3, 9; comp. Vig. p. 628. (So ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13; ἐπὶ πλείον Æl. V. H. 1. 30 ult. Plato Phædr. 261. b.) Trop. 2 Tim. 3, 13 προκόψουσιν ἐπὶ τὸ χεῖρον, i. e. shall grow worse and worse.

c) Rarely of place *where*, after words signifying rest upon, on, in, at, where however the idea of previous motion upon is implied. Rev. 5, 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in his right hand*. 20, 1. (Hom. II. 7. 238. Pol. 3. 34. 4. Xen. An. 6. 4. 1.) Spec. after verbs of sitting or standing, *upon, at, by, near*; Matt. 9, 9 καθήμενον ἐπὶ τὸ τελώμιον. Acts 10, 17 ἐπίστησαν ἐπὶ τὸν πυλῶνα. 11, 11. Rev. 3, 20. 8, 3. (Xen. Cyr. 3. 3. 12 παρῖναι ἐπὶ τὰς δίρας. ib. 3. 3. 68 στάντες ἐπὶ τὰς εισόδους.) So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14, 10. 26, 16. Rev. 11, 11.—Hence εἶναι ἐπὶ τὸ αὐτό, *upon the same place*, i. e. *adv. together*, Luke 17, 35. Acts 1, 15; comp. in αὐτός no. 3. a. β.

2. Of Time, viz. a) Time how long, during, for, Luke 4, 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ 779 ἔτη. 18, 31. 18, 20. 19, 8. 10. Heb. 11, 30. Comp. Winer 58. l. 2. Matth. 586. c. p. 1169. So Palæph. 28. 2. Pol. 4. 63. 8. Xen. An. 6. 6. 36.—Hence, ἐπὶ χρόνον, *for a time*, Luke 18, 4 (Hdt.

9, 29); ἐφ' ὅσον χρόνον, *so long as*, Rom. 7, 1. Gal. 4, 1; ἐφ' ὅσον *sc. χρόνον, so long as*, Matt. 9, 15 (Arr. Epict. 4. 10. 16); ἐφ' ἱκανόν *sc. χρόνον, a long while, long*, Acts 20, 11. Adverbially, ἐπὶ πολὺ, ἐπιπολύ, *long*, Acts 28, 6; ἐπὶ πλεόν, *longer, further*, Acts 20, 9. 24, 4. So ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64; ἐπὶ πλεόν Hdtan. 8. 6. 7.

b) Of a term or limit of time upon the coming of which any thing is done, *upon, at, about*. Mark 15, 1 εὐθὺς ἐπὶ τὸ πρῶν. Luke 10, 35 ἐπὶ τὴν αὔριον. Acts 3, 1 ἐπὶ τὴν ἡραν τῆς προσευχῆς. So Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. 10. 8. 7.—Joined with an adverb in later usage, e. g. ἐπὶ τρίς *up to thrice, i. e. thrice*, Acts 10, 16. 11, 10; see Winer § 54 fin. n. 1. Lob. ad Phryn. p. 46, 48. Comp. *eis tris* Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Trop. spoken: a) Of *power, authority, care over, upon, over*; Luke 1, 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9, 1 δύναμις καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10, 19. Acts 7, 10. Rom. 5, 14. Heb. 2, 7. 3. 6 Χρ. ὡς ὑὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13, 7. al. So Luke 2, 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποίμνην αὐτῶν. Sept. and *by* Gen. 39, 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάται. Hell. 3. 4. 20.

b) As marking *addition or accumulation, upon, over*; Phil. 2, 27 λύπη ἐπὶ λύπῃ, where Rec. has ἐπί c. dat. see above in II. 3. b.

c) Of the *object* upon which an action or discourse is directed, *upon, over, in respect to*. a) Of an act, Mark 15, 24 βάλλοντες κλῆρον ἐπ' αὐτά. (Plato Rep. 617. e, ρίψαι κλήρους ἐπὶ τινα.) 1 Cor. 7, 36 see in ἀσχημονίᾳ. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer § 53. l. marg. β) Of the subject of discourse or writing, *upon, of, concerning*; Mark 9, 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4, 9. 1 Tim. 1, 18. Heb. 7, 13. Sept. for *by* Jer. 25. 13. So Palæph. 49. 3 ἐφ' ὃν ῥῆμα ἐποίησε.

d) Of that upon which the mind, heart, feelings are directed, *upon, towards, in*; e. g. a) With the idea of rest, after words signifying trust, confidence, hope, *upon, in*; Matt. 27, 43 πείθουσιν ἐπὶ τὸν Θεόν. Acts 9, 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11, 17. Rom. 4, 5. 2 Cor. 2, 3. Heb. 6, 1 πίστεως ἐπὶ Θεόν. 1 Tim. 5, 5 ἠλπικεν ἐπὶ τὸν Θεόν. 1 Pet. 1, 13. 3. 5. So Sept. for *into* 2 K. 18, 21. 22. Ps. 37, 3. 5. β) In kindness, *upon, towards*; Matt. 14, 14 ἐσωλαγ-

χρίσθη ἐπ' αὐτούς. 15, 32. Luke 6, 35 χρηστός ἐστιν ἐπὶ τοὺς ἀχ. κτλ. Rom. 9, 23. 11, 22. Eph. 2, 7. Sept. for *by* Gen. 47, 29. So Theophil. ad Autol. I. p. 71 χρηστός ἐστιν (ὁ Θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. γ) In hostility, *against*; Matt. 12, 26 ἐφ' ἐαυτὴν ἐμερίσθη. Mark 3, 26. Luke 11, 17. Acts 7, 54 ἐβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. So Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. δ) Of the *occasion* or object upon or over which joy or sorrow is felt; Rev. 18, 20 Rec. εὐφραίνου ἐπ' αὐτήν; others ἐπ' αὐτῇ. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1, 7. So Sept. of joy, for *at* Is. 61, 10. Ps. 32, 11; of sorrow, for *by* Zech. 12, 10. e) Of that upon which the will or intention is directed, the *purpose, end, aim* of an action, *upon, for, for the sake of, after*. Matt. 3, 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26, 55 ὡς ἐπὶ ληστήν. Luke 7, 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15, 4. 23, 48. Heb. 12, 10; comp. Buttm. § 147. n. 1 ἐπὶ ult. Matth. § 586. c.—Palæph. 19. 1. ib. 40. 4. Hdtot. 3. 14 λέναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.

f) From the Heb. spoken of persons upon or over whom the name of God is called, as being God's people, his worshippers, James 2, 7. Acts 15, 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου, quoted from Amos 9, 12 where Sept. for *by* *with* *and* *in*, as also 2 Sam. 12, 28. Jer. 14, 9; comp. Heb. Lex. art. *אֲשֶׁר* Niph. no. 2. β.—Bar. 2, 15.

NOTE. In composition ἐπί implies: a) Motion or direction *upon, to, towards, against*; as ἐπάγω, ἐπέρχομαι, ἐπιβαίνω. b) Rest *upon, over, at*; as ἐπέχω, ἐπαπαύω, ἐπίκειμαι. c) Sequence, order; as ἐπειμι, ἐπιτάσσω. d) Addition, accession; as ἐπαυτίω, ἐπισυνάγω. e) Renewal or repetition; as ἐπανόρθωσις. f) Sometimes it is merely intensive, expressing a closer relation between the verb and its object, which cannot well be rendered in English; as ἐπαυτίω, ἐπιγινώσκω. +

ἐπιβαίνω, f. ἦσομαι, (βαίνω,) *to go upon, to tread upon, Sept. γῆν ἐφ' ἧς ἐπίβη* for *upon* Deut. 1, 36. Hdtan. 1. 12. 18. Xen. Cyr. 3. 3. 61.—Hence in N. T.

1. *to set foot upon, to come upon or into, to arrive in a country or province*; e. g. *eis τὴν Ἀσίαν* Acts 20, 18; *τῇ ἐπαρχίᾳ* 25, 1.—Diod. Sic. 14. 84 init. *eis Βουαρίαν*. 16. 66 pen. *τῇ Σικελίᾳ*. Oftener c. gen. Hdtan. 7. 8. 18. Thuc. 1. 103.

2. *to go up upon, to mount*; e. g. ἐπὶ

ἔσον Matt. 21, 5; upon a ship, to *embark*, eis τὸ πλοῖον Acts 21, 6; τῷ πλοίῳ 27, 2; absol. 21, 2. Sept. for תִּשָּׁר Jer. 46, 9; תִּשָּׁר 1 Sam. 25, 20. Gen. 24, 61.—Hdian. 4. 12. 11 τοῦ ἄρματος. Plut. C. Mar. 37 ἐπὶ τῇ ναυῖ. Xen. Hell. 3. 4. 1 ἐπὶ τὸ πλοῖον.

ἐπιβάλλω, f. βαλῶ, (βάλλω,) to *cast upon or over, to lay upon*.

1. Trans. a) Pr. and with acc. and dat. Mark 11, 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7, 35 βρόχον ὑμῶν ἐπιβάλλω. Sept. with ἐπὶ c. acc. for עָרַךְ Num. 4, 6. 7. Hos. 7, 12; עָרַךְ Num. 19, 2. (Hdian. 6. 8. 11. Xen. An. 3. 5. 10.) In the sense to *put upon*, i. e. to *sew on*, e. g. a patch, Matt. 9, 16. Luke 5, 36. So Hesych. ἐπιβαλεῖ· ἐπιρρήσει seu ἐπιρράψει. b) Spec. ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, with ἐπὶ τινα or dat. to *lay hands upon*, i. e. a) to *seize, to do violence to a person*, c. ἐπὶ τινα Matt. 26, 50. Mark 14, 46. Luke 20, 19. 21, 12. John 7, 30. 44. Acts 5, 18. 21, 27; c. dat. Acts 4, 3; also by a species of attraction, Acts 12, 1 ἐπιβαλεν τὰς χεῖρας κακῶσαι τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς. Sept. for עָרַךְ, c. ἐπὶ τινα Gen. 22, 12; c. dat. Esth. 6, 2. So c. dat. Diod. Sic. lib. 38 init. p. 256. Pol. 3. 2. 8. β) Also, to *put the hand to any thing, to lay hold of*; Luke 9, 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. Sept. for עָרַךְ Deut. 12, 7. 18.

2. Intrans. a) Genr. with εαυτὸν implied, to *cast oneself upon*, i. q. to *rush or fall upon*; see Winer § 39. 1. Butt. § 130. n. 2. Matth. § 496. 1. Hence a) Of waves, to *beat upon or into*, e. g. eis τὸ πλοῖον Mark 4, 37. So of persons *falling upon or against*, c. τινί Plato Phædr. 248. a; in a hostile sense, c. ἐπὶ τινα 1 Macc. 4, 2; c. dat. Diod. Sic. 18. 14 med. Plut. Cleomen. 5. β) to *fall to any one, as his portion*; Part. neut. Luke 15, 12 δὲς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. So 1 Macc. 10, 30. Dem. 312. 2. Diod. Sic. 5. 45 pen.

b) With τὸν νοῦν implied, to *fix the mind upon, to think upon*; absol. Mark 14, 73 καὶ ἐπιβαλὼν ἔκλειε, and when he thought thereon he *wept*. So c. dat. Plut. Cic. 4. M. Antonin. 10. 30; ἐφ' οὗς Pol. 1. 80. 1; absol. Sept. Empir. adv. Math. p. 213 εἰ ἐπιβαλὼν ὁ σοφὸς ἰσχυρεῖ λέγειν ἀδιαπτῶς. Fully, Asterius H. 3 ἐπιβαλλε δὲ καὶ τῷ μέλλοντι χρόνῳ τὸν νοῦν. Galen. de Puls. Caus. 3; see Wetstein and Kypke in loc. —Others here refer ἐπιβαλὼν to lett. a. a, above; and render: *rushing forth*, parall. with ἐξελθὼν ἔξω in Matt. 26, 75 and Luke 22, 62. But ἐπιβάλλειν, as in the exam-

ples above cited, with a dat. or ἐπὶ, signifies to *rush upon* or *against*; never absol. to *rush out*. Vulg. 'caerit flere,' but without philological ground. See Læsner, De Wette, Meyer, in loc.

ἐπιβαρέω, ᾧ, f. ἦσω, (βαρέω,) to *weigh down upon, to burden*; in N. T. only trop. to *be burdensome upon*, e. g. a) In a pecuniary sense, to *be chargeable to*, c. acc. 1 Thessa. 2, 9. 2 Thessa. 3, 8. b) Genr. and absol. 2 Cor. 2, 5 οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς, he *hath not grieved me; but in part (that I be not too heavy upon him) you all*. Others, unsuitably to the context: *he hath not grieved me, but in part; that I may not overcharge you all*. So c. dat. App. Bell. Civ. 4. p. 978 ἐπιβαρεῖν τοῖς ἡττημένοι. Id. Syr. p. 180.

ἐπιβιβάζω, f. ἄσω, (βιβάζω,) to *make go upon, to let mount, to set one upon*, e. g. upon an animal for riding; with acc. and ἐπὶ c. acc. Luke 10, 34 ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἵδιον κτῆνος. So c. acc. simpl. Luke 19, 35. Acts 23, 24. Sept. for עָרַךְ 1 K. 1, 33. 2 K. 9, 28.—Hdian. 3. 7. 12 αὐτὸν τοῦ ἵππου ἐπιβιβάσαν. Thuc. 4. 31 τινὰ ἐπὶ ναυῖ.

ἐπιβλέπω, f. ψω, (βλέπω,) to *look upon, to fix the eyes upon*, Sept. with ἐπὶ c. acc. for עָרַךְ Num. 21, 9; acc. Hdian. 5. 3. 15; eis ἡμᾶς Plato Phæd. 63. a.—In N. T. trop. to *look upon, to have respect to*, with ἐπὶ c. acc. as in kindness, favour, Luke 1, 48. 9, 38; in partiality, James 2, 3. Sept. for עָרַךְ 1 Sam. 1, 11; עָרַךְ Lev. 26, 9. So Judith 13, 4.

ἐπιβλημα, ατος, τό, (ἐπιβάλλω,) pr. 'that which is cast upon or over,' e. g. a cover, Nicostr. Κλιν. 1; a rug, carpet, tapestry, Sept. Is. 3, 21. Plut. Cato Maj. 4. Arr. Exp. Alex. M. 6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.—In N. T. a patch, piece sewed on, Matt. 9, 16. Mark 2, 21. Luke 5, 36 bis; comp. ἐπιβάλλω no. 1. a.

ἐπιβοάω, ᾧ, f. ἦσω, (βοάω,) to *cry out upon or to any one, to exclaim upon*; absol. Acts 25, 24 ἐπιβοῶντες (sc. μοί), μὴ δεῖν κτλ.—So c. dat. Pol. 10. 12. 5. Thuc. 5. 65.

ἐπιβουλή, ἡς, ἡ, (βουλή,) pr. counsel against; hence a plot, conspiracy, Acts 9, 24. 20, 3. 19. 23, 30.—Sept. Esth. 2, 22. Hdian. 3. 5. 9. Xen. Hell. 3. 3. 4, 5.

ἐπιγαμβρεύω, f. εὐσω, (γαμβρεύω, γαμβρός,) to *make affinity with, to intermarry with*, genr. Sept. for עָרַךְ Gen. 34, 9;

spec. as a son-in-law, 1 Sam. 18, 21. 22. 1 Macc. 10, 54. 56.—In N. T. spec. of a husband's brother, to act the husband's brother towards, to marry a woman as a brother's widow; c. acc. τῇ γυναίκα Matt. 22, 24; comp. Mark 12, 19 and Luke 20, 28. The allusion is to the marriage of a brother's widow, i. e. a levirate marriage, according to the Jewish law; see Deut. 25, 5 sq. comp. Gen. 38, 8 where Sept. for נשׂא. So Test. XII Patr. p. 599.

ἐπίγειος, ου, ὅ, ἡ, adj. (ἐπί, γῆ), upon or of the earth, i. e. earthly, terrestrial, e. g. persons, Phil. 2, 10 πάντων γόνου κάμψῃ ἐπουρανίων καὶ ἐπigeίων. (Diod. Sic. 1. 13 init. Plato Ax. 368. b.) Of things, τὰ σώματα 1 Cor. 15, 40 bis. 2 Cor. 5, 1. James 3, 15 σοφία ἐπίγειος, earthly wisdom, pertaining to earth, worldly, perverse. Neut. τὰ ἐπίγετα, earthly things, worldly, Phil. 3, 19; also, things on earth, i. e. already known as revealed in the Scriptures, opp. τὰ ἐπουράνια, things of heaven, not yet revealed, John 3, 12; comp. v. 13 sq. also Ps. 51, 12. Jer. 31, 33. Ez. 18, 31. 36, 24 sq. So M. Antonin. 6. 3 εἰς καρπὸς τῆς ἐπιγείου ζωῆς. Plut. de sera Num. Vind. 22. p. 42.

ἐπιγίνομαι, (γίνομαι,) aor. 2 ἐπεγενόμην, to arise upon, to come on; e. g. of a wind, to spring up, absol. Acts 28, 13.—Pol. 1. 54. 6. Thuc. 3. 74 εἰ ἀνεμος ἐπεγενέτο.

ἐπιγινώσκω, f. γινώσκειν, (γινώσκω,) pr. to know thereupon or thereby, i. e. by looking on as a spectator, Hom. Od. 18, 30; c. gen. Pind. Pyth. 4. 497.—In N. T. ἐπί in ἐπιγινώσκω cannot for the most part well be rendered in English, and becomes simply intensive, see in ἐπί note, lett. f; to know fully, both in an inchoative and completed sense; comp. in γινώσκω init.

1. to know fully, inchoative, i. e. to come to know, to get full knowledge of, to become fully acquainted with.

a) Genr. and c. acc. of thing, Luke 1, 4 ἵνα ἐπιγνῶς τὴν ἀσφάλειαν κτλ. 1 Cor. 14, 37. 2 Pet. 2, 21 bis; so with περί τινας Acts 24, 8; foll. by an indirect clause, Acts 22, 24; absol. 1 Cor. 13, 12. Sept. for עָרַךְ Jer. 5, 5. Jon. 1, 7. So Pol. 2. 11. 3. Xen. Œc. 9. 12.—With acc. of pers. e. g. τὸν νῆδον, τὸν πατέρα, Matt. 11, 27 bis; also with ἀπό τινας, to know one from or by any thing, Matt. 7, 16. 20. So Plato Theæt. 192. e; comp. ἔκ τινας Pol. 1. 65. 6.

b) Spec. in various senses: a) to know from others, i. q. to find out, to learn, foll. by ὅτι, Luke 7, 37 ἐπιγινούσα ὅτι ἀνάκειται κτλ. 23, 7. Acts 22, 29. 28, 1; absol. 9, 30. So

1 Macc. 6, 17; absol. Thuc. 1. 132. β) to know from one's own perception, i. q. to perceive, to be aware of; c. acc. Luke 5, 22 ἐπιγ. τοὺς διαλογισμούς. So c. acc. et particip. Mark 5, 30; see Buttm. § 144. 6. b. (Xen. Cyr. 8. 1. 33.) With ὅτι, Mark 2, 8. Luke 1, 22. Acts 19, 34. γ) to know by sight or person, to recognize, c. acc. of pers. Matt. 14, 35. Mark 6, 33. 54. Luke 24, 16. 31. Acts 3, 10 et 4, 13 ἐπεγίνωσκόν τε αὐτοὺς ὅτι κτλ. where for the attraction, see Buttm. § 151. I. 6, 7. With acc. of thing, Acts 12, 14 ἐπιγ. τὴν φωνὴν τοῦ Π. 27, 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. they did not know it from any other, did not recognize it. Sept. for עָרַךְ Gen. 42, 7. 8. 1 Sam. 26, 17. So Plut. Agesi. 21 pen. Xen. Hell. 5. 4. 12.

2. to know fully, in a completed sense, i. e. to have full knowledge of.

a) Genr. and c. acc. of thing, Rom. 1, 32 τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινόντες. Col. 1, 6. 1 Tim. 4, 3; absol. Acts 25, 10. With acc. of pers. and ὅτι, 2 Cor. 13, 5; see in no. 1. b. γ. Pass. 1 Cor. 13, 12 καθὼς καὶ ἐπεγνώσθημεν sc. ὑπὸ τοῦ θεοῦ, see in γινώσκω no. 1. a. β. Sept. for עָרַךְ Job 34, 27; עָרַךְ Ez. 6, 7.

b) Spec. i. q. to acknowledge as being what one is or professes to be, as a prophet, apostle, teacher; Matt. 17, 12 Ἠλίας ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1, 14. 6, 9. Of an epistle, doctrines, 2 Cor. 1, 13 bis. Sept. and עָרַךְ of a prophet, Jer. 28, 9. So Ecclus. 44, 23. Hdian. 2. 1. 24.—Emphat. to acknowledge well, to take knowledge of, c. acc. of pers. 1 Cor. 16, 18 ἐπιγινώσκετε οὖν τοὺς τοιούτους. So Sept. and עָרַךְ Num. 16, 5; עָרַךְ Ruth 2, 10. 19.

ἐπιγινώσκω, εως, ἡ, (ἐπιγινώσκω,) pr. full knowledge, i. e.

1. Pr. the act of coming to a full knowledge, a knowing, knowledge, acknowledgment; e. g. ἐπιγνώσις τῆς ἀληθείας 1 Tim. 2, 4. 2 Tim. 2, 25. 3, 7. Tit. 1, 1; ἐπ. ἀγαθοῦ Philem. 6; ἐπ. τοῦ κυρίου 2 Pet. 1, 3. 2, 20; also ἐπ. τῆς ἀμαρτίας Rom. 3, 20.—Hdian. 7. 6. 15. Pol. 8. 7. 6.

2. Meton. that which is known, full knowledge, knowledge, spoken in N. T. of God, Christ, divine things; Rom. 1, 28 τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e. to retain a knowledge of him. 10, 2. Eph. 1, 17. 4, 13. Phil. 1, 9. Col. 1, 9. 10. 2, 2. 3, 10. 2 Pet. 1, 2. 8. Heb. 10, 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for עָרַךְ Prov. 2, 5. Hos. 4, 1. 6, 6.

ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω,) an inscription, superscription, e. g. on coin, Matt.

22, 20. Mark 12, 16. Luke 20, 24; on the breast or over the head of one crucified, giving his name and crime, Mark 15, 26. Luke 23, 38. For this Roman custom, see Sueton. Dom. 10. Calig. 32. Dion Cass. 64. 3. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

ἐπιγράφω, f. ψω, (γράφω,) to make a mark upon, to graze upon, as a weapon, Hom. Il. 4. 139.—In N. T. to inscribe, with a stylus or the like; e. g. of a public inscription, Pass. Mark 15, 26. Acts 17, 23. Rev. 21, 12. Sept. for כּתב Num. 17, 2. 3. So Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17.—Trop. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8, 10; also νόμους ἐπὶ τῶν διανοιών 10, 16; both quoted from Jer. 31, 33 where Heb. כּתב, Sept. γράφω. Sept. ἐπιγράφω for כּתב Prov. 7, 3.

ἐπιδεικνυμι, f. δειξω, (δείκνυμι,) to show forth, to shew to any one, to exhibit, pr. with the idea of motion or presentation to or towards any one.

1. Pr. c. acc. et dat. Matt. 22, 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke 20, 24. 24, 40. Mid. Acts 9, 39 ἐπιδεικνύμενοι χιτῶνας, i. e. showing their tunics. So Luke 17, 14 ἐπιδ. ἑαυτοὺς τοῖς ιεροῖς, show yourselves, i. e. present yourselves before the priests. So Plut. Sept. Sap. Conv. 2. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—Also to show, to point out, as edifices, c. acc. et dat. Matt. 24, 1 ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς. (Hdot. 3. 135. Xen. Oec. 9. 4 τὴν οἰκίαν.) Spec. of deeds, miracles, Matt. 16, 1. So Luc. Somn. 10. Aeschin. 60. 8.

2. Trop. to show forth by arguments, to prove, c. acc. Heb. 6, 17; acc. et infin. Acts 18, 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

ἐπιδέχομαι, f. δέχομαι, Mid. depon. (δέχομαι,) to receive upon or to oneself, i. e. genr. to receive, to admit; e. g. in kindness, hospitably, c. acc. 3 John 10. (1 Macc. 12, 8. Pol. 22. 1. 3.) Trop. to receive, to admit, e. g. the admonitions of a teacher, c. acc. 3 John 9. So Ecclus. 51, 26. Pol. 6. 24. 7.

ἐπιδημέω, ὦ, f. ἴσω, (ἐπιδημος,) to be among one's people, to be at home, Xen. Cyr. 7. 5. 69 εἶτε ἐπιδημῶν . . . εἶτε καὶ ἀποδημῶν.—In N. T. to come among a people as a stranger, to sojourn, absol. Acts 2, 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17, 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners, sojourners. So Jos. Ant. 5. 7. 3. Hdtan. 8. 2. 9. Xen. Mem. 1. 2. 61.

ἐπιδιατάσσομαι v. ἵπτομαι, f. ἀξομαι, (Mid. διατάσσομαι,) to arrange upon of oneself, to superadd thereto, e. g. other and further conditions, trop. and absol. Gal. 3, 15.

ἐπιδίδωμι, f. δώσω, (δίδωμι,) to give upon or besides, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19.—In N. T. to give forth upon or to another, to give over, to deliver over, to put into one's hands; c. acc. et dat. Matt. 7, 9 μὴ λίσσον ἐπιδώσει αὐτῷ. v. 10. Luke 11, 11 bis. 12. Luke 4, 17 ἐπεδίδη αὐτῷ βιβλίον Ἦσ. 24, 30. 42. John 13, 26. Acts 15, 30. So Luc. D. Mort. 7. 1. Diod. Sic. 14. 47 τὴν ἐπιστολήν. Plato Legg. 944. a.—Spec. Acts 27, 15 ἐπιδόντες ἐφερόμεθα, lit. giving up we were driven, i. e. either supplying from the context: ἐπιδόντες [τὸ πλοῖον τῷ ἀνέμῳ] committing the ship to the wind; comp. Plut. de Fortun. Rom. 6 ἐπιδίδου τῇ τυγχῇ τὰ ἰστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων,—or, as reflexive or intrans. ἐπιδόντες [ἑαυτοὺς] giving ourselves up; comp. Luc. Hermotim. 28 ἦν ἀπαξ ἐπιδῶ τῇ πνεύσῃ (vulg. πλεούσῃ) τις αὐτόν. Arr. Epict. 4. 9. 14 οἱ ἀπαξ ἐπιδόντες εἰσέειπαν ἐπέδωκαν ἑαυτοὺς, καὶ ὡς ὑπὸ βεύματος παρεσύρησαν.

ἐπιδιορθόω, f. ὥσω, (διορθόω,) to arrange or set in order further; Mid. c. acc. Tit. 1, 5 τὰ λείποντα ἐπιδιορθώσῃ.—Comp. Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

ἐπιδύω, f. ὥσω, (δύω,) to go down upon; e. g. of the sun, to set upon or during any thing, as ἐπὶ τῷ παροργισμῷ ὑμῶν Eph. 4, 26. So Sept. and κτλ Deut. 24, 15. Jer. 15, 9.

ἐπιεικεία, as, ἡ, (ἐπιεικής,) propriety, fairness, moderation, Dem. 919. 4. Plato Legg. 735. a.—In N. T. mildness, gentleness, clemency, Acts 24, 4. 2 Cor. 10, 1. So 2 Macc. 2, 22. Hdtan. 5. 1. 12. Pol. 5. 10. 1.

ἐπιεικής, ἑός, οὗς, ὅ, ἡ, adj. (εἰκός, εἰκα,) fitting upon, meet, suitable, proper; hence Neut. τὸ ἐπιεικές, i. q. ἐπιεικεία, propriety, fairness, moderation, Phil. 4, 5. So Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76.—Spec. mild, gentle, clement, 1 Tim. 3, 3. Tit. 3, 2. James 3, 17. 1 Pet. 2, 18. Sept. for פּוֹד Ps. 86, 5. So Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hdtan. 1. 2. 5.

ἐπιζητέω, ὦ, f. ἴσω, (ζητέω,) 1. to seek for or after, to inquire after, c. acc. Acts 12, 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν. Luke 4, 42 in later edit. Sept. for שׁוּב Ecc. 7, 28. So Dem. 271. 16. Xen. Cyr. 2. 4. 25.

—Also to seek at the hands of any one, to ask for, to demand, c. acc. Matt. 12, 39 σημεῖον ἐπιζητεῖ. 16, 4. Mark 8, 12. Luke 11, 29. Acts 19, 39 τὶ περὶ ἐτέρων. So 1 Macc. 7, 13. Pol. 1. 5. 3.

2. Spec. to seek after, to seek to get, to strive after, to long for, c. acc. Matt. 6, 32 ταῦτα τὰ ἔσθῃ ἐπιζητεῖ. Luke 12, 30. Rom. 11, 7. Phil. 4, 17 bis. Heb. 11, 14. 13, 14. (Eccclus. 40, 26; comp. Diod. Sic. 17. 101.) With an infin. to desire earnestly, Acts 13, 7 ἐπεζητήσεν ἀκοῦσαι τὸν λόγον τ. θεοῦ. So Pol. 3. 57. 7.

ἐπιθανάτιος, ου, ὁ, ἡ, adj. (θάνατος.) nigh upon death, i. e. appointed to death, condemned, 1 Cor. 4, 9.—Dion. Hal. Ant. 7. 35.

ἐπιθεσις, εως, ἡ, (ἐπιτίθημι,) a placing upon, laying on, imposition, e. g. of hands, the emblem through which the Holy Ghost was imparted, Acts 8, 18. 1 Tim. 4, 14. 2 Tim. 1, 6. Heb. 6, 2. Comp. Num. 27, 18. 23. Deut. 34, 9. Gen. 48, 14.—So genr. Plut. Cons. ad Apoll. 1.

ἐπιθυμέω, ὦ, f. ἤσω, (θυμός,) 1. to set one's mind upon, to desire earnestly, to long for; genr. and c. gen. Acts 20, 33 ἀργυρίου . . . οὐδενὸς ἐπεθύμησα. 1 Tim. 3, 1; see Buttm. § 132. 9. So 1 Macc. 11, 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—With infin. aor. Matt. 13, 17 ἐπεθ. ιδεῖν. Luke 15, 16. 16, 21. 17, 22. 1 Pet. 1, 12. Rev. 9, 6. Luke 22, 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν. With infin. pres. Heb. 6, 11. (Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.) With κατὰ τινος Gal. 5, 17; absol. 1 Cor. 10, 6. James 4, 2. Sept. genr. for תַּחֲתָא Deut. 14, 26. Prov. 21, 10.

2. Spoken of unlawful desire, to covet, absol. Rom. 7, 7 et 13, 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20, 17 where Sept. for תַּחֲתָא, also Deut. 5, 18 for תַּחֲתָא.—In respect to a woman, to lust after, c. gen. Matt. 5, 28. So Plut. de Solert. animal. 18. Xen. An. 4. 1. 14.

ἐπιθυμητής, οὔ, ὁ, (ἐπιθυμέω,) a desirer, luster, one eager for any thing, 1 Cor. 10, 6 ἐπιθυμηταὶ κακῶν. Sept. for תַּחֲתָא Num. 11, 34.—Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) earnest desire, longing.

1. Genr. Luke 22, 15 comp. in ἐπιθυμέω no. 1. Phil. 1, 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀπαλῦσαι. 1 Thess. 2, 17. Rev. 18, 14. Sept. for תַּחֲתָא Hos. 10, 10; תַּחֲתָא Prov. 10, 24.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

2. Oftener in a bad sense, irregular and inordinate desire, concupiscence, appetite, lust, e. g. a) Genr. Col. 3, 5 ἐπιθυμίαν κακὴν. Mark 4, 19. Rom. 6, 12. 7, 7. 8. 13, 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6, 9. 2 Tim. 3, 6. 4, 3. Tit. 3, 3. James 1, 14. 15. 1 Pet. 1, 14. 4, 2. 3. 2 Pet. 1, 4. 3, 3. Jude 16. 18. So ἐπιθυμία σαρκός, i. e. carnal desires, appetites, Gal. 5, 16. 24. Eph. 2, 3. 2 Pet. 2, 18. 1 John 2, 16; ἐπιθ. σαρκικαί, 1 Pet. 2, 11; ἐπ. κοσμικαί, worldly desires, Tit. 2, 12; ἐπ. τῶν ὀφθαλμῶν, 1 John 2, 16; ἐπ. μασμοῦ, 2 Pet. 2, 10. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, and the like. Further, ἐπιθυμία τῆς ἀπάτης, deceitful lusts, Eph. 4, 22; ἐπ. νεωτερικαί, youthful lusts, 2 Tim. 2, 22. Sept. for תַּחֲתָא Prov. 21, 25, 26. So AEL. V. H. 3. 18 pen. Plat. Phaed. p. 82. c. οἱ ὁρθῶς φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσῶν. Xen. Mem. 1. 2. 24, 64. b) Spoken of impure desire, lewdness, Rom. 1, 24. 1 Thess. 4, 5. So Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. c) Meton. desire, lust, i. e. object of wrong desire, that which is lusted after, John 8, 44 τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν. 1 John 2, 17 ἡ ἐπιθυμία τοῦ κόσμου. So Sept. and תַּחֲתָא Dan. 11, 37.

ἐπικαθίζω, f. ἴσω, (καθίζω,) to cause to sit upon, to seat or set upon; c. acc. impl. Matt. 21, 7 Rec. ἐπικάθισαν [αὐτὸν] ἐπάνω αὐτῶν, they set him upon them. So Sept. for תַּחֲתָא 1 K. 1, 38. 44. Comp. in καθίζω.—Or intrans. to sit upon, i. e. as others here read, ἐπικάθισεν ἐπάνω αὐτῶν, he sat upon them. So Sept. for תַּחֲתָא Gen. 31, 34. Lev. 15, 20. Comp. Pol. 4. 61. 6. Buttm. § 113. 2.

ἐπικαλέω, ὦ, f. ἴσω, to call upon, in various senses.

1. to call upon for aid; in N. T. only Mid. to call upon for aid or protection in one's own behalf, to invoke, to address in prayer.

a) Pr. of invocation addressed to Christ for aid, c. acc. impl. Acts 7, 59 Στεφάνον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. Sept. for תַּחֲתָא 1 Sam. 12, 17. 18. 2 Sam. 22, 7. So Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοὺς θεούς.—Hence genr. to invoke, to pray to, to worship; spoken of God, c. acc. τὸν κύριον, Rom. 10, 12. 14. 2 Tim. 2, 22; τὸ ὄνομα κυρίου, Acts 2, 21. 9, 14. Rom. 10, 13. Sept. genr. for תַּחֲתָא Deut. 33, 19. תַּחֲתָא Joel 3, 5. Gen. 26, 25. al. Also of Christ, c. acc. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ

Xp. 1 Cor. 1, 2. Acts 22, 16; also Acts 9, 21.

b) In adjuration, *to call upon, to invoke* God as a witness; 2 Cor. 1, 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.—Polyb. ed. Gronov. 874 pen. ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλέσασθε μαρτύρας. Plato Legg. 664. c. Xen. Hell. 2. 3. 55.

c) In a judicial sense, *to call upon, to appeal to* a higher tribunal or judge, c. acc. e. g. Καίσαρα, Acts 25, 11. 12. 26, 32. 28, 19; τὸν Σεβαστόν 25, 25; c. inf. 25, 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κτλ. *having appealed to be reserved, etc.*—Plut. Marcell. 2 pen. τοὺς δημάρχους ἐπικαλούμενος. Id. J. Cms. 4.

2. *to call a name upon, to name in addition, to surname.* a) Act. c. dupl. acc. Matt. 10, 25 ἐπεκάλεσαν in later edit. Sept. and אָרָךְ Num. 21, 3. Judg. 6, 32. b) Mid. c. dupl. acc. 1 Pet. 1, 17 εἰ πατέρα ἐπικαλέσῃς τὸν κρινόντα κτλ. i. e. if ye call him your Father; comp. Jer. 3, 19 where Sept. Mid. for אָרָךְ. c) Pass. *to be surnamed*; Matt. 10, 3 ὁ ἐπικλησὶς Θεοδῶτος. Luke 22, 3. Acts 1, 23. 4, 36. 10, 5. 18. 32. 11, 13. 12, 12. 25. 15, 22. Also Heb. 11, 16. So Sept. for אָרָךְ Dan. 10, 1; אָרָךְ impers. Mal. 1, 4. (Hdian. 1. 7. 6. Diod. Sic. 3. 60 fin. Xen. Mem. 1. 4. 2.) Spec. from the Heb. James 2, 7 et Acts 15, 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, *upon whom my name is called*, i. e. who are called or surnamed by my name, implying that they are God's property, his worshippers, quoted from Am. 9, 12 where Sept. for אָרָךְ, as also 2 Sam. 12, 28. Jer. 14, 9. See Heb. Lex. art. אָרָךְ Niph. no. 2. β. So Baruch. 2, 15.

ἐπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for חֲצֹצֶרֶת Ex. 26, 14; חֲצֹצֶרֶת 2 Sam. 17, 19.—In N. T. trop. *a cloak, pretext*, 1 Pet. 2, 16 ἐπικάλυμμα τῆς κακίας. So Menand. Frag. p. 33 πλοῦτος δὲ πολλῶν ἐπικαλυμμ' ἵσθιν κακῶν. Comp. προκαλύμμα id. Luc. de Merc. cond. 5; see Kypke II. p. 431.

ἐπικαλύπτω, f. ψω, (καλύπτω,) *to cover up or over*, pr. Sept. for חָפַץ Num. 4, 11. Xen. Ven. 8. 1.—In N. T. trop. *to cover over sins*, i. e. *to forgive, to pardon*, Pass. Rom. 4, 7 quoted from Ps. 32, 1, where Sept. for חָפַץ. Comp. Plut. Solon 15.

ἐπικατάρατος, ου, ό, ή, adj. (κατάρατος,) pr. 'one upon whom a curse rests,' i. e. *accursed, doomed to punishment*, John

7, 49. Gal. 3, 10. Sept. for אָרָךְ Gen. 9, 25. Deut. 27, 15 sq. (Wisd. 3, 13. 14, 8.) Also Gal. 3, 13 ἐπικατάρατος πᾶς ὁ κρεμνόμενος ἐπὶ ξύλου, quoted from Deut. 21, 23, where Heb. חָפַץ, Sept. κεκατηραμένους.

ἐπείκειμαι, f. εἴσομαι, (κείμαι,) 1. *to lie upon, to be laid upon*; c. ἐπὶ τινι, John 11, 38 λίθος ἐπέκειτο ἐπ' αὐτῷ. Absol. John 21, 9. So 2 Macc. 1, 21. Xen. Œc. 19. 13 τινί.—Trop. *to be laid upon, imposed*, e. g. necessity 1 Cor. 9, 16; by law, Heb. 9, 10 δικαιώματα ... ἐπικείμενα. So Thuc. 8. 15 of a fine.

2. Spec. *to lie heavy upon, to press upon*, c. dat. Luke 5, 1 ἐν τῷ τὸν ὄχλον ἐπικείσθαι αὐτῷ. Of a tempest, absol. Acts 27, 20. So Jos. Ant. 6. 14. 2 τοὺς πολεμίους ἐπικείσθαι βαρεῖς αὐτῷ. Pol. 1. 19. 3. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent with entreaties*, absol. Luke 23, 23. So Jos. Ant. 18. 6. 6. Plut. Mor. II. p. 172.

ἐπικέλλω, f. κέλω, (κέλλω,) *to drive or thrust upon*, e. g. a ship upon the land, *to run aground*; so 3 pers. Plur. of anom. Aor. ἐπέκειλαν τὴν ναῦν Acts 27, 41 Lachm. for ἐπώκειλαν Rec.—So νῆας ἐπικέλωσι Hom. Od. 9. 148.

Ἐπικουρείος, ου, ό, απ Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17, 18.

ἐπικουρία, as, (ἐπικουρος, κούρος,) *help*, Acts 26, 22.—Wisd. 13, 18. Pol. 29. 8. 5. Xen. Cyr. 6. 1. 53.

ἐπικρίνω, f. κρῖνω, (κρίνω,) *to judge upon*, i. e. *to confirm by a like judgment*, Plut. Lycurg. 6. Hdian. 6. 1. 4.—In N. T. *to give judgment upon, to adjudge*, c. infin. Luke 23, 24. So 3 Macc. 4, 2. Dem. 238. 13. Plato Legg. 768. a.

ἐπιλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take hold upon, to seize upon, to surprise*, c. accus. Hdot. 8. 115. Æl. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, *to take hold upon, to lay hold of*, pr. in order to hold or detain to or for oneself.

1. Genr. and construed: a) With a gen. of the *part* laid hold of, Buttm. § 132. 5. e. Matth. 23, 330, 331. Winer § 30. 8. d; so c. gen. τῆς χειρός, i. q. *to take by the hand*, Mark 8, 23. Acts 23, 19; trop. of God, Heb. 8, 9. Sept. for אָרָךְ Jer. 31, 32. Zech. 14, 13. So Xen. Ath. 1. 18 τῆς χειρός. Diod. Sic. 17. 30 τῆς ζώνης. b) With gen. of pers. implying that some *part* only, as the hand, arm, shoulder, is laid hold of;

Winer l. c. So in order to lead or conduct; Luke 9, 47 δὲ Ἰησοῦς... ἐπιλαβόμενος παιδίου. Acts 17, 19; with violence, by force, Luke 23, 26. Acts 21, 30. 33. Sept. for ῥῆγητ Judg. 19, 25. (Arr. Epict. 3. 24. 75. Pol. 8. 22. 5. Plato Gorg. 527. a.) Also for succour, Matt. 14, 31 Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ. Impl. Luke 14, 4. Hence trop. i. q. *to help, to succour*; Heb. 2, 16 bis, οὐ γὰρ δέπου ἀγγέλων ἐπιλαμβάνεται κτλ. comp. v. 18. So συνεπιλαμβάνεσθαι Plut. Themist. 12 pen. comp. Bleek Brief a. d. Heb. II. p. 345, 346. c) With an acc. of person, where the idea of the whole person is implied, as led away; Winer l. c. So the Particip. Acts 9, 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κτλ. Also with violence, by force, Acts 16, 19. 18, 17. Others here make the acc. depend on the subsequent verb; comp. Matth. 13. 632. 7. d) With two genitives, one of pers. and the other of the part *by which*; Buttm. 132. n. 10. Trop. Luke 20, 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου, *that they might lay hold of him by his words*. v. 26. So pr. Plut. Mor. II. p. 94 ἐπιλαβόμενος αὐτοῦ τῆς χεῖρος. Plato Prot. 335. c. Xen. An. 4. 7. 12 ἐπιλαμβάνεται αὐτοῦ τῆς ἴνυος.

2. Trop. *to lay hold of* in order to obtain and possess; c. gen. 1 Tim. 6, 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑφηλῶν ἐπελαβόμεθα. Æl. V. H. 14. 27. Plato Rep. 425. e.

ἐπιλανθάνω, f. λήσω, (λανθάνω,) *to make forget withal*, Hom. Od. 20. 85. Mid. *to let oneself forget withal or thereby, to lose thought of*, Hom. Od. 1. 57.—Hence in N. T. only Mid. *to forget*, i. e.

1. Pr. without purpose; c. inf. aor. Matt. 16, 5 et Mark 8, 14 ἐπελάθοντο ἄρτους λαβεῖν. With ὅποιος indirect, James 1, 24. Sept. c. gen. for ῥῆτ Gen. 40, 23. al.—So c. inf. Æl. V. H. 3. 31. Plato Rep. 563. b; c. gen. Xen. Mem. 1. 2. 21.

2. Spec. with purpose, *to forget, to neglect, not to care for*; c. gen. Heb. 6, 10 ἐπιλαθίσαι τοῦ ἔργου ὑμῶν. 13, 2. 16; c. acc. Phil. 3, 14 τὰ μὲν ὀπίσω ἐπιλανθάνόμενος, see Buttm. 132. 10. d. Kühner 1273. 5. e, and n. 18. Sept. for ῥῆτ, c. gen. Deut. 4, 23; c. acc. 2 K. 17, 8. So c. gen. Luc. Nigrin. 4. Xen. Hell. 4. 2. 3; c. acc. Luc. D. Meretr. 1. 1. Xen. Cyr. 1. 4. 28.—Pass. part. perf. Luke 12, 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησθέντων ἐνώπιον τοῦ θεοῦ, *not one of them is forgotten, neglected, before God*. Sept. Pass. part. for ῥῆτ Is. 23, 16. So Pass. Eccles. 3, 14. 44, 10.

ἐπιλέγω, f. ξω, (λέγω,) 1. *to speak or call a name upon*; Pass. *to be spoken or called upon*, i. q. *to be called by name, to be surnamed*; John 5, 2 κολουμβήσα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθσεδὰ.—Hidot. 5. 70. Plato Legg. 700. b.

2. *to choose thereupon*, i. e. besides or in place of another; Mid. *to choose for oneself*, c. acc. Acts 15, 40 ἐπιλεγόμενος Σίλαν. Sept. for ῥῆτ Ex. 17, 9. Mid. 2 Sam. 10, 9.—Mid. Hdian. 4. 7. 3. Thuc. 7. 19.

ἐπιλείπω, f. ψω, (λείπω,) *to fail upon or to any one, not to suffice*, c. acc. of pers. Heb. 11, 32 ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος.—Isocr. p. 4. a, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα.

ἐπιλείχω, f. ξω, (λείχω,) *to lick over*, c. acc. Luke 16, 21 Lachm. for ἀπολείχω in Rec. q. v.—Long. Past. 1. 24.

ἐπιλησμονή, ἡς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*; James 1, 25 ἀκροατὴς ἐπιλησμονῆς, *a forgetful hearer*, by Hebr. for ἀκρ. ἐπιλησμών. Buttm. 132. n. 12.—Eccles. 11, 27. So ἐπιλησμών Plato Prot. 334. c.

ἐπιλοιπος, ου, ὁ, ἡ, adj. (λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4, 2. Sept. for ῥῆτ Is. 38, 10; ῥῆτ Lev. 27, 18.—Isocr. 39. a, τὸν ἐπὶ λ. χρόνον. Pol. 15. 10. 3. Plato Legg. 628. a.

ἐπιλυσις, εως, ἡ, (ἐπιλύω,) *solution, release from*, Æschyl. c. Theb. 134.—In N. T. trop. *explanation, interpretation*; 2 Pet. 1, 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, *no prophecy of Scripture cometh of private (particular) interpretation*, i. e. is not an interpretation of the will and purposes of God by the prophets themselves; it comes not *ὑπὸ πνεύματος ἁγίου*, v. 21. Comp. Philo Quis Hæres p. 510. 28 προφήτης γὰρ ἴδιον οὐδὲν ἀποφθέγγεται κτλ. See Wetst. in loc. So Aquil. for ῥῆτ Gen. 40, 8. Philo de Vit. cont. p. 901. a. Heliodor. 1. 18 ὀνειράτων ἐπιλυσις. ib. 4. 9.

ἐπιλύω, f. ύσω, (λύω,) *to let loose upon*, e. g. dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18; *to let go free, to release*, Plato Crit. 43. c. Also of letters, *to break open further*, Hdian. 4. 12. 14.—In N. T. trop. *to solve further*, i. e. a) Of parables, *to expound, to interpret*, c. acc. Mark 4, 34. Sept. for ῥῆτ Gen. 41, 12 Alex. So Jos. Ant. 8. 6. 5. Athen. 10. p. 449. f; see Wetst. in loc. b) Of a doubtful question, *to determine upon, to decide*, Pass. Acts 19, 39.

ἐπιμαρτυρέω, ᾧ, f. ἦσω, (μαρτυρέω,) *to testify upon or further, to attest, c. acc. et inf.* 1 Pet. 5, 12 ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med. Plat. Crat. 397. a.

ἐπιμελεῖα, ας, ἡ, (ἐπιμέλομαι,) *care for, attention*; Acts 27, 3 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν, i. e. *to receive kind attentions*.—2 Macc. 11, 23. Isocr. 113. d, ἐπιμελείας τυγχάνειν. Xen. Mem. 4. 8. 10.

ἐπιμέλομαι v. -λέομαι, οὔμαι, f. ἦσομαι, Mid. depon. (μέλω, μέλομαι,) *to have care upon or over, to take care of, c. gen. e. g. of the sick*, Luke 10, 34. 35; *of the church*, 1 Tim. 3, 5. Sept. for עֲרֵךְ בְּעִירָא Gen. 44, 21.—Palaeoph. 26. Pol. 5. 47. 7. Xen. Mem. 1. 1. 19.

ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, diligently*, Luke 15, 8.—Sept. Ezra 6, 8. Pol. 3. 79. 1. Xen. Mem. 2. 4. 2.

ἐπιμένω, f. νῶ, (μένω,) aor. 1 ἐπέμεινα, *to stay on, to tarry still, to remain, to abide, to continue*.

1. Pr. in or at a place, or with a person; so with αὐτοῦ *there*, Acts 15, 34. 21, 4; *en c. dat. of place*, 1 Cor. 16, 8. Phil. 1, 24; *en c. dat. of pers.* Acts 28, 14; *πρὸς c. acc. of pers.* 1 Cor. 16, 7. Gal. 1, 18; *acc. of time how long*, Acts 10, 48. 21, 10. 28, 12. 14. Sept. for עֲרֵךְ בְּעִירָא Ex. 12, 39.—So c. *en* Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52 *ἐπὶ ἐπὶ τῇ ὁδῷ ἐπιμένοντες δὴ ἐν τῷ πρόσθεν τοῦ στρατεύματος*.

2. Trop. *to continue on in any state or course*; c. dat. e. g. τῇ πίστει Col. 1, 23; τῇ χάριτι Acts 13, 43; τῇ ἀμαρτίᾳ Rom. 6, 1; so Rom. 11, 22. 23. 1 Tim. 4, 16 ἐπιμένετε αὐτοῖς, i. e. *in one's duties*. So Jos. Ant. 8. 7. 5. Xen. CEC. 14. 7.—With particip. Acts 12, 16 ἐπιμένετε κρούων, as in Engl. *he continued knocking*. John 8, 7. So Philo de Agric. p. 197. d, *ἐὰν δ' ἀπειθῶν ἐπιμένῃ*. Plato Men. 93. d. See Buttm. § 144. 6. a.

ἐπινεύω, f. εὔσω, (πνέω,) *to nod to, to nod assent*, Horn. Π. 15. 75. Luc. D. Deor. 20. 2.—In N. T. genr. *to assent, to consent*, intrans. Acts 18, 20. So 2 Macc. 14, 20. Pol. 21. 3. 3. Plato Rep. 351. c.

ἐπινόια, ας, ἡ, (ἐπὶ, νοῦς,) *a thinking upon, thought, purpose*, Acts 8, 22.—Wisd. 15, 4. Pol. 3. 6. 7. Thuc. 3. 95.

ἐπιορκέω, ᾧ, f. ἦσω, (ἐπιόρκος,) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7; *to forswear oneself, to swear falsely, absol.*

Matt. 5, 33.—Wisd. 14, 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

ἐπιόρκος, ου, ὁ, ἡ, adj. (ἐπὶ, ὄρκος,) *for-swearing, swearing falsely, perjured*, Aristoph. Ran. 150 ἐπιόρκον ὄρκον ὁμοσε.—In N. T. subst. ὁ ἐπιόρκος, *a forswearer, a perjurer*, 1 Tim. 1, 10.—Hesych. ἐπιόρκον ὄρκον μὴ φροντίζοντα. Aeschin. 83. 39. Xen. Ag. 1. 12.

ἐπιούσα, fem. part. see in **ἐπειμι**.

ἐπιούσιος, ου, ὁ, ἡ, adj. Matt. 6, 11 et Luke 11, 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, a word found only in N. T. and formed by the evangelists, according to Origen de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. *ἡμέρα*, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, q. d. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but to-day, σήμερον, derive ἐπιούσιος from ἐπὶ and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον. Jerome, panem subsistentialem.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ δὲ καὶ σήμερονός. See Tholuck Bergpred. in Matt. l. c. De Wette in loc.

ἐπιπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἐπέπεσον, perf. ἐπέπεττωκα, *to fall upon*, in N. T. only upon persons.

1. Pr. i. q. *to throw oneself upon*, c. dat. Acts 20, 10 ἐπέπεσεν αὐτῷ, i. e. *upon his body*; comp. 1 K. 17, 21. 2 K. 4, 34 sq. With ἐπὶ c. acc. Luke 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. *embraced him*. Acts 20, 37. Sept. and ἔπεζ Gen. 46, 30. 50, 1. (Philo de Joseph. p. 563, c. dat.) John 13, 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. *throwing himself back on Jesus' breast as he reclined at table*; see in ἀνάκειμαι no. 2.—Spec. *to rush or press upon*, c. dat. Mark 3, 10 ὥστε ἐπιπίπτειν αὐτῷ. So in a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

2. Trop. *to fall upon, to come upon or over any one*; with ἐπὶ c. acc. of pers. e. g. φόβος Luke 1, 12. Acts 19, 17. Rev. 11, 11 (Sept. and ἔπεζ Ex. 15, 16); ἔκστασις Acts 10, 10 (Sept. and ἔπεζ Dan. 10, 7); ἀχλὺς 13, 11; ὀνειδισμοί Rom. 15, 3, comp. Ps. 69, 10 where Sept. and ἔπεζ. So Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—Of the Spirit, τὸ πνεῦμα, *to descend upon*, c. ἐπὶ τινα, Acts 10, 44. 11, 15; ἐπὶ τιμὴ 8, 16. So ἔπεζ Ez. 11, 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

ἐπιπλήσσω v. -ττω, f. ξω, (πλήσσω,) *to strike upon, to beat*, Hom. II. 10. 500.—In N. T. trop. *to chastise with words, to rebuke*, c. dat. 1 Tim. 5, 1. So Pol. 5. 25. 5. Xen. CEC. 13. 12.

ἐπενύγω, f. ξω, (πνίγω,) *to choke upon, to strangle*, c. acc. Luke 8, 7 in some Mss. for ἀποπνίγω q. v.

ἐπιποθέω, ᾶ, f. ἥσω, (ποθέω, πόθος,) *to desire upon or besides*, Plato Protag. p. 329. d.—In N. T. intens. *to desire earnestly, to long for*, c. infin. Rom. 1, 11 ἐπιποθέω γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5, 2. 1 Thessa. 3, 6. 2 Tim. 1, 4. With acc. of thing, τὸ γὰρ 1 Pet. 2, 2. (Sept. for יִרְצֶה Mic. 7, 1; צָרָה Ps. 119, 174. Plato Legg. 855. e.) With acc. of person, *to long after*, 2 Cor. 9, 14. Phil. 1, 8. 2, 26. So Diod. Sic. 17. 101; comp. Ecclus. 25, 21.—With πρὸς τι, *to have desire towards or for, to long towards*; James 4, 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κτλ. *dash the Spirit... long (tend) towards envy?* i. e. *to encourage strife and envy or worldly affections*; comp. v. 1. 2. 3, 14—16. Sept. ἐπιποθεῖν πρὸς θεόν for לָרָצָה Ps. 42, 2.

ἐπιπόθησις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7, 7. 11.—Aquila for יִרְצֶה Ez. 23, 11.

ἐπιπόδητος, ου, δ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4, 1.

ἐπιποθία, ας, ἡ, (ἐπιποθέω,) i. q. ἐπιπόθησις, *earnest desire*, Rom. 15, 23.

ἐπιπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι,) *to go or come upon or to a place or person*, e. g. πρὸς αὐτόν, Luke 8, 4. Sept. for יָצָא Ez. 39, 14.—So c. ἐπὶ τινα Pol. 4. 9. 2; acc. Plut. Mor. II. p. 169; dat. Id. Lycurg. 28.

ἐπιρράπτω, f. ψω, (ράπτω,) *to sew upon*, with acc. and ἐπὶ c. dat. Mark 2, 21 ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ. Comp. Sept. רָאִיתִי עָלַי לְבָשִׁי Job 16, 15.

ἐπιρρίπτω, f. ψω, (ρίπτω,) *to throw or cast upon*, with acc. and ἐπὶ c. acc. Luke 19, 35 ἐπιρρίπτει τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21, 7 et Mark 11, 7. Sept. for יִלְבָּשׁוּ Num. 35, 20. So Hdian. 5. 6. 19. Xen. An. 5. 2. 23.—Trop. of care, *to cast off upon*, in filial confidence 1 Pet. 5, 7, quoted from Ps. 55, 23 where Sept. for יִלְבָּשׁוּ.

ἐπίσημος, ου, δ, ἡ, adj. (ἐπὶ, σῆμα,) *marked upon*, e. g. money, stamped, coined, Pol. 23. 9. 3. Xen. Cyr. 4. 5. 40.—In N. T. trop. *noted, in a good sense, distinguished*,

eminent, Rom. 16, 7. (3 Macc. 6, 1. Pol. 15. 34. 3. Hdot. 2. 20.) In a bad sense, notable, notorious, Matt. 27, 16. So Pol. 18. 38. 1. Plut. Fab. M. 14.

ἐπισιτισμός, οὔ, δ, (ἐπισιτίζω,) *a supply of food, food, victuals*, Luke 9, 12. Sept. for יִרְצֶה Josh. 9, 5. 11.—Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

ἐπισκέπτομαι, f. ψομαι, Mid. depon. (σκέπτομαι,) *the present and imperf. rarely found in early Attic writers*, Butt. Ansf. Sprachl. II. p. 291; *to look upon, to look at*, i. e. genr. *to view, to inspect*, Dem. 113. 25. Xen. Cyr. 6. 3. 21.—In N. T.

1. *to look at in order to select, to look out, to seek out*, e. g. persons for office, c. acc. Acts 6, 3. Sept. for יִרְצֶה Lev. 13, 36; שָׁרָף Ez. 20, 40.—Diod. Sic. 12. 11 οὗτος δὲ ἐπισκεψάμενος... ἐξελέξατο.

2. *to look after, to go to see, to visit*, c. acc. a) Pr. Acts 7, 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15, 36. Sept. and יִרְצֶה Judg. 15, 1. (Xen. Cyr. 5. 4. 10.) Of those who visit the sick or poor, Matt. 25, 36. 43. James 1, 27. So Ecclus. 7, 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. b) From the Heb. spoken of God, who is said to visit men, to care for them, to give them relief and aid, c. accus. Luke 1, 68. 78. 7, 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15, 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κτλ. Heb. 2, 6 ὅτι ἐπισκέπη αὐτόν, quoted from Ps. 8, 5 where Sept. for יִרְצֶה, as also Gen. 50, 24. 25. Ps. 106, 4. So Ecclus. 46, 14. Test. XII Patr. p. 549.—In Sept. often also *to visit* in order to punish, for יִרְצֶה Ps. 89, 33. Jer. 14, 10. Ecclus. 2, 14.

ἐπισκευάζω, f. άσω, (σκευάζω,) *to make ready for any thing, to furnish out upon, to equip*, e. g. a ship, Pol. 3. 24. 11. Xen. Hell. 1. 5. 10; horses, Xen. ib. 5. 3. 1; pack-horses, i. e. *to load*, ib. 7. 2. 18; a temple, Xen. An. 5. 3. 13.—In N. T. only Mid. *to make oneself ready for a journey, to pack or load up one's baggage*, absol. Acts 21, 15 in later edit. See in ἀποσκευάζω. Comp. Xen. Cyr. 7. 3. 1.

ἐπισκηνώ, ᾶ, f. άσω, (σκηνώ,) pr. *to pitch tent upon*; genr. *to come and dwell in*, ἐπὶ τὰς οἰκίας Pol. 4. 18. 8.—In N. T. trop. of a divine influence, *to abide upon, to rest upon*, e. g. ἐπ' ἐμὲ 2 Cor. 12, 9.

ἐπισκιάζω, f. άσω, (σκιάζω,) *to cast a shadow upon, to overshadow*, c. acc. Matt. 17, 5. Luke 9, 34; c. dat. Mark 9, 7. Acts 5, 15. Sept. c. dat. for יִרְצֶה Ps. 91, 4; c. ἐπὶ τι for יִרְצֶה Ex. 40, 32. (Anth. Gr. I. p.

114 τύμβος ἐπεσκίασεν. *Æl. V. H. 3. 1* med.) Trop. of a divine power and influence, *to overshadow, to rest upon*; Luke 1, 35 δύναμις ὑψίστου ἐπισκιάσει σε. So Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθούσα τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κτλ.

ἐπισκοπέω, ᾧ, f. ἴσω, (σκοπέω,) *to look upon, to behold*, Xen. Ven. 12. 21; *to inspect*, Xen. Hell. 3. 2. 11; *to visit*, e. g. the sick, Xen. Œc. 15. 7.—In N. T. *to look after, to oversee, to take care of*; absol. 1 Pet. 5, 2 ἐπισκοποῦντες *taking care of*, sc. τὸ ποιμνιον. With negat. μή τις, *to take care lest*, Heb. 12, 15. Sept. for וְיָרֵךְ Deut. 11, 12. So Lycurg. 159. 33. Xen. Œc. 9. 14. Lac. 2. 2.

ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω,) *visitation*, i. e.

1. The act of visiting or being visited or inspected; in N. T. trop. of God, who is said *to visit* men for good, comp. in ἐπισκέπτομαι no. 2. b. Luke 19, 44 τὸν καιρὸν ἐπισκοπῆς σου, *the time of thy visitation*, when God visited thee, was present to favour thee. 1 Pet. 2, 12. [5, 6.] Sept. for וְיָרֵךְ Job 10, 12; וְיָרֵךְ Job 34, 9. So 1 Esdr. 6, 5.—In Sept. also for evil, in order to punish, Ex. 13, 19. Is. 10, 3. Wied. 14, 11.

2. The *duty* of visiting, inspecting, i. e. *charge, office*, genr. Acts 1, 20 quoted from Ps. 109, 8, where Sept. for וְיָרֵךְ, as also Num. 4, 16.—Spec. *the office of an ἐπίσκοπος*, i. e. the care and oversight of a christian church, 1 Tim. 3, 1.

ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties, Hom. Il. 22. 255. Hdian. 7. 10. 6; of laws, Plut. Solon 19; of wares, Hom. Od. 8. 163; of public works, Sept. for וְיָרֵךְ 2 Chr. 34, 12. 17; of cities, e. g. a *prefect*, Sept. for וְיָרֵךְ Is. 60, 17. Jos. Ant. 10. 4. 1; or a *patron*, as Minerva of Athens, Dem. 421. 27. Hence at Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them; see Schol. in Aristoph. Av. 1023. Boeckh Publ. Econ. I. p. 211, 319. [Staatsk. I. p. 168, 256.] Neander Hist. of the Plant. and Tr. of the Chr. Ch. I. p. 167 sq. [Germ. ed. 2. I. p. 187 sq.]—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts 20, 28. Phil. 1, 1. 1 Tim. 3, 2. Tit. 1, 7. Trop. of Jesus, 1 Pet. 2, 25. This was originally simply the common Greek name of office equivalent to πρεσβύτερος, which latter was a Jewish term; see Neander l. c.

and comp. Acts 20, 17. 28. Tit. 1, 5. 7. 1 Pet. 5, 1. 2. So Jerome Ep. 82 (83) ad Oceanum: "Apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc ætatis." See Gieseler KG. I. c. 1. § 80, n. a. § 33, n. b.—In later ecclesiastical usage, a *bishop*.

ἐπισπάω, ᾧ, f. ἄσω, (σπάω,) *to draw upon, to draw to*, e. g. τὴν ζύραν, *to shut*, Xen. Hell. 6. 4. 36.—In N. T. Mid. *to draw upon or over* in respect to oneself, viz. *to draw over* the prepuce again; absol. 1 Cor. 7, 18 μὴ ἐπισπάσῃς, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus (7. 25), and practised by Jews who abandoned their religion and national customs; 1 Macc. 1, 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons בְּזֵיזָה, *overdrawn*, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. Diss. 3. p. 1159 sq.—Hesych. μὴ ἐπισπάσῃς· μὴ ἐλκύνῃς τὸ δέριμα.

ἐπισπείρω, f. ἐρῶ, (σπείρω,) *to sow upon, thereto*, in addition; c. acc. Matt. 13, 25 Lachm. ἐπισπείρει ζιζάνια, Vulg. *superseminavit*, for Rec. ἐσπείρει.—Theophr. C. Pl. 2. 17. 3.

ἐπίσταμαι, f. ἐπιστήσομαι, either Ionic Mid. of ἐφίστημι (instead of ἐφίσταμαι) in the signif. ἐφίστημι τὸν νοῦν, Matth. § 234. Passow s. v. or else a distinct root kindr. with ἵστημι, οἶδα, Buttm. Ausf. Sprachl. § 114. p. 173. *To fix one's mind upon*, Lat. *animum advertere*; hence, *to understand, to know how to do any thing*, c. inf. Luc. D. Mort. 10. 1. Xen. Mem. 1. 1. 9 bis.—In N. T.

1. *to know well, to have knowledge of*, with acc. of thing, Acts 18, 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4, 14; acc. of pers. Acts 19, 15 Παῦλον ἐπίσταμαι. With περὶ τούτων Acts 26, 26; ὡς Acts 10, 28; ὅτι Acts 15, 7. 19, 25. 22, 19; πῶς 20, 18; ποῦ Heb. 11, 8. Sept. for וְיָרֵךְ Deut. 28, 36. Josh. 2, 5. 9. (So c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12; ὡς Xen. Cyr. 2. 3. 22; ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.) With acc. and particip. Acts 24, 10 ὄντα σε κριτὴν ἐπιστάμενος, comp. Buttm. § 144. 6. b. So Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

2. Spec. *to understand, to comprehend*, c. accus. Mark 14, 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6, 4. Jude 10. Sept. for וְיָרֵךְ Is. 41, 20. So Xen. Conv. 3. 6.

ἐπίστασις, εως, ἡ, (ἐφίστημι,) pr. 'a causing to stand by,' a *stopping, staying*,

concourse; τοῦ ὄχλου Acts 24, 12; μοῦ 2 Cor. 11, 28. So Lachm. for ἐπισύστασις Rec.—Plut. de Solert. Anim. 19. Xen. An. 2. 4. 26.

ἐπιστάτης, ου, ὁ, (ἐφίσταμαι,) pr. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8; of the commander of a ship, Xen. Œc. 21. 3; of a military officer, Sept. for 𐤀𐤓𐤕𐤕 2 K. 25, 19; of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18; also of other officers, see Boeckh Publ. Econ. of Ath. I. p. 272. [Germ. I. p. 218. II. p. 199, 411.]—In N. T. a master, i. q. a teacher, only in the vocat. addressed to Jesus as having the authority of a teacher, ῥαββί, among his disciples; Luke 5, 5. 8, 24. 45. 9, 33. 49. 17, 13. Parall. with ῥαββί and κύριος, comp. Luke 9, 33 and Mark 9, 5. Matt. 17, 4; with διδάσκαλος, comp. Luke 8, 24 and Mark 4, 38.—Diod. Sic. 3. 71. ib. 16. 2 Πυθαγόρειον ἔχων φιλόσοφον ἐπιστάτην. Comp. Lob. ad Phryn. p. 282.

ἐπιστέλλω, f. ἐλῶ, (στέλλω,) to send to any one, to send word to, verbally Xen. Cyr. 1. 4. 26.—In N. T. to send word by letter, to write to any one; absol. Acts 21, 25; c. dat. Heb. 13, 22 διὰ βραχείων ἐπέστειλα ὑμῖν. So c. dat. et inf. Acts 15, 20 ἐπιστείλαι αὐτοῖς τοῦ ἀπέχεσθαι κτλ. where the genit. follows a verb of command, Winer § 45. 4. p. 378. ed. 5. So Æl. V. H. 2. 5. Hdian. 4. 12. 7. Plate Ep. 358. d. Xen. Hell. 1. 5. 3, 5.

ἐπιστήμων, σος, ὁ, ἡ, adj. (ἐπίσταμαι,) knowing, endued with knowledge, James 3, 13. Sept. for 𐤀𐤓𐤕𐤕 Deut. 1, 13.—Ecclus. 10, 25. Plut. Sulla 4 fin. Xen. Œc. 21. 5.

ἐπιστηρίζω, f. ἴσω, (στηρίζω,) to set or place firmly upon, to let lean upon; Pass. or Mid. to lean upon, Sept. for 𐤀𐤓𐤕𐤕 2 Sam. 1, 6. Luc. Philops. 13.—In N. T. trop. to confirm, to strengthen, c. acc. Acts 14, 22 τὰς ψυχὰς τῶν μαθητῶν. 15, 32. 41. 18, 23.

ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω,) word sent, message, Thuc. 7. 11, comp. 8.—In N. T. an epistle, letter, Acts 15, 30. 23, 25. 33. Rom. 16, 22. 1 Cor. 5, 9. 16, 3. 2 Cor. 3, 1. 7, 8 bis. 10, 9. 10. 11. Col. 4, 16. 1 Thess. 5, 27. 2 Thess. 2, 15. 3, 14. 17. 2 Pet. 3, 1. 16. Trop. 2 Cor. 3, 2. 3. Sept. for 𐤀𐤓𐤕𐤕 Ezra 4, 8. 11; 𐤀𐤓𐤕𐤕 Neh. 6, 5. 17. (Diod. Sic. 1. 95. Plut. Demetr. 18 init. Xen. An. 1. 6. 3.) Spec. a letter of authority, despatch, Acts 9, 2. 22, 5. Sept. for 𐤀𐤓𐤕𐤕 Neh. 2, 7. 8. So Xen. Ag. 8. 3.

ἐπιστομίζω, f. ἴσω, (ἐπί, στόμα,) pr. to put upon the mouth, to stop the mouth with

a bit or curb, Philostr. Icon. 2. 18; to check, to curb, Plut. de Gen. Socr. 22. p. 102.—In N. T. trop. to stop the mouth, to put to silence, c. acc. Tit. 1, 11. So Dem. 85. 4 ἐπιστομίζω τοὺς αὐτῶ ἀντιλέγοντας. Luc. Icarom. 21. Plato Gorg. 482. e.

ἐπιστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἐπιστρέφην with Mid. signif. Buttm. § 136. 1, 2; to turn upon, to turn towards, trans. Hom. II. 3. 370; trop. τὸ νόημα εἰς τι Theogn. 1079 [1083]; τὰς δόξεις εἰς ἐαντὴν Hdian. 5. 3. 15.—In N. T.

I. Trans. in a moral sense, to turn upon or to, to convert unto; with acc. and ἐπί τινα, Luke 1, 16 πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. Sept. for 𐤀𐤓𐤕𐤕 Ezra 6, 22; comp. Mal. 3, 24 [4, 6]. (Ecclus. 48, 10.) Spec. to turn back again upon, to convert from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5, 19. 20. Sept. pr. for 𐤀𐤓𐤕𐤕 1 K. 13, 18. 19. 20.—Pr. Xen. Hell. 6. 4. 9.

II. Intrans. in Act. with ἐαυτὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1; also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto.

1. Act. intrans. a) Pr. Acts 9, 40 ἐπιστρέφας πρὸς τὸ σῶμα. Trop. ἐπιστρέφειν ἐπὶ τὸν Θεόν v. κύριον, to turn to the service and worship of the true God, Acts 9, 35. 11, 21. 14, 15. 15, 19. 26, 18. 20; πρὸς κύριον 2 Cor. 3, 16. 1 Thess. 1, 9; ἐπὶ τὸν ποιμένα 1 Pet. 2, 25. Sept. for 𐤀𐤓𐤕𐤕 Deut. 31, 18; pr. Gen. 24, 49; 𐤀𐤓𐤕𐤕 Josh. 19, 34. Hos. 5, 4. So Ecclus. 17, 25; pr. Susann. 47. Pol. 7. 11. 4. Thuc. 1. 61. b) Also to turn about upon or towards; Rev. 1, 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κτλ. Acts 16, 18. Sept. for 𐤀𐤓𐤕𐤕 Judg. 18, 21. So Plut. M. Anton. 45. Xen. Ven. 10. 15. c) Spec. to turn back upon, to return, pr. and with ὀπίσω Matt. 24, 18 (Æl. V. H. 1. 6); εἰς τὰ ὀπίσω Mark 13, 16. Luke 17, 31; with εἰς c. acc. Matt. 12, 44; ἐπὶ c. acc. 2 Pet. 2, 22; ἐπὶ σε or πρὸς σε Luke 17, 4; absol. Luke 2, 20 Rec. Acts 15, 36. So of the breath or spirit returning to a dead body, Luke 8, 55. Sept. for 𐤀𐤓𐤕𐤕 Ruth. 1, 7. 10. (Pol. 1. 47. 8. Xen. Hell. 4. 5. 16.) Trop. of a return to good, to return, to be converted, absol. Luke 22, 32. Acts 3, 19; so Matt. 13, 15. Mark 4, 12. Acts 28, 27, all quoted from Is. 6, 10 where Sept. for 𐤀𐤓𐤕𐤕. Also to evil, to turn back unto, c. ἐπὶ τι, Gal. 4, 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2, 21 ἐπιστρέφαι ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φθοράν, comp. v. 19.

2. Mid. intrans. with aor. 2 ἐπεστράφην, see above init. a) to turn about upon or towards, absol. Matt. 9, 22 ὁ δὲ Ἰησοῦς ἐπιστραφεῖς. Mark 8, 33. John 21, 20; ἐπ. ἐν τῷ ὄχλῳ, Mark 5, 30. Sept. for נָחַם Num. 23, 6. So Wisd. 16, 7. Xen. Cyr. 6. 4. 10. b) Spec. to turn back upon, to return unto; c. πρὸς τινα, Matt. 10, 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for נָחַם Ruth. 1, 11. 12. 15. (Plut. de Lib. educ. 17 mid.) Trop. to return to good, to be converted; John 12, 40 ἐπιστραφῶσι, comp. Is. 6, 10 and in no. 1. c, above. So Dem. 133. 24.

ἐπιστροφή, ἡς, ἡ, (ἐπιστρέφω,) a turning about, conversion, Pol. 5. 72. 8.—In N. T. trop. conversion to good, to the gospel, Acts 15, 3. So Eccles. 18, 21.

ἐπισυνάγω, f. ἄγω, (συνάγω,) to lead or bring together upon a place, to gather together, to assemble, c. acc. Matt. 23, 37 bis. 24, 31. Mark 13, 27. Luke 13, 34. Pass. Mark 1, 33. Luke 12, 1. Sept. for הִקְרַם Is. 52, 12; לָקַח 2 Chr. 20, 26.—2 Macc. 2, 14. 18. Pol. 5. 95. 7.

ἐπισυναγωγή, ἡς, ἡ, (ἐπισυνάγω,) act of assembling, a gathering together, 2 Thess. 2, 1. Heb. 10, 25.—Meton. 2 Macc. 2, 7.

ἐπισυντρέχω, f. σρέξομαι, (συντρέχω,) to run together upon or to the scene of any action, Mark 9, 25.

ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι,) pr. 'a coming together upon' a place; hence a concourse, crowd; e. g. ποιεῖν ἐπισύστασιν to make a concourse, to raise a tumult, Acts 24, 12. Sept. for נָחַם Num. 16, 40. (Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. See Wetst. N. T. II. p. 209.) Spec. a concourse, crowd of persons coming to any one, 2 Cor. 11, 28 ἡ ἐπισύστασις μου ἡ κατ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

ἐπισφαλής, ἑος, οὗς, ὅς, ἡ, adj. (σφάλ-λομαι,) pr. 'nigh upon falling,' i. e. ready to fall, unsteady; trop. insecure, dangerous, Acts 27, 9 ἐπισφαλούς τοῦ πλοός.—Jos. Ant. 5. 1. 16. Pol. 1. 66. 12. Plato Rep. 497. d.

ἐπισχύω, f. ἰσώ, (ισχύω,) to strengthen upon, i. e. in addition, to make stronger, e. g. τὴν πόλιν Xen. Oec. 11. 13. Intrans. to grow stronger, Theophr. de Caus. Pl. 2. 1. 4. Diod. Sic. 5. 59.—In N. T. of persons, to grow stronger in manner, to be more vehement, fierce; Luke 23, 5 ἐπισχυον λέγοντες. So in power 1 Macc. 6, 6. Eccles. 29, 1.

ἐπισωρεύω, f. εἰσώ, (σωρεύω,) to heap upon, to heap up, c. acc. τοὺς νεκρούς Plut.

Pyrrh. 22 pen.—In N. T. trop. διδασκάλου 2 Tim. 4, 3. So trop. Plut. de vitand. AEr. alien. 6. Artemid. 3. 66.

ἐπιταγή, ἡς, ἡ, (ἐπιτάσσω,) a charge, injunction, command, e. g. of Christ, 1 Cor. 7, 6. 25. 2 Cor. 8, 8; of God, i. q. for will, decree, Rom. 16, 26. 1 Tim. 1, 1. Tit. 1, 3; genr. Tit. 2, 15 μετὰ πάσης ἐπιταγῆς with all injunction, i. e. strongly, severely.—Wisd. 14, 16. Pol. 13. 4. 3.

ἐπιτάσσω v. -ττω, f. ξω, (τάσσω,) to set in order upon or after one another, e. g. soldiers, to arrange in ranks one after another, with acc. and dat. Pol. 1. 26. 12. Xen. Hell. 1. 6. 29.—In N. T. to order, to enjoin upon, to charge, to command; so c. dat. Mark 1, 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4, 36. 8, 25. Sept. for הִקְרַם Gen. 49, 32. (2 Macc. 9, 8. Xen. Cyr. 4. 2. 33.) With acc. and dat. Philon. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. (Pol. 8. 27. 2. Xen. Oec. 7. 23.) With dat. and infin. aor. Mark 6, 39. Luke 8, 31; inf. pres. Acts 23, 2. (Xen. Cyr. 7. 3. 13.) With acc. and inf. Mark 6, 27 ἐπέταξεν ἐκτελεῖν τὴν κεφαλὴν. (Sept. Dan. 6, 9. Xen. Lac. 5. 8.) Absol. Luke 14, 22; foll. by the direct words, Mark 9, 25.

ἐπιτελέω, ὧς, f. ἔσω, (ἐπί intensa. τελέω,) to bring through to an end, to finish, to accomplish, to perform, to do.

1. Pr. of any work, business, course, c. acc. Luke 13, 32 ἰάσεις. Rom. 15, 28. 2 Cor. 7, 1 ἐπ. ἀγωνίστην, i. q. to practise. 8, 6. 11 bis. Phil. 1, 6. Heb. 8, 5 ἐπ. τὴν σκηνήν, i. q. to make. Sept. for נָחַם Zech. 4, 9; נָחַם Num. 23, 23. (Pol. 1. 37. 7. Xen. Hell. 1. 1. 26.) Heb. 9, 6 τὰς λατρείας ἐπιτελοῦντες, accomplishing the services, i. e. performing or celebrating the sacred rites. So Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdian. 4. 1. 8 τὰς λειτουργίας.

2. Mid. intrans. to come to an end, to finish, to leave off; with dat. of manner, Gal. 3, 3 ἑναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; having begun in the Spirit, do ye now end in the flesh? i. e. in attachment to carnal ordinances. So Sept. ἀρξομαι καὶ ἐπιτελέσω for הִקְרַם 1 Sam. 3, 12.

3. Trop. to accomplish afflictions, sufferings, i. e. to undergo, to endure, Pass. 1 Pet. 5, 9.—Mid. ἐπιτελεῖσθαι τὸν θάνατον Xen. Apol. Socr. 33.

ἐπιτήδειος, α, ον, (ἐπιτηδής,) made for an end or purpose, fit, adapted, Wisd. 4, 5. Xen. Cyr. 1. 4. 17.—In N. T. proper, serviceable, needful; James 2, 16 τὰ ἐπιτήδεια τοῦ σώματος, things needful for the body,

i. e. the necessities of life. So 1 Macc. 14, 34. Hdian. 8. 6. 6. Xen. Mem. 2. 2. 10.

ἐπιτίθημι, f. ἔθησιν, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθηκην. For pres. 3 plur. ἐπιτίθεισιν Matt. 23, 4, see Buttm. § 107. n. I, 1; for Imperat. pres. ἐπιτίθει 1 Tim. 5, 22, see Buttm. l. c. n. I, 5; and for the accent in Imperat. aor. 2 ἐπέθες Matt. 9, 18, see Buttm. l. c. n. I, 13.

1. to set, put, place, or lay upon; with various adjuncts. a) Pr. with acc. and ἐπί c. acc. Matt. 23, 4 φορτία ἐπιτίθεισιν ἐπὶ τοὺς ἄνθρωπους τῶν ἀνθρώπων. Luke 15, 5. Acts 15, 10 ἐπιτίθεισιν ὑγὸν ἐπὶ τὸν τράχηλον κτλ. Mark 4, 21 λύχνον ἐπὶ τὴν λυχνίαν. Matt. 27, 29. John 9, 15. Acts 28, 3. Sept. for ἐπέθη Gen. 21, 14; ἔθη Gen. 25, 20. 30. (Paleph. 32. 14. Xen. Cyr. 7. 3. 14.) With acc. and dat. Acts 15, 28 ἐπιτίθεισιν ὑμῖν βέρος. Luke 23, 26. John 19, 2. Trop. of a name, Mark 3, 16. 17. Sept. for ἐπέθη Dan. 1, 7. 5, 13. (Hdian. 4. 7. 12. Xen. Ec. 17. 9.) With ἐπί c. gen. Luke 8, 16 λύχνον ἐπὶ λυχνίας. Also ἐπάνω c. gen. Matt. 21, 7. 27, 37. b) Spec. in the phrase ἐπιτίθειναι τὴν χεῖρα v. τὰς χεῖρας, to lay the hand or hands upon, as the symbol of healing power, or the like; with ἐπί c. acc. Matt. 9, 18. Mark 8, 25. 16, 18. Acts 9, 17; c. dat. Matt. 19, 13. 15. Mark 5, 23. 6, 5. 7, 32. 8, 23. Luke 4, 40. 13, 13. Acts 9, 12. 28, 8; or also for benediction, consecration, with ἐπί c. acc. Acts 8, 17; with dat. Acts 6, 6. 8, 19. 13, 3. 19, 6. 1 Tim. 5, 22; comp. in ἐπίθεσις. So Rev. 1, 17 Rec. ἐπέθ. τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ. Sept. c. ἐπὶ τὴν for ἔθη Lev. 3, 2. 13. c) Of stripes, to lay on, to inflict, e. g. πληγὰς ἐπιτίθειν Luke 10, 30; c. dat. Acts 16, 23; c. ἐπὶ τινα Rev. 22, 18. So of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2; comp. Cic. pro Sext. 19 plagas impono. d) Trop. of gifts, to lade with, to supply with, Mid. c. acc. et dat. Acts 28, 10 ἀναγομένους ἐπέθεντο τὰ πρὸς τὴν χρείαν. Comp. Xen. Cyr. 8. 2. 4.

2. Mid. to set oneself upon or against any one, to set upon, to assail, c. dat. Acts 18, 10 οὐδεὶς ἐπιθήσεται σοι. So Sept. for ἐπέθη Gen. 43, 18; ἔθη 2 Chr. 24, 21. 25.—Æl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15; in war, Xen. An. 2. 4. 3.

3. to put to, to add to, to superadd, with πρὸς c. acc. Rev. 22, 18 ἐάν τις ἐπιθή πρὸς ταῦτα.—Hom. Il. 7. 364. Plut. Aristid. 24.

ἐπιτιμάω, ᾧ, f. ἤσω, (τιμάω,) pr. to set a value upon, to estimate; hence, to show honour to, e. g. one dead, Hdot. 6. 39; to

raise in price, e. g. grain, Dem. 918. 22; to lay as an estimate (penalty) upon any one, to award, to adjudge, e. g. τὴν ἀρχαίην δίκην ἐπιτιμῶν Hdot. 4. 43; to reprehend, to find fault with in any one, c. acc. et dat. Plato Phædr. 237. c, δ' ἄλλους ἐπιτιμῶμεν.—Hence in N. T.

1. to rebuke, to reprove, to admonish, c. dat. of pers. Matt. 16, 22. 19, 13 οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. Mark 8, 32. 33. 10, 13. Luke 9, 55. 17, 3. 18, 15. 19, 39. 23, 40; absol. 2 Tim. 4, 2. Sept. for ἔθη Gen. 37, 10. Ruth 2, 16. So Isocr. 170. a. Dem. 558. 27. Xen. Ec. 11. 24.—Spec. with the idea of restraining from evil; e. g. Satan, Jude 9 ἐπιτιμῆσαι σοι κύριος, quoted from Zech. 3, 2 where Sept. for ἔθη; comp. Wetst. in loc. Also demons, Matt. 17, 18. Mark 1, 25. 9, 25. Luke 4, 35. 41. 9, 42. Of things, e. g. a fever, c. dat. Luke 4, 39; winds and waves, Matt. 8, 26 ἐπιτίμησε τοῖς ἀνέμοις κτλ. Mark 4, 39. Luke 8, 24. So Sept. and ἔθη Ps. 106, 9.

2. Emphat. to admonish strongly, to charge strictly, with the idea of rebuke in case of disobedience; c. dat. Luke 9, 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλε κτλ. With dat. and ἵνα, Matt. 16, 20 Lachm. 20, 31. Mark 10, 48. Luke 18, 39; dat. and ἵνα μή, Matt. 12, 16. Mark 3, 12. 8, 30.

ἐπιτιμία, as, ἡ, (ἐπιτιμος, ἐπιτιμάω,) the condition of an ἐπιτιμος, full citizenship, Diod. Sic. 18. 18. Æschin. 39. 42.—In N. T. a penalty, punishment, 2 Cor. 2, 6. So Wisd. 3, 10; but classic writers usually τὰ ἐπιτίμια, as Dem. 229 ult.

ἐπιτρέπω, f. ψω, (τρέπω,) Pass. aor. 1 ἐπετρέphen Acts 28, 16; to turn over upon, to throw upon, e. g. ἐς κεφαλὴν ἡμῖν ἐπέτρεπε τοὺς ἀνδράκας Luc. Lexiph. 8; oftener to give over to, to commit to, c. acc. et dat. Pol. 20. 9. 10. Xen. An. 6. 1. 31.—In N. T. to permit, to suffer; e. g. c. dat. of pers. Luke 8, 32 καὶ ἐπέτρεψεν αὐτοῖς. Mark 5, 13. Usually with dat. of pers. and infin. of object; e. g. dat. and inf. aor. Matt. 8, 21 ἐπέτρεφόν μοι πρῶτον ἀπελθεῖν κτλ. v. 31. 19, 8. Luke 8, 32. 9, 59. 61. Acts 21, 39; dat. and inf. pres. 1 Tim. 2, 12 γυναῖκες δὲ διδάσκουσιν οὐκ ἐπιτρέψω. Pass. Acts 26, 1. 28, 16. 1 Cor. 14, 34. (So dat. et inf. aor. Hdian. 7. 9. 24. Xen. An. 1. 2. 19; inf. pres. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29.) With inf. aor. simply, Mark 10, 4 Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. Acts 27, 3. (Hdian. 8. 6. 4. Xen. An. 7. 7. 8.) Absol. John 19, 38. Acts 21, 40. 1 Cor. 16, 7 ἐάν ὁ κύριος ἐπιτρέπῃ,

if the Lord permit. Heb. 6, 3. So Xen. Cyr. 5. 5. 22.

ἐπιτροπή, ἥς, ἡ, (ἐπιτρέπω,) *commission, charge, full power*, Acts 26, 12.—Arr. Epict. 2. 8. 5. Pol. 3. 15. 7. Plut. Reip. gerend. Præc. 18.

ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pr. 'one to whom a charge is committed.'

1. *a steward, manager, agent*, pr. Matt. 20, 8. Luke 8, 3 Χουζᾶ ἐπιτρόπου Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6, where king Agrippa makes the freedman Thaumastus τῆς οὐσίας ἐπίτροπον. Palæph. 31. 8. Xen. CEC. 12. 2.

2. *a tutor, guardian, curator*, i. q. ὁ παιδαγωγός q. v. usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4, 2.—Plut. Cic. 38 τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσεις; AEl. V. H. 13. 43 [44]. Xen. Mem. 1. 2. 40. In Gr. writers oftener a *guardian* of orphan children; see Dict. of Antt. art. *Epitropus*.

ἐπιτυγχάνω, (τυγχάνω,) aor. 2 ἐπέτυχον, *to light upon, to chance to meet*, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5; *to hit the mark*, Arr. Epict. 4. 6. 28; *to attain one's aim*, Arr. Epict. 2. 17. 12.—In N. T. genr. *to attain unto*, i. e. *to obtain, to acquire*, c. gen. Heb. 6, 15 ἐπέτυχε τῆς ἐπαγγελίας. 11, 33; c. acc. τοῦτο Rom. 11, 7 in later edit. (where Rec. c. gen.) see Herm. ad Vig. p. 760. Absol. James 4, 2. So c. gen. Sept. Prov. 12, 27. Dem. 1168. 1. Xen. CEC. 2. 3; absol. Thuc. 6. 38.

ἐπιφαίνω, f. φανῶ, (φαίνω,) aor. 1 ἐπέφηνα, Pass. aor. 2 ἐπεφάνην; pr. *to cause to appear upon or to, to show forth, to display*, trop. 3 Macc. 2, 19. Theogn. 359. Plut. Marcell. 1.—In N. T. intrans. or with εαυτὸν implied, and also Mid. or Pass. *to show oneself upon or to, i. e. to appear upon or to*, spoken of light, *to shine upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

1. Pr. in pres. Act. absol. Acts 27, 20 *μητὲ ἀστρων ἐπιφανόντων*. Aor. 1, c. dat. Luke 1, 79 ἀνατολὴ ἐξ ὕψους... ἐπιφάναι τοῖς ἐν σκότει, where for the form ἐπιφάναι instead of ἐπιφάνει (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—AEl. V. H. 13. 1 pen. καὶ ἀπρόοπτος ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἀπὸ τῆς ἡμέρας ἐπιφανούσης.

2. Trop. in Pass. aor. 2, *to be conspicuous, to be known and manifest*; Tit. 2, 11

ἡ χάρις. 3, 4.—So pr. Sept. for חָזַן Gen. 35, 7. Ep. Jer. 61.

ἐπιφάνεια, ας, ἡ, (ἐπιφαίνομαι,) *appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1, 10; of his future advent, 2 Thess. 2, 8. 1 Tim. 6, 14. 2 Tim. 4, 1. 8. Tit. 2, 13. Comp. Luke 1, 78. 79.—So of celestial *appearances* in aid of Israel, 2 Macc. 3, 24. 5, 4; genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

ἐπιφανής, ἑος, οὖς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19; *clear, manifest*, Xen. Mem. 3. 1. 10.—In N. T. trop. *illustrious, memorable, notable*; Acts 2, 20 τὴν ἡμέραν κύριον τὴν μεγάλην καὶ ἐπιφανή, quoted from Joel 2, 31 where Sept. for נִרְאֶה, as also v. 11. Hab. 1, 7. So Pol. 1. 36. 3. Plato Legg. 829. c; of persons Xen. Ag. 3. 2.

ἐπιφαύω, f. αὖσω, (φαύω, φάω,) *to appear unto, to shine upon*; trop. *to give light to, to enlighten*, c. dat. Eph. 5, 14.—Act. Thom. § 34 ἐπέφανσε γάρ μοι ἀπὸ φροντίδος. Not found elsewhere; comp. διαφαύω Sept. Gen. 44, 3. 1 Sam. 14, 36. al. See Buttm. Ausf. Sprachl. II. p. 312. Winer § 15 φαύσκω.

ἐπιφέρω, f. ἐποισώ, (φέρω,) aor. 2 ἐπήνεγκον, *to bear or bring upon or to a person*.

1. Genr. *to bring to any one*, Pass. with ἐπὶ c. acc. Acts 19, 12 ὥστε ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια.—Jos. Ant. 4. 8. 22. Diod. Sic. 11. 86. Plato Ep. 354. b.

2. Spec. *to add upon, to superadd to*; c. acc. et dat. Phil. 1, 16 [17] οὐ μνομεν ἐλπίσιν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρί. Aristot. Rhet. 3. 6.

3. In a judicial sense, *to bring upon or against*, e. g. an accusation, c. acc. as *al-rian* Acts 25, 18; κρίσιν Jude 9. So Jos. Ant. 4. 8. 23 post init. Pol. 5. 41. 3. Plato Phæd. 98. a.—Of wrath or punishment, Rom. 3, 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. So Jos. Ant. 2. 14. 2 δάλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγὴν.

ἐπιφωνέω, ὦ, f. ἦσω, (φωνέω,) *to cry out upon, thereupon*, Luke 23, 21; in acclamation, Acts 12, 22. So 1 Esdr. 9, 47. Plut. de Herodot. malig. 34.—With dat. of person *upon or against* whom outcry is made, Acts 22, 24; c. acc. 21, 34 Lachm. So Luc. Philopat. 28. Plut. Timol. 36.

ἐπιφώσκω, (φώσκω, φῶς,) *to grow light upon, to dawn upon*, intrans. of the day, Matt. 28, 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ

Trop. of the Jewish day, beginning at sunset, *to begin*, Luke 23, 54.—Diod. Sic. 13. 18 in some edit. Comp. ἡμέρη δὲ διαφανσκοῦση Hdot. 3. 86.

ἐπιχειρέω, ᾧ, f. ἦσω, (χείρ,) *to lay hands upon*, e. g. δέσσω, σίτω, Hom. Od. 24. 386, 395; *to attack*, Jos. de Vita sua 44.—In N. T. trop. *to put the hand to, to take in hand, to undertake*, c. infin. Luke 1, 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts 9, 29. 19, 13. So 2 Macc. 2, 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1.

ἐπιχέω, f. εὔσω, (χέω,) *to pour upon*, e. g. upon wounds, c. acc. Luke 10, 34. Sept. for פָּזַךְ Gen. 28, 18.—Hdian. 4. 9. 14. Xen. OEc. 17. 9.

ἐπιχορηγέω, ᾧ, f. ἦσω, (χορηγέω,) *to furnish besides, in addition, to supply further, to minister*, c. acc. et dat. 2 Cor. 9, 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, in allusion to Is. 55, 10 where Heb. פָּזַךְ, Sept. δίδωμι. Gal. 3, 5; acc. et ἐν c. dat. 2 Pet. 1, 11; Pass. v. 5. So Ecclus. 25, 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, *to supply one another, to furnish aid mutually*, Col. 2, 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members; comp. Eph. 4, 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

ἐπιχορηγία, as, ἡ, (ἐπιχορηγέω,) *supply, aid, help*, Phil. 1, 19. Eph. 4, 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, *through every joint of (for) supply*, as binding together all the members and thus diffusing the grace supplied from Christ the head; comp. Col. 2, 19 and Gal. 3, 5.

ἐπιχρίω, f. ἴσω, (χρίω,) *to rub or smear upon, to anoint upon*, c. acc. et ἐπὶ c. acc. John 9, 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. With acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Hom. Od. 21. 179. Lucian. Quom. Hist. conscr. 62 ἐπιχρίσας δὲ τιτάνη sc. τὸ ὄνομα.

ἐποικοδομέω, ᾧ, f. ἦσω, (οἰκοδομέω,) *to build upon as a foundation*, Pass. with ἐπὶ c. dat. Xen. An. 3. 4. 11.—In N. T. trop. *to build upon*, spoken of faith and a life of faith in Christians and in the whole church as *built upon* the only foundation, Christ; and implying the constant growth and development of the kingdom of God in the heart and in the visible church, like a holy temple built up on its foundation; comp. 1 Cor. 3, 9. 10. So with acc. and ἐπὶ c. acc. 1 Cor. 3, 12 εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τούτου χρυσόν κτλ. or acc.

simpl. v. 14; absol. v. 10 bis. Acts 20, 32. Also c. acc. et dat. Jude 20; Pass. with ἐπὶ c. dat. Eph. 2, 20 ἐποικοδομησίντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κτλ. Col. 2, 7 ἐν αὐτῷ.—So of education, Plut. de Monarch. et Democ. 1 init.

ἐποκέλλω, f. ἐλῶ, (ἐκέλλω, κέλλω,) *to drive or force upon*, e. g. a ship upon the land, i. q. *to run aground*, c. acc. Acts 27, 41 ἐπόκειλαν τὴν ναῦν.—Hdot. 7. 182 τὴν νεία. Pol. 4. 41. 2. Thuc. 4. 26.

ἐπονομάζω, f. ᾶσω, (ονομάζω,) *to name upon or after*, in allusion to some other name or circumstance, Sept. for נָקַדְתָּ Gen. 4, 17. 24. 25.—In N. T. Pass. *to be named in addition to some other title or predicate, to be also called*, Rom. 2, 17 σὺ Ἰουδαῖος ἐπονομάζῃ. So Pol. 1. 29. 2. Xen. OEc. 6. 17.

ἐποπτεύω, f. εὔσω, (ὀπτεύω,) *to look upon*, i. e. *to oversee, to inspect*, c. acc. τὰ ἔργα Hom. Od. 16. 140. Hes. Op. 765.—In N. T. genr. *to behold, to contemplate*, c. acc. 1 Pet. 3, 2 ἐποπτεύσαντες τὴν . . . ἀναστροφὴν ὑμῶν. Absol. 1 Pet. 2, 12. So Dem. 168. 13. Plato Phaedr. 250. c.

ἐπόπτῃς, ου, ὁ, (ἐπόψομαι, ἐφοράω,) *a looker-on, eye-witness*, 2 Pet. 1, 16 ἐπόπται γενησίντες.—3 Macc. 2, 21. Plut. Agesi. 14. Plato Locr. p. 105.

ἔπος, εος, ους, τό, (εἶπον, ἔπω,) *a word*; Heb. 7, 9 ὡς ἔπος εἰπεῖν *so to speak*, see in εἶπον no. 1 init.

ἐπουράνιος, ου, ὁ, ἡ, adj. (ἐπὶ, οὐρανός,) pr. 'on or in heaven,' i. e.

1. *heavenly, celestial*, spoken of those who dwell in heaven; Matt. 18, 35 ὁ πατὴρ ὁ ἐπουράνιος. Phil. 2, 10 οἱ ἐπουράνιοι, i. e. angels. (2 Macc. 3, 39. Hom. Od. 17. 484. Luc. D. Deor. 4. 3.) Of those who come from heaven, 1 Cor. 15, 48 bis. 49, comp. v. 47 and Phil. 3, 21. Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15, 40 bis, comp. v. 41.

2. Neut. plur. τὰ ἐπουράνια, *the heavenly places*, i. e. *the heavens, heaven*; Eph. 1, 3. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2. 6. 3, 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6, 12; comp. in οὐρανός and ἀήρ.—Test. XII Patr. p. 546 sq.

3. Of the kingdom of heaven and whatever pertains to it, see in βασιλεία no. 3. E. g. of the kingdom itself, 2 Tim. 4, 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3, 1 κλησὶς ἐπουράνιος. 6, 4. 8, 5. 9, 23. 11, 16. 12, 22, comp. Rev. 21, 2. Also τὰ ἐπουράνια, *things of heaven*, not yet revealed, John 3,

12, opp. τὰ ἐπίγεια where see.—Comp. Plato Apol. 19. b, ζῳῶν τὰ ἐπουράνια.

ἐπτά, οί, αί, τά, card. num. indec. seven, Matt. 15, 34. 36. 37. Acts 20, 6. al. The number seven was often put by the Jews for an indef. round number, Matt. 12, 45. 22, 25. Luke 11, 26. al. Comp. Gen. 41, 2. 3. Ruth 4, 15. 1 Sam. 2, 5. Is. 4, 1. Prov. 26, 25. Zech. 3, 9.—Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6, 3. Rev. 1, 4. 12. 16. 2, 1. al. Comp. Gen. 21, 28. Ex. 37, 23. Lev. 4, 6. 17. al. See Heb. Lex. art. שבע. +

ἐπτάκις, num. adv. (ἐπτά,) seven times, put for an indef. round number, Matt. 18, 21. 22. Luke 17, 4 bis. Sept. for שבע Ps. 119, 164; שבע שבע 2 K. 5, 10. 14.—Pind. Ol. 13. 56.

ἐπτακισχίλιοι, αι, α, (χίλιοι,) seven thousand, Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. ἑπτὰ χιλιάδες. Sept. for שבעה אלף Num. 3, 22. 1 Chr. 29, 4.—Hdot. 2. 43.

ἔπω, see εἶπον.

Ἐραστος, ου, δ, (ἐράω,) Erastus, pr. name of a Christian, Acts 19, 22. Rom. 16, 23. 2 Tim. 4, 20.

ἐργάζομαι, f. ἀσσομαι, Mid. depon. (ἐργον, obs. ἐργω,) impf. ἐργαζόμην, aor. 1 ἐργασάμην, Pass. perf. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6, comp. Buttm. § 136. 3; but also in Pass. signif. John 3, 21. Xen. Mem. 3. 10. 9, comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2.—To work, to produce an effect.

1. Intrans. to work, to labour, i. e. a) Pr. in any trade or employment; absol. Acts 18, 3 ἔμενε παρ' αὐτοῖς καὶ ἐργάζετο. 1 Cor. 9, 6. 1 Thess. 2, 9. 2 Thess. 3, 10. 12. With adjuncts, e. g. ταῖς χερσὶ 1 Cor. 4, 12, 1 Thess. 4, 11; acc. of time, νύκτα καὶ ἡμέραν 2 Thess. 3, 8; ἐν c. dat. of time, Luke 13, 14; ἐν c. dat. of place, Matt. 21, 28. Sept. for עבד Ex. 5, 18. Deut. 5, 13. So absol. Luc. adv. Indoct. 25. Xen. Mem. 2. 7. 12; ἐν τοῖς ἔργοις Dem. 1048. pen. b)

Spec. to do business, i. e. to trade, to traffic; Matt. 25, 16 ἐργάσατο ἐν αὐτοῖς. So c. dat. Dem. 957. 27; ἀπὸ τινος Pol. 12. 13. 2.

c) Also to work, to be active, to do, opp. to be inactive, idle, to rest; John 5, 17 bis, ὁ πατήρ ἐργάζεται κτλ. 9, 4 fin. In a moral sense of the works of the law, Rom. 4, 4. 5. Comp. Xen. Mem. 1. 2. 57 bis.

2. Trans. to work, to form by labour, i. e. to do, to perform, to make.

a) Genr. of things wrought, done, performed, e. g. miracles, John 6, 30 τί ἐργάζῃ sc. σημείων. Acts 13, 41 ἔργον, comp. Hab. 1, 5 where Sept. for עֲשֵׂה. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. 9, 13. So genr. Eph. 4, 28. Col. 3, 23; ἔργα τοῦ θεοῦ ἐργάζεσθαι John 6, 28. 9, 4; ἔργον τοῦ κυρίου 1 Cor. 16, 10; ἔργα ἐν θεῷ ἐργασμένα, wrought in God, i. e. in communion with God, in conformity to his will, John 3, 21. Sept. for עֲשֵׂה Num. 3, 7; עֲשֵׂה Job 33, 29. So Hdtian. 8. 1. 14. Luc. Pseudol. 24. Xen. An. 6. 3. 17.—Also with adjuncts; as ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26, 10. 3 John 5; ἐν μοί Mark 14, 6; τὸ ἀγαθὸν πρὸς πάντας Gal. 6, 10; τὸ κακὸν τινι Rom. 13, 10, comp. Prov. 3, 30 where Sept. for עֲשֵׂה. So c. εἰς τινα Dem. 1252. 20. Palæph. 1. 11; τινὰ τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30.—Trop. to work good or evil, to do, to practise, to commit, c. acc. e. g. τὸ ἀγαθόν Rom. 2, 10; τὴν δικαιοσύνην Acts 10, 35, but Heb. 11, 33 see in δικαιοσύνη no. 1. [James 1, 20.] μετάνοιαν 2 Cor. 7, 10 Lachm. Also τὴν ἀνομίαν Matt. 7, 23; ἀμαρτίαν James 2, 9. Sept. ἀνομίαν ἐργ. for עֲשֵׂה Ps. 5, 6. Job 34, 32. So Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 med. ἔργον δεινόν. Thuc. 3. 66.

b) Spec. to work at, e. g. τὴν γῆν, to till, Sept. for עֲבַד Gen. 2, 5. 15. Xen. CEC. 1. 8.—In N. T. only of the sea, τὴν θάλασσαν ἐργάζεσθαι, to work at the sea, as in Engl. to ply the sea, to follow the sea, as an occupation; Rev. 18, 17 ὅσοι τὴν θάλασσαν ἐργάζονται.—App. Hist. Rom. 8. 2 ναυτοὶ τε χρώμενοι, καὶ τὴν θάλασσαν οἷα φοίνικες ἐργαζόμενοι. Plut. de Solert. An. 23. See Wetst. N. T. in loc.

c) Also to work out, to labour for, to get by labour, c. acc. e. g. τὴν βρώσιν τὴν πολλὰν John 6, 27; genr. 2 John 8. Sept. for עֲשֵׂה Prov. 31, 18.—Palæph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

ἐργασία, as, ἡ, (ἐργάζομαι,) work, labour, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. Xen. Mem. 2. 7. 7.—In N. T.

1. labour, i. e. trop. pains, effort, in the Latinism ἐργασίαν διδόναι, operam dare, Luke 12, 58; see fully in διδωμι no. 4. a.—Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μὲδ' ἐργασία. Pol. 5. 100. 4.

2. a working, doing, i. e. practice, performance, e. g. of evil, with εἰς final, Eph. 4, 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עֲשֵׂה 1 Chr. 6, 49. 28, 20.—Æschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

Plato Eryx. 404. c. πρὸς ἀγαθοῦ τιμὸς ἐργασίας. ib. 404. b.

3. *work*, i. e. *occupation*, a *trade*, *craft*, Acts 19, 25. Sept. for עֲמָלָה Jon. 1, 8.—Dem. 503. 17. Xen. Œc. 6. 8, 9.

4. Meton. *earnings*, *gain*, from labour, Acts 16, 16. 19. 19, 24.—Dem. 1283. 28. Xen. Mem. 3. 10. 1.

ἐργάτης, ου, ὁ, (ἐργάζομαι) 1. a *worker*, *labourer*, e. g. in the fields, Matt. 9, 37 ὁ μὲν περισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10, 10. 20, 1. 2. 8. Luke 10, 2 bis. 7. 1 Tim. 5, 18. James 5, 4. So Ecclus. 19, 1. Plut. Cato Maj. 4. Xen. Cyr. 1. 6. 11.—Trop. by Paul of *labourers* in the church, *teachers*, *preachers*, 2 Tim. 2, 15 ἐργάται ἀνεπαίσχυντοι. So with censure, 2 Cor. 11, 13. Phil. 3, 2.

2. With a gen. a *worker*, *doer* of any thing, i. q. ὁ ἐργαζόμενος, Luke 13, 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, *evil-doers*.—1 Macc. 3, 6. Xen. Mem. 2. 1. 27.

3. a *workman*, *craftsman*, *artisan*, Acts 19, 25.—Luc. Somn. 2. Xen. Hi. 6. 11.

ἐργον, ου, τό, (obsol. ἐργω,) *work*, i. e.

1. *labour*, *business*, *occupation*, *employment*, something in doing or to be done.

a) Genr. Mark 13, 34 καὶ δοὺς ἐκάστη τὸ ἐργον αὐτοῦ. Eph. 4, 12 εἰς ἐργον διακονίας. 1 Tim. 3, 1. Sept. for עֲמָלָה Gen. 2, 2. Ex. 35, 2. So Luc. D. Deor. 17. 1 ἐν ἐργῳ ἦσαν. Xen. Œc. 20. 16, 19. b) Spec. of the work which Jesus was sent to fulfil on earth; τὸ ἐργον John 17, 4; τὰ ἔργα John 5, 20. 36. 10, 38; τὸ ἐργον τοῦ πατρὸς sc. ὁ δέδωκε μοι ἵνα ποιήσω, John 4, 34. 9, 4; comp. 17, 4. So τὸ ἐργον τοῦ κυρίου, the *work of the Lord*, i. e. which he began and left to be continued by his disciples, the cause of Christ, the gospel-work, 1 Cor. 15, 58. 16, 10. Phil. 2, 30. Also of this work as committed to apostles and teachers, 2 Tim. 4, 5 ἐργον ποιήσον εὐαγγελιστοῦ. Acts 13, 2. 14, 26. 15, 38. Phil. 1, 22. Further, ἐργον τοῦ θεοῦ, the *work of God*, i. e. which God requires, duty towards him, John 6, 28. 29. Rev. 2, 26. c) In the sense of *undertaking*, *attempt*, Acts 5, 38. 2 Tim. 4, 18. Sept. for עֲמָלָה Deut. 15, 10; עֲמָלָה Job 34, 21. So Wisd. 2, 12.

2. a *work*, i. e. a *deed*, *act*, *action*, something done, e. g.

a) Genr. as ἐργον ἐργάζεσθαι, to *work a work*, to *do a deed*, Acts 13, 41 bis, quoted from Hab. 1, 5 where Sept. for עֲשֵׂה עֲשֵׂה; comp. Buttm. § 131. 4. So Hdiān. 7. 5. 15, 16. Xen. Conv. 1. 1.—Spec. of the works of Jesus, *miracles*, *mighty deeds*, Matt. 11, 2.

John 7, 3. 21. 14, 10. 11. 12. 15, 24; also of God, Heb. 3, 9 εἶδον τὰ ἔργα μου, from Ps. 95, 9 where Sept. for עֲשֵׂה עֲשֵׂה.

b) Where λόγος and ἔργον, *word* and *deed*, stand in contrast. Luke 24, 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3, 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7, 22. Rom. 15, 18. 2 Cor. 10, 11. Tit. 1, 16. So Ecclus. 3, 8. Luc. Toxar. 35. Xen. Hi. 7. 2; comp. Jos. Ant. 4. 2. 3.—With λόγος impl. James 1, 25 οὐκ ἀκροατὴς... ἀλλὰ ποιητὴς ἔργου, not a *hearer* of the word only, but a *doer of the deed*.

c) Of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel. a) Genr.

Matt. 23, 3. 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεασθῆναι τοῖς ἀνθρ. John 3, 20. 21. Acts 26, 20. Rom. 3, 27. Gal. 6, 4. So κατὰ τὰ ἔργα ἀποδοιδόναι, to *reward according to one's works*, Rom. 2, 6; also 2 Cor. 11, 15. 1 Pet. 1, 17. Rev. 20, 12. So Sept. and עֲשֵׂה Prov. 24, 12. Jer. 50, 29. β) Of good works, with epithets, e. g. ἐργον ἀγαθόν, ἔργα ἀγαθὰ, a *good deed*, *good works*, i. e. either *benefit*, *kindness*, Acts 9, 36. 1 Tim. 6, 18; or, *well-doing*, *virtue*, *piety*, Rom. 2, 7. 13, 3. Eph. 2, 10. 2 Thess. 2, 17. Heb. 13, 21. (Comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) So ἐργον καλόν, ἔργα καλά, a *good deed*, *good works*, i. e. a pious act, well-doing, virtue, Matt. 5, 16. Mark 14, 6. Tit. 2, 7. Heb. 10, 24. 1 Pet. 2, 12. (Comp. Xen. l. c. et Mem. 2. 6. 35.)

Also τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3, 5; ἐργον τέλειον, *perfect work*, i. e. full, complete in well-doing, James 1, 4. Without epithet, John 8, 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3, 13. γ) Of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works*, *evil deeds*, John 3, 19. Col. 1, 21. 1 John 8, 12; ἔργα νεκρά, *dead works*, i. e. not proceeding from a living faith in God, Heb. 6, 1; ἔργα ἀνομα 2 Pet. 2, 8; ἔργα ἀσεβείας Jude 15; ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13, 12; ἔργα τῆς σαρκός, *carnal works*, Gal. 5, 19. (Xen. Cyr. 1. 2. 3 ἐργ. πονηρὸν καὶ ἀσχηρόν. An. 5. 7. 32 ἔργα ἀσεβῆ.) So without epithet, Rev. 2, 6 ἐν μισοῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13. 22. 3, 1. 18, 6. 1 Cor. 5, 2. John 8, 41, comp. v. 44. δ) Of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law, Rom. 2, 15 τὸ ἐργον τοῦ νόμου; or conformable to this law, Rom. 3, 20. Gal. 2, 16. With τοῦ νόμου implied, in Paul's writings, Rom. 4, 2. 6. 9, 11. 11, 6. Eph. 2, 9. 2 Tim. 1, 9.

ul. e) Of works of faith, ἔργα πίστεως,

i. e. springing from faith, combined with faith, e. g. *ἔργα πίστεως*, 1 Thess. 1, 3. 2 Thess. 1, 11. With *τῆς πίστεως* implied Heb. 6, 10. James 2, 14. 17–26, comp. espec. v. 22. 26.—Hence, where Paul and James speak of *τὰ ἔργα* simply, the former means *ἔργα τοῦ νόμου*, and the latter *ἔργα πίστεως* v. *δικαιοσύνης*; see passages in lett. d, e.

3. *a work*, i. e. *a thing wrought*, something done, made, created. a) Genr. of men, Acts 7, 41 *ἐν τοῖς ἔργοις τῶν χειρῶν*, i. e. idols. 1 Cor. 3, 13. 14. 15. 9, 1. Sept. for *מְצַנֵּץ* Deut. 27, 15. 2 K. 19, 18; *מְצַנֵּץ* Ps. 9, 17. So Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. b) Of the works of God, genr. Acts 15, 18 *γνωστὰ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ*. Rom. 14, 20. Phil. 1, 6. 2 Pet. 3, 10. Rev. 15, 3. Heb. 1, 10 *ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί*, quoted from Ps. 102, 26 where Sept. for *מְצַנֵּץ*, as also Ps. 103, 22. 104, 32; for *מְצַנֵּץ* Is. 45, 11. So Hom. Il. 19. 22. c) Of works implying power, and put for *power, might*, e. g. of God, John 9, 3 *ὡς φανερώσῃ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ*. Of Satan, 1 John 3, 8 *ὡς λύσῃ τὰ ἔργα τοῦ διαβόλου*, i. e. destroy his power. +

ἐρεδίζω, f. *ἰσώ*, (*ἰρέσω*, *ἱρῶ*), *to stir up, to rouse*, espec. *to anger, to provoke*, c. acc. Col. 3, 21 *τὰ ῥέματα ὑμῶν*. (1 Macc. 15, 40. Pol. 1. 19. 2. Plato Eryx. 392. b.) Also genr. to *action, to provoke, to stimulate*, 2 Cor. 9, 2. So Arr. Epict. 2. 23. 13. Dem. 1411. 9.

ἐρείδω, f. *είσω*, *to let lean against*, c. acc. Hom. Il. 22. 112; *to prop, to stay*, Aeschyl. Prom. 350. Plato Tim. 43. e; *to fix firmly*, Pind. Pyth. 10. 79. Pol. 3. 46. 1. On *ἐρείδω* see Buttm. Lexil. I. p. 112 sq. —In N. T. intrans. or c. *ἑαυτὸν* impl. *to become fixed, to stick fast*, as a ship upon a sandbank, Acts 27, 41; see Buttm. § 130. n. 2.

ἐρεύνωμαι, f. *ξομαι*, Mid. depon. *to spew out, to vomit, to disgorge*, Hom. Od. 9. 374. Il. 16. 162; trop. of a volcano, Pind. Pyth. 1. 40; of a river discharging itself, App. Bell. Mithr. 103; in aor. 2 *ἔφυγον* of a cry of man or animals, *to belch out, to bel-low*, Theocr. 13. 58. Hom. Il. 20. 403.—Hence in Sept. and N. T. trop. *to pour forth, to speak out, to utter*, c. acc. Matt. 13, 35 *ἐρεύξομαι κεκρυμμένα κτλ.* quoted from Ps. 78, 2 where Sept. for *מְצַנֵּץ*; as also Ps. 19, 2. 119, 171. 145, 7. On this signif. see Sturz. de Dial. Alex. p. 167. Lob. ad Phryn. p. 63 sq.

ἐρευνάω, ā, f. *ἴσω*, *to search into, to seek out, to explore*; c. acc. *τὰς γραφάς* John 5, 39. 7, 52; *τὰς καρδίας* Rom. 8, 27. Rev. 2, 23; *τὰ βάθη τοῦ θεοῦ* 1 Cor. 2, 10; c. *ποῖος* 1 Pet. 1, 11. Sept. for *מְצַנֵּץ* Gen. 44, 12; *מְצַנֵּץ* 2 Sam. 10, 3.—Dem. 788. pen. Plato Legg. 821. b.

ἐρέω, see in *εἶρων*.

ἐρημία, as, ἡ, (*ἐρημος*), *a solitude, desert, wilderness*, i. e. an uninhabited tract of country, see in *ἐρημος* no. 2; Matt. 15, 33. Mark 8, 4. 2 Cor. 11, 26. Heb. 11, 38. Sept. for *מְצַנֵּץ* Ez. 35, 4.—Jos. Ant. 3. 10. 3. Arr. Epict. 4. 11. 16. Xen. Hell. 5. 4. 41.

ἐρημος, ou, ὁ, ἡ, adj. *solitary, desert*. 1. Pr. of a place or region uninhabited and usually uncultivated, though not necessarily sterile, see in no. 2. Matt. 14, 13 *εἰς ἐρημον τόπον*. v. 15. Mark 1, 35. 45, 6, 31. 32. 35. Luke 4, 42. 9, 10. 12. Sept. for *מְצַנֵּץ* Jer. 33, 10. 12. So Hdian. 2. 11. 9. Xen. Cyr. 3. 2. 1.—In the sense of *deserted, desolate, laid waste, uninhabited*, Matt. 23, 38 et Luke 13, 35 *ὁ οἶκος ὑμῶν ἐρημος*. Acts 1, 20, comp. Ps. 69, 26 where Niph. *מְצַנֵּץ*, Sept. *ἡρημωμένη*. Acts 8, 26 see in *Γάζα*. Sept. and *מְצַנֵּץ* Neh. 2, 17; *מְצַנֵּץ* Lev. 26, 31. 33. So *ἐρημος πόλις* Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary, destitute of a husband, unmarried*, Gal. 4, 27 *πολλὰ τὰ ῥέματα τῆς ἐρήμου κτλ.* quoted from Is. 54, 1 where Sept. for *מְצַנֵּץ*. Comp. Diod. Sic. 16. 37 *ἐρημοὶ συμμάχων*. Xen. Cyr. 7. 3. 12.

2. Subst. ἡ *ἐρημος* sc. *χώρα*, *a solitude, desert, wilderness*, i. q. *ἐρημία*, i. e. an uninhabited tract of country, usually uncultivated and often sterile, but not necessarily so; see Bibl. Res. in Palest. II. p. 391, 641. I. p. 281 sq.

a) Genr. Matt. 3, 3 *φωνὴ βοᾶντος ἐν τῇ ἐρήμῳ*, and so Mark 1, 3. Luke 3, 4. John 1, 23, all quoted from Is. 40, 3 where Sept. for *מְצַנֵּץ*. Matt. 11, 7. 24, 26. Luke 5, 16 *ὑποχωρῶν ἐν ταῖς ἐρήμοις*. 7, 24. 8, 29. Rev. 12, 6. 14. 17, 3. (Hdot. 3. 102.) Of a region uninhabited and untitled, but yielding pasturage, Luke 15, 4, comp. Matt. 18, 12 *τὰ ἔρη*. So Sept. and *מְצַנֵּץ* Joel 2, 22. Ps. 65, 13. See Bibl. Res. in Palest. I. p. 271, 281 sq.

b) Spec. *the desert of Judea*, lying on the high ground west of the Dead Sea and the valley of the Jordan, mostly uninhabited and untitled, and in great part sterile; see Bibl. Res. in Palest. II. p. 202, 310 sq. Por-

tions of this desert were: α) That in which John the Baptist grew up, prob. west of the Dead Sea, Luke 1, 80. 3, 2. β) That where he baptized, i. e. the uninhabited tract along the Jordan, Matt. 3, 1. Mark 1, 4 comp. v. 5. γ) That where Jesus was tempted, perh. the high desert west of Jericho, Matt. 4, 1. Mark 1, 12. 13. Luke 4, 1. δ) The tract between the Mount of Olives and Jericho, prob. referred to in Acts 21, 38; see Jos. Ant. 20. 8. 6. ε) The tract adjacent to the city Ephraim, prob. Taiyibeh, towards the Jordan, John 11, 54; see in Ἐφραίμ.

c) Also the desert of Sinai, in which the Israelites wandered forty years, including Sinai itself and the desert towards Palestine; Acts 7, 30 ἐν τῇ ἐρήμῳ τοῦ ὄρους Σιναι. v. 36. 38. 42. 44. 13, 18. John 3, 14. 6, 31. 49. 1 Cor. 10, 5. Heb. 3, 8. 17. So Sept. and 𐤀𐤓𐤁𐤏 Ps. 78, 15. 19. 136, 16. See Bibl. Res. in Palest. Vol. I.

ἐρημόω, ᾠ, f. ὠσω, (ἐρημος,) to make solitary or desert, to desolate, to lay waste, c. acc. Sept. for 𐤀𐤓𐤁𐤏 Is. 37, 18. Thuc. 5. 4.—In N. T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12, 25. Luke 11, 17; πᾶσις Rev. 18, 19; πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18, 16. (Ecclus. 21, 4.) So of a person, Rev. 17, 16 ἡρημωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate; shall despoil her. Sept. for 𐤀𐤓𐤁𐤏 Jer. 26, 9; Niph. 𐤀𐤓𐤁 Is. 54, 3.—Plut. Pomp. 28 fin. Xen. Ag. 1. 20 χώρα.

ἐρημωσις, εως, ἡ, (ἐρημός,) desolation, a laying waste, Luke 21, 20. Matt. 24, 15 et Mark 13, 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in βδελύγμα no. 2. Sept. for 𐤀𐤓𐤁𐤏 Jer. 7, 34; 𐤀𐤓𐤁 Jer. 4, 7.—Arr. Alex. M. 1. 9. 13.

ἐρίζω, f. ἰσω, (ἐρις,) to strive, to wrangle, Hom. Il. 1. 277. Luc. D. Deor. 13. 1.—In N. T. spec. to cry out, to be vociferous, like a wrangler, intrans. Matt. 12, 19 οὐκ ἐρίσει οὐδὲ κραυγάζει, quoted from Is. 42, 2 where Heb. 𐤀𐤓𐤁 𐤀𐤓𐤁 𐤀𐤓𐤁 𐤀𐤓𐤁, Sept. οὐ κεράζεται, οὐδὲ ἀνέσει, i. e. he shall not cry, neither lift up his voice.

ἐριθεία, as, ἡ, (ἐριθείω, ἐριθός,) pr. a being mercenary, venality in striving for office, Lat. ambitus; hence genr. party-strife, faction, contention, Phil. 1, 16 [17] οἱ μὲν ἐξ ἐριθείας. 2, 3. James 3, 14. 16. Rom. 2, 8. Plur. 2 Cor. 12, 20. Gal. 5, 20.—Aristot. Pol. 5. 2. 6. ib. 5. 3. 9. Hesych. ἐριθεία· ἡ διὰ λόγων φιλονεικία.

ἐριον, ιον, το, (ἔρος, εἶρος,) dim. in form only, wool, Rev. 1, 14. Heb. 9, 19, where

see Lev. 14, 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for 𐤀𐤓𐤁 Is. 1, 18.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

ἐρις, ἰδος, ἡ, acc. ἐριν Phil. 1, 15, see Buttm. § 44; Plur. ἐριδες 1 Cor. 1, 11, also ἐρις 2 Cor. 12, 20, see Winer § 9. p. 75. Matth. § 80. n. 8; strife, contention, wrangling, Rom. 1, 29. 13, 13 μὴ ἐριδι καὶ ζηλῶ. 1 Cor. 1, 11. 3, 3. 2 Cor. 12, 20. Gal. 5, 20. Phil. 1, 15. 1 Tim. 6, 4. Tit. 3, 9.—Ecclus. 40, 5. 9. Hdian. 3. 2. 13. Xen. Cyr. 2. 3. 15.

ἐρίδιον, ου, τό, (dim. ἐριφος,) a young kid, kidding, Matt. 25, 33; comp. v. 32.—Athen. 661. b.

ἐριφος, ου, ὁ, ἡ, a kid, young goat, Matt. 25, 32. Luke 15, 29. Sept. for 𐤀𐤓𐤁 Gen. 27, 9. 38, 17; 𐤀𐤓 Ex. 12, 5.—Theocr. Id. 8. 50. Luc. Bacch. 1.

Ἐρμᾶς, ᾱ, ὁ, Hermas, pr. n. of a Christian, Rom. 16, 14.

ἐρμηνεία, as, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14, 26; so ἐρμηνεία γλωσσῶν as a charisma, 1 Cor. 12, 10.—Ecclus. 47, 17. Luc. Quom. Hist. conscr. 45. Plato Rep. 524. b.

ἐρμηνευτής, ου, ὁ, (ἐρμηνεύω,) an interpreter, 1 Cor. 14, 28 Lachm. for διερμηνευτής Rec.—Sept. Gen. 42, 43. Plato Polit. 290. c.

ἐρμηνεύω, f. εἰσω, (Ἐρμῆς,) to interpret, to explain, Luc. Abdic. 18. Xen. Mem. 1. 2. 52.—In N. T. spec. to interpret from one language to another, to translate; Pass. John 1, 39. 43. Κηφᾶς, δ ἐρμηνεύεται Πέτρος. 9, 7. Heb. 7, 2. Sept. for Chald. 𐤀𐤓𐤁 Ezra 4, 7. So Luc. Alex. 51. Xen. An. 5. 4. 4.

Ἐρμῆς, ου, ὁ, Hermes, pr. n. a) A Christian at Rome, Rom. 16, 14. b) In Greek mythology i. q. Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14, 12.

Ἐρμογένης, εως, ους, ὁ, Hermogenes, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

ἐρπετόν, ου, τό, (ἐρπω, pr. neut. of ἐρπετός,) a creeping animal, reptile, Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. for 𐤀𐤓𐤁 Gen. 1, 24; 𐤀𐤓𐤁 Gen. 1, 20.—Luc. Philops. 9. Xen. Mem. 1. 4. 11.

ἐρυθρός, ᾱ, ὁν, red, Plato Tim. 80. c.—In N. T. only of a sea, ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7, 36. Heb. 11, 29. On the passage of this sea by the Israelites, see Bibl. Res. in Palest. I. p. 81 sq. Sept. for

חֹשֶׁבֶת Ex. 10, 19. 18, 8. al.—1 Macc. 4, 9. Diod. Sic. 3. 18. Strabo p. 765, 779.

ἔρχομαι, f. **ελεύσομαι**, aor. 2 **ἦλθον**, perf. **ἔλθυσαι**, plupf. **ἐηλύθειν**. For the aor. 2 plur. **ἦλθατε** Matt. 25, 36 in some copies, see Winer § 13. 1. a. Sturz. de Dial. Alex. p. 61. In the common Greek the forms of **εἰμι** were more used for the Imperat. the impf. and the future; but in N. T. we find Imper. **ἔρχου**, plur. **ἔρχεσθε**, Matt. 8, 9. John 1, 40. al. instead of **ἔσθι, ἔτε**; Impf. **ἔρχόμεν** Mark 1, 45. al. Plato Legg. 3. p. 685. a, instead of **ῥεῖν** or **ῥα**; Fut. **ελεύσομαι** Matt. 9, 15. 1 Cor. 4, 19, instead of the more Attic **εἰμι**, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. § 108. V. 4, 5. Winer § 15. Kühner § 167. 2.—*To come, to go, to move or pass along*, in any direction, as marked by the adjuncts or often simply by the context. The forms from **ἐλθεῖν**, however, more frequently signify *to come*, so that e. g. **ἦλθεν** is rarely used of one who goes away from a place (Luke 2, 44), while the forms from **ἔρχεσθαι** are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 183. edit. 2.

1. *to go*, with adjuncts implying motion from a place or person to another. a) Present and Impf. with **εἰς** c. acc. of place, John 6, 17 **ἔρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ**. With acc. **ὁδόν**, *to go one's way*, Acts 9, 17; comp. Buttm. § 131. 4. (Xen. An. 2. 2. 10.) With **σύν τινι** John 21, 3.—Present instead of a past tense, Heb. 11, 8; see Buttm. § 137. n. 7. b) Improperly, Aor. 2 **ἦλθον**, once c. acc. of distance, **ὁδόν ἡμέρας**, Luke 2, 44. So Xen. An. 3. 1. 5. See above.

2. *to come*, with adjuncts implying motion to or towards any person or place; spoken of persons. a) Genr. and absol. Matt. 8, 9 **λέγω σοῖς, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται**. Mark 4, 4. 6, 31. 11, 13. John 1, 40. Acts 5, 15. al. sæpiss. (Xen. An. 1. 3. 10.) So the Pres. in an historical sense, i. e. instead of the aorist, Buttm. § 137. n. 7. Kühner § 255. 1. Winer § 41. 2. b. Matt. 25, 11 **ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι**, comp. v. 10. Matt. 25, 19. Mark 2, 18. John 20, 18. 3 John 3. Also the Pres. apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. a. Matth. § 504. 3. Luke 3, 16 **ἔρχεται δὲ ὁ ἰσχυρότερός μου**. John 4, 25. 14, 3. 30. 1 Cor. 4, 5. Rev. 1, 7. So espec. in the phrase **ὁ ἐρχόμενος**, *the coming one*, he who shall come, the Messiah, Matt. 11, 3. Luke 7, 19. 20. John 6, 14. 11, 27; also in the periphrase of the

name Jehovah, **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος** Rev. 1, 4. 8. 4, 8; see in **εἰμι** I. 4. b. But in other examples, **ὁ ἐρχόμενος** with adjuncts has the present sense, Matt. 21, 9. John 12, 13.—By a species of pleonasm, the particip. **ἐλθών** is prefixed to other verbs in which the idea of *coming* is already presupposed, and thus gives to the expression more fullness and vivacity; see in **ἀνίστημι** II. 1. a. Matt. 2, 23 **καὶ ἔλθων κατέβηκεν εἰς πόλιν λεγ. Ναζαρέτ**, as in Engl. *he came and dwelt*. 8, 2. Mark 5, 23. 12, 14. 16, 1. Luke 7, 3. Eph. 2, 17. al. See Winer § 67. 2. n. Matth. § 557. n. 1. p. 1102. So Hom. II. 16. 521. Xen. Cyr. 2. 2. 6. b) With an adjunct marking *object* or *purpose*; so c. infin. Matt. 2, 2 **ἦλθωμεν προσκυνῆσαι αὐτῷ**. Mark 2, 17. Luke 4, 34. al. With particip. fut. Matt. 27, 49 **εἰ ἔρχεται Ἡλίας σώσων αὐτόν**. Acts 8, 27. Buttm. § 144. 3. (Plato Euth. 2. c. Xen. An. 7. 1. 28.) So with part. pres. implying purpose and manner, Luke 13, 7 **τρία ἔτη ἔρχομαι ζητῶν καρπὸν**. (Plato Phæd. 100. b.) With **ὡς**, John 10, 10. 12, 9. 46. 47. c) With dat. of pers. to whom one comes; Matt. 21, 5 **ὁ βασιλεὺς σου ἔρχεται σοι**, quoted from Zech. 9, 9 where Sept. for **יְהוָה יְבִרְךָ יְהוָה יְבִרְךָ**. So Rev. 2, 5. 16 **ἔρχομαι σοι ταχύ**. (Fabr. Pseudep. V. T. I. p. 594 **ὡς δὲ ἦλθωμεν τῇ πόλει αὐτῶν**. Hdian. 3. 1. 6 **Ἀγγέλῳ δὲ ἦλθον αὐτῷ τοξόται σὺμμαχοι**.) With dat. of manner or means, John 21, 8 **οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον**. d) With adv. of place, Matt. 8, 29 **ἦλθες ὧδε κτλ.** Mark 5, 27. Luke 10, 1. John 4, 16. 8, 14. So with adv. and inf. of purpose, John 4, 15 **μηδὲ ἔρχωμαι ἐνθάδε ἀνελθεῖν**. Also **ἔρχ. ὧδε εἰς τοῦτο** Acts 9, 21. e) With Propositions; e. g. **ἀπὸ** c. gen. of place, Acts 18, 2 **ἐληλυθότα ἀπὸ τῆς Ἰταλίας**. Mark 1, 9. 7, 1. al. (Palæph. 6. 6.) Also c. gen. of pers. from a person, Mark 5, 35. Gal. 2, 12. With **εἰς** c. acc. of place, *to come into*, e. g. **εἰς τὴν οἰκίαν**, *to enter*, Matt. 2, 11. Luke 14, 1; a country or city, *to come to or into*, Mark 5, 1. 8, 10. John 11, 38. Acts 8, 40. Gal. 2, 11. 1 Tim. 1, 15. al. So with acc. of purpose, i. e. **εἰς** final, John 1, 7 **οὗτος ἦλθεν εἰς μαρτυρίαν**. 4, 45 **εἰς τὴν ἑορτήν**, i. e. to attend the feast. 11, 56. With **εἰς** repeated, both of place and final, John 9, 39. 2 Cor. 2, 12. With **ἐκ** c. gen. of place whence, Luke 5, 17. John 3, 31. 7, 41; **ἐκ** et **εἰς** John 4, 54. With **ἐν** c. dat. of manner, Luke 23, 42. With **ἐπὶ** c. gen. of thing, implying rest upon, Matt. 24, 30 **ἐπὶ τῶν νεφελῶν**. So with acc. of place upon or to which one comes, Mark 6, 53

ἐπὶ τὴν γῆν Γεν. Luke 19, 5. 24, 1. Acts 12, 10; acc. of object or purpose, Matt. 3, 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. Also ἐπὶ c. acc. of person, *to come to or before* any one, Acts 24, 8; *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19, 6. Matt. 3, 16; (Test. XII Patr. p. 545); also, *to come against*, Luke 14, 31; so Xen. An. 3. 1. 24. With ὡς αὐτοῦ, Luke 4, 42. With κατὰ c. acc. *to move to, toward, along by*, Acts 16, 7. Luke 10, 33. With ἐπίσω c. gen. of pers. *to come after, to follow*, trop. *to become the follower, disciple, of any one*, Matt. 16, 24. Luke 9, 23. 14, 27. With παρὰ c. gen. of person, *to come from* any one, i. e. as sent, Luke 8, 49; c. acc. of place, αἱ, *near, along*, π. τὴν θάλασσαν Matt. 15, 29. With πρὸς c. acc. of person *to whom one comes*, and this is the more usual construction, Matt. 7, 15. Mark 2, 13. Luke 7, 7. 15, 20. John 3, 2. 11, 19. 14, 6. 23. al. ssep. Also πρὸς c. acc. of thing, John 3, 20. 21.

3. Spec. *to come forth* before the public or the world, *to appear, to make one's appearance*; Matt. 11, 14 αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9, 11. 12. Gal. 3, 19. 2 Pet. 3, 3. al. Pres. in fut. sense, Matt. 17, 11. Luke 3, 16. 1 Cor. 15, 25; comp. above in no. 2. a. With part. pres. of manner, comp. above in no. 2. b. Matt. 11, 19. Luke 7, 33. John 1, 31.—With a dat. of manner, 1 Cor. 15, 35 ποίῳ δὲ σώματι ἔρχονται. Also with a prep. of manner; e. g. διὰ c. gen. 1 John 5, 6 ὁ ἔλθων δι' ὕδατος καὶ αἵματος, see in διὰ I. 4. b. So ἐν σαρκὶ ἐρχόμενον, i. e. *came, appeared*, in the flesh, spoken of Christ, 1 John 4, 2. 2 John 7. (Ep. Barnab. c. 5.) With other prepositions; e. g. ἀπὸ c. gen. of pers. John 3, 2 ἀπὸ θεοῦ. With ἐκ c. gen. of place, John 7, 41. 42. With μετὰ c. acc. of pers. *to come after* in time, *to appear later*, Acts 13, 25. 19, 4. With ἐπίσω c. gen. of pers. *to come after* in time, *to appear later*, Matt. 3, 11. Mark 1, 7. John 1, 27. 30.

4. Sometimes i. q. *to come again*, a second time; but this sense lies in the context, never in ἐρχομαι itself; so absol. Rom. 9, 9 κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρι υἱός. John 21, 22; also *to come back, to return*, Luke 15, 30. 19, 13. (Xen. Hi. 2. 9. An. 7. 30.) So ἔλθων pleonastic, see above in no. 2. a. Matt. 5, 24. Luke 18, 8. With inf. of purpose, 2 Thess. 1, 10; also with particip. pres. of manner, see above in no. 2. b. John 9, 7 ἦλθε βλέπων, *he came back seeing*. With εἰς c. acc. of place, Matt. 2, 21; πρὸς c. acc. of pers. John 7, 45. 14, 18. 28.

5. Trop. of persons, e. g. with prep. εἰς c. acc. *to come to or into* any state or circumstances; so εἰς ταυτὸν ἔλθων, *coming to himself*, i. e. recovering his right mind, Luke 15, 17; εἰς χεῖρον ἐλθούσα, *growing worse*, Mark 5, 26; εἰς ἀπελεγμὸν Acts 19, 27; εἰς κρίσιν, i. e. *to be condemned*, John 5, 24; εἰς ἐπίγνωσιν 1 Tim. 2, 4; εἰς ὁπτασίας 2 Cor. 12, 1; εἰς τὴν ὥραν ταύτην John 12, 27. So Cebet. Tab. 12 εἰς τὴν ἀληθειᾶν παιδείαν ἐλθεῖν. Xen. Cyr. 6. 2. 29.—With ἐκ c. gen. *to come out of*, Rev. 7, 14 οἱ ἐρχόμενοι ἐκ τῆς θλίψεως, i. e. *who have escaped from*.

6. Trop. of things, e. g. a) Of time, as ἐλεύσονται ἡμέραι Matt. 9, 15; ἦλθεν v. ἐλήλυθεν ἡ ὥρα, John 16, 4. 32. Acts 2, 20. 3, 20. al. (Xen. CEC. 17. 2.) So Pres. in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in no. 2. a. Luke 23, 29 ἰδοὺ ἔρχονται ἡμέραι. John 4, 35. 9, 4. Heb. 8, 8. So part. ἐρχόμενος, *coming*, i. e. future, as αἰὼν Mark 10, 30. Luke 18, 30; τὰ ἐρχόμενα ἀπαγγελεῖ John 16, 13 (Sept. for κ'α Is. 44, 7); ἰορή Acts 18, 21. So Jos. Ant. 6. 9. 1. ib. 6. 11. 9. b) Of the kingdom of God, *to come*, i. e. *to be established*, Matt. 6, 10. Mark 11, 10. al. c) Of good or evil, e. g. a good result, Rom. 3, 8; with εἰς τι *to result, to fall out*, Phil. 1, 12; with ἐπὶ τινα, *to come upon*, e. g. ἡ εἰρήνη Matt. 10, 13. So of evil, guilt, wrath, with ἐπὶ τινα, *to come upon*, i. e. *to happen to, to be laid upon*, e. g. πάντα John 18, 4; ὀργή Eph. 5, 6, and so Rev. 11, 18. 18, 10; ἡ ὀργὴ ἡ ἐρχομένη, *the wrath to come*, 1 Thess. 1, 10; of guilt, αἷμα, Matt. 23, 35. So of offences, *to come, to arise*, Matt. 18, 7. d) Genr. of a voice, c. ἐκ Mark 9, 7; of a star, Matt. 2, 9; of floods, Matt. 7, 25. 27; of rain, Luke 12, 54. Heb. 6, 7; of wind, John 3, 8; of utensils, *to be brought*, Mark 4, 21. (Xen. CEC. 3. 15.) So of a law, faith, doctrine, *to come*, i. e. *to be announced, made known*, Rom. 7, 9. Gal. 3, 23; ἔρχ. εἰς τὸ φανερόν, *to come abroad, to be manifested*, Mark 4, 22; ὅταν δὲ ἔλθῃ τὸ τέλειον, *when that which is perfect is come*, 1 Cor. 13, 10. +

ἔρω, see in εἶπον.

ἐρωτάω, ᾤ, f. ἴσω, (kindr. ἔρομαι,) *to ask*, i. e.

1. Pr. *to ask for information, to inquire of, to interrogate*; with accus. of pers. Matt. 16, 13 ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων. John 1, 19. 16, 5; acc. impl. Luke 22, 68. Sept. for ἔρω Gen. 24, 47. 32, 17. So Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—

With two acc. of pers. and of thing, Matt. 21, 24 ἐρωτήσω ὑμᾶς λόγον ἑνα. Mark 4, 10. Luke 20, 3. Sept. for ἐξῆ Jer. 38, 14. So Xen. Cyr. 3. 3. 48.—With acc. of pers. and περί c. gen. of thing, Luke 9, 45. Sept. and ἐξῆ Jer. 45, 11. So ἐπερωτώ Hdt. 1. 32 init.

2. From the Heb. to ask a favour or the like, to request, to beseech, to entreat, i. q. αἰτέω. So with acc. of pers. Matt. 15, 23 ἡρώτων αὐτόν, λέγοντες. Luke 14, 18. 19. John 12, 21. Phil. 4, 3. So Heb. ἐξῆ Is. 7, 11, Sept. αἰτέω. (Jos. Ant. 5. 1. 14.) With acc. of thing, τὰ πρὸς τὴν εἰρήνην, Luke 14, 32. Sept. and ἐξῆ Ps. 122, 6.—With acc. of person and prepositions, e. g. περί τινος Luke 4, 38. John 16, 26; ὑπὲρ τινος 2 Thess. 2, 1. Comp. Heb. לְעִנְיָנוּ 1 K. 2, 22, Sept. αἰτέω.—With acc. of pers. and other adjuncts; as ὡς, Mark 7, 26 ἡρώτα αὐτὸν ὡς κατὰ. Luke 7, 36. John 4, 47. 1 Thess. 4, 1; ὅπως Luke 7, 3. Acts 23, 20; infin. aor. Luke 5, 3. John 4, 40. Acts 3, 3; inf. pres. 1 Thess. 5, 12. +

ἐσθίης, ἡτος, ἡ, (ἐννυμι, ἐσθην,) a garment, vestment; collect. clothing, raiment, Luke 23, 11. Acts 1, 10. 10, 30. 12, 21. James 2, 2 bis. 3.—1 Esdr. 8, 73. Pol. 6. 5. Xen. Mem. 2. 1. 22.

ἐσθίησις, εως, ἡ, (ἐσθίω, ἐσθίης,) a garment; Plur. raiment, Luke 24, 4.—Aquil. for ἱματίη Is. 23, 18.

ἐσθίω, a strengthened form of obsol. ἔδω, found only in pres. and impf. ἔσθιον; other tenses in use are: Aor. 2 ἔφαγον from obsol. φάγω, see Buttm. § 114 ἐσθίω. Matth. § 234. § 183; later Fut. φάγομαι, (instead of Att. φ. ἔδομα,) Winer § 15 φαγῶ. Lob. ad Phryn. p. 327, 347. Buttm. Ausf. Sprachl. § 95. n. 21; 2 pers. fut. φάγεσας Luke 17, 8, see Buttm. § 103. III. 1.—To eat, to take food, spoken both of men and animals.

1. Genr. as of persons, a) Absol. ἐσθίειν, Matt. 12, 1 τῶν σάκχων καὶ ἐσθίειν. 14, 21. 26, 21. 26. Mark 7, 3. Luke 6, 1. Acts 27, 25. 1 Cor. 10, 28; φαγεῖν, Matt. 15, 37. 26, 26. Mark 6, 42. 8, 8. Luke 9, 17; as infin. of purpose, διδόναι τινὶ φαγεῖν, Matt. 14, 16. 25, 35. 42. Mark 5, 43. al. Buttm. § 140. 3. Sept. for ἐξῆ, ἐσθίειν 1 Sam. 1, 7. 8; φαγεῖν Gen. 3, 13. 18, 8. So ἐσθίειν Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7; φαγεῖν Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—With μετὰ c. gen. to eat with any one at table, to take a meal with, Luke 7, 36 ἡρώτα δὲ τις αὐτόν, ὡς φάγη μετ' αὐ-

τοῦ. Matt. 9, 11 ἐσθίειν. So ἐνώπιόν τινος, to eat before any one, in his sight, Luke 24, 43. Sept. φαγεῖν for ἐξῆ, c. μετὰ 1 Sam. 1, 18; c. ἐνώπιον 2 Sam. 11, 13.

b) With an adjunct of the object, or thing eaten. a) With gen. perhaps once, Luke 15, 16 κερατίων ὧν ἔσθιον οἱ χοῖροι i. e. of which they eat, Buttm. § 132. 10. i; comp. Matth. § 327. (Plut. Gryll. 9. Plato Legg. 845. c.) But the gen. is here more prob. by attraction instead of the accus. as below. β) With ἐκ c. gen. to eat of any thing, to partake of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. 11, 28; φαγ. Luke 22, 16. John 6, 26. 50. Rev. 2, 7. (Sept. for τὸ ἐξῆ, ἐσθ. 2 Sam. 12, 3. 2 K. 4, 40; φαγ. Num. 6, 4. Ecclus. 11, 19.) Spec. to live from, 1 Cor. 9, 7. 13. Heb. 13, 10; comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι. γ) With ἀπὸ c. gen. to eat from i. e. of any thing, as in β, comp. Matth. l. c. So ἐσθίειν, spoken of dogs, Matt. 15, 27. Mark 7, 28; φαγεῖν Rev. 2, 17 Rec. Sept. φαγεῖν for τὸ ἐξῆ Gen. 3, 1. 2. 5. Lev. 7, 8. 11. δ) With accus. of the thing eaten; e. g. genr. as φαγεῖν τὸ πάσχα Matt. 26, 17. Mark 14, 12. 14. al. καρπὸν Mark 11, 14; also Mark 2, 26. Rev. 10, 10. So of birds or beasts of prey, σάρκα φαγεῖν to devour, Rev. 19, 18; trop. Rev. 17, 16. Sept. for ἐξῆ Gen. 3, 14. Ex. 12, 8. (Ael. V. H. 1. 1 πᾶν ὅτι οὖν φαγ. Plut. de Solert. Anim. 26. Plato Prot. 337. c.) 1 Cor. 11, 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate.—From the Heb. ἄρτον ἐσθίειν v. φαγεῖν, to eat bread, i. e. to take food, to take a meal, e. g. ἐσθ. Matt. 15, 2. Mark 7, 5; φαγ. Matt. 15, 20. John 6, 23. al. Sept. for ἐξῆ ἐσθ. I K. 21, 5; φαγ. Gen. 37, 24. 2 K. 4, 8. Trop. of a banquet in the kingdom of God, Luke 14, 15; see in ἀνακλίνω no. 2. b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. 3, 8, also τὸν ἑαυτῶν ἄρτον ἐσθίειν 2 Thess. 3, 12, see in ἄρτος no. 2. a.—Spec. to eat in order to support life, to use as food, to live upon; Mark 1, 6 ἐσθίω ἀκριδὰς καὶ μέλι ἄγριον. John 6, 31 τὰ μάννα. Rom. 14, 2. 3. 6. 1 Cor. 10, 3. 25. 27. al. Trop. John 6, 53. With a negat. Luke 4, 2. 1 Cor. 8, 13. So Xen. Ag. 9. 3. Cyr. 8. 1. 44.—Also, to eat of, to partake of, for ἐκ v. ἀπὸ τινος as above, 1 Cor. 8, 7. 10. 11, 26. 27. Rev. 2, 14. 20.

2. From the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, to eat and drink, absol. or c. acc. a) Simply, i. q. to take a

meal, Luke 10, 17. 17, 8 bis. Sept. for *ἡμεῖς* *ἡμεῖς* 1 K. 19, 6. 8. 2 K. 6, 23. So Bel and Drag. 6. b) Also i. q. *to live*, in the usual manner, Matt. 11, 18 *μήτε ἐσθίων μήτε πίνων*, i. e. not living as other men; comp. Matt. 3, 4. Matt. 11, 19 *ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἐσθίων καὶ πίνων*, i. e. like other men. Luke 7, 33. 34. 1 Cor. 9, 4. Hence in antith. with *νηστεύειν*, it signifies *not to fast*, Luke 5, 33; but with a neg. *οὐ φαγεῖν οὐδὲ πίνειν*, *not to eat or drink*, to abstain from food, to fast, Acts 9, 9. 23, 12. 21. So Sept. Ex. 34, 28. 1 K. 13, 8. 9. c) Spec. *to feast*, *to banquet*, Luke 12, 19 *ἀναπαύου, φάγε, πῖε, εὐφραίνου*. 1 Cor. 10, 7. 15, 32. With the idea of luxury, revelling, Matt. 24, 49. Luke 12, 45. 17, 27. 28. 1 Cor. 11, 22, comp. v. 21. So Sept. for *ἡμεῖς* *ἡμεῖς* 1 Sam. 30, 16. Job 1, 4. 18. al. d) With *ἐνώπιόν τινος*, *to eat and drink in the presence of any one*, i. e. to live in acquaintance and intercourse with him, Luke 13, 26. Trop. Luke 22, 30 *ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου*, i. e. that ye may feast at my table, live in familiar intercourse with me; comp. in *ἀνακλίνω* no. 2.

3. Trop. *to devour*, *to consume*, c. acc. so of fire, Heb. 10, 27; of rust, James 5, 3. Sept. and *ἡμεῖς* of fire, Is. 10, 17.—Of fire, Hom. II. 23. 182; comp. Plato Rep. 589. a. +

Ἑσλί, *δ*, indec. *Esti*, pr. n. of a man, Luke 3, 25.

ἐσποπτρον, ου, τό, (*εισόφομαι*, for *ἐσοπτρον*), a *looking-glass*, *mirror*; James 1, 23 *ἵσκειν ἀνδρὶ καθωσοῦντι... ἐν ἐσποπτρῷ*. 1 Cor. 13, 12 *βλέπομεν δι' ἐσποπτροῦ ἐν αἰνίγματι*, i. e. we now see only an image behind the metallic surface, dimly, obscurely, and not face to face as we shall see hereafter. So Ecclus. 12, 11. Anacr. 11. 3. Plut. de Fac. in orbe Lun. 23 bis.—The mirrors of the ancients were usually made of polished metal, see Ex. 38, 8. Job 37, 18; comp. Gesen. Comm. on Is. 3, 23. Dict. of Antt. art. *Speculum*.

ἐσπέρα, as, ή, (pr. fem. of *ἔσπερος*), *evening*, Lat. *vespera*, Luke 24, 29. Acts 4, 2. 28, 23. Sept. for *ἡμεῖς* Gen. 1, 5. 8. al.—Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, *δ*, indec. *Esrom*, Heb. *יְרֵמְיָהּ* (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1, 3 bis. Luke 3, 35. See 1 Chr. 2, 5.

ἔσχατος, ἀτῆ, τον, (prob. *ἔχω*, *ἔσχω*), *the last*, *the furthest*, *utmost*, *extreme*; spoken of place and time, viz.

1. Of place. a) Pr. *the furthest*, *remotest*, also Neut. as subst. *τὸ ἔσχατον*, *the extremity*, *end*; Acts 1, 8 et 13, 47 *ὡς ἐσχατόν τῆς γῆς*. Sept. for *ὡς* Jer. 16, 18; *ἡμέρη* Deut. 28, 49. So *Æl. V. H. 3. 18 med. Dem.* 1488. 9. Xen. Vect. 1. 6. b) Trop. of rank or dignity, *the last*, *lowest*, *least*; Luke 14, 9. 10 *εἰς τὸν ἔσχ. τόπον*. So genr. Matt. 19, 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. Mark 9, 35. 10, 31 bis. Luke 13, 30 bis. John 8, 9. 1 Cor. 4, 9. Comp. *homines postremi*, Cic. pro Rosc. Am. 47. c) Of order or number, *the last*, *utmost*, Matt. 5, 26 *τὸν ἔσχ. κοδράντην*. Luke 12, 59.

2. Of time, *the last*, *the latest*, only in the later Greek. a) Genr. of persons, Matt. 20, 8. 12 *οἱ ἔσχατοι*, i. e. the labourers latest hired. v. 14. 16 bis. 1 Cor. 15, 26. 45 *ὁ ἔσχατος Ἀδάμ*, i. q. *ὁ δεύτερος* in v. 45. (Phryn. ed. Lob. p. 135 *ἔσχατος μάρτυρα παρέχειν*.) Adverbially, Mark 12, 6. 22 *ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή*, comp. Buttm. § 123. 6. Also of things, *the last*, and in reference to two, *the later*, *latter*, e. g. *τὰ ἔσχατά τινος*, *the latter state* or condition of any one, Matt. 12, 45. Luke 11, 26. 2 Pet. 2, 20. Sept. and *ἡμέρη* Job 8, 7. 42, 12. So *ἡ ἔσχ. πλάνη* Matt. 27, 64; *τὰ ἔσχ. ἔργα* Rev. 2, 19; *ἔσχ. πληγαί* Rev. 15, 1. 21, 9. Also, *ἐν τῇ ἔσχ. σάλπιγγι* 1 Cor. 15, 52, i. e. the trumpet of the last day. Neut. *ἔσχατον* as adv. 1 Cor. 15, 8 *ἔσχ. πάντων*. b) With a noun of time, as *ἡ ἐσχάτη ἡμέρα*, *the last day*, e. g. of a festival, John 7, 37; or of the world, the day of judgment, John 6, 39. 40. 44. 54. 11, 24. 12, 48. Further, in the phrases *ἐν ἐσχαταῖς ἡμέραις*, *in the last or latter days*, Acts 2, 17. 2 Tim. 3, 1. James 5, 3; *ἐπ' ἐσχάτου τῶν ἡμερῶν*, Heb. 1, 1. 2 Pet. 3, 3; *ἐν καιρῷ ἐσχάτῳ*, *in the last time*, 1 Pet. 1, 5; *ἐν ἐσχάτῳ χρόνῳ*, *in the last time*, Jude 18; *ἐπ' ἐσχάτων τῶν χρόνων* 1 Pet. 1, 20; *ἐσχάτη ὥρα ἵστί*, *it is the last hour*, 1 John 2, 18 bis; all which refer to the last times of *ὁ αἰὼν οὗτος*, the times since the coming of Christ, in which the Jewish dispensation has come to an end, and the power of this world is in part broken, though it will be wholly destroyed only at his second advent, i. q. *τὰ ἑλθὼν τῶν αἰώνων* 1 Cor. 10, 11; comp. in *αἰὼν* no. 2. b, and *βασιλεία* no. 3. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they commonly refer more particularly to the period in which the sacred writers lived, adjacent to the first com-

ing, in the last days of the old dispensation, as Acts 2, 17. Heb. 1, 1. James 5, 3. 1 Pet. 1, 20. 2 Pet. 3, 3. 2 Tim. 3, 1. Jude 18. 1 John 2, 18 bis; elsewhere more to later times, before the second coming, as 1 Pet. 1, 5. See Bleek Br. an d. Hebr. II. p. 27. c) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, *the first and the last*, spoken of the Messiah in glory, Rev. 1, 11. 17. 2, 8. 22, 13; prob. in the sense of *eternal*, the beginning and the end; comp. Heb. וְהָיָה מֵרִאשִׁית וְעַד אֶחָד יוֹם Is. 44, 6 et 48, 12, comp. Is. 41, 4; see Gesen. Comm. on Is. 41, 4. 48, 12.

ἐσχάτως, adv. (ἐσχατος,) *at the uttermost, in extremity*; so ἐσχάτως ἔχειν, Lat. in extremis esse, *to be at the last gasp*, at the point of death, Mark 5, 23.—Artemidor. 3. 61. Diod. Sic. VI. p. 31 (II. p. 554 Wess.) πυθόμενος τὸν Φηρεκίδην... ἐν Δήλῳ νοσεῖν καὶ τελῶς ἐσχάτως ἔχειν. So ἐσχάτως διάκειμαι Diod. Sic. 18. 48. Pol. 1. 24. 2. See Lob. ad Phryn. p. 389. Kypke in Marc. I. c.

ἔσω, adv. of place, (εἰς, pr. εἴσω,) *into, in, within*, opp. ἔξω.

1. Pr. implying motion *into* a place; Matt. 26, 58 καὶ εἰσελθὼν ἔσω. Mark 14, 54; with gen. 15, 16 ἔσω τῆς αἰλῆς, *into the hall*, Sept. for חֲדָרָא 2 Chr. 29, 16. 18.—Hdot. 5. 20. Soph. Œd. R. 461; εἴσω Xen. Cyr. 7. 5. 20; c. gen. Xen. Hi. 2. 10.

2. Of place where, *within*, John 20, 26. Acts 5, 23. Sept. for חֲדָרָא Gen. 39, 11. So Dem. 421. 16, 18. Aristot. H. An. 8. 9. Comp. Lob. ad Phryn. p. 128.—Hence δ, ἡ, τό ἔσω as adj. *inner, interior*, Buttm. § 125. 6; trop. δ ἔσω ἄνθρωπος *the inner man*, the mind, soul, Rom. 7, 22. Eph. 3, 16; see in ἄνθρωπος no. 3. [2 Cor. 4, 16.] So οἱ ἔσω, *those within* the church, Christians, 1 Cor. 5, 12. So Dion Cass. 122. 15. Xen. Ven. 10. 7 τὸ ἔσω. Luc. Navig. 38 τὸ εἴσω.

ἔσωθεν, adv. of place, (ἔσω,) *from within*.

1. Pr. implying motion *from within* outwards; Mark 7, 21 ἔσωθεν ἐκ τῆς καρδίας ἐπλ. v. 23. Luke 11, 7.—Arr. Epict. 4. 1. 57; pr. Plut. Poplic. 20. Hdot. 8. 37.

2. Also of place where, *within*, like ἔσω; so of persons Matt. 7, 15 ἔσωθεν δὲ εἰσι λύκοι κτλ. 23, 25. 27. 28. 2 Cor. 7, 5. Rev. 4, 8. 5. 1. Sept. and חֲדָרָא Gen. 6, 14. Ex. 25, 11; חֲדָרָא Ex. 39, 18. So Arr. Epict. 2. 8. 14; pr. Xen. An. 1. 4. 4.—Hence δ, ἡ, τό ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, Luke 11, 39. 40. 2 Cor. 4, 16. Comp. Buttm. § 125. 6.

ἐσώτερος, α, ον, (ἔσω,) compar. *inner, interior, inmost*, Acts 16, 24. Hence Neut. τὸ ἐσώτερον, *the interior, that within*, Heb. 6, 19; comp. Lev. 16, 15 where Sept. for חֲדָרָא לִפְנֵי.

ἐταῖρος, ου, ὁ, (kindr. ἑτης,) *a companion, comrade, friend*, Matt. 11, 16. Sept. for עֵרֶךְ 2 Sam. 13, 3. 16, 17. So Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—Also in a direct address, voc. ἐταῖρε, *friend*, as in Engl. *my good friend*, Matt. 20, 13. 22, 12. 26, 50. So Aristoph. Vesp. 1239. Plato Gorg. 473. a.

ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (ἑτερος, γλῶσσα,) *other-tongued, of another language*; 1 Cor. 14, 21 ἐν ἑτερογλώσσοις (λόγοις), in allusion to Is. 28, 21.—Aquil. for עֲרָבִי Ps. 114, 1. Pol. 24. 9. 5.

ἐτεροδιδασκαλέω, ᾧ, f. ἡσω, (ἑτερος, διδάσκαλος,) *to teach otherwise*, other doctrine, error, 1 Tim. 1, 3. 6, 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

ἐτεροζυγέω, ᾧ, f. ἡσω, (ἐτερόζυγος,) *to be yoked heterogeneously*, pr. with an animal of another kind, *to be yoked unequally*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6, 14; comp. v. 15 sq.—Comp. Sept. ἐτερόζυγος for עֲרָבִי, i. e. animals of different kinds, Lev. 19, 19. Also σταζμός ἐτερόζυγος Phocyl. Sent. 13.

ἕτερος, α, ον, correl. pron. *the other, other*, one of two, Buttm. § 78. 4. § 127. 10.

1. Pr. and defin. ὁ ἕτερος, with the article, *the other*, sc. of two, where one has been already mentioned, as Matt. 6, 24 τὸν ἑνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ. Luke 5, 7. 7, 41. 23, 40. al. Luke 4, 43 ἐν ταῖς ἑτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2, 1. 1 Cor. 4, 6. 14, 17. Gal. 6, 4. James 4, 12. (Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.) Hence ἡ ἑτέρα sc. ἡμέρα, *the other* i. e. *the next day*, the day after, Acts 20, 15. 27, 3. So Xen. Cyr. 4. 6. 10 ἦν αὐριον ἡς πρώτῃ, τῇ ἑτέρᾳ δὲ αὐλί-ζου παρ' ἡμῖν.

2. Indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 10.

a) Pr. Matt. 8, 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8, 3. John 19, 37. Acts 1, 20. al. Eph. 3, 5 ἐν ἑτέrais γενεαῖς, i. e. former. Sept. for עֲרָבִי Gen. 4, 24. 8, 10. al. So Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joined

with *ris* indef. *ἑτέρος τις*, *some other one, any other*, Acts 8, 34. 27, 1. Rom. 8, 39. 1 Tim. 1, 10. Also distributively, either repeated, as 1 Cor. 15, 40 *ἑτέρα μὲν ... ἑτέρα δέ*; or with other pronouns, Matt. 16, 14 *οἱ μὲν ... ἄλλοι δέ ... ἑτέροι δέ κτλ.* Luke 11, 16. 14, 19. 20. 1 Cor. 12, 9. 10. Sept. for *וְאֲחֵר* Gen. 31, 49; *וְאֲחֵר* Ex. 26, 3. Matth. § 288. n. 6.

b) Of another kind, *another, different*, i. q. *ἄλλοις*, e. g. *ἐν ἑτέρᾳ μορφῇ* Mark 16, 12; *νόμος* Rom. 7, 23; *εὐαγγέλιον* Gal. 1, 6; *ὁδός* James 2, 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7, 11. 15; prob. also of a king from another race, Acts 7, 18; comp. Jos. Ant. 2. 9. 1. Spec. Jude 7 *ἀπελθούσαις ὁπίσω σαρκὸς ἑτέρας* *after other flesh*, i. e. of a different sex, male; comp. Gen. 19, 5.—For the phrase *ἑτέρας γλώσσας* v. *ἐν χεῖλεσιν ἑτέροις λαλεῖν* Acts 2, 4 et 1 Cor. 14, 21, see in *γλώσσα* no. 2. d. Comp. Is. 28, 11. +

ἐτέρως, adv. (*ἕτερος*), *otherwise*, Phil. 3, 15.—Luc. Hermot. 44. Plato Phædr. 235. a.

ἔτι, adv. *yet, still*, implying the continuance or increase of something existing; comp. Hartung Lehre von der Partik. I. p. 123.

1. Of continuance in time: a) The present in relation to the past, *yet, still, hitherto*, Lat. *adhuc*; Matt. 12, 46 *ἔτι αὐτοῦ λαλοῦντος*. 27, 63 *ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν*. Luke 9, 42. 24, 6. John 20, 1. Rom. 5, 6. al. (Hdian. 4. 9. 15. Plut. Mor. II. p. 39 ult. Xen. Cyr. 4. 2. 9.) Spec. of a former state of mind or condition still unchanged, Mark 8, 17. Luke 24, 41. Acts 9, 1. Rom. 3, 7. Gal. 1, 10. al. So *ἔτι νῦν*, *yet now, even now*, 1 Cor. 3, 2. (Hdian. 3. 4. 6 *ἔτι νῦν*. Xen. Cyr. 1. 2. 16 *νῦν δ' ἔτι*.) In the sense *even now, even then, already*; Luke 1, 15 *πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ*. Heb. 7, 10. Comp. Plut. Consol. ad Apoll. 6. p. 242, *ἡ τε ἀδελφὸς αὐτῇ τύχῃ πόρρωθεν ἡμῖν καὶ ἔτι ἀπ' ἀρχῆς ἠκολούθηκεν*. b) The future in relation to the present, *yet, still, further, longer, henceforth*; Mark 5, 35 *τί ἔτι σκύλλεις τὸν διδάσκαλον*. John 4, 35. 7, 33. 14, 19. Rom. 6, 2. 2 Cor. 1, 10. al. (Hdian. 2. 13. 16. Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἔτι ζῆν.) With a negative, *no further, no more, no longer*, Lat. *non amplius*; Luke 16, 2 *οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν*. Matt. 5, 13 *εἰς οὐδὲν ἰσχύει ἔτι*. Heb. 8, 12. Rev. 3, 12. 7, 16. al. For *οὐκ ἔτι* see in its order. So Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 *οὐδένα ἔτι*.

2. Genr. as marking accession, increase, *yet, still more, further, besides*; Matt. 18, 16 *παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο*. Luke 18, 22 *ἔτι ἐν σοὶ λείπει*. John 16, 12. 1 Cor. 12, 31. Heb. 11, 32. 36. al. So *ἔτι δὲ καί*, *and further also, moreover also*, Luke 14, 26. Acts 2, 26; *ἔτι τε καί* id. Acts 21, 28. So Hdian. 5. 2. 13. Xen. CEC. 6. 12; *ἔτι δὲ καί* Hdian. 2. 3. 9. Xen. Hell. 4. 2. 18.—Spec. it strengthens a comparative; Phil. 1, 9 *ἔτι μᾶλλον καὶ μᾶλλον*, *yet more and more*. Heb. 7, 15. So *ἔτι μᾶλλον* Jos. Ant. 20. 4. 2. Xen. Hi. 2. 18. See Winer § 36. 3. n. 1. +

ἐτοιμάζω, f. *άσω*, (*ἑτοιμος*), 1. *to make ready, to prepare*. a) Of things, as a meal, banquet, c. acc. Matt. 23, 4. Luke 17, 8; *τὸ πάσχα* Matt. 26, 17. 19. Mark 14, 12. 15. 16. Luke 22, 8. 9. 12. 13. Sept. for *וְכָרַךְ* Gen. 43, 16. (Hom. Il. 19. 197. Plut. de Virt. et Vit. 4.) Also a place, domicile, *to prepare, to provide*; c. acc. et dat. e. g. *τόπον* John 14, 2. 3. Rev. 12, 6; *πῶλον* Heb. 11, 16; *ξενίαν* Philom. 22; acc. impl. Luke 9, 52. Sept. for *וְכָרַךְ* 1 Chr. 15, 3. So genr. of things, *to prepare, to provide*, c. acc. *ἀρώματα* Luke 23, 56. 24, 1; *ἀγαθά* Luke 12, 20 comp. v. 19. Sept. and *וְכָרַךְ* 2 Chr. 26, 14. Spec. *to prepare* a way, *τὴν ὁδόν*, by leveling and straightening, as was customary before oriental monarchs on their journeys and marches; see Jos. B. J. 3. 6. 2. Arr. Alex. M. 4. 30. 12. Diod. Sic. 2. 13; so Pass. pr. Rev. 16, 12; trop. of the Messiah, Matt. 3, 3. Mark 1, 3. Luke 1, 76. 3, 4, all quoted from Is. 40, 3 where Sept. for *וְכָרַךְ*. b) Of persons, c. acc. e. g. *ἐν κυρίῳ λαόν* Luke 1, 17; comp. Sept. 2 Chr. 27, 6. Eccus. 2, 18. So of soldiers, Acts 23, 23; a bride, *ἐαντήν* Rev. 19, 7. 21, 2; a servant or minister, *ἐαυτὸν* Rev. 8, 6. 9, 15. Luke 12, 47. Pass. particip. *ἑτοιμασμένος*, *prepared*, i. e. *ready, fitted*, 2 Tim. 2, 21; of horses, *ἡρ. εἰς πόλεμον*, Rev. 9, 7. So genr. 1 Macc. 13, 22. Pol. 1. 38. 3. Thuc. 6. 34.

2. Trop. of God, as having in his counsels *made ready* good or evil for men, i. e. *to prepare, to appoint*, c. acc. 1 Cor. 2, 9 *ὃ ἡτοίμασαν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν*. Luke 2, 31. Pass. Matt. 20, 23. 25, 34. 41. Mark 10, 40. Sept. for *וְכָרַךְ* Ex. 23, 20. Is. 41, 21; *וְכָרַךְ* Gen. 24, 14. 44.—Tob. 6, 17.

ἐτοιμασία, as, ἡ, (*ἑτοιμος*), *preparation*, i. e. *readiness, alacrity*; Eph. 6, 15 *ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου*, *having your feet shod with preparation (alacrity) for the gospel*; comp. 2 Tim. 2,

21. Sept. for עָרִיץ Ps. 10, 17.—Jos. Ant. 10. 1. 2. Artemid. 2. 57.

ἔτοιμος, η, ον, once αἱ ἔτοιμοι Matt. 25, 10. Thuc. 8. 26; *ready, prepared*, e. g. a) Of things, as a banquet, Matt. 22, 4. 8. Luke 14, 17; a chamber, Mark 14, 15; a contribution, 2 Cor. 9, 5; so of time, John 7, 6; of things done, made ready, τὰ ἔτοιμα 2 Cor. 10, 16. (Thuc. 7. 60, 65.) Also c. inf. *ready* to be done, σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι, 1 Pet. 1, 5. So Wisd. 16, 20. Hlian. 2. 12. 1. Xen. Cyr. 2. 1. 10. b) Of persons, Matt. 25, 10 αἱ ἔτοιμοι εἰσέλθουσιν. Also with πρὸς τι, *ready* for any thing, Tit. 3, 1. 1 Pet. 3, 15; c. infin. *ready* to do or act, Luke 22, 33. Acts 23, 15; inf. impl. v. 21. So ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. 24, 44. Luke 12, 40. Sept. for עָרִיץ Ex. 19, 15. 34, 2. So c. πρὸς Xen. Mem. 4. 5. 12; c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—Hence, ἐν ἐτοιμῷ ἔχειν, *to have or hold in readiness*, c. inf. 2 Cor. 10, 6. So Pol. 2. 34. 2.

ἐτοίμως, adv. (ἔτοιμος,) *ready, in readiness*; hence ἐτοίμως ἔχειν, *to hold oneself ready, to be ready*, c. inf. Acts 21, 13. 2 Cor. 12, 14. 1 Pet. 4, 5. Sept. for עָרִיץ Dan. 3, 15.—Jos. Ant. 12. 4. 2. ἔλ. V. H. 4. 13. Diod. Sic. 16. 28.

ἔτος, eos, ους, τό, *a year*, Luke 3, 1. Acts 7, 30. Heb. 1, 12. al. Sept. for עָרִיץ 1 K. 15, 1. Jer. 1, 2. 3. So Hlian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period *in or during* which, John 2, 20. Acts 13, 20; Plato Tim. 23. d. Accus. plur. of time *how long*, Matt. 9, 20. Luke 2, 36. John 5, 5. al. Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνομαι ἔτων, *to be of so many years, of such and such an age*; Matt. 5, 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old. Luke 2, 37. 42. Acts 4, 22. al. (Sept. Gen. 5, 32. Xen. Mem. 1. 2. 40.) So John 8, 57 πενήκοντα ἔτη οὕτως ἔχεις, *thou hast not yet forty years*, i. e. art not forty years old.—With prepositions, e. g. ἀπὸ c. gen. *from, since*, Rom. 15, 23; διὰ c. gen. as δι' ἐτῶν πλείονων, *after many years*, Acts 24, 17. Gal. 2, 1; εἰς c. acc. *for*, Luke 12, 19; ἐν c. dat. in, Luke 3, 1; ἐκ c. gen. *from, since*, Acts 9, 33. 24, 10; ἐπὶ c. acc. *upon or for*, Acts 19, 10; κατὰ c. acc. as κατ' ἔτος, *year by year, every year*, Luke 2, 41 (Jos. Ant. 7. 5. 1); μετὰ c. acc. *after*, Gal. 1, 18, 3, 17: πρὸ c. gen. *before*, so many years ago, 2 Cor. 12, 2. +

εὖ, adv. (pr. neut. of εὖς,) *well, good*, in N. T. only with verbs or absol.

1. Pr. with a verb; Eph. 6, 3 ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest prosper; quoted from Deut. 5, 16 where Sept. for עָרִיץ. (Arr. Epict. 2. 5. 30.) Mark 14, 7 εὖ ποιῆσαι τινα, *to do one good, to do good to any one*. Sept. for עָרִיץ Gen. 32, 9. 12. (Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.) Acts 15, 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well; so Jos. Ant. 4. 8. 38. Xen. Mem. 3. 9. 14.

2. Absol. in commendations, i. q. εὖγε, *well! well done!* Matt. 25, 21 εὖ, δοῦλε ἀγαθέ. v. 23. Luke 19, 17.—Xen. Ven. 6. 20; comp. εὖγε ib. 19.

NOTE. In composition, εὖ is *well, good*; hence often intensive.

Εὔα, as, ἡ, *Eve*, Heb. חַוָּה (life), pr. name of the first woman, 2 Cor. 11, 3. 1 Tim. 2, 13.

εὐαγγελίζω, f. ἴσω, (εὐαγγελος,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 86. 3; *to bring good news, to announce glad tidings*; Act. only twice, Rev. 10, 7. 14, 6; elsewhere Mid. and Pass.—Not found in Mark, nor in John's gospel and epistles; only once in Matthew, and twice in the Apocalypse.

I. ACT. with acc. of pers. comp. Buttm. § 131. 5; *to bring or announce glad tidings unto*; Rev. 10, 7 Grb. ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας, where Rec. has dat. τοῖς δούλοις κτλ. 14, 6 εὐαγγελίσαι τοὺς κατημένους ἐπὶ τῆς γῆς κτλ. where some editions read ἐπὶ τοὺς κατημένους κτλ. Sept. c. dat. for עָרִיץ 1 Sam. 31, 9. 2 Sam. 18, 19. 20.—Dion Cass. 61. 13. (993. 30.) Polyæn. 5. 7 εὐηγγέλιζε τοῖς Συρακουσίοις. The Active form is not found in early writers; Lob. ad Phryn. p. 268.

II. MID. in earlier writers (Lob. l. c.) and in N. T. *to bring good news, to announce or publish glad tidings*; in various constructions.

1. Genr. and c. acc. of thing, Acts 10, 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10, 15 bis, quoted from Is. 52, 7 where Sept. for עָרִיץ, as also 1 K. 1, 42. With acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phryn. p. 268. Winer § 31. 1. n. Luke 1, 19 ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα. 2, 10. Eph. 2, 17. 1 Thess. 3, 6. Sept. for עָרִיץ 1 Chr. 10, 9; ἐν τῷ 1 Sam. 1, 20. Ps. 40, 10. So Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Lycurg. 150. 3; τῷ περὶ τινος Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With dat. of pers. Luke 4, 18 εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for עָרִיץ. So Aristoph. Eq.

643. Dem. 332. 9.—With two acc. of pers. and thing, in the later usage; Acts 13, 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν... ὅτι κτλ. comp. Buttm. § 151. I. 6. So Alciph. Ep. 3. 12. Heliodor. 2. 16. p. 64. Euseb. Vit. Const. 3. 26.

2. Spec. of the gospel of Christ and all that pertains to it, *to bring glad tidings of salvation*; hence *to show forth, to declare, to preach*, including always the idea of *glad tidings*; e. g. a) With acc. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασιλείαν τ. 3. *to show forth the glad tidings of the kingdom of God, to preach the kingdom*, Luke 8, 1. Acts 8, 12; c. dat. of pers. Luke 4, 43. b) With acc. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, Acts 5, 42. 10, 20. 17, 18; c. dat. of pers. Acts 8, 35; also ἐν τοῖς ἔθνεσι Gal. 1, 16. So Eph. 3, 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. c) Genr. c. acc. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Gal. 1, 23 τὴν πίστιν. Acts 8, 4 τὸν λόγον. 15, 35; c. dat. of pers. 1 Cor. 15, 1. 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11, 7; acc. impl. Gal. 1, 8 bis. d) Simply, εὐαγγελίζεσθαι, *to preach the gospel*; absol. Luke 9, 6. 20, 1. Acts 14, 7. Rom. 15, 20. 1 Cor. 1, 17. 9, 16 bis. 18; with eis c. acc. marking extent, 2 Cor. 10, 16. With dat. of pers. Rom. 1, 15. Gal. 4, 13. With acc. of pers. Luke 3, 18. Acts 16, 10. Gal. 1, 9. 1 Pet. 1, 12; acc. of place for pers. Acts 8, 25. 40. 14, 21; acc. and infin. Acts 14, 15. Comp. Winer § 32. 1. n.

III. Pass. with aor. 1 εὐγγελίστην, perf. part. εὐγγελισμένος, with a nominative of thing or person, e. g. a) With a nom. of the thing announced, corresp. to the accus. in the Active construction, Buttm. § 134. 1, 5; *to be announced as glad tidings, to be preached*; Luke 16, 16 ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται. Gal. 1, 11 τὸ εὐαγγέλιον. 1 Pet. 1, 25 τὸ ῥῆμα κυρίου. Impers. c. dat. of pers. 1 Pet. 4, 6 καὶ νεκροῖς εὐγγελίστην, comp. Buttm. § 129. 16. b) With a nom. of person, corresp. to the dat. or acc. of pers. in the Active construction, Buttm. § 134. 5; *to have good tidings brought to one, to receive glad tidings*, e. g. of God's promise, Heb. 4, 2 καὶ γὰρ ἔσμεν εὐγγελισμένοι, καθάπερ ἀκούοι. v. 6. Sept. for וְהָיָה לָכֵן 2 Sam. 18, 31. Spec. of the gospel, *to have the gospel preached to one, to hear the gospel preached*, Matt. 11, 5 and Luke 7, 22 πτωχοὶ εὐαγγελίζονται.

εὐαγγέλιον, ου, τό, (εὐάγγελος,) a reward for good news, given to the messenger, Hom. Od. 14. 152, 166. Plut. Agesi. 33; then good news, glad tidings, Sept. for

מְבִרָא 2 Sam. 18, 20. 22. Luc. Asin. 26. Plut. Pomp. 41. App. B. Civ. 4. 20.—In N. T. the glad tidings of Christ and his salvation, the gospel. Not found in Luke, nor in John's gospel and epistles, only twice in Acts, once in Peter, once in Rev.

1. Pr. the gospel, in the sense of glad tidings; so in the four evangelists, e. g. a) In respect to the kingdom of the Messiah, as τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, Mark 1, 14. Matt. 4, 23. 9, 35. 24, 14; and so impl. Mark 1, 15. 13, 10. 14, 9. Matt. 26, 13. b) In respect to the coming and life of Christ himself; Mark 8, 35 et 10, 29 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου. 16, 15. Meton. the preaching of the gospel, annunciation of the glad tidings respecting Christ, sc. as begun by John the Baptist, Mark 1, 1.—Hence later gospel, i. q. gospel-history, the record of Christ's life and teaching; so in the titles of the first four books of the N. T.

2. Later, after the day of Pentecost, the gospel, i. e. the gospel scheme, the plan of redemption through Christ, comprising all its doctrines, precepts, promises, privileges; so in Paul's writings, and also Acts 15, 7. 20, 24. 1 Pet. 4, 17. Rev. 14, 6. Thus a) Genr. Rom. 2, 16 κατὰ τὸ εὐαγγέλιον μου, i. e. the gospel which I preach. 11, 28. 16, 25. 2 Tim. 2, 8. 1 Cor. 9, 14 τοῖς τὸ εὐαγγ. καταγγέλουσιν. v. 18. 15, 1. 2 Cor. 4, 3. 4. Gal. 1, 11 τὸ εὐαγγ. τὸ εὐαγγελισθέν ἐπ' ἐμοῦ. 2, 2. 5. 14. Eph. 1, 13. 3, 6. 6. 19. Phil. 1, 5. 7. 17. 27 bis. Col. 1, 5. 23. 2 Tim. 1, 10. Acts 15, 7. 20, 24. Rev. 14, 6 εὐαγγέλιον αἰώνιον, i. e. the eternal truths and blessings of the gospel. So τὸ εὐαγγ. τοῦ Χριστοῦ, the gospel of Christ, the glad tidings of Christ and his salvation, Rom. 15, 29. 2 Cor. 9, 13. Gal. 1, 7. Also τὸ εὐαγγέλιον τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. 15, 16. 2 Cor. 11, 7. 1 Thess. 2, 2. 8. 9. 1 Tim. 1, 11. Hence by antith. ἕτερον εὐαγγέλιον, another gospel, different, not the true one, 2 Cor. 11, 4. Gal. 1, 6. b) Meton. the gospel, for the gospel-work, labour in the gospel, the preaching of the gospel; Rom. 1, 1 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. v. 9. 16. 1 Cor. 4, 15. 9, 14 ἐκ τοῦ εὐαγγ. ζῆν. v. 23. 2 Cor. 2, 12. 8, 18. Eph. 6, 15 see in ἰστομασία. Phil. 1, 12. 2, 22. 4, 3. 15. 1 Thess. 1, 5. 2, 4. 2 Thess. 2, 14. 2 Tim. 1, 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. in bonds on account of labours in the gospel. Gal. 2, 7 πεπίστευμαι τὸ εὐαγγ. τῆς ἀκροβυστίας, the gospel of the uncircumcision, i. e. the preaching of the gospel to the gen-

files. Rom. 10, 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached. So too τὸ εὐαγγέλιον τοῦ Χριστοῦ, see above in lett. a; Rom. 15, 19. 1 Cor. 9, 12, 18. 2 Cor. 10, 14. 1 Thess. 3, 2. 2 Thess. 1, 8. 1 Pet. 4, 17.

εὐαγγελιστής, οὗ, ὁ, (εὐαγγελίζομαι,) pr. 'a messenger of good tidings'; in N. T. an evangelist, a preacher of the gospel, not fixed in any place, but travelling as a missionary to preach the gospel and establish churches, Acts 21, 8. Eph. 4, 11. 2 Tim. 4, 5. See Neander Hist. of the Plant. and Tr. of the Chr. Church I. p. 173. [Germ. ed. 2, I. p. 194.] Theodoret ad Eph. 4, 11 ἐκείνοι περιόυντες ἐκίρυντον. Euseb. H. E. 3. 37.

εὐαρεστέω, ᾧ, f. ἴσω, (εὐάρεστος,) perf. εὐήρησθηκα, for the augm. see Buttm. § 86. 3; *to please well*, c. dat. Heb. 11, 5 εὐηρεστηκέναι τῷ Θεῷ, quoted from Sept. Gen. 5, 24. Absol. v. 6. So Eccclus. 44, 16. Diod. Sic. 4. 4.—Pass. *to be pleased with* any thing, c. dat. of cause, Heb. 13, 16. So Diod. Sic. 3. 55. ib. 20. 79.

εὐάρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. dat. Rom. 12, 1 εὐάρεστον τῷ Θεῷ. 14, 18. 2 Cor. 5, 9. Eph. 5, 10. Phil. 4, 18; absol. Rom. 12, 2; ἐν τινι of manner, Tit. 2, 9. (Wisd. 4, 10.) With ἐνώπιον τινος instead of a dat. Heb. 13, 21; comp. in ἐνώπιον no. 3. With ἐν κυρίῳ Col. 3, 20, where Rec. has τῷ κυρίῳ, comp. in ἐν no. 1. e; comp. Wisd. 9, 10 παρά σοι.

εὐαρέστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12, 28.—Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. 4, 21.

εὐγενής, ἑός, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble*, of high rank, Luke 19, 12. 1 Cor. 1, 26. Sept. for בָּרָא Job 1, 3. So Hdian. 1. 8. 10. Xen. Hell. 4. 1. 7.—Trop. *noble-minded, generous*, Acts 17, 11. So Jos. Ant. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Plato Rep. 375. a.

εὐδία, as, ἡ, (εὐδῖος, Διός,) *serene sky, fair weather*, Matt. 16, 2 εὐδία sc. ἵσταται.—Eccclus. 3, 15. Pol. 1. 60. 8. Xen. Hell. 2. 4. 14.

εὐδοκέω, ᾧ, f. ἴσω, (εὖ, δοκέω,) aor. 1 εὐδόκησα, also ἠϋδόκησα Luke 3, 22, see Buttm. § 86. 3; *to think well of, to think good*; hence genr. *to be well disposed, to favour*, c. dat. of pers. Diod. Sic. 17. 47;

to assent to, to approve, c. dat. of thing 1 Macc. 1, 43. Diod. Sic. 4. 23. Found only in the later Greek, Sturz de Dial. Alex. p. 168.—In N. T.

1. *to be well pleased, to take pleasure in*; with ἐν c. dat. of pers. Matt. 3, 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 17, 5. Mark 1, 11. Luke 3, 22. 1 Cor. 10, 5. Heb. 10, 38; ἐν c. dat. of thing, 2 Cor. 12, 10. 2 Thess. 2, 12. Sept. for בָּרָא 2 Sam. 22, 20. Is. 62, 4; בָּרָא Ps. 44, 4. 1 Chr. 29, 3. (1 Macc. 8, 1. Eccclus. 31, 19. Polyb. 2. 12. 3.) With εἰς c. acc. of pers. implying direction of mind, Matt. 12, 18 εἰς ἐν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1, 17. With acc. of thing, by Hebr. Heb. 10, 6. 8 ἀλοκαύματα κ. π. ἀ. οὐκ εὐδόκησας. So Sept. for בָּרָא Ps. 51, 18; γָרַף Ps. 51, 21.

2. Spec. *to think good to do any thing*, c. inf. a) i. q. *to be willing, ready, desirous*, c. inf. 2 Cor. 6, 8 εὐδοκούμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κτλ. 1 Thess. 2, 8. So Eccclus. 25, 16. 1 Macc. 6, 23. Pol. 1. 8. 4. b) Implying purpose, will, determination, i. q. *to please or be pleased*, c. inf. 1 Thess. 3, 1 εὐδοκῆσαμεν καταλειφθῆναι ἐν Ἀθήναις. Rom. 15, 26; inf. impl. v. 27. (1 Macc. 14, 46. 47.) So of the good pleasure of God, c. inf. Luke 12, 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. 1, 21. Gal. 1, 15. Col. 1, 19.

εὐδοκία, as, ἡ, (εὐδοκίω,) *a being well pleased, pleasure*, i. e.

1. Pr. *delight in* in any person or thing, and hence *good-will, favour*. Luke 2, 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Sept. and יִצְחָק Ps. 5, 13. 19, 15. (Eccclus. 11, 17.) Of men, *good-will, kind intent*, Phil. 1, 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. Spec. *pleasure in any thing, desire*; 2 Thess. 1, 11 καὶ πληρώσῃ πάναν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως. Rom. 10, 1. Comp. εὐδοκίω 2 Cor. 5, 8; also Eccclus. 18, 31.

2. Spec. of God, *good pleasure, will, purpose*, always with the idea of benevolence; Eph. 1, 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2, 13. Matt. 11, 26 et Luke 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*; see in ἐμπροσθεν no. 2. a. So יִצְחָק, Sept. צֵלְהָמָא, Ps. 40, 9. 103, 21.

εὐεργεσία, as, ἡ, (εὐεργέτης,) *well-doing, good conduct*, 1 Tim. 6, 2; see in ἀντιλαμβάνω no. 2. So Hom. Od. 22. 374. Theogn. 548.—Spec. *a good deed, benefit*, done to another, Acts 4, 9. So 2 Macc. 9, 26. Hdian. 3. 12. 21. Xen. Mem. 2. 7. 9.

εὐεργετέω, ὦ, f. ἤσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts 10, 38. Sept. for עָשָׂה Ps. 13, 6.—Æl. V. H. 12. 59. Xen. Cyr. 8. 2. 9, 10.

εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) *a well-doer, benefactor*, 2 Macc. 4, 2. Xen. Ag. 4. 4.—In N. T. as a title of honour, *Euergetes, benefactor*, corresponding to the Lat. *pater patriæ*; Luke 22, 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται. Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. and also Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

εὐθέτος, ου, ὁ, ἡ, adj. (εὖ, τίθημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους.—In N. T. *fit, meet, proper*, Luke 9, 62 οὐκ εὐθ. εἰς τὴν βασ. τῶν οὐρ. 14, 35. Heb. 6, 7. So Sept. Ps. 32, 6. Diod. Sic. 5. 37. Dioscor. 2. 65.

εὐθείως, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. 8, 3. 13, 5. Mark 1, 31. Acts 12, 10; *shortly*, 3 John 14. Matt. 24, 29. Sept. for עֲדָרָה Job 5, 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. +

εὐθύδρομέω, ὦ, f. ἤσω, (εὐθύς, δρόμος, τρέχω,) *to run straight*, e. g. of a ship, *to sail a straight course*, with εἰς c. acc. of place, Acts 16, 11. 21, 1.—Philo 2 Alleg. p. 102. c. Id. de Agric. p. 213. a.

εὐθυμέω, ὦ, f. ἤσω, (εὐθυμος,) *to be of good cheer, to be of cheerful mind*, absol. Acts 27, 22. 25. James 5, 13.—Symm. for עֲדָרָה Prov. 15, 15. Plut. de Tranq. Anim. 2, 9. Eurip. Cycl. 530. Mid. Xen. Cyr. 2. 3. 19.

εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, i. e. well-disposed, kind*, Hom. Od. 14. 63.—In N. T. *of good cheer, cheerful*, Acts 27, 36. (2 Macc. 11, 26. Hdian. 6. 6. 13. Xen. Ag. 8. 2.) Hence Neut. of comparat. εὐθυμότερον adv. *the more cheerfully*, Acts 24, 10 Rec. So Xen. Cyr. 2. 2. 27.

εὐθύμως, adv. (εὐθυμος,) *cheerfully*, Acts 24, 10 Lachm. see in εὐθυμος.—Pol. 3. 34. 9. Plato Ax. 365. b.

εὐθύνω, f. ὑνά, (εὐθύς,) 1. *to make straight*; e. g. a way, *to make straight and level*, c. acc. τὴν ὁδόν, John 1, 23; comp. Matt. 3, 3, and see fully in ἑτοιμάζω no. 1. a.—Trop. Ecclus. 2, 6. 37, 15.

2. *to lead or guide straight*, e. g. a ship, *to steer*; hence ὁ εὐθύνων, *a steersman, pilot*, James 3, 4.—Luc. D. Mort. 10. 10. Eurip. Cycl. 15; horses, Plut. de Genio Socr. 23. p. 104.

εὐθύς, εἰα, ὅ, 1. *straight*, pr. as adj. Matt. 3, 3 et Mark 1, 3 et Luke 3, 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. 40, 3 where Sept. for רָצִי; see fully in ἑτοιμάζω no. 1. Luke 3, 5, from Is. 40, 4 where Sept. for רָצִי. Acts 9, 11. So Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, *straight-forward, right, true*; Acts 8, 21 ἡ καρδιά. 13, 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. 2, 15. So Sept. and רָצִי 1 Sam. 12, 23. Hos. 14, 10.

2. As adv. of time, εὐθύς, *straightway, immediately, forthwith*, i. q. εὐθείως, Matt. 3, 16. 13, 20. 21. Mark 1, 12. 28. John 13, 32. 19, 34. 21, 3. Acts 10, 16 Lachm. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phryn. p. 144 sq.—Jos. Ant. 11. 6. 9: Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness*, Aristot. Meteor. comp. Ecclus. 51, 15 [21].—In N. T. trop. *rightness, rectitude*; Heb. 1, 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεία, *a right sceptre*, quoted from Ps. 45, 7, where Sept. for רָצִי; Sept. also for רָצִי Ps. 111, 8; רָצִי 1 K. 9, 4. See Buttm. § 132. n. 12.

εὐκαιρέω, ὦ, f. ἤσω, (εὐκαιρος,) impf. εὐκαίρουν and ἡνέκαρουν, for the augm. see Buttm. § 86. 3; a word of the later Greek, Lob. ad Phryn. 125; *to have good time, to have leisure, opportunity*; c. inf. Mark 6, 31 οὐδὲ φάγειν ἡνέκαρουν. Absol. 1 Cor. 16, 12. (Pol. 20. 9. 4. Plut. Mor. II. p. 138.) With εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. So προσευκαίρειν τινι Arr. Epict. 3. 22. 72. Plut. Parall. 41.

εὐκαιρία, as, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. 26, 16. Luke 22, 6.—1 Macc. 11, 42. Æl. V. H. 12. 10. Plato Phædr. p. 272. a. See Lob. ad Phryn. p. 126.

εὐκαιρος, ου, ὁ, ἡ, adj. (εὖ, καιρός,) *well-timed, seasonable, opportune*; Mark 6, 21 γενομένης ἡμέρας εὐκαίρου, comp. v. 19. Heb. 4, 16.—2 Macc. 14, 29. Hdian. 1. 4. 7 καιρὸς εὐκαιρος. Plut. de Lib. educ. 14. p. 22.

εὐκαίρως, adv. (εὐκαιρος,) *in good time, seasonably, opportunely*, Mark 14, 11. 2 Tim. 4, 2 see in ἀκαίρως.—Ecclus. 18, 22. Pol. 1. 42. 6. Xen. Ag. 8. 3.

εὐκοπος, ου, ὁ, ἡ, adj. (εὖ, κόπος,) *of easy labour, i. e. easy, facile*, 1 Macc. 3, 18. Pol. 18. 1. 2.—In N. T. only Neut. of com-

parat. *εὐκοπώτερον*, *easier, lighter*, Matt. 9, 5. 19, 24. Mark 2, 9. 10, 25. Luke 5, 23. 16, 17. 18, 25.

εὐλάβεια, as, ἡ, (εὐλαβής,) *caution, circumspection*, Dem. 1403. 1. Plato Rep. 539. a; *timidity, fear*, Wisd. 17, 8. Hdtian. 5. 2. 5.—In N. T. *fear of God, reverence, piety*; Heb. 12, 28 δὲ ἡς λατρεύμεν εὐαρίστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας. 5, 7 καὶ εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας, *was heard because of his fear of God, his piety*; see in ἀπό no. 3. e. So all the Greek commentators; others less well, *prægn. was heard and delivered from his fear*, see in ἀπό no. 1. β. 2.—Philo de Cherub. p. 113 εὐλ. Θεοῦ. Plut. Camill. 19, 21 πρὸς τὸ Θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

εὐλαβέομαι, οὐμαι, f. ἥσομαι, Pass. depon. (εὐλαβής,) aor. 1 εὐλαβήσῃ, Buttm. § 113. 4. § 136. 1, 2; *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8.—In N. T. *to fear, c. μή*, Acts 23, 10 εὐλαβηθεὶς δ' ἄλλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for מִן 1 Sam. 18, 29. (1 Macc. 3, 30. Pol. 1. 16. 7. Diod. Sic. 4. 73.) Spec. towards God, *to fear, to reverence*, absol. Heb. 11, 7. Sept. for מִן Zech. 2, 17 [13]; מִן Nah. 1, 7. See Tittm. de Synon. N. T. p. 146.

εὐλαβής, ἴος, οὖς, ὁ, ἡ, adj. (εὖ, λαμβάνω, λαβεῖν,) pr. 'taking well hold,' i. e. carefully, circumspectly, comp. εὐλαβῶς AEL. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 17. Plato Polit. 311. a; *timid, fearful*, Jos. Ant. 6. 9. 2. Pol. 3. 17. 5.—In N. T. from the Sept. spoken in reference to God, *God-fearing, pious, devout*, Luke 2, 25. Acts 2, 5. 8, 2. [22, 12.] Sept. for מִן Mic. 7, 2. See Tittm. de Synon. N. T. p. 146.

εὐλογέω, ᾧ, f. ἥσω, (εὖ, λόγος,) impf. ᾠλόγουν, aor. 1 εὐλόγησα, for the diff. augm. see Buttm. § 86. 3; pr. *to speak well of, to commend*, Isocr. 191. b, τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν. Polyb. 1. 14. 4. Plato Minos 320. e; i. q. εὖ λέγω, which is preferred by Thom. Mag. p. 389, comp. Lob. ad Phryn. p. 200.—In N. T. *to bless*, e. g.

1. Of men towards God, *to bless*, i. e. *to praise, to celebrate*, with ascriptions of praise and thanksgivings; c. acc. Luke 1, 64 εὐλογῶν τὸν Θεόν. 2, 28. 24, 53. James 3, 9. Sept. and מִן 1 Chr. 29, 10. 20. Ps. 16, 7. al. sæp.—2 Macc. 3, 30. Jos. Ant. 7. 14. 11.

2. Of men towards men and things, *to bless*, i. e. *to invoke God's blessing upon*, with the idea of praise and thanksgiving.

a) With acc. of pers. i. q. *to pray for one's welfare*; Matt. 5, 44 εὐλογεῖτε τοὺς καταραμένους ὑμᾶς. Mark 10, 16 τιθεὶς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ (τὰ παιδία) ᾠλόγει αὐτά. Luke 2, 34. 6, 28. 24, 50. 51. Rom. 12, 14; absol. Rom. 12, 14. 1 Cor. 4, 12. 1 Pet. 3, 9. So Melchisedec Abraham, Heb. 7, 1. 6; Pass. v. 7; Isaac and Jacob their descendants, 11, 20. 21. Sept. for מִן Gen. 14, 19. 27, 23. 27. 48, 9. 15. 20. So Jos. B. J. 6. 5. 3 pen. β) With acc. of thing; in N. T. only of food, a meal, a cup, *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9, 16; acc. impl. Matt. 14, 19 εὐλόγησε, καὶ ἐλάσας κτλ. Mark 6, 41. 8, 7. So of the Lord's supper, *to bless*, to consecrate with prayer and thanksgiving; Matt. 26, 26. Mark 14, 22. Luke 24, 30. 1 Cor. 10, 16 τὸ ποτήριον ὃ εὐλογοῦμεν. So Sept. and מִן of a sacrifice and feast, 1 Sam. 9, 13.—For the Jewish formulas of benediction at the paschal supper, see Lightfoot Hor. Heb. ad Matt. 26, 26.

3. Of God towards men, *to bless*, i. e. *to mark with favour, to prosper, to make happy*, c. acc. Acts 3, 26 ἀπέστειλεν αὐτὸν [Ἰησοῦν] εὐλογοῦντα ὑμᾶς. Eph. 1, 3 ὁ Θεὸς, ὁ εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. 6, 14 εὐλογῶν εὐλόγησέ σε, quoted from Gen. 22, 17 where Sept. for Heb. מְבָרֵךְ מְבָרֵךְ, of which this is an imitation; Winer § 46. 10. Gesen. Lehrs. p. 778. Pass. *to be blessed of God*, Gal. 3, 8. 9. Sept. genr. for מִן Gen. 24, 1. 35. Ps. 45, 3. 67, 2. 7. Pass. Is. 61, 9.—Hence Pass. particip. perf. εὐλογημένος, *blessed, favoured*, ec. of God, *happy*; so in joyful salutations and the like, e. g. of the Messiah and his reign, εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21, 9. 23, 39. Mark 11, 9. 10. Luke 13, 35. 19, 38. John 12, 13. So Matt. 25, 34 οἱ εὐλογημένοι τοῦ πατρὸς. Luke 1, 28 εὐλογημένη σὺ ἐν γυναῖξιν, i. e. *blessed above all women*. v. 42 bis, καὶ εὐλογ. ὁ καρπὸς τῆς κ. σου. So Sept. and מִן Deut. 28, 3. Ruth 3, 10. 1 Sam. 26, 25.

εὐλογητός, οὗ, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. *worthy of all praise, adorable*, Lat. *venerandus*, Mark 14, 61. Luke 1, 68. Rom. 1, 25. 9, 5. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 2 Pet. 1, 3. Sept. and מִן Gen. 9, 26. Ex. 18, 10. al. So Tob. 8, 5. 15.—In Sept. spoken also of men, for מִן Deut. 33, 24. Ruth 3, 10.

εὐλογία, as, ἡ, (εὐλογέω,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42.—In N. T.

1. *good speaking, good words*, i. e. in a bad sense, *fair speech*, Rom. 16, 18.—Genr. Plato Rep. 400. d.

2. Spec. *blessing*, e. g. a) From men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7, 12 ἡ εὐλογία καὶ ἡ δόξα . . . τῷ Θεῷ ἡμῶν. 5, 12. 13.—Jos. Ant. 11. 4. 2.

b) From men towards men and things, *blessing, benediction*, invocation of good from God; upon persons, Heb. 12, 17. James 3, 10 εὐλογία καὶ κατάρα. Sept. and תְּהִלָּה Gen. 27, 12. 35 sq. So Ecclus. 3, 8. 9. Jos. Ant. 4. 8. 44, 48.—Upon things, 1 Cor. 10, 16 τὸ ποτήριον εὐλογίας δὲ εὐλογοῦμεν, *the cup of blessing*, i. e. of benediction, consecration, in allusion to the תְּהִלָּה בַּיַּיִן drunk at the paschal supper; comp. Light-foot Hor. Heb. ad Matt. 26, 27. Gr. Harm. p. 214.

c) Meton. *blessing*, i. e. favour conferred, *gift, benefit, bounty*. a) From God to men; Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3, 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed. Eph. 1, 3. 1 Pet. 3, 9. Sept. and תְּהִלָּה Gen. 49, 25. Is. 65, 8. (Act. Thom. § 26.) So Heb. 6, 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. Comp. תְּהִלָּה מְשֻׁבָּה, Sept. ἱερός εὐλογίας, Ez. 34, 26. β) From men to men, a *gift, bounty, present*; 2 Cor. 9, 5 τὴν προκ. εὐλογίαν ὑμῶν, i. e. your gift, contribution. Sept. and תְּהִלָּה Gen. 33, 11. 1 Sam. 25, 27. Hence i. q. *bounty, liberality*; 2 Cor. 9, 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας ἐπ' εὐλογίας as adv. *liberally, bountifully*; comp. in ἐπὶ II. 3. i.

εὐμετάδοτος, ου, δ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart*, i. e. *liberal, bountiful*, 1 Tim. 6, 18.—M. Antonin. 1. 14 τὸ εὐμετάδοτον καὶ εὐποητικόν. ib. 6. 48.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1, 5.

εὐνοέω, f. ἴσω, (εὖνοος, νοῦς,) *to be well-minded, well-disposed*, c. dat. Matt. 5, 25 ἵσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

εὐνοία, as, ἡ, (εὖνοίω,) *good will, a willing mind*; Eph. 6, 7 μετ' εὐνοίας δουλεύοντες. By euphemism for conjugal duty, 1 Cor. 7, 3 Rec.—1 Macc. 11, 33. 53. Diod. Sic. 1. 54. Plato Legg. 642. b.

εὐνουχίζω, f. ἴσω, (εὐνούχος,) *to eunuch, to make a eunuch*; Pass. *to be made a eu-*

nuch, pr. Matt. 19, 12. So Jos. Ant. 10. 2. 2. Luc. Cronosol. 12.—Trop. εὐνουχίζειν ἑαυτὸν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19, 12.

εὐνούχος, ου, δ, (εὖνή, ἔχω,) pr. 'bed-keeper,' keeper of the bed-chamber; hence a *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems; so Matt. 19, 12 εὐνούχοι οἵτινες εὐν. ὑπὸ τῶν ἀνδρ. Acts 8, 27. 34. 36. 38. 39. Sept. for עֲרֵב Is. 56, 3. 4. Esth. 2, 14. 15. So Luc. Eun. 6, 9. Hdot. 8. 105. Xen. Cyr. 7. 5. 60.—Trop. Matt. 19, 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. So Clem. Alex. Pæd. 3. 4 εὐνούχος ἀληθής, οὐχ ὁ μὴ δυνάμενος, ἀλλ' ὁ μὴ βουλόμενος φιλεῖν. Id. Strom. 3. 1.

NOTE. As eunuchs in oriental courts often rose to stations of power and trust, some have supposed that the word εὐνούχος was sometimes applied to a high officer of court, though not emasculated; hence they render it in Acts 1. c. a *court-officer, minister*. But passages like Gen. 37, 36. 39, 1, determine nothing; for many eunuchs are not wholly impotent, and sometimes live in matrimony; Ter. Eun. 4. 3. 24. Juv. Sat. 6. 366 sq. See Gesen. Heb. Lex. art. עֲרֵב. Thesaur. p. 973. Yet this opinion as to Potiphar is of early date; comp. Test. XII Patr. p. 716 ἀρχιευνούχος παρὰ τῷ Φαραὶ ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα.

Εὐοδία, as, ἡ, Euodia, pr. name of a female Christian, Phil. 4, 2.

εὐδοῶ, ᾶ, f. ὥσω, (εὖδοος; εὖ, ὀδός,) *to put or lead in a good way, to help one on his way*, pr. Sept. for תְּהִלָּה Gen. 24, 27. 48. Theophr. de Caus. Plant. 5. 6. 7, 8. Trop. *to make prosper, to give success to*, Sept. for תְּהִלָּה Gen. 24, 21. 40. Neh. 2, 20.—In N. T. only Pass. trop. *to be prospered, to prosper*; 1 Cor. 16, 2 θεσσαυρίζων, δ, τι εὐοδῶται. 3 John 2 bis. Rom. 1, 10 *if I shall be prospered, permitted, to come unto you*. Sept. for תְּהִלָּה 1 Chr. 22, 13. So Test. XII Patr. p. 864. Hdot. 6. 73; comp. Wetst. N. T. in Rom. 1. c.

εὐπάρεδρος, ου, δ, ἡ, adj. (εὖ, πάρεδρος,) pr. 'sitting diligently by,' i. e. *assiduous*; hence Neut. τὸ εὐπάρεδρον, *assiduousness, devotedness*; c. dat. only 1 Cor. 7, 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ. Rec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηνεκῶς.

εὔπειδής, εὖ, οὖς, δ, ἡ, adj. (εὖ, πείθομαι,) *easily persuaded, yielding*, James 3, 17.—Plut. Solon 12 pen. Plato Epin. 989. b.

εὐπερίστατος, ου, δ, ἡ, adj. (εὖ, περιίσταμαι,) pr. 'standing well around,' i. e. *easily besetting*, once εὐπερ. ἀμαρτία, Heb. 12, 1. So Chrysost. τὴν εὐκόλως περιίσταμένην ἡμᾶς. Comp. Elsner Obs. Sac. in loc. Bleek Br. an d. Heb. in loc.

εὐποία, as, ἡ, (εὐποιέω,) *well-doing*, i. e. *a doing good, beneficence*, Heb. 13, 16.—Jos. Ant. 19. 9. 1. Arr. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is questioned by Pollux. 5. 140; comp. Lob. ad Phr. p. 353.

εὐπορέω, ὦ, f. ἴσω, (εὐπορος,) *to have a good journey or voyage*, Thuc. 6. 44; trop. *to prosper, to thrive*, Xen. Mem. 2. 7. 4.—In N. T. Pass. *to be prospered, to prosper*, absol. Acts 11, 29 καὶ ὡς ἠπορεύετό τις, as *any one was prospered*, according to his ability; for the augm. see Buttm. § 86. 3. Sept. for יִשְׁרָאֵל Lev. 25, 26, 49. So Luc. Bis acc. 27. Pol. 1. 66. 5.

εὐπορία, as, ἡ, (εὐπορέω,) *prosperity, success*, genr. Xen. An. 7. 6. 37, comp. 38.—In N. T. *abundance, wealth*, Acts 19, 25. So Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

εὐπρέπεια, as, ἡ, (εὐπρεπής, πρέπει,) *gracefulness, grace, beauty*, James 1, 11. Sept. for יָפֶה Lam. 1, 7.—Dem. 1404. 21. Thuc. 6. 31.

εὐπρόσδεκτος, ου, δ, ἡ, adj. (εὖ, προσδέχομαι,) *well-received, acceptable, approved*, c. dat. Rom. 15, 31. 1 Pet. 2, 5; absol. Rom. 15, 16. 2 Cor. 8, 12. So Plut. Præc. Reip. ger. 4 fin.—Spec. *accepted, favourable*, as *καὶ ὥς εὐπρ.* 2 Cor. 6, 2, i. e. *a time of favour*, from Is. 49, 8 where Heb. יִשְׁרָאֵל נִשְׁמָע, Sept. *καὶ ὥς δεκτός*.

εὐπρόσεδρος, ου, δ, ἡ, adj. (εὖ, πρόσεδρος,) pr. i. q. *εὐπάρεδρος, assiduous*; hence Neut. τὸ εὐπρόσεδρον, *assiduousness, devotedness*, c. dat. 1 Cor. 7, 35 Rec. See in *εὐπάρεδρος*.

εὐπροσωπεία, ὦ, f. ἴσω, *to look well, to make a fair show*, absol. Gal. 6, 12. Not found elsewhere.—Derived from *εὐπρόσωπος* 'of fair countenance, beautiful,' Sept. Gen. 12, 11. Xen. Mem. 1. 3. 10; 'specious,' Hdot. 7. 168. Dem. 277. 4.

Εὐρακὺλον, ωνος, Vulg. *Euroaquilo, the E. N. E. wind*, Acts 27, 14 Lachm. for Rec. *Εὐροκλύδων* where see.

εὕρισκω, f. εὕρησω, (root εὕρ,) perf. εὕρηκα, aor. 2 εὕρον; Pass. aor. 1 εὕρεθην. Unusual and later forms are: aor. 1 εὕρη-

σα Rev. 18, 14. Æsop. Fab. 131, comp. Winer § 15. Lob. ad Phryn. p. 721; Mid. aor. 1. εὕράμην Heb. 9, 12. Andocid. 9. 7. Pausan. 7. 11. 1, comp. Buttm. § 96. n. 1 marg. Winer § 13. 1. a. Lob. ib. p. 139. It takes no augment in N. T. and rarely elsewhere, Buttm. § 84. 5. Winer § 12. 3. Lob. ib. p. 140.—*To find*, with or without seeking.

1. Genr. and without seeking, *to find, to meet with, to light upon*. a) Pr. and c. acc. of pers. Matt. 18, 28 εὗρεν ἓνα τῶν συνδούλων. John 1, 42. 44. 46. 2. 14. Acts 9, 33. 28, 14. al. Pass. Heb. 11, 5. With acc. of thing, Matt. 13, 44. Luke 4, 17. 18, 8. John 12, 14. Acts 21, 2. Rom. 7, 18. Sept. for נִשְׁמָע of pers. 1 Sam. 10, 2. 3; of thing Gen. 44, 8. So Hdian. 3. 2. 7. Plato Legg. 754. b; of thing, Hdian. 3. 8. 12. Xen. An. 4. 4. 13. b) Trop. *to find*, i. e. *to perceive, to learn by experience*, sc. that a person or thing is or does so and so; and the accusative usually having with it a participle or adjective, e. g. a) With accus. and particip. comp. Buttm. § 144. 6. b. Matt. 12, 44. Mark 7, 30 εὗρε τὸ δαμόνιον ἐξεληλυθός. Luke 8, 35. 24, 2. John 11, 17. Acts 9, 2. 2 John 4; in Pass. construction, Matt. 1, 18 εὕρεθ' ἐν γαστρὶ ἔχουσα. Luke 17, 18. So Hdian. 8. 5. 2. Plut. Lucull. 13. Xen. Cyr. 2. 2. 14. β) With acc. and adj. or a like adjunct; Acts 5, 10 οἱ νεανίσκοι εὗρον αὐτὴν νεκράν. 24, 5. 2 Cor. 9, 4. Rev. 2, 2; in Pass. construction, Luke 9, 36 εὕρεθ' ἐν μόνῳ. Acts 5, 39. Rom. 7, 10. 1 Cor. 4, 2. 2 Cor. 5, 3. 1 Pet. 1, 7. Rev. 5, 4. al. So Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὕρισκον. Xen. Hell. 7. 4. 2.

2. *to find, by search or inquiry, to find out, to discover*. a) Pr. and absol. Matt. 7, 7 ζητεῖτε καὶ εὕρησθε. v. 8. (Arr. Epict. 4. 1. 51 ζητεῖ καὶ εὕρησεις.) With acc. of pers. expr. or impl. Mark 1, 37 κατεδίωξαν αὐτόν, καὶ εὗρόντες αὐτόν. John 7, 34. 35. Acts 5, 22; acc. impl. Luke 2, 45. 2 Tim. 1, 17; Pass. Acts 8, 40. With acc. of thing, Matt. 7, 14 δόγιοι εἰσὶν οἱ εὕρισκοντες αὐτήν sc. τὴν πύλιν. 12, 43. 13, 46. Mark 11, 13. Luke 15, 4. John 10, 9. Acts 7, 11. al. So of a judge, after examination, John 18, 38 ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ. 19, 4. 6. Acts 13, 28. 23, 9. al. Sept. and נִשְׁמָע of pers. Josh. 2, 22. 1 Sam. 9, 13; of things, 1 Sam. 9, 4. 2 K. 12, 10. 18. So Luc. Asin. 45. Xen. Mem. 3. 11. 8; of things, Luc. Tim. 24. Xen. Hell. 5. 3. 23. b) Trop. in different senses; a) εὕρισκεν θεόν, *to find God*, i. e. *to find him propitious, to find access to him*, comp. in ἐκζητέω no. 3. Acts 17, 27 ζητεῖν τὸν θεόν, εἰ ἀπαγγεῖ αὐτὸν

καὶ εὐροῖεν. Pass. Rom. 10, 20, quoted from Is. 65, 1 where Sept. and אַרְבָּּ, as also 1 Chr. 28, 9. β) Spoken of computation, measurement, to find, to make out, Acts 19, 19 εὐρον ἀργύριον μυριάδας πέντε. 27, 28 bis, εὐρον ὀργυιάς εἴκοσι κτλ. So Xen. Cyr. 8. 2. 18. Hell. 3. 2. 10. γ) to find out by thinking, to invent, to contrive; so before an indirect clause with τό, Luke 19, 48 οὐκ εὐρίσκον τό, τί ποιήσωσιν. Acts 4, 21; without τό, Luke 5, 19 μὴ εὐροντες ποίας εἰσενέγκωσιν αὐτόν. So Test. XII Patr. p. 637 εὐρον, τί εἰπωμεν. Palæph. 16. 2, c. acc. et dat.

3. Mid. and also Act. to find for oneself, i. e. to get, to acquire, to obtain; so once Mid. c. acc. Heb. 9, 12 αἰωνίαν λύτρωσιν εὐράμενος. So Jos. Ant. 1. 19. 1 [2] δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 7. 1. 31.—So in the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140; to find, i. e. to acquire, to obtain, to get, for oneself or another; c. acc. Matt. 10, 39 δὲ εὐρὼν τὴν ψυχὴν κτλ. Luke 9, 12 καὶ εὐρώσιν ἐπιστημον. John 21, 6. Rom. 4, 1. Heb. 12, 17. Rev. 9, 6. 18, 14; c. acc. et dat. Matt. 11, 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7, 46 εὐρεῖν σκηνώμα τῷ θεῷ, comp. Sept. and ἡ אַרְבָּּ Ps. 132, 5. So Luc. Asin. 35. Xen. Mem. 2. 1. 24; acc. et dat. Plato Prot. 321. d.—By Hebr. in the phrase εὐρίσκειν χάριν παρὰ τῷ θεῷ, to find grace, to obtain favour, with God, Luke 1, 30; ἐνώπιον τοῦ θεοῦ Acts 17, 46; absol. Heb. 4, 16. So εὐρεῖν θεός παρὰ κυρίον, 2 Tim. 1, 18. Sept. and ἡ אַרְבָּּ Gen. 6, 28. 32, 5. 47, 25. +

Εὐροκλίδων, ὤρος, δ, ἡ, Euroclydon, a tempestuous wind, Acts 27, 14; from Εὐρος, Eurus, the east-wind, and κλίδων a wave; see Wetst. in loc. Comp. Heb. אַרְבָּּ, Sept. πνεῦμα βίαιον, Ps. 48, 8. Heb. Lex. art. אַרְבָּּ.—Other Mss. read Εὐρυκλίδων, Euryclydon, from εὐρύς broad, and κλίδων. But Cod. Alex. and Vulg. have Εὐρακίλων, Euroaquila.

εὐρύχωρος, ου, δ, ἡ, adj. (εὐρύς, χώρος, χώρα,) pr. 'well-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7, 13. Sept. for אַרְבָּּ Is. 30, 23.—1 Eedr. 9, 41. Jos. Ant. 1. 18. 2. Plut. de Exil. 10 mid.

εὐσέβεια, as, ἡ, (εὐσεβής,) piety, reverence, in N. T. only as directed towards God; denoting the spontaneous feeling of the heart, and thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence,

godliness, religiousness, Acts 3, 12. 1 Tim. 2, 2. 4, 7. 8. 6, 3. 5. 6. 11. 2 Tim. 3, 5. Tit. 1, 1. 2 Pet. 1, 3. 6. 7. 3, 11. Sept. for אַרְבָּּ Prov. 1, 7. Is. 11, 2. So Jos. Ant. 3. 2. 3. Diod. Sic. 19. 7. Plato Rep. 615. c.—Meton. godliness, religion, the gospel scheme, 1 Tim. 3, 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια.

εὐσεβέω, ὦ, f. ἦσω, (εὐσεβής,) to be pious towards any one, c. accus. Matth. ἡ 413. 11; e. g. towards God, to reverence, to worship, Acts 17, 23; towards parents, to respect, to honour, τὸν ἰδιον οἶκον, 1 Tim. 5, 4.—Jos. Ant. 10. 3. 2 τὸν θεόν. Isocr. 26. b, τὰ περὶ τ. θεούς. Genr. Xen. Hell. 1. 7. 26.

εὐσεβής, ἑος, οὗς, δ, ἡ, adj. (εὐ, σέβομαι,) pious, reverent, Plato Phil. 39. c.—In N. T. only towards God, religious, devout, Acts 10, 2. 7. 22, 12. 2 Pet. 2, 9. Sept. for אַרְבָּּ Is. 24, 16. 26, 7. So Plut. Consol. ad Apoll. 34 fin. 35. Xen. Mem. 4. 8. 11.

εὐσεβῶς, adv. piously, religiously, godly, 2 Tim. 3, 12. Tit. 2, 12.—Jos. Ant. 8. 12. 3. Dem. 1460. 9. Xen. Mem. 2. 2. 13.

εὐσημος, ου, δ, ἡ, adj. (εὐ, σῆμα,) of good sign or omen, favourable, Plut. J. Cæs. 43. Soph. Antig. 1021.—In N. T. easy to be seen or known; trop. of speech, easy to be understood, distinct, significant, 1 Cor. 14, 9. So Plut. Symp. 8. 3. 1. Pol. 10. 44. 3. Porphyr. de Abstin. 3. 4.

εὐσπλαγχνος, ου, δ, ἡ, adj. (εὐ, σπλάγχνον,) tender-hearted, full of pity, compassionate, Eph. 4, 32. 1 Pet. 3, 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

εὐσχημόνως, adv. (εὐσχήμων,) becomingly, decorously, in a proper manner, Rom. 13, 13 εὐσχημόνως περιπατήσωμεν. 1 Cor. 14, 40. 1 Thess. 4, 12.—Plut. Symp. 9. 14. 7. Xen. Cyr. 1. 3. 8, 9.

εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) becomingness, decorum, decorous and comely appearance, e. g. of dress, 1 Cor. 12, 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

εὐσχήμων, ονος, δ, ἡ, adj. (εὐ, σχῆμα.) 1. well-fashioned, well-formed, comely; 1 Cor. 12, 24 τὰ εὐσχήματα ἡμῶν sc. μέλη. (Plut. Parall. 30. Xen. Eq. 1. 17.) Neut. τὸ εὐσχημον, decorum, propriety, 1 Cor. 7, 35. So Arr. Epict. 4. 1. 63. Luc. de Salutat. 83.

2. Trop. in the later Greek, of good standing, honourable, noble; Mark 15, 43 εὐσχήμων βουλευτής. Acts 15, 30. 17, 12.—Jos.

de Vita s. § 9. Plut. Parall. 15. Comp. Phryn. et Lob. p. 333.

εὐτόνως, adv. (εὐτονος, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke 23, 10. Acts 18, 28.—Sept. Josh. 6, 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

εὐτραπέλεια, as, ἡ, (εὐτράπελος, τρέπω,) *courtesy, urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32; *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6.—In N. T. in a bad sense, *levity, jesting*, frivolous and indecent discourse, Eph. 5, 4. So Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπέλειαν. Comp. Plato Rep. 563. a.

Εὐτυχος, ου, ὁ, *Eulychus*, pr. n. of a youth, Acts 20, 9.

εὐφημία, as, ἡ, (εὐφημος,) *words of good import or omen*, Jos. 10. 11. 7. Plut. de coh. Ira 16 fin. *applause, acclamation*, Hdian. 1. 13. 13.—In N. T. *good report, good fame*, 2 Cor. 6, 8. So Diod. Sic. 1. 2. Ael. V. H. 3. 47.

εὐφημος, ου, ὁ, ἡ, adj. (εὐ, φήμη, φημί,) pr. 'well-spoken;' hence, *of good import, auspicious*, Soph. Elect. 630; *εὐφήμους οἰωνοῖς* Dion. Hal. Ant. 1. 16; *laudatory*, e. g. λόγους Pol. 31. 14. 4.—In N. T. *of good report, praiseworthy*, Phil. 4, 8. So Anthol. Gr. IV. p. 183 αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένην.

εὐφορέω, ὦ, f. ἦσω, (εὐφορος, φέρω,) *to bear or bring forth well, to yield abundantly*, intrans. e. g. of the earth, Luke 12, 16.—Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας ἐλαυφόρου, μάλιστα καὶ τότε εὐφορηκυίας. So εὐφορος fertile, Hdian. 1. 6. 3.

εὐφραίνω, f. ἀνῶ, (εὐφρων, φρήν,) *to make well-minded, i. e. to make glad, to cause to rejoice*; Mid. and Pass. aor. 1 in Mid. signif. *to be glad, to rejoice*, Buttm. § 136. 1, 2.

1. Genr. in Act. once, 2 Cor. 2, 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for רִנָּה Ps. 19, 9. So Luc. Somn. 1. Xen. Cyr. 8. 7. 12.—Mid. absol. Luke 15, 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει. Acts 2, 26. Rom. 15, 10. Rev. 11, 10. 12, 12. Gal. 4, 27, comp. Is. 54, 1. With ἔν τινι Acts 7, 41; ἐπὶ τινι, *to rejoice over*, Rev. 18, 20. Sept. for רִנָּה Deut. 32, 43; רִנָּה 1 Chr. 16, 10. 31; c. ἐν 1 Sam. 2, 1. So absol. Ael. V. H. 2. 21. Xen. CEC. 9. 12; c. ἐν ib. Hi. 1. 16; c. ἐπὶ τινι ib. Conv. 7. 5.

2. As connected with feasting, Mid. *to rejoice, to be merry*; Luke 12, 19 φάγε, πίε, εὐφραίνου. 15, 23. 24. 29. 16, 19. Sept. for רִנָּה Deut. 14, 26. 27, 7.—Hom. Od. 2. 311. Ael. V. H. 10. 9. Xen. Conv. 1. 15.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. פָּרָס Gen. 2, 14, a large and celebrated river of western Asia, rising in the mountains of Armenia; it flows through Syria and Mesopotamia, and after uniting with the Tigris below Babylon, falls into the Persian gulf. Its course before entering Syria was first fully explored in 1838. Rev. 9, 14. 16, 12. See Ritter's Erdkunde, Th. X. §§ 37–40. XI. §§ 53, 56.

εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts 2, 28. 14, 17. Sept. for רִנָּה Ps. 4, 8.—Plut. Cato Maj. 14 fin. Xen. Cyr. 3. 3. 7.

εὐχαριστέω, ὦ, f. ἦσω, (εὐχάριστος,) aor. 1 εὐχαρίστησα and πύχαρίστησα Rom. 1, 21 in later edit. Buttm. § 86. 3; pr. i. q. δοῦναι χάριν, *to gratify, to please*, to do something to please another, Dem. 257. 2. Lob. ad Phryn. p. 18.—In later Greek and in N. T. i. q. εἰδέναι χάριν, *to give thanks, to thank*; see Lob. l. c.

1. Genr. and c. dat. of pers. Luke 17, 16 εὐχαριστῶν αὐτῷ (Ἰησοῦ). Rom. 16, 4 οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ κτλ.—Jos. Ant. 14. 10. 7. Artemidor. 3. 14. Plut. de Garrul. 7 pen. Pol. 18. 26. 4.

2. Elsewhere only in respect to God, *to give thanks to God, to thank God*, e. g. a) Genr. and c. dat. τῷ Θεῷ or the like; Acts 28, 15 οὗς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρος. 1 Cor. 14, 18. Col. 1, 12. Philem. 4. Rev. 11, 17. So with adjuncts expressing manner or cause, e. g. διὰ c. gen. Rom. 7, 25 εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χρ. 1, 8. Col. 3, 17; ἐπὶ c. dat. Phil. 1, 3; περὶ c. gen. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 1, 2. 2 Thess. 1, 3. 2, 13; ὑπὲρ c. gen. Rom. 1, 8. Eph. 5, 20, and so with τῷ Θεῷ impl. Eph. 1, 16. 1 Thess. 5, 18; ὅτι, Luke 18, 11. John 11, 41. 1 Cor. 1, 14. 1 Thess. 2, 13. Pass. of a thing, *to be thanked for*, to have thanks rendered for it to God; 2 Cor. 1, 11 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστησῇ ὑπὲρ ἡμῶν, *that the gift upon us from (the prayers of) many persons may be thanked for by many on our behalf*. So genr. c. τῷ Θεῷ Judith 8, 25. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. b) Spec. of giving thanks before taking food or drink, comp. Deut. 8, 10; so c. τῷ Θεῷ, Rom. 14, 6 bis. Acts 27, 35; absol. Matt. 15, 36. 26, 27. Mark 8, 6. 14, 23. Luke 22, 17. 19. John 6, 11. 23. 1 Cor. 11, 24; c. ὑπὲρ τίνος 1 Cor. 10, 30. c) As an act of worship; *to render thanksgiving and praise to God*; absol. Rom. 1, 21

ἐκ ὧς θεὸν ἰδέσθαι ἢ ὑπεραρίστησαν. 1 Cor. 14, 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, parall. with εὐλογεῖς v. 16.

εὐχαριστία, ας, ἡ, (εὐχαρίστος,) 1. *gratitude, thankfulness*, Acts 24, 3.—Philo de Plant. Noë p. 231. d. Dem. 256. 19. Pol. 8. 14. 8.

2. In Paul's writings and the Apocalypse, *thanksgiving, thanks*, i. e. the expression of gratitude to God; c. dat. τῷ θεῷ or the like, comp. in εὐχαριστίᾳ, and Matth. 5. 390; so 2 Cor. 9, 11. 12. Rev. 4, 9. 7, 12; absol. 1 Cor. 14, 16. 2 Cor. 4, 15. Eph. 5, 4. Phil. 4, 6. Col. 2, 7. 4, 2. 1 Thess. 3, 9. 1 Tim. 2, 1. 4, 3. 4.—Aquil. for תְּהִי אֱמ. 4, 5. Wisd. 16, 28; genr. Jos. Ant. 4. 8. 25.

εὐχαρίστος, ου, ὁ, ἡ, adj. (εὖ, χάρις, χαρίζομαι,) *grateful, i. e. graceful, pleasing*, externally, Sept. יְהוָה לְעֵץ Prov. 11, 16. Luc. Asin. 28; trop. τέχνη Xen. Oec. 5. 10; λόγοι ib. Cyr. 2. 2. 1.—In N. T. *grateful, thankful*, full of gratitude to God, Col. 3, 15. So Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.

εὐχή, ἡς, ἡ, (εὐχομαι,) 1. *prayer* to God, James 5, 15; comp. v. 16. Sept. for תְּהִי Prov. 15, 8. 29.—Hom. Od. 10. 526. Paléph. 53. 1. Xen. Conv. 8. 15.

2. *a vow*, e. g. of the Nazarite, Acts 21, 23; see Num. c. 6. Sept. for נָזַר Num. 6, 2. 21. (Genr. Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.) In the case of indigent Nazarites, it was customary for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein on v. 24; also Jos. Ant. 19. 6. 1. Lightf. Hor. Heb. ad Luc. 1, 24.—Acts 18, 18 κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχὴν, prob. a *votum civile*, usual among the Jews as well as the gentiles, by which persons in distress or danger or any necessity, vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see Artemidor. 1. 23. Luc. de Merc. cond. 1. Id. Hermotim. 86. Diod. Sic. 1. 18; comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κειράμενος to Ἀκύλας, but against the natural construction. Others suppose the vow of a Nazarite to be meant; but this, although it might be entered upon in a foreign land, could only be perfected and terminated by cutting off the hair and an offering in the temple at Jerusalem; see Num. 6, 18. Jos. B. J. 2. 15. 1. Mishna,

Nasir 3. 6. ib. 7. 2. Edvitho 4. 11. Reland Antt. Sac. 2. 10. 5. Wetst. in loc. Winer Realw. art. *Nasiräer*.

εὐχομαι, f. εἶμαι, Mid. depon. impf. εὐχόμεν et ὑπόμην, Butt. 5. 84. 5; to *pray* to God, Xen. An. 4. 3. 13; to *vow* sc. in prayer, Xen. An. 4. 8. 25; to *boast*, Pol. 5. 43. 1.—In N. T. only to *pray*, e. g.

1. Pr. to God, c. dat. τῷ θεῷ, Acts 26, 29, see in ἀν III. 1; with πρὸς τὸν θεόν 2 Cor. 13, 7; with ὑπὲρ τινος James 5, 16. Sept. for יְהוָה Num. 11, 2. 21, 8.—So c. dat. Dem. 225. 1. Xen. An. 4. 3. 13; πρὸς τοὺς θεούς Xen. Mem. 1. 3. 2.

2. Spec. with acc. and infin. to *pray for*, i. q. to *wish for, to desire earnestly, to long for*; Acts 27, 29 ἡθροῦντο ἡμέραν γενέσθαι. 3 John 2. Rom. 9, 3 ὑπόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι, I was *wishing*, for I could *wish*, comp. ἐβουλόμην Acts 25, 22. With acc. τοῦτο, 2 Cor. 13, 9. Sept. for יְהוָה Jer. 42, 22.—Æschin. Dial. 3. 6. Lysias 708. ult. Xen. Conv. 4. 33.

εὐχρηστος, ου, ὁ, ἡ, adj. (εὖ, χράομαι,) *easy to be used, useful, profitable*, 2 Tim. 2, 21. 4, 11. Philem. 11.—Sept. Prov. 11, 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

εὐψυχία, ᾧ, f. ἴσω, (εὐψυχος, ψυχῇ,) to be of *good mind, courage, comfort*, absol. Phil. 2, 19.—Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. M. Crass. 25.

εὐωδία, ας, ἡ, (εὐώδης, ὀσφ., perf. ὀσάδα,) *good odour, sweet smell, fragrance*, pr. Ecclus. 24, 15. Xen. Conv. 2. 3.—In N. T. trop. of persons or things well-pleasing to God, 2 Cor. 2, 15. Eph. 5, 2. Phil. 4, 18. Comp. Sept. and תְּהִי Lev. 1, 9. 13. 17. Num. 28, 13; also Test. XII Patr. p. 547.

εὐώνυμος, ου, ὁ, ἡ, adj. (εὖ, ὄνομα,) pr. of *good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13; spec. of *good omen, lucky*, Plato Polit. 302. d. Hence used by way of euphemism instead of ἀμικροπός, the left, which was a word of ill omen, since all omens on the left were sinister or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant. I. p. 323. Adam's Rom. Ant. p. 301.—In N. T. the left, spoken chiefly of the left hand, in opp. to the right, Matt. 20, 21. 23. 25. 33. 41. 27, 38. Mark 10, 37. 40. 15, 27; of the left foot, Rev. 10, 2. Adv. Acts 21, 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for יְהוָה Josh. 23, 6. Neh. 8, 6.—Pol. 5. 7. 11. Xen. Ven. 10. 12.

ἐφάλλομαι, f. αλοῦμαι, Mid. depon. (ἐπί, ἄλλομαι,) to leap or spring upon, to assault, with ἐπί c. acc. Acts 19, 16. Sept. for פָּרַץ 1 Sam. 10, 6. 16, 13.—Hom. II. 11. 421; so to leap upon a horse, c. dat. Plut. conjug. Præc. 8; upon a threshold, c. ἐπί τι Plato Ion 535. b.

ἐφάπαξ, adv. (ἐπί, ἀπαξ,) once for all, Rom. 6, 10. Heb. 7, 27. 9, 12. 10, 10. So 1 Cor. 15, 6 once, i. e. not several times.—Luc. Dem. Enc. 21. Dion Cass. 1091. 91.

Ἐφεσῖνος, η, ον, Ephesian, of Ephesus, Rev. 2, 1 Rec.

Ἐφέσιος, ον, δ, Ephesian, an Ephesian, Acts 19, 28. 34. 35 bis. 21, 29.

Ἐφεσος, ον, ἡ, Ephesus, a celebrated city, the capital of Ionia, near the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. 4. Plin. H. N. 5. 31. Strabo 14. 640. Here was also gathered one of the chief Christian churches of the apostolic age; Acts 18, 19. 21. 24. 19, 1. 17. 26. 20, 16. 17. 1 Cor. 15, 32. 16, 8. Eph. 1, 1. 1 Tim. 1, 3. 2 Tim. 1, 18. 4, 12. Rev. 1, 11. [2, 1].—The ruins of Ephesus are near the modern Turkish village of Aiasuluk; see Pococke Descr. of the East, II. 2. p. 45 sq. Schubert's Reise, I. p. 294 sq. Hamilton's Res. in Asia Minor, II. p. 22 sq.

ἐφευρετής, οὔ, δ, (ἐφευρίσκω,) a finder out, an inventor, contriver; Rom. 1, 30 ἐφευρετὰς κακῶν.—Anacr. Od. 41. 3 Βάκχον τὸν ἐφευρετὰν χορείας. Comp. πάσης κακίας εὑρετής 2 Macc. 7, 31; κακῶν εὑρεταί Philo in Flacc. p. 968.

ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; Sept. pr. the daily service of the priests in the temple, for פָּרָאָה 2 Chr. 13, 10 comp. v. 11. 1 Esdr. 1, 16. Suid. ἡ τῆς ἡμέρας λειτουργία.—Hence in N. T. meton. a course, class, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1, 5. 8; see in Ἀβιά. See also 1 Chr. c. 24. 2 Chr. 8, 14. Jos. Ant. 7. 14. 7. Sept. for פָּרָאָה 1 Chr. 23, 6. 28, 13; רָבָאָה Neh. 12, 24; פָּרָאָה 2 Chr. 25, 8. Neh. 12, 9. So Esdr. 1, 2.

ἐφήμερος, ον, δ, ἡ, adj. (ἐπί, ἡμέρα,) pr. 'for the day,' δ ἐφ' ἡμέραν ὧν, i. e. epheme-

ral, short-lived, Thuc. 2, 53. Plato Ep. 356. a.—In N. T. daily, James 2, 15 τῆς ἐφημέρου τροφῆς. So Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

ἐφίδε, an anomalous form for Imperat. ἐπίδε from ἐπειδὴν, Acts 4, 29 Lachm.

ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην, (ἐπί, ικνέομαι,) to come upon, or to any one, to arrive at, to reach unto; with ἄχρι c. gen. 2 Cor. 10, 13; εἰς c. acc. 2 Cor. 10, 14.—Pol. 3. 81. 2. Xen. Cyr. 1. 1. 5.

ἐπίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) to place upon or over, Hdian. 5. 6. 15. Xen. Hell. 3. 1. 7; to set over, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφιστάς, and Mid. ἐφίσταμαι, to place oneself upon or near, to stand upon, by, near; see in ἵστημι and Buttm. § 107. II. 1 and 3.

1. Pr. of persons, to stand by or near; genr. Luke 2, 38 καὶ αὐτὴ αὐτῇ τῇ ᾧρα ἐπιστάσα κτλ. Acts 22, 13. 20; c. dat. of pers. Acts 23, 11; ἐπί τι Acts 10, 17. 11, 11; ἐπάνω τινος, to stand by and over, Luke 4, 39. Sept. for פָּרַץ Zech. 1, 10. 11; c. ἐπάνω 2 Sam. 1, 9; for פָּרַץ Gen. 24, 43. Amos 9, 1.—Dem. 346. 2. Xen. Conv. 2. 7; c. dat. Luc. D. Deor. 17. 2; c. ἐπί Pol. 4. 40. 1.

2. Spec. with the idea of approach, to come and stand by, to come to or upon any person or place; Luke 20, 1 ἐπίστησαν οἱ ἀρχιερεῖς κτλ. 10, 40. Acts 23, 27. (Dem. 66. 23. Hdian. 3. 12. 18.) With the idea of sudden appearance, as a vision; Acts 12, 7 ἄγγελος κυρίου ἐπίστη. So c. dat. Luke 2, 9. 24, 4. (Plut. Amat. Narr. 3 pen. Luc. Philops. 25, 31. Hdot. 5. 56.) In a hostile sense, to come upon by surprise, to assail, genr. Acts 6, 12 καὶ ἐπιστάντες συνήρπασον αὐτόν κτλ. So c. dat. Acts 4, 1. 17, 5. Sept. for פָּרַץ Jer. 21, 2. So Jos. Ant. 11. 7. 1. Æschin. 15. 22.

3. Trop. e. g. of persons, to stand fast by, i. e. to be instant, pressing, earnest; 2 Tim. 4, 2 ἐπίστηθι εὐκαιρῶς ἀκαιρῶς sc. κηρύσσων τὸν λόγον. (So Dem. 70. 16.) Of things, e. g. evil, to come upon, to fall upon, to befall; with ἐπί c. acc. Luke 21, 34; c. dat. I Thess. 5, 3. So of rain, Acts 28, 2 διὰ τὸν ἱετὲρὸν τὸν ἐφεστῶτα, because of the rain that had come upon us. (Wisd. 19, 1; ζόφος Pol. 18. 3. 7.) Also to impend, to be at hand, 2 Tim. 4, 6 ὁ καιρὸς ἐφίστηκε. So Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραῖμ, δ, indec. Ephraim, pr. n. of a town or city near the desert, to which Jesus retired, John 11, 54. Eusebius says it was 8 Rom. miles north of Jerusalem,

while Jerome with more probability makes the distance 20 Roman miles; Onomast. arts. *Ephraim, Ephron*. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. It was the same with *Ephraim* or *Ephron* (עֲפְרַיִם, עֲפְרוֹן) 2 Chr. 13, 19; and perh. identical with *Ophrah* (עֲפְרָה) of Benjamin, Josh. 18, 23. Prob. i. q. the modern *Taiyibeh*, lying 7 Roman miles N. E. of Bethel on the border of the desert; see Biblioth. Sac. 1845, p. 398 sq. Gr. Harm. p. 203 sq. Bibl. Res. in Palest. II. p. 121 sq. —From the city Ephraim our Lord seems to have passed over the Jordan into Perea, and returned to Jerusalem by Jericho; see Gr. Harm. p. 201.

ἐφφασά, *Ephphatha*, an Aramean Imperative, i. q. διανοιχθῆτι, *be opened* Mark 7, 34. It comes from the verb פָּתַח *to open*, and is either for Imper. Niphal פִּתְּחָהּ, or Imper. Ithpael פִּתְּחֵהּ.

ἐχθές, adv. *yesterday*, i. q. χθές where see; so Lachm. for χθές in Rec. John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for יְמֵימָחָר 1 Sam. 4, 7.—Hdian. 7. 3. 6. Xen. Cyr. 7. 5. 53.

ἐχθρα, as, ἡ, (ἐχθρός,) *enmity, hatred*, Luke 23, 12. Rom. 8, 7. James 4, 4; Plur. Gal. 5, 20. Meton. *cause of enmity*, Eph. 2, 15. 16. Sept. for חֲמָצָה Num. 35, 20. Prov. 26, 26.—Hdian. 3. 6. 10. Xen. Mem. 3. 3. 17; Plur. ib. 1. 2. 10.

ἐχθρός, á, óν, (ἐχθρός,) 1. Pass. *hated, hateful*, an object of enmity; Rom. 11, 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπητοί.—Wisd. 15, 18; τοῖς θεοῖς ἐχθρός Æl. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *hating, hostile*. a) Pr. as adj. Matt. 13, 28 ἐχθρὸς ἀνθρώπου, i. e. an enemy. Rom. 5, 10 ἐχθροὶ θνήσκει. Col. 1, 21.—Sept. Esth. 7, 6. Lysias Fragm. p. 37. Xen. Mem. 4. 2. 15.

b) Subst. ó ἐχθρός, *an enemy, adversary*, Buttm. §123. 5. a) Genr. and with gen. of pers. Matt. 5, 43. 44. 10, 36. 13, 25. Luke 1, 71. 74. 6, 27. 35. 19, 27. 43. Rom. 12, 20. Gal. 4, 16. 2 Thess. 3, 15. Rev. 11, 5. 12; c. gen. of thing, Acts 13, 10. Sept. for עֲדָוָה Gen. 49, 8. Lev. 26, 7. al. ssep. So Dem. 1121. 12. Thuc. 6. 18. β) Of the adversaries of the Messiah, c. gen. Matt. 22, 44 ἵνα ἂν εἴπῃ τοὺς ἐχθρούς σου ὑποκόβουσιν ἑλλ. Mark 12, 36. Luke 20, 43. Acts 2, 35. 1 Cor. 15, 25. Heb. 1, 13. 10, 13; also 1 Cor. 15, 26. Phil. 3, 18 τοῦ σταυροῦ. So ἐχ. τοῦ θεοῦ James 4, 4. γ)

Spec. ó ἐχθρός, *the enemy, the adversary*, Satan, Matt. 13, 39. Luke 10, 19 ἐνὶ πᾶσιν τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. So Test. XII Patr. p. 657, 658.

ἐχιδνα, ης, ἡ, (ἔχιδνα,) *a viper*, Acts 28, 3. (Luc. Alex. 10. Plato Conv. 218. a.) Trop. of wicked men, γεννήματα ἐχιδνῶν, *progeny of vipers*, Matt. 3, 7. 12, 34. 23, 33. Luke 3, 7. So Soph. Ant. 5. 31. Æschyl. Choeph. 247.

ἔχω, f. ἔξω, also f. στήσω, impf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. §114; *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession.

1. Primarily, *to have* in one's hand, *to hold* in the hand; Rev. 1, 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ δστέρας ἐπτά. 6, 5. 10, 2. 17, 4. (Hom. Il. 1. 14 ἐν χειρὶν ἔχων. Luc. D. Deor. 11. 2 τῇ λαῖᾳ μὲν ἔχων. Plato Theæt. 198. d; comp. Hdot. 7. 16. 2.) Also with *in the hands* impl. Matt. 26, 7. Rev. 3, 1. 5, 8. 6, 2. 8, 3. 6. 9, 14. al. So Hom. Il. 2. 279.

2. Genr. and most frequently, *to have, to hold, to possess*, of outward possessions or property.

a) With acc. of things in one's possession, power, charge, control. a) Simply, e. g. property, Matt. 13, 12 ὅστις... ὃ ἔχει. 19, 21. 22 ἦν γὰρ ἔχων κτήματα πολλὰ. Mark 10, 22. 23. Luke 18, 24. 21, 4; μηδὲν ἔχειν, *to have nothing*, to be poor, 2 Cor. 6, 10. (Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. *to have much, to be rich*, and οὐ v. μὴ ἔχειν, *to have not, to be poor*, Matt. 13, 12. 25, 29. 1 Cor. 11, 22. 2 Cor. 8, 11. 12. James 4, 2. So Palæph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, comp. 45.—Of flocks, πρόβατον ἔχειν Matt. 12, 11; (Luc. D. Deor. 4. 2 ult.) of produce, estates, Luke 12, 19. 13, 6; κληρονομίαν trop. Eph. 5, 5; μέρος μερὰ τινος John 13, 8, comp. Gen. 31, 14. Deut. 12, 12. So of arms, utensils, Luke 22, 36 bia. Rev. 18, 19; (Luc. D. Mort. 11, 1;) garments, Luke 3, 11. 9, 3; provisions, Matt. 14, 17. Mark 8, 1. 2. 5. 7. John 2, 3. 1 Tim. 6, 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) Of a home, a place, Matt. 8, 20. Mark 5, 3. Luke 12, 17; members or parts of the body, as ἀρα Matt. 11, 15; ὀφθαλμοὺς Mark 8, 18. (Palæph. 32. 1.) Luke 24, 39. Rev. 9, 10; ἀκροβυστίαν ἔχοντες, *uncircumcised, gentiles*, Acts 11, 3; power, faculty, dignity, John 4, 44. 6, 68. 17, 5. Heb. 2, 14. 7, 24. Rev. 9, 11. 16, 9. 17, 18; so Palæph. 29. 3. Plut. Cato Min. 16 mid. Xen. Cyr. 1. 6. 11.—Of any

good, advantage, benefit, e. g. μισθόν Matt. 5, 46; χάριν πρὸς τὸν λαόν, i. e. favour with, Acts 2, 47. (Sept. for ἀσπ. Ex. 33, 12.) Acts 24, 16. Rom. 4, 2. 5, 2. 9, 10; πίστιν faith, as a gift, 14, 22. 1 Cor. 13, 2. James 2, 1. 14, 18; ζῶν αἰώνιον John 3, 36. 6, 40. 47. 53. 54. al. Of a law, precept, John 19, 7. 1 Cor. 7, 25. 1 John 4, 21. (Plut. Cato Min. 16 init.) Of age, years, John 8, 57. 9, 21; so Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. Of a ground of complaint, or the like, with κατὰ τινας or πρὸς τινα, Matt. 5, 23. Acts 19, 38. 24, 19. 25, 19. 1 Cor. 6, 1. Rev. 2, 4. 14. 20; or a ground of reply, 2 Cor. 5, 12. Of a definite beginning and end, Heb. 7, 3 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων. β) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2, 44 εἶχον πάντα κοινά. Acts 20, 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν nor do I hold my life dear. Luke 19, 20; trop. Mark 8, 17. 2 Pet. 2, 14. Also with a noun in apposit. 1 Pet. 2, 16 μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν. So Luc. D. Deor. 9. 1 τοκάδα γὰρ τὴν κεφαλὴν ἔχει. γ) Spec. with the notion of charge, trust; Rev. 1, 18 ἔχω τὰς κλείς τοῦ θανάτου. 12, 12 fin. 15, 1. 6 ἔχοντας πληγὰς ἐπὶ τὰ κτλ. So Dem. 1153. 4. δ) Spec. to have at hand, to have ready, 1 Cor. 14, 26 ἕκαστος ψαλμὸν ἔχει κτλ.

b) With accus. of person, implying some special relation or connection. α) Genr. and simply, e. g. of a husband or wife, Matt. 14, 4 οὐ ἔξεστί σοι ἔχειν αὐτήν sc. as a wife. 22, 28. Mark 12, 23. al. John 4, 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. v. 18. So Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει. Hom. Od. 4. 569. Luc. D. Mort. 16. 1.—Also ἀδελφοὺς ἔχειν Luke 16, 28; ἀρχιερέα Heb. 4, 14 (ὑπατον Plut. Cat. Min. 21); δεσπότας 1 Tim. 6, 2; οἰκονόμον Luke 16, 1; τέκνα Tit. 1, 6; υἱούς Gal. 4, 22; φίλον Luke 11, 5; χήρας 1 Tim. 5, 16. etc. etc. Matt. 9, 36. 27, 16. 65. Luke 4, 40. John 5, 7. Rev. 2, 14. 15. al. So Dem. 440. 27. Xen. An. 3. 4. 13. β) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3, 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John 8, 41. Acts 13, 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. 3, 17. Philem. 17. Heb. 12, 9. (Diod. Sic. 4. 61 mid.) With an adj. or particip. in the accus. Luke 17, 7 δούλον ἔχων ἀποτριῶντα. 14, 18. 19 ἔχε με παρητημένον. 1 Cor. 7, 12. 13. Phil. 2, 20. 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25, 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς. Matt. 26, 11 πτωχοὺς ἔχετε μεθ' ἑαυτῶν. John 12, 8.

(Xen. Cyr. 1. 4. 17.) So ἔχειν τινα ἐπ' ἑαυτὸν Matt. 8, 9. Luke 7, 8; ἐφ' ἑαυτοῦ Rev. 9, 11.

c) Where the subject is a thing, to have, implying an object or quality in or in close relation to the subject; c. acc. of thing, Matt. 13, 5 οὐκ εἶχε γῆν πολλήν... δὲ τὸ μὴ ἔχειν βάθος γῆς. v. 6. 27. Luke 11, 36. 20, 24. Acts 27, 39. So Acts 1, 12 ἔπος σαββάτου ἔχον ὁδόν, having a sabbath day's journey, i. e. being thus far from the city. 1 Cor. 12, 23. 1 Tim. 4, 8. 2 Tim. 2, 17 νομὴν ἔξει, shall have eating, i. e. shall eat around, spread. Heb. 9, 8 ἐχούσης στάσις, having yet a standing. James 1, 4. Rev. 4, 7. 8.—Plut. Cato Min. 5. Diod. Sic. 5. 13.

d) Trop. of what one is said to have in or on, by, with himself, i. e. of any condition, circumstances, state, external or internal, in which one is. α) Genr. of any obligation, duty, course, etc. Acts 21, 23 εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. 18, 18. Rom. 12, 4 πράξιν. 2 Cor. 4, 1 διακονίαν. Phil. 1, 30 et Col. 2, 1 ἀγῶνα. (Plut. Cato Min. 24.) Luke 12, 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in βαπτίζω no. 2. b. β. Of sin, guilt, e. g. ἁμαρτίαν ἔχειν John 9, 41. 15, 22; ἔγκλημα Acts 23, 29; κρίμα 1 Tim. 5, 12. But κρίματα ἔχειν, to have lawsuits, 1 Cor. 6, 7. (Lat. lites habeo, Hor. Sat. 1. 7. 5.) v. 4. Acts 28, 29. Also τέλος ἔχειν, to have an end, pr. to come to an end, be destroyed, as ὁ Σαραπῆς Mark 3, 26; trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22, 37; so pr. Diod. Sic. 16. 91; trop. Hom. Il. 18. 378. So of effects or results depending on the subject as a cause or antecedent; Heb. 10, 35 ἥτις ἔχει μισθοδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John 4, 18 ὁ φόβος κώλασιν ἔχει. β) Of any condition or affection of body or mind, where one is said to have such and such an affection; e. g. of the body, as μαστίγας v. δασυνείας ἔχειν, to have disease, infirmity, Mark 3, 10. Acts 28, 9. Heb. 7, 28; wounds, Rev. 13, 14; δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, to have a devil, an unclean spirit, to be possessed, Matt. 11, 18. Mark 3, 22. 30. 9, 17. Luke 13, 11. Acts 16, 16. 19, 13.—Of the mind, as ἀγαπήν ἔχειν, John 5, 42. 13, 35; ἀνάγκην Luke 14, 18. 23, 17. 1 Cor. 7, 37; (Jos. Ant. 16. 9. 3. Plut. Cato Min. 24 fin.) ἀνάπαντον Rev. 4, 8; εἰρήνην John 16, 33. Acts 9, 31; (comp. Dem. 13. 12;) εὐπρίδα Acts 24, 15 (Hdian. 2. 3. 24); ἐπισυμίας Phil. 1, 23; εὐλψιν 1 Cor. 7, 28; θυμόν Rev. 12, 12; νοῦν Χριστοῦ 1 Cor. 2, 16; παρήρησίαν Eph. 3, 12; πίστιν, as an

affection of mind, Matt. 17, 20; πνεῦμα Χριστοῦ Rom. 8, 9; πν. ἔχον 1 Cor. 6, 19; πνεῦμα Jude 19; πόνον Col. 4, 13; φόβον 1 Tim. 5, 20; χαράν 3 John 4. So ἔχειν χάριν τινί, to have gratitude towards any one, Lat. gratias habeo, i. q. to thank, Luke 17, 9. 1 Tim. 1, 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) Also χρεῖαν ἔχειν, to have need, to be in want, c. gen. Matt. 6, 8 ἔω χρεῖαν ἔχεις. Luke 5, 31. 1 Cor. 12, 21. Heb. 5, 12; genr. Mark 2, 25. Acts 2, 45. 4, 35; c. infin. Matt. 3, 14. 1 Thessa. 1, 8; ἵνα, John 2, 25. 16, 30. 1 John 2, 27. So Arr. Epict. 1. 29. 29. Pol. 9. 12. 1.—By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to have, to possess a person; in N. T. only Mark 16, 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. So Hom. Il. 18. 247 πάντας γὰρ ἔχε τρόμος. Hdtot. 4. 115 φόβος. Xen. Hell. 7. 2. 9 κλαυσίγελως.

3. to have, to keep, to hold fast, to retain in or about oneself.

a) Pr. of what one has in, on, or about himself, i. q. to bear, to carry. a) So in oneself, as ἐν γαστρὶ ἔχειν, to be pregnant, Matt. 1, 18 et Rev. 12, 2; see in γαστήρ. Trop. 2 Cor. 1, 9. 4. Phil. 1, 7. β) Also on oneself, of garments, arms, ornaments, etc. i. q. to bear, to wear; Matt. 3, 4 εἶχε τὸ ἔνδυμα. John 12, 6 τὸ γλωσσόκομον εἶχε. 18, 10 μάχαιραν. Rev. 9, 17 θώρακας. With ἐπὶ c. gen. 1 Cor. 11, 10. Rev. 9, 4. 14, 1. 14; ἐπὶ c. acc. 19, 16. (Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29; c. ἐπὶ τινος Luc. D. Deor. 26. 1.) 1 Cor. 11, 4 ἔχειν κατὰ κεφαλῆς, to have upon the head, pr. so as to hang down from it, like a veil or toga; comp. Plut. Quæst. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. Once of a tree having leaves, Mark 11, 13.—Trop. of persons wearing an appearance, etc. Col. 2, 23. 2 Tim. 3, 5. Rev. 3, 1 ἐστὶ ὄνομα ἔχεις. So Hdtot. 7. 138. γ) Also to have within oneself, to contain, where the subject is a thing, Heb. 9, 4 bis. Rev. 21, 11. Trop. ἔχειν μέγαν ἐν ἑαυτῷ, Matt. 13, 21. Mark 4, 17.

b) Trop. and emphat. to have firmly in mind, to hold to, to hold fast, e. g. a) Genr. as of things, John 14, 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11, 16. Phil. 3, 9. 1 Tim. 3, 9. 2 Tim. 1, 13. Heb. 6, 19. Rev. 2, 24. 25. So too ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, to have God, Christ, to hold them fast, i. e. to acknowledge with love and devotedness, 1 John 2, 23 bis (i. q. ἐν τῷ πατρὶ μένειν v. 24). 5, 12 bis. 2 John 9 bis. β) Spec. to hold for or as, to regard, to count, c. acc. of pers. with a noun

in apposit. Matt. 14, 5 ὡς προφήτην αὐτὸς [Ἰωάννην] εἶχον, they counted him as a prophet. 21, 26. 46; also Mark 11, 32, where for the attraction, see Buttm. § 151. I. 7. So Isocr. p. 239. a, τίνας οὖν ἔχω πεπαιδευμένους κτλ. Theogn. Sent. 487.

4. to have means or power, to be able; constr. with an infin. and strictly c. acc. τὶ, οὐδέν, e. g. ἔχω τι εἰπεῖν v. ποιῆσαι, as in Lat. habeo dicere, Engl. to have something to say or do, i. e. to be able to say or do something, I can, implying only an objective or external ability, and thus differing from δύναμις q. v. Usually c. infin. aor. Luke 7, 40 ἔχω σοὶ τι εἰπεῖν. 12, 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4, 14 οὐδὲν ἂν θοιομεν μέμψασθαι. Infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning to be able, I can, when the accus. is suppressed, e. g. with infin. aor. Matt. 18, 25 μὴ ἔχωτος δὲ αὐτοῦ ἀποδοῦναι, lit. he not having to pay, i. e. not being able to pay. Heb. 6, 13; c. infin. pres. John 8, 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1, 15. So c. inf. aor. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κτλ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. Inf. pres. Sept. Prov. 3, 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω συγγελᾶν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμῶν ἔξομεν οὐς κτλ.—Also where the infin. is suppressed; Mark 14, 8 ὁ ἔσχευ αὐτὴ (ποιῆσαι), ἐποίησε. Acts 3, 6 ὁ δὲ ἔχω (διδόναι), τοῦτό σοι δίδωμι. So Dem. 425. 10 οὐδ' ὅτι χρὴ ποιεῖν ἔφερε. Hom. Il. 17. 354 ἀλλ' οὐπὼς ἔτι εἶχε.

5. Intrans. or with ἑαυτὸν impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and so, to be circumstanced, to be, etc. Buttm. § 150. m. 39. E. g. ἐτοιμὸς ἔχω, to be ready, Acts 21, 13. 2 Cor. 12, 14; comp. in ἐτοιμὸς. (Æl. V. H. 4. 13.) So ἐσχάτως ἔχει, to be at extremity, Mark 5, 23; see in ἐσχάτως. Also κακῶς ἔχειν, to be sick, Matt. 4, 24. Luke 7, 2; (Xen. CEC. 3. 11;) καλῶς ἔχειν, to be well, i. e. to recover from sickness, Mark 16, 18 (genr. Xen. Cyr. 7. 5. 47); κομψότερον ἔχειν id. John 4, 52; οὕτως ἔχειν, to be so, Acts 7, 1. 12, 15. al. πῶς 15, 36; ἄλλως 1 Tim. 5, 25. (Xen. An. 3. 1. 32 οὕτως. Æl. V. H. 2. 36 πῶς.) Acts 24, 25 τὸ νῦν ἔχον, as it now is, as the matter now stands, i. e. adverbially, for the present; see Viger. p. 9. (Tob. 7, 11. Luc. Anachar. 40 ult. Æl. H. An. 2. 11 init. Plut. Amator. 1.) With ἐν c. dat. adver-

bially; John 5, 5. 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10, 6. Also of place, ἔχειν ἐν, to be in a place, John 11, 17 ἔχοντα ἐν τῇ μνημείῳ. So Jos. Ant. 7. 1. 1; comp. Arr. Alex. M. 6. 17. 9.

6. Mid. ἔχομαι, to hold oneself to, to adhere to, Hom. II. 7. 248; c. gen. of person, Sept. for פָּרַף Deut. 30, 20. Theogn. Sent. 32; also of place, to be near or close to, adjacent, c. gen. Diod. Sic. 2. 49 init. Xen. Hell. 7. 1. 20.—In N. T. only Particip. pres. ἐχόμενος, η, ον, near, next, e. g. a) Of place, Mark 1, 38 εἰς τὰς ἐχόμενας κωμοπόλεις, i. e. next, adjacent. So Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. b) Of time, τῇ ἐχόμενῃ ἡμέρᾳ, the next day, Acts 21, 26; with ἡμέρᾳ impl. Luke 13, 33. Acts 20, 15; τῷ δὲ ἐχ. σαββάτῳ Acts 13, 44. So Sept. 1 Chr. 10, 8. 2 Macc. 12, 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1; comp. Thuc. 6. 3 τοῦ ἐχόμενου ἔτους. c) Trop. Heb. 6, 9 τὰ ἐχόμενα σωτηρίας, things pertaining to salvation, connected with and accompanying it. So Luc. Hermot. 69 ταῦτ' ἐπιδόξοι μὲν ἔχόμενα λέγεις. Plato Rep. 362. a, πρᾶγμα ἀληθείας ἐχόμενον. Xen. An. 6. 3. 17. +

ἕως, conjunct. also as adv. and prep. c. gen. till, until, unto, of time and place; Buttm. § 146. 3, 4.

I. Conjunct. marking the continuance of an action up to or during the time of another action; and followed by the Indicative or Subjunctive (in Gr. writers also the Optative) according as the latter action is certain or uncertain; Buttm. § 139. m. 40. Kühner § 337. Matth. § 522. 1. Winer § 42. 3.

1. until, i. e. 'so long as until,' marking continuance up to the time of another action. a) Followed by the Indicative, e. g. of a past action or event, Matt. 2, 9 ἕως ἄρτι ἔστιν. 24, 39. (Xen. Cyr. 1. 3. 7 ἕως δίδω πάντα κρέα.) Of a future action or event regarded as certain; here earlier writers prefer the Subjunctive, while later ones use the Indic. future; see Herm. ad Vig. p. 925. So with ἔρχομαι in a future sense, see in ἔρχομαι no. 2. a; Luke 19, 13 ἕως ἔρχομαι. John 21, 22. 23. 1 Tim. 4, 13 comp. 3, 14. So Plut. Lycurg. 29 δεῖν ἐκείνους ἐμμένειν... ἕως ἐπάρεισιν ἐκ Δελφῶν αὐτούς, where for the fut. signif. see Buttm. § 108. V. 5. b) With the Subjunctive aorist, with or without ἄν, where the latter action is not certain, but probable, depending on circumstances; here in Latin we find the fut. exactum, and in Engl. either the first or second future; Matth. l. c. p.

1010. Winer § 42. 3. b. Thus: a) With ἄν, e. g. preceded by a present, James 5, 7 μακροθυμῶν... ἕως ἂν λάβῃ ἱετόν. (Xen. An. 5. 1. 11.) Prec. by an Imperat. Matt. 2, 13 καὶ ἵσθι ἰκεῖ, ἕως ἂν εἴπω σοι. 10, 11. Mark 6, 10. Luke 17, 8. 1 Cor. 4, 5. Heb. 1, 13. al. (Xen. Cyr. 3. 3. 46.) Prec. by a future, as οὐκ ἐρίσει... ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν, Matt. 12, 20; and so after a Subj. aorist in a fut. sense with the emphat. negative οὐ μή, as Matt. 5, 18. 26 οὐ μὴ ἐξελεῖς ἐκείθεν, ἕως ἂν ἀποδοῖς τὸν ἴσχατον κοδράντην. 10, 23. 16, 28. 23, 39. 24, 34. Luke 13, 35. 21, 32. al. See Winer § 60. 3. Lob. ad Phryn. p. 722 sq. β) Without ἄν, see Winer § 42. 3. b. Matth. § 522, note. Lob. ad Phryn. p. 14. So preceded by a present, Luke 15, 4 καὶ πορεύεται... ἕως εὕρῃ αὐτό. 2 Thess. 2, 7. Heb. 10, 13. (Plato Eryx. 392. c.) Prec. by an Imperat. Mark 14, 32 καθίστατε ὧδε, ἕως προσεύξωμαι. (Xen. Cyr. 7. 5. 39.) Prec. by an aor. Indic. Rev. 20, 5 Rec. see Winer § 42. 3. b, fin. Prec. by an aor. Indic. implying an imperative sense Mark 6, 45; also by an aorist Subj. in a fut. sense, Rev. 6, 11.

2. so long as, while, marking continuance during another action, till its end; followed by the Indicative in the statement of a fact; see Winer § 42. 3. a, marg. Kühner § 337. John 9, 4 ἐμὲ δὲ ἐργάζεσθαι... ἕως ἡμέρας ἐστίν. 12, 35 περιπατεῖτε, ἕως τὸ φῶς ἔχετε. v. 36.—Ecclus. 30, 20. Dem. 15. 5 ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε καλ. Plato Phaed. 38 ult. p. 39. c, ἕως ἔτι φῶς ἐστὶ. Xen. An. 2. 6. 2.

II. Adverb, till, until; to, unto; Lat. usque; of time and place, but found only before another adverb or a preposition.

1. Of time, followed by another adverb of time, with or without τοῦ (τῆς), which is omitted especially by late writers; Winer § 58. 6, fin. Lob. ad Phryn. p. 45 sq. So ἕως ἄρτι, until now, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9; ἕως τοῦ νῦν, until now, Matt. 24, 21. Mark 13, 19; (Sept. for חַדְשֵׁי Gen. 46, 34. Luc. Halc. 4.) ἕως ἑπτάκις, until (up to) seven times, Matt. 18, 21. 22 bis; ἕως πότε, until when? how long? Matt. 17, 17 bis. Mark 9, 19 bis. Luke 9, 41. John 10, 24. Rev. 6, 10. (Sept. for חַדְשֵׁי Ps. 13, 2; חַדְשֵׁי 2 Sam. 2, 26; comp. ἕως ὅτε Xen. Cyr. 5. 1. 25.) So ἕως τῆς σήμερον, unto this day, Matt. 27, 8; but ἕως σήμερον 2 Cor. 3, 15.

2. Of place, to, unto; followed: a) By another adverb of place, e. g. ἕως ἄνω, up

to the brim, John 2, 7 (comp. Sept. 2 Chr. 26, 8); ἕως ἔσω, to within, Mark 14, 54; ἕως κάτω, to the bottom, Matt. 27, 51; ἕως ἄδε, to this place, Luke 23, 5. b) By a prep. and its case; so ἕως εἰς Βηθανίαν, as far as unto Bethany, quite thither, Luke 24, 50; so Acts 26, 11 ἕως καὶ εἰς τὰς ἑξω πόλεις, as far as even unto foreign cities. (1 Macc. 2, 58. Ael. V. H. 12, 22. Diod. Sic. 1, 27. Pol. 2, 52. 7 ἕως εἰς Θερραλίαν.) So ἕως ἕξω τῆς πόλεως, till out of the city, quite out of the city, Acts 21, 5. Also ἕως ἐπὶ τὴν θάλασσαν, quite to the sea, Acts 17, 14 Lachm. so Pol. 1, 29, 2.

III. Preposition c. gen. until, unto, of time and place, espec. in later writers; Winer § 58, 6.

1. Of time, e. g. a) With a gen. of a noun of time; Matt. 26, 29 ἕως τῆς ἡμέρας δεικνύς. 27, 45. Mark 15, 33. Luke 1, 80. 23, 44. Acts 28, 23. Rom. 11, 8. 1 Cor. 1, 8, 16, 8. al. (Sept. 2 Sam. 6, 23. Ezra 9, 4.) With gen. of a person or event marking time; e. g. of pers. Matt. 1, 17 ἕως Δαυὶδ... ἕως τοῦ Χρ. 11, 13. Luke 16, 16. Acts 13, 20; of event, Matt. 1, 17, 2, 15 ἕως τῆς τελευτῆς τοῦ Ἡρώδου. 23, 35. 28, 20. Luke 11, 51. Acts 8, 40. James 5, 7. So Pol. 5, 10, 3. Aeschin. 3, 18. Diod. Sic. 1, 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. b) With a gen. of a pron. σὺ, οὗ, and then ἕως c. gen. became in late writers a conjunction and is put before the Indic. and Subj. as above in no. I. 1. Thus a) ἕως οὐ sc. χρόνου, pr. until what time, until when, hence simply i. q. until; so be-

fore the Indic. Matt. 1, 25 ἕως οὐ ἔτεκε τὸν υἱὸν κτλ. 13, 33. Acts 21, 26. (Palaeoph. 4, 2.) Before the Subjunct. aor. without ἄν, see above in I. 1. b. β. Winer § 42, 3. b. Matt. 14, 22 ἕως οὐ ἀπολύσῃ τοὺς δούλους, comp. Mark 6, 45. So Matt. 26, 36 comp. Mark 14, 32; also Matt. 17, 9, 18, 30. Luke 12, 50, 59. 24, 49. John 13, 38. Acts 23, 12, 14, 21. al. So Sept. Ecc. 12, 2. Act. Thom. § 16; c. Opt. Jos. Ant. 5, 1, 3. β) ἕως οὗ sc. χρόνου, until when, until; before the Indic. as above, John 9, 18 ἕως οὗ ἐφάνησαν κτλ. Matt. 5, 25. (1 Macc. 14, 10.) Before the Subjunct. without ἄν, see above; Luke 13, 8 ἕως οὗ σκάψω περὶ αὐτήν. 15, 8 comp. v. 4, 22, 16, 18.

2. Of place, to, unto, as far as to. a) Pr. and with gen. of place; Matt. 11, 23 ἕως τοῦ οὐρανοῦ, unto (up to) heaven. 24, 31, 26, 58 ἕως τῆς αὐλῆς τοῦ ἀρχ. Luke 2, 15 ἕως Βηθλεέμ. 4, 29. Acts 1, 8, 11, 22, 17, 15. Also c. gen. of pers. marking place, Luke 4, 42 καὶ ἦλθον ἕως αὐτοῦ. So genr. 1 Macc. 14, 10 ἕως ἀκροῦ τῆς γῆς. Ael. V. H. 3, 18 mid. Diod. Sic. 1, 27 ἕως ὠκεανοῦ. b) Trop. c. gen. marking a term or limit of extent; Matt. 26, 38 ἕως θανάτου. (Sept. Jon. 4, 9. Jos. de Macc. 14 ult.) Mark 6, 23 ἕως ἡμῶν τῆς βασιλείας μου. Luke 22, 51 εἴτε ἕως τούτου, suffer ye thus far. With gen. of pers. in a like sense, Matt. 20, 8 ἕως τῶν πρώτων. 22, 26. John 8, 9. Acts 8, 10 πάντες ἀπὸ μικροῦ ἕως μεγάλου. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, not so much as one. So Dion. Hal. Ant. 6, 37 ἕως ἐκγόνων. +

Z.

Ζαβουλών, ὁ, Zabulon, Heb. זְבוּלֹן (dwelling) Zebulun, pr. n. of the tenth son of Jacob, born of Leah, Gen. 30, 20.—In N. T. meton. the tribe of Zabulon, Matt. 4, 13, 15. Rev. 7, 8.

Ζακχαῖος, οὗ, ὁ, Zaccheus, Heb. prob. זַיִץ (pure) Zacchai, pr. n. of a chief publican, or sub-farmer of the taxes, Luke 19, 2, 5, 8. See in τελώνης.

Ζαρά, ὁ, indec. Zara, Heb. זָרַח (dawn, rising) Zerah, pr. n. of a son of Judah by Tamar, Matt. 1, 3; comp. Gen. 38, 30.

Ζαχαρίας, ἰού, ὁ, Zacharias, Heb. זַכְרְיָהּ (whom Jehovah remembers) Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1, 5, 12, 13, 18, 21, 40, 59, 67, 3, 2.

2. A person killed in the temple, Matt. 23, 35 ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida, who was stoned by order of Josiah, 2 Chr. 24, 20–22. In Luke 11, 51 we read only: ἕως τοῦ αἵμ. Ζαχαρίου, and so it prob. was originally in Matthew; but a transcriber having in mind Zechariah the prophet, who was the son of Barachiah (Zech. 1, 1), added this name in the text; see a like case in art. Ἀβραάμ. Or it may be that Jehoida was also called Barachias; comp. the apostle Jude, called likewise Leb-

beus and Thaddeus; Matthew called also Levi; Nathaniel called also Bartholomew. —Others refer the passage to the prophet Zechariah son of Barachiah, Zech. 1, 1; but history gives no account of his death. Others again make it refer to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but this happened some thirty years later.

ζῶω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5. Kühner § 137. 3; fut. ζήσω Rom. 6, 2. Heb. 12, 9. Aristoph. Plut. 263; also later fut. ζήσομαι Matt. 4, 4. al. Dem. 794. 19; aor. 1 ζῆσα Rev. 2, 8. Æl. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely used this verb except in the pres. and imperf. supplying the other tenses from βίωω, Buttm. § 114. Kühner § 192. 10.—*To live, to have life*, e. g.

1. Genr. *to live*, spoken of physical life and existence, as opp. to death or non-existence. a) Pr. of human life; Acts 17, 28 *ἐν αὐτῷ γὰρ ζῶμεν*. 22, 22. Rom. 7, 1. 2. 3. 1 Cor. 15, 45. Heb. 9, 17; *ἔτι ζῶν* Matt. 27, 63; *ζῶντες καὶ νεκροί* Acts 10, 42. Rom. 14, 9. 1 Pet. 4, 5. Hence *τὸ ζῆν*, subst. *life*, Phil. 1, 21. 22. 2 Cor. 1, 8. Sept. for *ἡ* Gen. 2, 7. 9; *ἡ* Gen. 42, 2. (Hdian. 4. 6. 9. Xen. Cyr. 7. 3. 3; *τὸ ζῆν* Jos. Ant. 2. 3. 1. Pol. 40. 3. 5.) Of persons raised from the dead; Matt. 9, 18 *ἡ θυγ. μου ἀπὸ ἐτελεύτησεν· ἀλλὰ ἐβίωσεν καὶ ζήσεται*. Mark 16, 11. Luke 24, 23. Acts 1, 3. 9, 41. Rev. 20, 4. 5. al. (Sept. and *ἡ* 2 K. 13, 21.) Spoken also of those restored from sickness, *to live*, i. e. *not to die, to recover, to be well*; John 4, 50 *ὁ υἱὸς σου ζῇ*. v. 51. 53, comp. 52. So Sept. and *ἡ* 2 K. 8, 8. 9. b) Hence, *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings as immortal, Matt. 22, 32 *οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων*. Mark 12, 27. Luke 20, 38. (Jos. de Macc. 16 ult.) Heb. 7, 8. Of Jesus, John 6, 57. 14, 19. Rom. 6, 10. 2 Cor. 13, 4. Heb. 7, 25. Rev. 1, 18. 2, 8. Of God, John 6, 57 *ὁ ζῶν πατήρ*, i. q. *ὁ ἔχων ζωὴν ἐν ἑαυτῷ* 5, 26; also by Hebr. in an oath, Rom. 14, 11 *ζῶ ἐγὼ, λέγει κύριος, as I live*; so Sept. and *ἡ* Num. 14, 21. 28; comp. Judg. 8, 19. 1 Sam. 17, 56. —Part. *ζῶν*, *ever living, eternal*, ὁ θεὸς ὁ ζῶν, Matt. 16, 16. Rom. 9, 26. 1 Tim. 6, 17. Heb. 3, 12. 12, 22. Rev. 4, 9. 10. 10, 6; and as opp. to idols, which are dead, non-existing, Acts 14, 15. 2 Cor. 6, 16. 1 Thess. 1, 9. Sept. and *ἡ* Deut. 5, 26.

2 K. 19, 16. So Bel and Drag. 5. c) Trop. of things, only in particip. *ζῶν, ζούσα, ζῶν, living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and also transient; e. g. Rom. 12, 1 *θυσία ζ.* a living spiritual sacrifice, opp. to the material sacrifice of slaughtered victims. Heb. 4, 12 *ζῶν γὰρ ὁ λόγος τ. θεοῦ*, the word of God, his promises and threatenings, are living, sure, never in vain; also 1 Pet. 1, 23 *ὁ λόγος ζ.* 3. the living, efficient, enduring word of God.—By Hebr. Part. *ζῶν, life-giving*, like *Πῦρ*, e. g. John 6, 51 *ὁ ἄρτος ὁ ζῶν, living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7, 38 *λόγια ζῶντα*. Heb. 10, 20 *ὁδοὺς ζῶσα*. 1 Pet. 1, 3 *ἐλπίς ζωσα*. 2, 4 *λίθος ζῶν*, of Christ as having and giving life in himself (comp. John 5, 26. 6, 57). v. 5 *λίθοι ζῶντες*, of Christians as having life in and from Christ; comp. in lett. d. So Sept. trans. *ζῆσόν με κατλ.* for *ἡ* Ps. 19, 25. 37. 40. 50. al. Ez. 13, 22. d) Spec. *ὕδωρ ζῶν*, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes; but also *life-giving* in a spiritual sense, John 4, 10. 11. 7, 38. Rev. 7, 17. So pr. Sept. and *ἡ* Gen. 26, 19. Zech. 14, 8.

2. As to the means of living, *to live on* or *by* any thing, with *ἐπὶ τινι* and *ἐκ τινος*. Matt. 4, 4 *οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρωπος*. 1 Cor. 9, 14 *ἐκ τοῦ εὐαγγελίου ζῆν*.—So c. *ἐκ* Dem. 1309. 26; c. *διὰ* Xen. Mem. 3. 3. 11.

3. Of the manner of living, *to live in any way, to pass one's life in any manner*; Luke 15, 13 *ζῶν ἀσώτως*. Acts 26, 5 *ἐξῆσα φαρμακὸς*. Gal. 2, 14 *ἐσθικῶς ζῆν*. 2 Tim. 3, 12 *εὐσεβῶς ζῆν*. Tit. 2, 12 *ζ. σωφρόνως κατλ.* Luke 2, 36 *ζήσασα ἔτη μετὰ ἀνδρός*. So Wisd. 14, 28. Luc. Char. 17. Xen. Ag. 11. 8.—Hence *ζῆν τινι, ἐν τινι, κατὰ τινι, to live to, in, according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. *ζῆν τῷ θεῷ*, Luke 20, 38. Rom. 6, 10. 11. Gal. 2, 19; *τῷ κυρίῳ*, Christ, Rom. 14, 8. 2 Cor. 5, 15; *τῷ πνεύματι* Gal. 5, 25; *ἐαυτῷ* Rom. 14, 7. 2 Cor. 5, 15; *τῇ δικαιοσύνῃ* 1 Pet. 2, 24. (Alciphr. 1. 37. Dem. 80. 26 *Φιλίππου ζῶντες καὶ οὐ τῇ ἑαυτῶν παρίδι*.) So *ἐν ἀμαρτίᾳ*, under the power and in the practice of sin, Rom. 6, 2; *ἐν πίστει*, full of faith, under the power of faith, Gal. 2, 20; *ἐν κόσμῳ*, in conformity to the world, Col. 2, 20; *ἐν αὐτοῖς* 3, 7. (Æl. V. H. 3. 13 *ζ. ἐν οἴκῳ*. Comp. *vivo in litteris*, Cic. ad Div. 9. 26.) Also

κατὰ σάρκα ζῆν, *to live after*, according to, *the flesh*, Rom. 8, 12. 13. So Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

4. Spec. *to live in favour with God, to live and prosper, to be happy, blessed*; genr. Rom. 10, 5 et Gal. 3, 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18, 5 where Sept. for זָחַ. 1 Thess. 3, 8 δεῖ νῦν ζῶμεν, *for now we live*, feel ourselves happy. Rom. 7, 9 ἐγὼ δὲ ζῶν χωρὶς νόμου, *I was alive*, self-satisfied, happy; opp. ἐγὼ δ' ἀπέθανον v. 10. Sept. and חָיָה Deut. 8, 1. Ps. 22, 27. So Dem. 434. 6. Comp. vivo Catull. 5. 1.—Hence, *to have eternal life*, to be admitted to the immortality and bliss of the Redeemer's kingdom; Luke 10, 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 5, 25. 6, 51. 58. 11, 25. 14, 19. Rom. 1, 17. 8, 13. Gal. 3, 11. 1 Thess. 5, 10. Heb. 12, 9. 1 Pet. 4, 6. 1 John 4, 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ νοῦ.

Ζεβεδαῖος, ου, δ, *Zebedee*, Heb. זְבִדִּי i. q. זְבִדִּי (Jehovah's gift) *Zabdi*, pr. n. of the husband of Salome and father of the apostles James and John, Matt. 4, 21 bis. 10, 2. 20, 20. 26, 37. 27, 56. Mark 1, 19. 20, 3, 17. 10, 35. Luke 5, 10. John 21, 2.

ζεστός, ἡ, ὄν, (ζέω), *boiling, hot*, Dioscor. ζεστόν ὕδωρ.—In N. T. trop. *hot, fervid, fervent*, Rev. 3, 15 bis. 16.

ζεύγος, εος, ους, τό, (ζεύγνυμι), *a yoke of animals*, i. e. two or more animals yoked or working together, Luke 14, 19 ζεύγη βοῶν ἡγόρασα πέντε. Sept. for זָבָב 1 K. 19, 19. Is. 5, 10. So Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke 2, 24. Sept. for זָבָב Lev. 5, 11. So Pol. 31. 3. 5. Xen. Oec. 7. 18.

ζευκτηρία, ας, ἡ, (ζευκτήριος, ζεύγνυμι), pr. fem. adj. *yoking, binding, connecting*, Aeschyl. Pers. 736 γέφυραν γαῖν δυοῖν ζευκτηρίαν.—In N. T. subst. *a band, fastening*, Acts 27, 40. Comp. τὸ ζευκτήριον *a yoke*, Aeschyl. Ag. 529.

Ζεὺς, gen. Διός, δ, *Jupiter*, the supreme god of the heathen mythology; Acts 14, 12. 13 Διὸς τοῦ ἄνθρωπος πρὸ τῆς πόλεως, i. e. whose temple was outside of the city.

ζέω, f. ζέσω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Plut. Demetr. 24.—In N. T. trop. *to be fervid, fervent, τὸ πνεύματι* Acts 18, 25. Rom. 12, 11. So Plut. an seni sit ger. Resp. 13. Plato Tim. 70 b. ib. 85. e.—The forms of ζέω are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq.

ζηλεύω, f. εὔσω, (ζῆλος), *to be zealous*, i. q. ζηλῶ, e. g. for good, Rev. 3, 19 Lachm. —Comp. Simpl. in Epict. 26. p. 131 ed. Salmas. οὐδεὶς τῶν τὸ ἀγαθὸν ζητούντων φθονεῖ ἢ ζηλεύει ποτέ.

ζῆλος, ου, δ, (ζέω, for ζέελος), *zeal, fervour, enthusiasm, vehement passion*.

1. Genr. and for good, *zeal, ardour, fervent mind, for any cause or person*; c. gen. John 2, 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10, 2 ζῆλον θεοῦ ἔχουσιν. With ἐπὶ τινος 2 Cor. 7, 7. Col. 4, 13; absol. 2 Cor. 7, 11. 9, 2. Phil. 3, 6 κατὰ ζῆλον, *as to zeal* sc. for Judaism, comp. v. 5. Sept. for תַּקְנָה Ps. 69, 10. 119, 138.—1 Macc. 2, 58. Luc. adv. Indoct. 17. Plut. Lycurg. 4 mid.

2. By Hebr. *jealousy*, as of a husband; c. gen. 2 Cor. 11, 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζῆλῳ, *for I am jealous over you with godly jealousy*, i. e. such as God has. The relation of Israel to God is every where shadowed forth by the prophets under the emblem of the conjugal union; Is. 54, 5. 62, 5. Jer. 3, 1 sq. Ez. 16, 8 sq. 23, 1 sq. Hos. c. 2. Paul here applies the same to the relation of the Corinthians to Christ, to whom he had espoused them. Sept. pr. for תַּקְנָה Prov. 6, 34. 27, 4.

3. In a bad sense: a) *heart-burning, emulation, envy*, Acts 13, 45. Rom. 13, 13. 1 Cor. 3, 3. James 3, 14. 16; Plur. 2 Cor. 12, 20. Gal. 5, 20. Sept. for תַּקְנָה Eccl. 9, 6. So 1 Macc. 8, 16. Hadian. 3. 2. 16. Plato Phil. 47. e; plur. Plato Legg. 679. c. b) By Hebr. *indignation, anger, wrath*, Acts 5, 17. Heb. 10, 27 καὶ πυρὸς ζῆλος, *and fiery indignation*; comp. Zeph. 1, 18. 3, 8, where Sept. ἐν πυρὶ ζῆλου for תַּקְנָה וְאַף. So genr. Sept. and תַּקְנָה Ez. 5, 13. 35, 11.

ζηλῶ, ῶ, f. ὥσω, (ζῆλος), *to be zealous towards*, i. e. *for or against* any person or thing.

1. Genr. *for* a person or thing, e. g. for good, absol. Rev. 3, 19 Rec. With an acc. of thing, i. q. *to desire ardently, to be eager for*; 1 Cor. 12, 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14, 1. 39. Pass. *to be zealously affected, to show oneself zealous, ἐν καλῷ* Gal. 4, 18. Sept. for תַּקְנָה Prov. 3, 31. So Eccles. 51, 18. Diod. Sic. 1. 95 mid. Dem. 500. 2 ζ. ἀρετῇ.—For persons, i. q. *to have ardent affection for, to love*; e. g. externally, *to zealously affect, to make a show of zeal for*, c. acc. Gal. 4, 17 bis. Sept. pr. for תַּקְנָה 2 Sam. 21, 2. Prov. 24, 1. So Soph. Electr. 1027.

2. By Hebr. *to be jealous over* any one, as a husband, c. acc. trop. 2 Cor. 11, 2; see

fully in ζῆλος no. 2. Sept. pr. for κῆρ Num. 5, 14.

3. In a bad sense, *against* a person, *to be jealous of*, *to envy*, c. acc. Acts 7, 9 ζῆλωσάμενος τὸν Ἰωσήφ. Absol. *to be envious*, *moved with envy*, Acts 17, 5. 1 Cor. 13, 4. James 4, 2 φονεύετε καὶ ζηλοῦτε, *ye kill and have (deadly) envy*.—Hes. Op. 1. 23. Hom. H. in Cer. 168, 223; comp. Plut. conjug. Præc. 41.

ζηλωτής, οὗ, ὁ, (ζῆλος,) 1. *a zealot*, i. e. *one zealous for any thing, eagerly desirous of*, c. gen. 1 Cor. 14, 12 ζῆλωταί ἐστε πνευμάτων. Tit. 2, 14. 1 Pet. 3, 13 Iachm. So Hdn. 6. 8. 5. Pol. 10. 25. 2. Plato Prot. 343. a.—Spec. *a zealot* in behalf of the Jewish law and institutions, Acts 21, 20 ζῆλωταὶ τοῦ νόμου. (2 Macc. 4, 2.) Acts 22, 3. Gal. 1, 14. Comp. Num. 25, 13. 1 Macc. 2, 43. Jos. c. Ap. 1. 22. p. 456 Haverc.

2. With the art. ὁ Ζηλωτής, *Zelotes, the Zealot*, in the Jewish sense above, as the surname of Simon one of the apostles, Acts 1, 13. Luke 6, 15; elsewhere called ὁ Κανανίτης, *the Cananite*, from Heb. קנני, Aram. ܩܢܝܐ, *zealous*, of which ζηλωτής is the translation, Matt. 10, 4. Mark 3, 18. See in Σίμων no. 2. Prob. there were already extant, in the time of Christ, the germs of the sect or party afterwards called Ζηλωταί, *Zealots*; the members of which professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes for several years before the destruction of Jerusalem. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1—4. ib. 4. 6. 3. ib. 7. 8. 1.

ζημία, ας, ἡ, (kindr. δαμάω, δάμνημι, Lat. *damnum*.) *loss, damage*, Acts 27, 10. 21. Phil. 3, 7 ταῦτα ἡγήμαι . . . ζημίαν, *these things I counted loss*. v. 8.—Jos. Ant. 4. 8. 29. Luc. Lexiph. 24. Xen. Mem. 2. 3. 6.

ζημιόω, ὦ, f. ὤσω, (ζημία,) *to cause loss, to do damage, to any one*, Æl. V. H. 3. 23. Xen. Cyr. 3. 1. 30; pr. with two accus. Buttm. § 131. 5. Kühner § 280. 2.—In N. T. only Pass. or Mid. *to suffer loss, to receive damage*, 1 Cor. 3, 15; ἐν μηδενὶ 2 Cor. 7, 9. Phil. 3, 8 τὰ πάντα ἐζημιώσθην, *I have suffered the loss of all things*, where for the acc. retained in the Pass. constr. see Buttm. § 134. 6. (Plato Legg. 916. d. Xen. Cyr. 3. 1. 16.) Pass. aor. 1 ἐζημιώσθην in Mid. signif. *to bring loss upon oneself, to lose*, e. g. τὴν ψυχὴν Matt. 16, 26. Mark 8,

36; αὐτόν Luke 9, 25. See Buttm. § 135. 4. § 136. 1, 2.

Ζηνᾶς, ᾶ, ὁ, *Zenas, δ νομικός*, prob. a Christian teacher, Tit. 3, 13.

ζητέω, ὦ, f. ἥσω, 1. *to seek, to search after*, pr. in order to find out or discover, e. g. what is lost, c. acc. Matt. 18, 12 ζητεῖ τὸ πλανώμενον. Luke 19, 10. John 1, 39. 4, 27; acc. impl. Luke 15, 8. With acc. of pers. Matt. 2, 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον. Mark 3, 32. Luke 2, 45. John 7, 11. 2 Tim. 1, 17. al. Sept. for ζῆλ Gen. 37, 15. 16. 1 Sam. 10, 2. 14. So Hdn. 2. 6. 2. Xen. An. 2. 3. 2. Vect. 4. 4.—Also ζητεῖν πῶς, *to seek how, to seek opportunity*, Mark 11, 18. 14. 1. 11.

2. Genr. *to seek for oneself*, i. e. in order to find, get, acquire; absol. Matt. 7, 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51.) With acc. Matt. 12, 43 ζητοῦν ἀνάπανσιν. 26, 59 ψευδομαρτυρίαν. Mark 14, 55. Luke 13, 6. 7 καρπὸν ἐν αὐτῇ. 22, 6. 1 Cor. 7, 27. Rev. 9, 6 τὸν θάνατον. (Luc. Hermot. 49. Hdn. 4. 12. 8. Xen. Mem. 4. 2. 5.) Also with the idea of earnestness and anxiety, *to seek, to strive after*; c. acc. Matt. 6, 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ κτλ. Luke 12, 29 μὴ ζητεῖτε τί φάγητε κτλ. John 5, 30. 44. 7, 18. 8, 50. 1 Cor. 10, 24. 33. 2 Cor. 12, 14. Phil. 2, 21. Col. 3, 1. Sept. for ζῆλ Ps. 4, 3. 34, 15. So Luc. Phalar. pr. 5. Plut. Mor. II. p. 40.—Spec. *to seek to buy*, e. g. μαργαρίτας Matt. 13, 45. So Xen. Cyr. 2. 2. 26.

3. Spec. *to seek to find out, to inquire, to ask*; c. περί τινος, John 16, 19 περί τούτου ζητεῖτε μετ' ἀλλήλων. So c. acc. *to ask for*, Acts 9, 11 ζήτησον ἐν οἰκίᾳ κτλ.—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13.

4. Spec. *to seek, i. q. to look for, to require*; c. acc. of pers. John 4, 23; acc. of thing, 1 Cor. 1, 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13, 3; acc. et παρά τινος, Mark 8, 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11, 16. Pass. Heb. 8, 7; c. παρά τινος Luke 12, 48; c. ἐν τινι, 1 Cor. 4, 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κτλ. Sept. for ζῆλ Neh. 5, 12. 18.—Aristot. de Gen. et corrupt. 2. 5; c. παρά τινος Dem. 374. 16.

5. With an infin. *to seek to do or effect any thing*. a) Genr. i. q. *to endeavour, to strive*; c. inf. aor. Matt. 21, 46 ζητοῦντες αὐτὸν κρατῆσαι. Luke 5, 18. 11. 54. 17, 33. John 10, 39. 19, 12. Acts 13, 8. 16, 10. Rom. 10, 3; c. inf. pres. Luke 6, 19. Gal. 1, 10. Also c. ἵνα, instead of an inf. pres. 1 Cor. 14, 12 ζητεῖτε ἵνα περισσεύητε. Sept. c. inf. for ζῆλ Deut. 13, 10. 1 Sam. 19, 10.

So Plut. Thea. 35 mid. Xen. An. 5. 4. 33. b) Also i. q. *to desire, to wish*; c. inf. Matt. 12, 46. 47 *ζητούντες αὐτὸν λαλῆσαι* (comp. Luke 8, 19). Luke 9, 9. John 7, 4. Acts 27, 30. So Palæph. 53. 5. Xen. Ven. 13. 5. 6. By Hebr. a) *ζητεῖν τὸν θεόν*, *to seek God*, i. e. *to turn to him, as a humble and sincere worshipper*; comp. *ἐκζητέω* no. 3. Acts 17, 27. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for *ἐζη*; and so Ex. 33, 7. Ps. 24, 6. b) *ζητεῖν τὴν ψυχὴν τινος*, *to seek the life of any one, to plot against him, to seek to kill him*, Matt. 2, 20. Rom. 11, 3, quoted from 1 K. 19, 10 where Sept. for *ἐζη*; also Ex. 4, 19. Jer. 44, 30. +

ζήτημα, ατος, τό, (*ζητέω*), *an inquiry, question*, i. e. *topic of inquiry or dispute*; Acts 15, 2 *περὶ τοῦ ζητήματος τούτου*. 18, 15. 23, 29. 25, 19. 26, 3.—Sept. Ez. 36, 37. Soph. CEd. R. 278. Plato Rep. 368. c.

ζήτησις, εως, ἡ, (*ζητέω*), *the act of seeking, search*, Thuc. 1. 20 ζ. *της ἀληθείας*.—In N. T. *inquiry, discussion, dispute*; John 3, 25 *ἐγένετο ζήτησις*. Acts 15, 2 Grb. 1 Tim. 1, 4. 6, 4. (Hdot. 2. 54. Luc. Demon. 28. Plato Polit. 266. d.) Meton. i. q. *ζήτημα*, *question*, i. e. *topic of inquiry or dispute*, Acts 25, 20. 2 Tim. 2, 23. Tit. 3, 9. Comp. Plato Apol. 29. c.

ζιζάνιον, ου, τό, *zizanium*, Suid. ἡ ἐν τῷ σίτρῳ αἶρα, Lat. *lotium*, ('infelix lotium' Virg. Geor. 1. 153.) Engl. *darnel*, i. e. *lotium temulentum, bearded darnel*, a weed or grass growing among wheat and other kinds of grain, and at first having a close resemblance to them; Plur. Matt. 13, 25. 26. 27. 29. 30. 36. 38. 40. The Rabbins call it *רִבְרִי* bastard, bastard wheat; the Arabs *zawdān*; see Buxtorf Lex. Rabb. 680. Wetst. in Matt. 13, 25. Rosenm. Alterthumsk. IV. i. p. 120.—Engl. vers. *tares*.

Ζοροβάβελ, δ, indec. *Zorobabel*, Heb. *זְרֻבָבֶל* *Zerubbabel*, pr. n. a) The leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1, 12. 13. Comp. Ezra 2, 2. 3, 2. 8. 1 Chr. 3, 19. b) An ancestor of Jesus, Luke 3, 27. See Gr. Harm. p. 186.

ζόφος, ου, ό, (kindr. *γνώφος*, *νέφος*), *darkness, blackness, thick gloom*; Heb. 12, 18 Lachm. *ζόφῳ*, for *σκότῳ* in Rec. Elsewhere of the darknesses of Tartarus or Gehenna, see in *ᾄδης*; e. g. 2 Pet. 2, 4 *σεπταῖς ζόφου ταρταρώσας παρίδωκεν* κτλ. *thrusting them down to Tartarus in chains of darkness*, i. e. *where darkness lies like*

chains upon them. Jude 6. Intens. *ζόφος τοῦ σκότους*, *blackness of darkness, thickest darkness*, 2 Pet. 2, 17. Jude 13; see Gesen. Lehrs. p. 671. d.—Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1. D. Mort. 15. 2.

ζυγός, ου, ό, (*ζεύγνυμι*), *a yoke, serving to couple any two things together*, e. g. cattle, AEl. V. H. 5. 14. Sept. for *βίβ* 1 Sam. 6, 7.—Hence in N. T.

1. Trop. *a yoke*. a) As an emblem of servitude, 1 Tim. 6, 1 *ὑπὸ ζυγὸν δοῦλοι*. Sept. and *βίβ* Lev. 26, 13. So Dem. 322. 12 *ζυγὸς δουλοσύνης*. Plato Ep. 354. d. b) Denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15, 10. Gal. 5, 1. Hence by anthith. of the gentle precepts of Christ, Matt. 11, 29. 30. Sept. for *βίβ* Jer. 5, 5.

2. *the beam of a balance, which unites the two scales; hence by synecd. a balance, scales*, Rev. 6, 5 *ἔχων ζυγὸν ἐν τῇ χ.* Sept. for *βίβ* Lev. 19, 36. Hos. 12, 7.—AEl. V. H. 10. 6. Plato Tim. 63. b.

ζύμη, ης, ἡ, (prob. *ζέω*), *leaven, sour dough*. Matt. 13, 33 et Luke 13, 21 *ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. ζύμη*, κτλ. Matt. 16, 12. Sept. for *ῥᾶ* Ex. 12, 15. 13, 7. (Jos. Ant. 3. 10. 6. Plut. Quæst. Rom. 109.) And as leaven causes to ferment and turn sour, hence proverbially, 1 Cor. 5, 6 et Gal. 5, 9 *μικρὰ ζύμη θλον τὸ φύραμα ζυμοί, a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for *impurity, corruptness, perverseness of life, doctrine, heart*, Matt. 16, 6. 11. Mark 8, 15 bis. Luke 12, 1. 1 Cor. 5, 7. 8 bis.

ζυμῶω, ῶ, f. ὥσω, (*ζύμη*), *to leaven, to make ferment*, Pass. Matt. 13, 33 et Luke 13, 21. Proverbially, 1 Cor. 5, 6 et Gal. 5, 9, see in *ζύμη*. Sept. for *ῥᾶ* Ex. 12, 34. 39. Hos. 7, 4.—Plut. Symp. 3. 10. 3. p. 256.

ζωγρέω, ῶ, f. ἥσω, (*ζῶς*, *ἀγρεύω*), *to take alive, to take prisoner in war*, Hom. Il. 6. 46. Xen. An. 4. 7. 22.—In N. T. trop. *to take, to capture*, i. q. *to win over*, c. acc. Luke 5, 10 *ἀνθρώπους ἔση ζωγρῶν*, comp. v. 11. Pass. part. perf. 2 Tim. 2, 26 *ἐζωγρημένοι ὑπ' αὐτοῦ*, *taken captive by him, Satan*, i. q. *ensnared, seduced*.

ζωή, ης, ἡ, (*ζάω*), *life, the being alive*.

1. Pr. of physical life and existence, as opp. to death and non-existence. a) Genr. of human life etc. Luke 16, 25. Acts 17, 25 *διδούς πᾶσι ζωὴν*. 1 Cor. 3, 22. 15, 19. Heb. 7, 3. James 4, 14. Rev. 11, 11. 16, 3 Grb. *πᾶσα ψυχὴ ζωῆς*, i. q. *ψυχὴ ζῶσα* in Rec. *every living soul*. Sept. for *βίβ* Gen.

2, 7. 25, 7. (Luc. Tox. 38. Plato Phaed. 16. p. 71. d.) Of life or existence after rising from the dead, *a living again*; only of Christ Rom. 5, 10. 2 Cor. 4, 10. 11. 12; trop. of the Jewish people, Rom. 11, 15. b) Spec. *existence, life*, absolutely and without end; Heb. 7, 16 *κατὰ δύναμιν ζωῆς ἀκαταλήτου*. So *ξύλον ζωῆς*, *tree of life*, which preserves from death, Rev. 2, 7. 22, 2. 14; comp. Sept. Gen. 2, 9. 3, 22. Also *ἄρτος ζωῆς*, *bread of life*, John 6, 35; *ὕδωρ ζωῆς*, *water of life*, Rev. 21, 6. 22, 1. 17. But *ἐπὶ ζωῆς πηγὰς ὑδάτων* Rev. 7, 17 Grb. is equivalent to *ἐπὶ ζωῆς πηγὰς ὑδάτων* in Rec. *to living fountains of water*, i. e. perennial; see in *ζῶα* no. 1. d. Comp. below in no. 3. b.—Meton. of the Logos, *life*, absolutely, for the *source of all life*, John 1, 4. 1 John 1, 1. 2.

2. Also *life, way of life*, manner of living, conduct, in a moral respect; Rom. 6, 4 *ἐν καινότητι ζωῆς περιπατήσωμεν*. Eph. 4, 18 *τῆς ζωῆς τοῦ Θεοῦ*, i. e. which God requires, *a godly life*. 2 Pet. 1, 3.

3. Spec. *life*, i. e. *welfare, happiness*. a) Genr. Luke 12, 15. John 6, 51 *ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Acts 2, 28 *ὁδοὺς ζωῆς*, *the ways of life and happiness*, from Ps. 16, 11 where Sept. for *ἡγή*. 1 Pet. 3, 10 *ὁ γὰρ βέλων ζωὴν ἀγαπᾷ*, from Ps. 34, 13 for *ἡγή*. b) In the gospel sense, *eternal life, salvation*, i. e. the bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection, and of which Christians have the hope and foretaste here on earth; so *ζωὴ αἰώνιος* Matt. 19, 16. 17. John 3, 15. 16. 5, 24. al. *ἡ ζωὴ ἡ μέλλουσα* 1 Tim. 4, 8; *ἡ ὄντως ζωὴ* 6, 19; absol. *ἡ ζωὴ*, Matt. 7, 14. 18, 8. 9. John 5, 40. 6, 33. 58. Acts 5, 20 *τὰ ῥήματα τῆς ζωῆς ταύτης*, *the words, doctrine, of eternal life*. Rom. 5, 17 *ἐν ζωῇ βασιλεύσουσι*. v. 18. 7, 10. 8, 2. 6. 10. Phil. 2, 16. 2 Tim. 1, 1. 1 John 3, 14. 5, 12. 13. 16. al. For *βίβλος* v. *βιβλίον* *ζωῆς*, see in *βίβλος*. So *ὁ στέφανος τῆς ζωῆς*, *the crown of life*, the reward of eternal life, James 1, 12. Rev. 2, 10; *χάρις τῆς ζωῆς*, *the gift of eternal life*, 1 Pet. 3, 7; *δότης ζωῆς εἰς ζωὴν* 2 Cor. 2, 16.—Meton. for the *author and giver of eternal life*, John 5, 26. 11, 25. 14, 6. Col. 3, 4. 1 John 1, 2. 5, 20. Also for the *cause, source, means of eternal life*, John 5, 39. 12, 50. 17, 3. +

ζώνη, *ης, ἡ*, (*ζώνη*), *a zone, belt, girdle*, Matt. 3, 4. 10, 9. Mark 1, 6. 6, 8. Acts 21, 11 bis. Rev. 1, 13. 15, 6. Sept. for *ῥιν* 2 K. 1, 8; *ῥιν* 1 K. 2, 5. So Hdian. 1.

11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress. It was sometimes of linen or other fine material, Jer. 13, 1. Prov. 31, 24. Ez. 16, 10; or also of leather, 2 K. 1, 8. Matt. 3, 4. In it was worn the sword, 1 Sam. 25, 13. 2 K. 20, 8; as also the writer's inkstand, as at the present day, Ez. 9, 2. Niebuhr's Arabien p. 64. Shaw's Travels p. 227. The folds of the girdle served also as a pocket or purse for money, Matt. 10, 9. Mark 6, 8; in this sense the Rabbins call it *קֶרְבַּן* and *קֶרְבַּן*, see Buxtorf Lex. Rab. 1753. So Plut. Symp. 4. 2. 3, *ζώνην χαλκοῦς ἔχουσιν*. Liv. 33. 29 'argentum in zonis habentes.' Hor. Ep. 2. 2. 40.

ζώνη v. *ζώνη*, f. *ζῶω*, *to gird, to put on a girdle*, c. acc. John 21, 18 bis. [Acts 12, 8.] Sept. for *ῥιν* Job 38, 3; *ῥιν* Ex. 29, 9.—Hom. Od. 18. 76. Theocr. 16. 81. Pausan. 9. 17. 3.

ζωογονέω, *ω, f. ἡσσω*, (*ζωογόνος*; *ζῶς*, obsol. *γένω*), *to bring forth alive, to engender living animals*, Diod. Sic. 1. 7, 10, 88.—In N. T. *to preserve alive*, c. acc. Luke 17, 33; Pass. Acts 7, 19. [1 Tim. 6, 13.] Sept. and *ῥιν* Pi. Hiph. Ex. 1, 17. Judg. 8, 19. 1 K. 20, 31. So Theoph. ad Autol. I. p. 74, *ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν*.

ζῶον, *ου, τό*, (*ζῶός*, *ζῶα*), *a living thing, an animal, beast*, Heb. 13, 11. 2 Pet. 2, 12. Jude 10. Symbolically, Rev. 4, 6. 7 quater. 8. 9. 5, 6. 8. 11. 14. 6, 1. 3. 5. 6. 7. 7, 11. 14, 3. 15, 7. 19, 4. Comp. Dan. 7, 3 sq. Ez. 1, 5 sq. Sept. for *ῥιν* Ez. 1. c. Pa. 68, 11.—Hdian. 1. 15. 7. Xen. Mem. 4. 3. 10.

ζωοποιέω, *ω, f. ἡσσω*, (*ζωοποιός*; *ζῶός*, *ποιέω*), *to make alive, to give life to, to quicken*.

1. Pr. c. acc. 1 Tim. 6, 13 *τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα*. Sept. for *ῥιν* Pi. Hiph. 2 K. 5, 7. Neh. 9, 6. So Act. Thom. 10 *ὁ Θεὸς τὸν κόσμον ζωοποιεῖν*.—Of the dead, *to make alive again, to quicken*, c. acc. John 5, 21 bis. Rom. 4, 17. 8, 11. 1 Cor. 15, 22; Pass. 1 Pet. 3, 18. So Test. XII Patr. p. 679 *τοὺς νεκροὺς ζωοποιήσαι*.—Of seeds, Pass. *to be quickened, to sprout*, 1 Cor. 15, 36.

2. Spec. *to give eternal life, to make alive forever*, sc. in the bliss and privileges of Christ's kingdom, of which the hope and foretaste are enjoyed here, comp. in *ζῶα* no. 3. b; absol. John 6, 63. 1 Cor. 15, 45. 2 Cor. 3, 6. Gal. 3, 21. Comp. Sept. and *ῥιν* Ecc. 7, 12.

H.

η, a particle disjunctive, interrogative, comparative; see Matth. § 619. Buttm. § 149. m. 7. Kühner § 323. 1, 2. § 344. 5. Winer § 57. 3.

I. DISJUNCTIVE, *or*, Lat. *aut*. a) Genr. Matth. 5, 17 τὸν νόμον ἢ τοὺς προφῆτας, v. 36. Mark 4, 30. Luke 9, 26. John 6, 19. Acts 3, 12. Heb. 2, 6. al. sæpiss.—Hdian. 3. 15. 9. Xen. Mem. 1. 2. 18. Hell. 3. 3. 9.

b) Repeated, *η...η, either...or*, Lat. *aut...aut*, marking strong distinction or antithesis; Matth. 6, 24 ἢ γὰρ τὸν ἑνα μισήσῃ...ἢ ἐνὸς ἀνείξεταί. Luke 16, 13. 1 Cor. 14, 6. 2 Cor. 1, 13.—Luc. D. Deor. 18. 1 pen. Xen. Mem. 1. 2. 16.

II. INTERROGATIVE, where however the primary signif. *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) Pr. indirect, in the latter clause of a double interrogation after *πότερον, whether...or*, e. g. John 7, 17 γινώσκειται πότερον ἐκ τ. θεοῦ ἐστίν, ἢ ἐγὼ κτλ. Winer l. c. Matth. § 619. 2. So Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—Also genr. without *πότερον* expressed, Matth. 9, 5. 22, 17. Luke 7, 19. 20. Acts 8, 34. Rom. 2, 4. So Xen. Conv. 4. 52.

b) Genr. and in a direct question, where the interrogation implies a negation of something preceding. Matth. 7, 9 ἢ τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος; 20, 15. Rom. 3, 29. 1 Cor. 1, 13. 9, 6. 8. 10. 2 Cor. 1, 17. al.

III. COMPARATIVE, *than*, e. g. a) After comparatives and words implying comparison; Matth. 10, 15 ἀνεκτότερον...ἢ τῇ πόλει ἐκείνῃ. Mark 10, 25. Luke 16, 17. John 4, 1. Rom. 13, 11; μάλλον *η*, *more than*, *rather than*, Matth. 18, 13. John 3, 19. Acts 4, 19; πρὶν *η*, *sooner than*, before, Matth. 1, 18. Mark 14, 30. Luke 2, 26. Acts 2, 20; comp. Buttm. § 149. m. 7. So after εἰλω, 1 Cor. 14, 19 εἰλω πέντε λόγους διὰ τοῦ νοός μου λαλήσαι...ἢ μυρίους λόγ. κτλ.—Luc. D. Deor. 18. 1. Xen. CEC. 10. 6. Conv. 2. 3; after εἰλω Arr. Epict. 3. 1. Comp. Buttm. l. c. Kühner § 323. 2. Matth. § 691. 3.

b) After ἄλλος, ἕτερος, and the like; Acts 17, 21 Ἀθηναῖοι εἰς οὐδέν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. Comp. Matth. l. c. So Xen. Cyr. 3. 2. 17. CEC. 3. 3.—With ἄλλος *or* the like implied, John 13, 10 ὁ λουόμενος οὐ χρειαν [ἄλλην] ἔχει ἢ τοὺς

πόδας κτλ. Acts 24, 21 τί δέδικημα [ἄλλον] ἢ περὶ μᾶς κτλ.

c) After the positive degree, or other like word, where it may be rendered *rather than, more than*, i. q. μάλλον *η*, so that the positive with *η* is equivalent to the comparative. The grammarians supply μάλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with *וְ*; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 882. Matth. 18, 8 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. v. 9. Mark 9, 43. 45. 47. Luke 15, 7. 17, 2. Sept. and *וְ* Gen. 38, 26. Ps. 118, 8. Jon. 4, 3. al.—Ecclus. 22, 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀσλῆως. Phocyl. 77. Soph. Ajax 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquena.'

IV. Joined with other particles, viz.

a) ἀλλ' *η*, *unless, except*, see in ἀλλά no. 3. b.

b) ἢ καὶ, *or also, or even*; Luke 18, 11 οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ...ἢ καὶ ὡς οὗτος κτλ. 1 Cor. 16, 6. 2 Cor. 1, 13. Interrogatively, Luke 11, 11. 12. 12, 41. Rom. 4, 9. 14, 10. non al.

c) ἢ περ, *than perhaps, than indeed*, once after μάλλον, John 12, 43. So 2 Macc. 14, 42. Luc. D. Mort. 6. 3.

d) ἢ τοι, i. q. *η*, *or*, but stronger; in N. T. only ἢ τοι...*η*, *whether indeed...or*, once Rom. 6, 16. See Herm. ad Vig. p. 785, 410. So Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. +

η, a particle of confirming or strengthening, *truly, assuredly, certainly*; in N. T. only once in the connection ἢ μὴν, the usual intensive form of oaths, *most certainly, most surely*; Heb. 6, 14 ἢ μὴν εὐλογῶν εὐλογῆσω σε, quoted from Gen. 22, 17 where Sept. for *וְ*, as also Gen. 42, 16. [Lachm. *el* μὴν.] Sept. for *וְ* Num. 14, 23; *וְ* *וְ* Judg. 15, 7. See Buttm. § 149. m. 29. Kühner § 316. 2.—Jos. Ant. 5. 1. 2 ὁμώσαντες ἢ μὴν σώσειν αὐτήν. Xen. Ant. 2. 3. 26. Cyr. 6. 1. 3.—In the classics *η* is used also as an interrogative, Buttm. § 149. m. 7 fin. Kühner § 344. 5.

ἡγεμονεύω, f. εἶσω, (ἡγεμῶν,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4; *to lead, to be a leader, chief*, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor*, e. g. of a Roman province; either as a *legatus Caesaris*, c. gen. τῆς Συρίας, Luke 3, 2; or as a procurator, Luke 3, 1 τῆς Ἰουδαίας. See fully in ἡγεμῶν no. 2.

ἡγεμονία, as, ἡ, (ἡγεμῶν,) *leadership, dominion, reign*; Luke 3, 1 ἡ ἡγεμονία Τιβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hdian. 2. 9. 12. Xen. Hell. 7. 1. 38.

ἡγεμῶν, ὄνος, ὁ, (ἡγέομαι,) *a leader, guide*, Hom. Od. 10. 506. Hdot. 8. 31 ἡγ. τῆς οδοῦ. Xen. An. 4. 2. 1; *a leader, commander of an army*, i. q. στρατηγός, Hdian. 2. 7. 10. Xen. Mem. 3. 2. 4. Sept. for רִמְזֵי Jer. 42, 1. 8.—In N. T.

1. *a leader, chief, head*; Matt. 2, 6 ἐν τοῖς ἡγεμόσιν Ἰουδα, quoted from Mic. 5, 1 where Heb. מְלָכֵי יְהוּדָה, Sept. ἐν χιλιόσιν Ἰουδα. But מְלָכֵי in Mic. 1. c. is pr. the families into which each tribe was divided, the heads of which were called מְלָכֵי Zech. 12, 5. 6; and Matthew by meton. puts ἡγεμόνες chiefs of families, for the families themselves, as also for the cities in which they dwelt. So Sept. ἡγεμῶν for מְלָכֵי Gen. 36, 15. 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedæmon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39; genr. Ag. 1. 3 ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provincia senatoria* and *provincia imperatoria* vel *Cæsarium*, ἐπαρχίας τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provincia Cæsarium* were called *legati Cæsaris pro consule*, *proprætores*, *legati consulares*, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than other proconsuls.

Such were Cyrenius (Lat. Quirinus) Luke 2, 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. 1832, p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and had also a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a *governor* or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. 1832, p. 382. See Strabo 17. p. 840. Adam's Rom. Ant. p. 165 sq. Dict. of Antt. art. *Provincia*.—Hence

a) Genr. of a proconsul, legate, president, Matt. 10, 18. Mark 13, 9. Luke 21, 12. 1 Pet. 2, 14.—Hdian. 2. 9. 12. Plato Rep. 520. b.

b) Of the procurator of Judea, e. g. Pilate, Matt. 27, 2. 11 bis. 14. 15. 21. 23. 27. 28, 14. Luke 20, 20; Felix, Acts 23, 24. 26. 33. 34. 24, 1. 10; Festus, Acts 26, 30.—Jos. Ant. 18. 3. 1 Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμῶν. The usual Greek word for procurator is ἐπίτροπος, e. g. of Pilate, Jos. B. J. 2. 9. 2; genr. Hdian. 7. 4. 5, 11. ib. 4. 6. 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

ἡγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἄγω,) *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Xen. Cyr. 4. 5. 13; *to be leader, chief*, in war, i. q. στρατηγέω, Hdian. 7. 8. 8. Xen. Mem. 3. 2. 4; of a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. *to be a leader, chief*, only in Part. ἡγούμενος, ὁ, *a leader, chief*, i. q. ἡγεμῶν. So Acts 14, 12 ὁ ἡγούμενος τοῦ λόγου, the chief-speaker. (Comp. Jamblic. de Myster. init. Θεὸς ὁ τῶν λόγων ἡγεμῶν ὁ Ἐρμῆς. Luc. Pseudolog. 24.) Genr. of those who have influence and authority, Luke 22, 26. Acts 15, 22; of officers and teachers in the churches, Heb. 13, 7. 17. 24; of a chief magistrate, as Joseph in Egypt, Acts 7, 10; of the Messiah, *a ruler, prince*, Matt. 2, 6, quoted from Mic. 5, 1 where Heb. מְלָכֵי, Sept. ἀρχων. Sept. ἡγούμενος for מְלָכֵי

2 Chr. 7, 18. 9, 26; ἡδέως Ez. 43, 7. 9; ἡδέως 2 Sam. 3, 38.—Eccclus. 32 [35], 1. Diod. Sic. 1. 4 καὶ δὲ ἡγούμενος Γάιος Ἰούλιος Καίσαρ. Pol. 1. 15. 4; comp. Xen. Lac. 14. 5.

3. Trop. pres. ἡγοῦμαι, also perf. ἡγήμαι, with pres. signif. Acts 26, 2. Phil. 3, 7. Buttm. § 113. 7; like Lat. *ducere*, to lead out before the mind, i. e. to regard as being so and so, to esteem, to count, to reckon; e. g. of things, c. acc. 2 Pet. 3, 9 ὡς τινὲς βραδυνήτα ἡγοῦνται. With acc. and infin. Phil. 3, 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Luc. D. Mort. 13. 5. Hdian. 3. 12. 7. Xen. Cyr. 1. 5. 7.) With acc. c. εἶναι impl. 2 Cor. 9, 5 ἀναγκαῖον οὖν ἡγησάμεν παρακαλεῖσαι κτλ. Phil. 2, 25. 2 Pet. 1, 13. James 1, 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κτλ. (Diod. Sic. 13. 55. Xen. Hell. 5. 1. 20.) With two acc. c. εἶναι impl. ἡγείσθαι τί τι, to think to be such and such, to esteem as any thing, Phil. 2, 6. 3, 7 ταῦτα ἡγημαί ζημίαν. Heb. 10, 29. 11, 26. 2 Pet. 2, 13. 3, 15. Sept. for עָשָׂה Job 41, 19. So Jos. Ant. 7. 2. 1. Plato Tim. 18. e.—Of persons, to hold or esteem one as such and such; so c. acc. with an adj. Acts 26, 2 ἡγήμαι ἐμαυτὸν μακάριον. Phil. 2, 3. 1 Tim. 1, 12. 6, 1. Heb. 11, 11; καὶ ὡς ἐχθρὸν 2 Thess. 3, 15. Sept. for עָשָׂה Job 19, 11. 33, 10. (Hdian. 3. 11. 9. Xen. Cyr. 3. 1. 20.) With accus. and adv. 1 Thess. 5, 13 ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

ἡδέως, adv. (ἡδύς,) sweetly, pleasantly, i. e. with relish, of eating and drinking, Xen. Mem. 1. 3. 5.—In N. T. trop. with pleasure, gladly, Mark 6, 20. 12, 37. 2 Cor. 11, 19. So 2 Macc. 6, 30. Hdian. 7. 5. 4. Xen. Cyr. 1. 4. 10.

ἤδη, adv. now, even now, already, marking an action as already or soon to be completed; Matt. 3, 10 ἤδη δὲ καὶ ἡ ἀξίη κείναι κτλ. 5, 28 ἤδη ἐμολχευσεν αὐτήν. 24, 32. Mark 15, 42. 44. Luke 7, 6. John 3, 18. 4, 35. al. sasp. With another particle, 1 John 4, 3 νῦν ἤδη now even already. Phil. 4, 10 ἤδη πορὶ, now at length. So Tob. 3, 6. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4; ἤδη νῦν Plato Phil. 30. e; ἤδη πορὶ Dion. Hal. Ant. 7. 51.—Also of the immediate future, now, presently, soon; see Viger. p. 413 sq. Rom. 1, 10 εἰπὼς ἤδη πορὶ εὐδοκῆσθαι κτλ. if perhaps I may shortly or at length be prospered to come to you. So Jos. Ant. 3. 14. 1 τὴν μὲν ἤδη ἔχετε, τὴν δὲ ἤδη λήψεσθε. Luc. D. Deor. 4. 2 bis. Xen. An. 2. 2. 1. +

ἡδίστα, adv. pr. acc. plur. neut. of ἡδύς superl. of ἡδύς, Buttm. § 115. 5, lit. most sweetly, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5.—In N. T. trop. most gladly, 2 Cor. 12, 9. 15. So Luc. Scyth. 8. Xen. Mem. 2. 7. 10. Comp. in ἡδέως.

ἡδονή, ἡς, ἡ, (ἡδός, ἡδομαι, ἀνδάνω,) pleasure, gratification, enjoyment, in N. T. only of the pleasures of sense; Luke 8, 14 ἐπὶ ἡδονῶν τοῦ βίου. Tit. 3, 3. James 4, 3. 2 Pet. 2, 13. So Jos. Ant. 3. 12. 1. Hdian. 1. 13. 15. Xen. Cyr. 8. 2. 4.—Meton. desire, appetite, lust, James 4, 1. So Xen. Mem. 1. 2. 23.

ἡδύσμον, ου, τό, (ἡδύσμος sweet-scented; ἡδύς, ὀσμή,) mint, mentha viridis Linn. i. q. μίνθη, garden or spear mint, Matt. 23, 23. Luke 11, 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41 ἡδύσμον, οἱ δὲ μίνθη, γνώριμον βοτάνιον.

ἦθος, εος, ους, τό, (kindr. ἔθος, ἔδος,) accustomed seat, haunt, dwelling, of animals and men, Hom. Il. 6. 511. Hes. Op. 166. Hdor. 1. 15.—In N. T. wont, custom, usage; Plur. τὰ ἦθη, manners, morals, character, 1 Cor. 15, 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. or Poet. Gnom. p. 187. Tauchn. So in Sing. Eccclus. 20, 26. Luc. Phalar. pr. 7 χρηστὸν ἦθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1. Plato Rep. 402. d, καλὰ ἦθη.

ἦκω, f. ἦξω, later aor. 1 ἦξα Rev. 2, 25. 3, 9, see Lob. ad Phryn. p. 743 sq. Buttm. Ausf. Sprachl. § 114; to come, i. e. to have come, to be here, in the sense of a preterite, Buttm. l. c. in ἐκνέομαι. Gram. § 137. n. 8. Kühner § 255. n. 2. Matth. § 504. I. 2. So genr. of persons, with ἀπό c. gen. of place whence, Matt. 8, 11 et Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν. Mark 8, 3; with ἐκ c. gen. John 4, 47, and in the sense to come forth, to arise, Rom. 11, 26; with πρὸς c. acc. of pers. Acts 28, 23 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for מֵיָא Ex. 20, 24. Ael. V. H. 3. 19 pen.) Trop. John 6, 37. With ἐπὶ τινα, to come upon one, in a hostile sense, Rev. 3, 3 bis. (Sept. for מֵיָא 2 Sam. 17, 12. Dem. 319. 7.) Absol. Matt. 24, 50 ἔξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12, 46. 15, 27. John 8, 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω, i. q. ἐξελθὼν ἦκω. Heb. 10, 7. 9 (Sept. for מֵיָא Ps. 40, 8). v. 37. 1 John 5, 20. Rev. 2, 25. 3, 9. 15, 4. Sept. for מֵיָא 1 K. 8, 42. Zech. 8, 20. 22.

So Hdian. 1. 7. 2. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John 2, 4 *ἡρα ἡκει*. Luke 13, 35. 2 Pet. 3, 10. (Sept. and *ἡρα* Ps. 102, 14. Dem. 11. 26.) Also of the end or consummation of any thing, Matt. 24, 14; evils, calamities, Rev. 18, 8. So with *ἐπί τινα*, to come upon any one, e. g. evil times, Luke 19, 43; of guilt and its punishment, to be laid upon, Matt. 23, 36. So Dem. 624. 19.

Ἡλί or Ἡλεῖ, δ, indec. *Heli*, Heb. *הֵלִי* *Eli*, pr. n. of the father of Joseph the husband of Mary, Luke 3, 23.

ἡλί, indec. *eli*, my God! i. e. Heb. *הֵלִי* in Greek letters, Matt. 27, 46, from Ps. 22, 2.

Ἡλίας, ου, δ, *Elias*, Heb. *עֲלִיָּא* and *אֵלִיָּא* (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. whom the Jews expected to reappear before the coming of the Messiah; Matt. 17, 12. Mark 9, 13. Luke 1, 17. 4, 25. 26. al. See 1 K. c. 17–19. 21. 2 K. c. 1. 2. Mal. 3, 23. [4, 5.] +

ἡλικία, ας, ἡ, (ἡλιξ,) 1. *age, full age, manhood*, the prime of life; John 9, 21 *αὐτὸς ἡλικίαν ἔχει* v. 23. Heb. 11, 11. So 2 Macc. 7, 27. Pol. 6. 6. 2. Diod. Sic. 2. 5 init. Plato Lys. 209. a, *ἡλικίαν ἔχειν*.—Spec. *age, life*; Matt. 6, 27 et Luke 12, 25 *προσθεῖναι ἐπὶ τὴν ἡλικίαν πῆχυν ἓνα*. (Æl. V. H. 2. 23 *ὅψε τῆς ἡλικίας*. Xen. Apol. 6, i. q. βίος.) Others *stature*, but against the context; comp. Matt. 6, 25. 26. Luke 12, 26.

2. *stature, growth*, as marking age, Luke 2, 52. 19, 3 *τῇ ἡλικίᾳ μικρός*. Trop. Eph. 4, 13. Sept. for *ἡλικίᾳ* Ez. 13, 18.—Plut. Philop. 11. Dem. 1204. 26. Hdot. 3. 16.

ἡλικος, η, ου, correl. pron. (ἡλιξ,) *how great, quantus*, Col. 2, 1. James 3, 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. Pol. 1. 71. 7. See Buttm. § 79. 5.

ἡλιος, ου, δ, (ἥλιος,) *the sun*, Matt. 13, 43. Mark 1, 32. al. Sept. for *ἡλιος* Gen. 15, 12. 17. (Dem. 197. 7. Xen. Mem. 8. 8. 9.) Meton. *light, daylight*, Acts 13, 11; comp. Ps. 58, 9. So Mark 16, 2 *ἀνατείλαντος τοῦ ἡλίου, daylight having risen*, the day having dawned, parall. with *λίαν πρωί*, comp. Luke 24, 1. John 20, 1; see Biblioth. Sac. 1845. p. 167. Gr. Harm. p. 230. +

ἡλος, ου, δ, a nail; John 20, 25 bis, *τὸν τύπον τῶν ἡλων*.—Sept. 1 Chr. 22, 3. Æl. V. H. 9. 3 init. Xen. Ven. 9. 12.

ἡμεῖς, pers. pron. 1 Plur. see in *ἐγώ*.

ἡμέρα, ας, ἡ, 1. *a day*, i. e. the time from one sunrise or sunset to another, i. q. *νυχθήμερον*.

a) Genr. Matt. 6, 34 *ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς*. Mark 6, 21. John 11, 9 *ἔσται τῆς ἡμέρας*. Acts 2, 15. 21, 26. Rom. 14, 6. al. Luke 9, 28 *ὥσεί ἡμέραι ὀκτώ*, a parenthetic clause; and so Matt. 15, 32. Mark 8, 2; see Winer § 64. 1. (Comp. *δοσημέραι*, Arr. A. M. 3. 26. 3; also Luc. D. Meretr. 10. 1 *οὐ γὰρ ἑώρακα, πολλὸς ἦδη χρόνος, αὐτὸν παρ' ἡμῖν*.) Luke 24, 21 *τρίτην ταύτην ἡμέραν ἄγει*, see in *ἄγω* no. 3. As marking what is brief and transient; 2 Pet. 2, 13 *τὴν ἐν ἡμέρᾳ τρυφὴν*, i. e. *for a day*, ephemeral. (So *ἐφ'* ἡμέραν Hdot. 1. 32.) Rev. 2, 10 *ἐλπίψις ἡμερῶν δέκα*, affliction of or for ten days, i. e. for a short season. With a genit. Luke 1, 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ*, the eight days of his official duty. James 5, 5 *ὡς ἐν ἡμέρᾳ σφαγῆς*, as for a day of slaughter. So c. gen. of a festival or the like, as *ἡ ἡμέρα τῶν σαββάτων* v. τοῦ σαββάτου, the sabbath-day, Luke 4, 16. John 19, 31. (Sept. for *ἡμέρᾳ* Jer. 17, 24. 27.) Acts 12, 3 *ἡμ. τῶν ἀζύμων*, the day or days of unleavened bread, the passover. 20, 6. Luke 22, 7; see in *ἄζυμος* no. 2. Acts 2, 1 *ἡμέρα τῆς πεντηκοστῆς*, the day of Pentecost. 20, 16.—Often in specifications of time, viz. α) In the Genitive, of time when indefinite, the time within which any thing happens, e. g. *τῆς ἡμέρας*, in a day, every day, Luke 17, 4; comp. Buttm. § 132. 14. Kühner § 273. 4. b. So Xen. An. 1. 7. 18. β) In the Dative, of time when definite; Matt. 16, 21 *τῇ τρίτῃ ἡμέρᾳ ἐγερθεῖναι*. Mark 9, 31. Luke 9, 22. 13, 14. John 2, 1. Acts 7, 8. al. Buttm. § 133. 4. e. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4, 16 *ἡμέρα καὶ ἡμέρα, day by day*, every day, daily; so Heb. *יוֹם יוֹם*, Sept. *καθ' ἐκάστην ἡμέραν*, Esth. 3, 4; *יוֹם יוֹם*, Sept. *ἡμέραν καθ' ἡμέραν*, Ps. 68, 20; see Gesen. Lehrs. p. 669. γ) In the Accusative, of time how long, implying duration; Matt. 20, 6 *ὅλην τὴν ἡμέραν ἀργοί*. 28, 20 *πάσας τὰς ἡμέρας* i. e. always. Mark 1, 13. John 1, 40. Acts 9, 9. Gal. 1, 18. Rev. 11, 9. So Matt. 20, 2 *συμφωνήσας . . . ἐκ δηναρίου τὴν ἡμέραν*, for a denarius the day, i. e. for a day's work. Acts 5, 42 *πᾶσαν τε ἡμέραν, every day*, i. e. the whole time. 2 Pet. 2, 8 *ἡμέραν ἐξ ἡμέρας*, see in *ἐκ* no. 2. See Buttm. § 131. 9. Matth. § 425. 2. So Xen. An. 6. 4. 1. δ) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after *ἀπό*, *ἀχρι*, *διὰ*, *ἕως*, *πρὸ*; in the dat. after *ἐν*; in the acc. after *εἰς*, *ἐπὶ*, *κατὰ*, *μετὰ*, *πρός*; for which constructions see these prepositions respectively.

b) Emphat. *a certain day, set day.* Acts 17, 31 διότι ἔσται ἡμέραν ἐν ᾗ μέλλει κρίναι κτλ. Heb. 4, 7. 1 Cor. 4, 3 see in ἀνθρώπου lett. b. So Dem. 1072. 27.—Spec. ἡ ἡμέρα τοῦ κυρίου, *the day of the Lord*, when the Saviour will come to judge the world and fully establish his kingdom, 1 Cor. 1, 8 comp. v. 7. 5, 5. 2 Cor. 1, 14. 1 Thess. 5, 2, 4, comp. 4, 13 sq. 2 Pet. 3, 10. al. Luke 17, 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ, comp. v. 30 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται. Absol. 1 Cor. 3, 13. Heb. 10, 25. So ἐκείνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7, 22. Mark 13, 32. 2 Thess. 1, 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10, 15. 11, 22. 24. 36. al. comp. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κτλ. and Jude 6 εἰς κρίσιν μεγάλης ἡμέρας. Also ἡμ. ὁργῆς Rom. 2, 5. Rev. 6, 17; ἡμ. ἀπολυρώσεως Eph. 4, 30. Further, ἡ ἐσχάτη ἡμέρα, John 6, 39. 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3, 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2, 20, quoted from Joel 3, 4 [2, 31], where Sept. for יְהוָה יוֹם, *the day of God's retribution*, in general; comp. Joel 1, 15. Is. 2, 12. 13, 6. Ez. 13, 5. 30, 3. Zeph. 1, 7. 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16, 14.

2. *day, day-light*, from sunrise to sunset, *the day*, e. g. in antith. with νύξ, as in Gen. of time *when*, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke 18, 7. Acts 9, 24. Mark 5, 5. 1 Thess. 2, 9; comp. above in no. 1. a. a. (Xen. Cyr. 2. 3. 23.) Or in Accus. of time *how long*, Matt. 4, 2 ἡσυχίας ἡμέρας τρεῖς. καὶ νύκτας τρεῖς. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4, 27. Luke 2, 37. Acts 20, 31. 26, 7; comp. above in no. 1. a. γ. (Xen. An. 6. 1. 14.) Genr. Rev. 8, 12 ἡ ἡμ. μὴ φαίνῃ... καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21, 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26, 13; ἡμέρας γενομένης, *day being come*, when it was day, Luke 4, 42. Acts 12, 18. 16, 35. al. (Xen. An. 7. 2. 34.) Also ἡ ἡμέρα κλίνει, *the day declines*, Luke 4, 42. (Comp. Arr. Alex. M. 3. 4. 4.) John 9, 4 ἕως ἡμέρας ἔσται, *so long as it is day*. 11, 9 περπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for the light of true and higher knowledge, moral light, Rom. 13, 12. 1 Thess. 5, 6. 8. 2 Pet. 1, 19.

3. *time*, in general, nearly i. q. χρόνος. a) Sing. of a point or period of time;

Matt. 13, 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσων ὁ Ἰ. John 14, 20. Eph. 6, 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. Hell. 2. 4. 17.) With gen. of pers. Luke 19, 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest. John 8, 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. With gen. of thing or event, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1, 80; ἡμ. σωτηρίας 2 Cor. 6, 2; ἡμ. τοῦ πειρασμοῦ Heb. 3, 8; ἡμ. ἐπισκοπῆς 1 Pet. 2, 12, see in ἐπισκοπή no. 1. 2 Pet. 3, 18 εἰς ἡμέραν αἰῶνος i. e. for time eternal, for ever.

b) From the Heb. Plur. ἡμέραι, *days*, i. e. *time*. a) Genr. Matt. 9, 15 ἀλεύσονται δὲ ἡμέραι. Mark 2, 20. 13, 20. Luke 17, 22. So c. adj. Acts 15, 7 ἀφ' ἡμερῶν ἀρχαίων. Acts 2, 17 et James 5, 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in ἐσχάτος no. 2. b. Acts 3, 24 καταγγ. τὰς ἡμέρας ταύτας. 11, 27. al. Matt. 3, 1 ἐν ταῖς ἡμ. ἐκείναις. Mark 13, 24. Rev. 9, 6; also Heb. 10, 32. 12, 10. With gen. of pers. Matt. 11, 12. Luke 4, 25 ἐν ταῖς ἡμ. Ἰλλίου. Acts 7, 45 ἕως τῶν ἡμ. Δαβίδ. With gen. of an event, e. g. Luke 2, 6 αἱ ἡμ. τοῦ τέκεν αὐτήν. Acts 6, 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5, 7. Matt. 24, 38. So Heb. עֲשָׂרָה and Sept. Ex. 2, 11. Judg. 18, 1. 2 Sam. 21, 1. al. β) Spec. *the time of one's life*, i. e. one's days, *years, age, life*, e. g. fully, Luke 1, 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47, 8. 9. Absol. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years*, in age, and so v. 18. 2, 36; genr. Heb. 7, 3. Sept. and Heb. עֲשָׂרָה Gen. 6, 3. Job 32, 7; אֶשְׂרָה עֲשָׂרָה Gen. 24, 1. Josh. 13, 1. +

ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2, 11. 24, 6. 26, 5. Rom. 15, 4. 1 Cor. 15, 31. 2 Tim. 4, 15. Tit. 3, 14. 1 John 1, 3. 2, 2.—Hdian. 7. 8. 18. Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

ἡμισθανής, εος, οὖς, ὁ, ἡ, adj. (ἡμ-, ὠνήσκω,) *half-dead*, Luke 10, 30.—Jos. de Macc. 4. Diod. Sic. 13. 62. More freq. is the form ἡμισθής id. Hdian. 4. 9. 15. Thuc. 2. 52.

ἡμους, εια, υ, Att. genit. εως, Plur. neut. ea; *half, dimidius, a, um*, Xen. Hell. 5. 3. 21.—In N. T. only Neut. τὸ ἡμους, as Subst. *a half*, gen. ἡμους Mark 6, 23; Plur. τὰ ἡμισθῆ Luke 19, 8; both being forms of the later Greek, Buttm. § 51. n. 5. Lob. ad Phryn. p. 246 sq. Also Mark 6, 23 ἕως ἡμους τῆς βασιλείας. Luke 19, 8. Rev. 11, 9 ἡμέρας τρεῖς καὶ ἡμους. v. 11. 12, 14. Sept. for עֲשָׂרָה Ex. 24, 6. Zech.

14, 2. So Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενέων. Dem. 691. 16. Xen. Hell. 2. 4. 10.

ἡμιώριον, ου, τό, (ἡμι-, ὥρα,) a half-hour, half an hour; only Rev. 8, 1.

ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4; before the Indic. 2 Cor. 3, 15; before the Subj. with ἄν v. 16.—So c. Indic. Sept. Gen. 31, 10. Xen. Cyr. 1. 4. 27; c. Subj. Jos. Ant. 5. 1. 2. Plato Phædr. 247. b.

ἦπερ, see in § IV. c.

ἥπιος, ου, ὁ, ἡ, adj. *mild, gentle, kind*, 1 Thess. 2, 7. 2 Tim. 2, 24.—Hdian. 2. 6. 3. Hdot. 3. 89. Thuc. 8. 93.

ἦρ, ὁ, indec. *Er*, Heb. ער (awake), pr. n. of a man, Luke 3, 28.

ἥρεμος, ου, ὁ, ἡ, adj. *placid, quiet, tranquil*, 1 Tim. 2, 2 ἥρεμον καὶ ἡσύχων βίον.—Xen. Cyr. 7. 5. 63 ἡρεμότεροι γίνονται sc. οἱ ἄνθρωποι. The positive is not used by Gr. writers, who write ἡρεμαῖος; see Passow in ἥρεμα. Comp. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ὁ, *Herod*, pr. n. of four persons in N. T. of the Herodian family, Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldin *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Reland Palest. p. 174 sq. Jost *Gesch. der Israeliten*, I 160 sq.

1. *Herod*, surnamed *the Great*, Matt. 2, 1. 3. 7. 12. 13. 15. 16. 19. 22. Luke 1, 5. Acts 23, 35. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, Jos. Ant. 14. 9. 2-5; in which he was confirmed by Antony with the title of tetrarch, about B. C. 40; ib. 14. 13. 1 sq. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; ib. 14. 13. 10. ib. 14. 14. 4. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37; ib. 14. 16. 1 sq. ib. 15. 1. 2. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions, and gave him others; ib. 15. 6. 7. ib. 15. 10. 1, 3. He now rebuilt and decorated the temple at Jerusalem (ib. 15. 11. 1), built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death

his own wife Mariamne and her two sons Alexander and Aristobulus. He died at the age of 70 years, A. U. C. 750, four years before the beginning of the common era, after a reign of about 36 years as king; ib. 17. 8. 1. See also genr. for Herod's life, Jos. B. J. 1. c. 13-33.—It was near the close of Herod's life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2, 16; comp. Macrobi. Saturn. 2. 4. At his death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch (see in Ἀρχελαος); the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 17. 8. 1. ib. 17. 11. 4; the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (Haurân); Luke 3, 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Matt. 14, 1. 3. 6 bis. Mark 6, 14. 16. 17. 18. 20. 21. 22. 8, 15. Luke 3, 1. 19 bis. 8, 3. 9, 7. 9. 13, 31. 23, 7 bis. 8, 11. 12. 15. Acts 4, 27. 13, 1. He was the son of Herod the Great by Malthece, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of Tetrarch, Luke 3, 1. Jos. Ant. 17. 11. 4, comp. above; whence also he is called by the very general title βασιλεὺς Matt. 14, 9. Mark 6, 14; comp. in βασιλεὺς no. 2. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. Jos. Ant. 18. 5. 1, 4. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias; see Mark 6, 17 sq. Luke 3, 19. 20. Matt. 14, 8 sq. Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 39; his territories being given to Herod Agrippa; Jos. Ant. 18. c. 7. He afterwards made an unsuccessful attempt to regain his former station; and was sent as an exile to Spain, where he died; Jos. B. J. 2. 9. 6.—In Mark 8, 15 Ἡρώδης is put collectively for Ἡρώδαι q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγrippας, Acts 12, 1. 6. 11.

19. 20. 21. He was grandson of Herod the Great and Mariamne, and son of Aristobulus; Jos. Ant. 17. 1. 2. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias; see above in no. 1, and in Ἀβδλην. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 41 all those parts of Judea and Samaria which had belonged to Herod the Great; Jos. Ant. 19. 5. 1. ib. 19. 6. 1. He died suddenly and miserably at Caesarea, A. D. 44; Acts 12, 21. Jos. Ant. 19. 8. 2.

4. *Herod Agrippa*, the younger, so named by modern writers as belonging to the Herodian family; but called in N. T. and by Josephus only *Agrippa*, Ἀγρίππας, Acts 25, 13. 22. 23. 24. 26. 26, 1. 2. 7. 19. 27. 28. 32. He was the son of the elder Herod Agrippa, and at his father's death was 17 years old; four years later (A. D. 48) he received from Claudius the kingdom of Chalcis under Lebanon, (prob. mod. 'Anjar,) which had belonged to his uncle Herod; Jos. Ant. 19. 9. 1, 2. ib. 20. 5. 2. In A. D. 52 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene; to which other cities were afterwards added; Ant. 20. 7. 1. ib. 20. 8. 4. It was before him that Paul was brought by Festus; Acts c. 25. 26.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. 22, 16. Mark 3, 6. 12, 13. Prob. *partisans of Herod Antipas*, and therefore supporters of the Roman dominion in Palestine; which the Pharisees were not. It was consequently a political rather than a religious party; though it would seem to have embraced many Sadducees; comp. Mark 8, 15 with Matt. 16, 6. Comp. also Jos. Ant. 14. 15. 10 τοὺς τὰ Ἡρώδου φρονοῦντας.

Ἡρωδιάς, ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. Jos. Ant. 18. 5. 1, 4.—Matt. 14, 3. 6. Mark 6, 17. 19. 22. Luke 8, 19.

Ἡρωδίων, υἱος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16, 11.

Ἡσαΐας, οὐ, ὁ, *Esaias*, Heb. יְהוֹשָׁפָט (help of Jehovah) *Isaiah*, the celebrated Hebrew prophet, Matt. 3, 3. 4, 14. Mark 7,

6. al.—Meton. for the book of *Isaiah*, Acts 8, 28. 30. +

Ἡσαΐ, ὁ, indec. *Esau*, Heb. שָׂעִי (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9. 13. Heb. 11, 20. 12, 16. See Gen. 25, 25 sq. 27, 6 sq.

ἡσυχάζω, f. ἄσω, (ἡσυχος,) *to be quiet, still, at rest*, intrans. spoken of life, 1 Thess. 4, 11. So of a land or people in peace, Sept. for שָׁלוֹם Judg. 3, 11. 30. Hdian. 3. 9. 17. Thuc. 1. 12.—Spec. *to rest*, from labour or action, Luke 23, 66 (Hdian. 7. 5. 5); or from further cavil, discussion, i. q. *to hold one's peace, to be silent*, Luke 14, 4. Acts 11, 18. 21, 14. Sept. for שָׁלוֹם Neh. 5, 8. So Jos. Ant. 1. 21. 1. Luc. Jup. Tr. 18. Hdian. 8. 3. 7.

ἡσυχία, as, ἡ, (ἡσυχος,) *quiet, stillness, rest*, e. g. quiet life, 2 Thess. 3, 12. So 1 Macc. 9, 58. Dem. 145. 20. Plato Rep. 575. b.—Spec. *stillness, silence*, Acts 22, 2. 1 Tim. 2, 11. 23. So Sept. Job. 34, 29. Hdian. 3. 12. 13. Plut. Symp. 7. 6. 3 init.

ἡσύχιος, οὐ, ὁ, ἡ, adj. (ἡσυχος,) *quiet, still, at rest*, undisturbed from without, 1 Tim. 2, 2. 1 Pet. 3, 4.—Sept. Is. 66, 2. Dem. 150. 11. Plato Charm. 160. b.

ἡττοι, see in ἡ IV. d.

ἡττώμαι, ὦμαι, f. ἡττηθῆσμαι, Pass. depon. (ἡττων, ἡσσων,) *to be less, weaker, inferior*, genr. 2 Cor. 12, 13 τί . . . ὁ ἡττηθῆναι ὑπὲρ τὰς λ. ἐκκλ. So Ael. V. H. 2. 30. Xen. Cyr. 1. 4. 4, 5.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. 2, 19 ὃ γὰρ τις ἡττηται εἰς. Absol. 2 Pet. 2, 20. So Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθεῖς. In war, Hdian. 5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττῶν, *to subdue*, is found in a few late writers, Sept. Is. 54, 17. Pol. 1. 75. 3. ib. 3. 18. 5; see Passow s. voc. Buttm. Ausf. Sprachl. § 114. s. voc.

ἡττημα, ατος, τό, (ἡττώμαι,) *a being inferior, a worse state*, as compared with any other or former state or duty; Rom. 11, 12 ἡττημα αὐτῶν, *their worse estate*, i. e. their being brought into a worse condition. Hence, *failure, fault*, 1 Cor. 6, 7.—Sept. Is. 31, 8 defeat.

ἡττων or ἡσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, i. e. *worse, weaker, inferior*; see Buttm. § 68. 2.—In N. T. only Neut. τὸ ἡττωσ, e. g. 1 Cor. 11, 17 εἰς τὸ ἡττων, *for the worse*. So Luc. Somn. 18 εἰ τις πρὸς τὰ ἡττω ἀπορλίνει. Plato Gorg. 483. d.—Adv. 2 Cor. 12, 15 ἡττων ἀγαπῶμαι,

the less am I loved. So Lys. 206. 1. Thuc. 1. 8.

ἡχώω, ὦ, f. ἡσω, (ἡχος,) *to sound, to ring*, intrans. 1 Cor. 13, 1 χαλκός ἡχῶν. So Sept. Ex. 19, 16. Hes. Theog. 42. Plato Prot. 329. a.—Of the sea, *to roar*, Luke 21, 25 Rec. Sept. for ἡχῶν Jer. 50, 42. 51, 50. So Hom. Il. 1. 157.

ἡχος, ου, ὁ, (i. q. ἡχή,) *a sound, noise*, Acts 2, 2 ἡχος ὡς περ φορομένης πνοῆς κτλ.

Heb. 12, 19. Sept. for ἡχῶν Ps. 150, 8. So Hdtan. 4. 8. 19. Plut. de rect. rat. Aud. 2.—Trop. *fame, rumour*, Luke 4, 37; comp. Mark 1, 28 ἀκοή.

ἡχος, εος, ους, τό, i. q. ὁ ἡχος, *a sound, noise*. Luke 21, 25 ἐν ἀπορίᾳ ἡχους θαλάσσης, Vulg. *præ confusione sonitus maris*. So Griesb. for Rec. ἡχούσης θαλάσσης.—J. Malal. 5. p. 121. ib. 18. p. 436. ed. Bonnens.

Θ.

Θαδδαῖος, ου, ὁ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less, Matt. 10, 3. Mark 3, 18; comp. Luke 6, 16. See in 'Ιούδας no. 4.

θάλασσα, Att. θάλαττα, ης, ἡ, (ἀλς salt,) *the sea, a sea*, genr. and as implying the vicinity of land, Matt. 13, 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. 18, 6 τὸ πέλαγος τῆς θαλ. *the depth of the sea*. Mark 9, 42. Luke 21, 25. Rom. 9, 27. 2 Cor. 11, 26. Rev. 18, 17 see in ἐργάζομαι no. 2. b. Sept. for πρ Gen. 22, 17. Is. 5, 30. So AEL V. H. 9. 16. Xen. An. 5. 1. 2.—For the ocean, Rev. 20, 13, 21, 1; ἡ γῆ καὶ ἡ θάλασσα, *the land and the sea*, for the whole earth, Rev. 7, 1. 2. 3. 12, 12. (Jos. Ant. 1. 19. 1.) Also ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, *the heaven, the earth, and the sea*, for the universe, Acts 4, 24. 14, 15. Rev. 5, 13. Sept. and πρ Ex. 20, 11. Hag. 2, 7. So Jos. Ant. 4. 3. 2 init. —Poet. of the shining celestial pavement on which the throne of God is said to be founded, θάλασσα ὑαλίνη, *a glassy (transparent) sea*, Rev. 4, 6. 15, 2; comp. Ex. 24, 10, also Ez. 1, 22. 26.—Spec. of particular seas and lakes, viz.

a) *The Mediterranean sea*, Acts 10, 6. 32. 17, 14. al. Sept. and πρ Gen. 13, 14. Jon. 1, 4.

b) *The Red sea*, ἡ ἐρυθρὰ θάλασσα, fully Acts 7, 36; absol. 1 Cor. 10, 1. 2. Sept. and πρ Ex. 13, 18. 14, 2. al. See in ἐρυθρός.

c) *The sea of Galilee or Tiberias*, ἡ θαλ. τῆς Γαλιλαίας ἢ τῆς Τιβεριαδος, fully Matt. 4, 18. Mark 1, 16. John 21, 1. al. Absol. Matt. 4, 15. John 6, 16. 17. 18. 19. al. Sept. and πρ Num. 34, 11.—See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣν κάλουσιν οἱ ἐκεῖ θάλατταν. +

θάλλω, f. ψω, (kindr. θάλλω,) *to warm, to make warm*, by fire, Hom. Od. 21. 179, 246; by warmth imparted, Sept. 1 K. 1, 2. 4. Jos. Ant. 7. 14. 3; of a fowl brooding, Sept. Deut. 22, 6. Plut. de Solert. anim. 4. —In N. T. trop. *to cherish, to foster*, c. acc. 1 Thess. 2, 7 ὡς ἂν τροφὸς θάλλῃ τὰ ἐκείνης τέκνα. Eph. 5, 29. So Jos. B. J. 4. 3. 14. Theocr. 14. 38.

θάμαρ, ἡ, indec. *Thamar*, Heb. תָּמָר (palm-tree) *Tamar*, the widow of Er, and daughter-in-law of Judah, Matt. 1, 3. See Gen. c. 38.

θαμβέω, ὦ, f. ἡσω, (θάμβος,) *to be astonished, to be amazed*, intrans. Acts 9, 6 τρέμων τε καὶ θαμβῶν. So Sept. 1 Sam. 14, 15. Hom. Il. 8. 77. Plut. Paul. Em. 34. —Later also c. acc. *to astonish any one*, Sept. 2 Sam. 22, 5; and hence Pass. θαμβέομαι, *to be astonished, to be amazed*, Mark 1, 27. 10, 24. 32. So Wisd. 17, 3. 1 Macc. 6, 8. Plut. J. Cæs. 45. Id. Brut. 20.

θάμβος, εος, ους, τό, (θάβομαι,) *astonishment, amazement*, from admiration, Luke 4, 36. 5, 9. Acts 3, 10.—Hom. Il. 4. 79. Luc. Amor. 14. Thuc. 6. 31.

θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος,) *deadly, e. g. poisonous*, Mark 16, 18.—Jos. Ant. 4. 8. 34. Theophr. H. Pl. 9. 5. 2. Plato Rep. 406. b. Comp. Lob. ad Phryn. p. 651.

θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) *death-bringing, deadly*, James 3, 8 μεστὴ τοῦ θανατηφόρου. Sept. for γαστήρ Num. 18, 22.—Luc. Hermot. 62. Hdtan. 3. 12. 7. Xen. Hell. 2. 3. 32. Comp. Lob. ad Phryn. p. 651.

θάνατος, ου, ὁ, (θνήσκω, θανεῖν,) *death*, the extinction of life, naturally or by violence.

1. Genr. and of natural death, John 11, 4

αὐτὴ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8, 38. Phil. 1, 20. Heb. 7, 23. al. So γένεσθαι v. ἰδεῖν τὸν θάνατον, see in γένω no. 2 and εἶδω I. 3. Also Matt. 26, 38 et Mark 14, 34 περιλυτός ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13, 3 εἰς θάνατον. ib. ἡ πληγὴ θανάτου, the deadly wound. John 12, 33 ποίῃ θανάτῳ ἡμελλεν ἀποθνήσκειν, by what death he should die. 18, 32. 21, 19. Sept. for רָחַץ Judg. 13, 7. al. s̄ap. (So Epict. Ench. 5. Xen. Ag. 10, 3; θανάτῳ θανέειν Hom. Od. 11. 412.) Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11, 23. So Plut. Romul. 24, λοιμός θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνεν νόσων ἐπιφέρει. Pol. 6. 54. 4.—Meton. for plague, pestilence, Rev. 6, 8. 18, 8. Sept. and רָחַץ Ex. 10, 17. Jer. 18, 21; Sept. for רָחַץ 1 K. 8, 37. Jer. 21, 7. al.

2. Of a violent death, e. g. as a punishment, θάνατος θανάτου Matt. 26, 66. Mark 14, 64; ὁ θάνατος θαν. Luke 23, 15. Acts 23, 29. al. κατακρίνειν τινὰ θανάτῳ Matt. 20, 18. Mark 10, 33; θάνατος σταυροῦ Phil. 2, 8; and so genr. Matt. 10, 21. Mark 13, 12. Luke 23, 22. 24, 20. Acts 22, 4. 2 Cor. 1, 9. 10. Rev. 2, 10. al. Of the death of Jesus, 1 Cor. 11, 26. Phil. 2, 8. Heb. 2, 9. 5, 7; as piacular, Rom. 5, 10. Col. 1, 22. Heb. 2, 14. 9, 15. By Hebr. Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτάτω, quoted from Ex. 21, 17 where Sept. for רָחַץ רָחַץ (comp. v. 16). Rev. 2, 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for רָחַץ רָחַץ Ex. 23, 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

3. Spec. Heb. רָחַץ and Sept. θάνατος often have the sense of *destruction, perdition, misery*, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to רָחַץ, Sept. ζῶν, life and happiness; so Deut. 30, 19. Prov. 11, 19. 12, 28. Is. 25, 8; comp. Ps. 16, 11 et Acts 2, 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζῶν is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection (see ζῶν no. 3. b), so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8, 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. 6, 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἡμῶν, θάνατος. v. 23. 7,

5. 10. 8, 2. 6. 2 Cor. 2, 16. 3, 7. 2 Tim. 1, 10 καταργήσας μὲν τὸν θάνατον, φωτῆσαντος δὲ ζῶν... διὰ τοῦ εὐαγγελίου. Heb. 2, 15. James 5, 20. 1 John 3, 14. 5, 16. 17. al. Called also δὲ δεύτερος θάνατος, the second death, Rev. 2, 11. 20, 6. 14. 21, 8; comp. in ἀποθνήσκω no. 2.—In this sense δὲ θάνατος is sometimes used in a species of half-personification, the idea of physical death being prominent, Rom. 5, 12. 14. 17. 21. 1 Cor. 15, 26. 54. 55. 56; comp. Is. 25, 8. Hos. 13, 14.

4. Poet. δὲ θάνατος, death, personified as the king of Hades, Rev. 6, 8. 20, 13. 14. 21, 4; also 1, 18. Acts 2, 24. So Sept. and רָחַץ Ps. 49, 15; comp. Job 18, 13.—Meton. for ἄδης itself, Matt. 4, 16 et Luke 1, 79 ἐν... σκιᾷ θανάτου, death-shade, the shades of Hades, i. e. intensa. thickest darkness, quoted from Is. 9, 1 where Sept. for רָחַץ; comp. Prov. 7, 27. +

θάνατος, ὡ, f. ὥσω, (θάνατος,) to put to death, to slay, e. g. with one's own hands, Hdol. 1. 113.—In N. T. to cause to be put to death, to deliver over to death, c. acc. Matt. 10, 21 θανατώσουσιν αὐτούς. 26, 59. 27, 1. Mark 13, 12. 14, 55. Luke 21, 16. Pass. 2 Cor. 6, 9. 1 Pet. 3, 18; also hyperbol. Rom. 8, 36, quoted from Ps. 44, 23 where Sept. for רָחַץ. Sept. for רָחַץ 1 K. 11, 40. Jer. 38, 15. So Plut. Themist. 22, 23. Xen. Hell. 2. 3. 15, 51.—Trop. to mortify, to subdue evil desires, appetites, c. acc. Rom. 8, 13. Pass. to become dead to any thing, to be freed from its power, c. dat. Rom. 7, 4.

θάπτω, f. ψω, Pass. aor. 2 ἐτάφην, to perform funeral rites, pr. including burning and burial, Hom. Od. 12. 12. Il. 21. 323.—In N. T. genr. to bury, to inter, c. acc. Matt. 8, 21. 22. 14, 12. Luke 9, 59. 60. Acts 5, 6. 9. 10. Pass. Luke 16, 22. Acts 2, 29. 1 Cor. 15, 4. Sept. for רָחַץ Gen. 23, 4 sq. So Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. Thara, Heb. תָּרָא Terah, pr. n. of the father of Abraham, Luke 3, 34. See Gen. 11, 24 sq. Josh. 24, 2.

θάρρῳ, ὡ, f. ἦσω, (θάρρος later Att. for θάρρος,) to be of good cheer, of good courage, to be bold, full of hope and confidence; 2 Cor. 5, 6 θάρρουντες οὖν πάντοτε. v. 8. Heb. 13, 6. (Sept. Prov. 1, 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.) With ἐν τινι, to have hope and confidence in any one, 2 Cor. 7, 16. Sept. θάρρει ἐν αὐτῇ for רָחַץ רָחַץ Prov. 31, 11. (Pol. 5. 29. 4 ἐπὶ τινι.) With εἰς τινα, to be bold towards any one, 2 Cor. 10, 1. 2.

Σαρσέω, ᾠ, f. ἴσω, (Σάρσος,) *to be of good cheer, courage, comfort*, i. q. **Σαῖρέω** q. v. Hdian. 8. 7. 21. Thuc. 2. 88.—In N. T. only imperat. **Σάρσει**, **Σαρσεῖτε**, *be of good cheer, courage, comfort*, spoken by way of encouragement, Matt. 9, 2. 22. 14, 27. Mark 6, 50. 10, 49. Luke 8, 48. John 16, 33. Acts 23, 11. Sept. for סָרְסִי Gen. 85, 17. Joel 2, 21. 22. So Hom. Il. 4. 184. Xen. Cyr. 1. 3. 18.

Σάρσος, eos, ous, τό, *cheer*, i. e. a cheerful mind, *courage, good courage*; in N. T. only λαμβάνειν **Σάρσος**, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. **Σαῖρέω**, Acts 28, 15.—So λαμβ. 2. Jos. Ant. 5. 5. 4; also **Σάρσος** λαμβάνει τινα Thuc. 2. 92; genr. Diod. Sic. 14. 59. Xen. Mem. 3. 5. 5.

Σαῦμα, aros, τό, (prob. Σάομαι,) *a wonder*, Xen. An. 6. 3. 23.—In N. T. *wonder, admiration*, Rev. 17, 6 **Σαύμασα** **Σαῦμα** μέγα, Buttm. § 131. 4. [2 Cor. 11, 14.] So Sept. Job 17, 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Σαυμάζω, f. ᾠσομαι, (Σαῦμα,) aor. 1 **Σαύμασα**. For the fut. Mid. Rev. 17, 8, see Buttm. § 113. 5 and n. 7.—*To wonder*.

1. Intrans. *to wonder, to be astonished, to be amazed*, absol. Matt. 8, 10 δ' ἴη. **Σαύμασε** καὶ εἶπε. v. 27. 9, 8. 33. 15, 31. 21, 20. 22, 22. 27, 14. Mark 5, 20. 6, 51. 15, 5. Luke 1, 63. 8, 25. 11, 14. 24, 41. John 5, 20. 7, 15. Acts 2, 7. 4, 13. 13, 41. Rev. 17, 7. 8. Sept. for סָרְסִי Is. 41, 23. So 2 Macc. 1, 22. Luc. Nigrin. 38. Xen. Cyr. 7. 1. 6.—With adjuncts, e. g. acc. of the kindred noun, Rev. 17, 6; see in **Σαῦμα**. With δὲ τὶ Mark 6, 6. John 7, 21; **ἐν τῷ** Luke 1, 21; **ἐπὶ τῷ** Mark 12, 17. Luke 2, 33. 4, 22. 9, 43. 20, 26. Acts 3, 12; **περὶ τίνος** Luke 2, 18. With **ὅτι**, *to wonder that, because*, Luke 11, 38. John 3, 7. 4, 27. Gal. 1, 6. (Xen. Ven. 1. 3.) With **εἰ**, *to wonder if, whether*, Mark 15, 44. 1 John 3, 13. So Hdian. 7. 1. 14. Xen. An. 3. 2. 35.

2. Trans. *to wonder at*, i. e. a) *to be astonished at*; c. acc. of pron. or part. John 5, 28 **μη** **Σαυμ.** τοῦτο. Luke 24, 12; comp. Buttm. § 131. 8. So Luc. D. Deor. 23. 1 **μηδὲν** **Σαυμ.** b) *to admire, to marvel at*, c. acc. Luke 7, 9 δ' ἴη. **ἐθαύμασεν αὐτόν**. Acts 7, 31. Pass. 2 Thess. 1, 10. So Diod. Sic. 4. 81 **τῇ ἀρετῇ**. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2. c) From the Heb. Jude 16 **Σαυμάζοντες πρόσωπα**, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for סָרְסִי אֲנִי Is. 9, 15. Job 18, 10. 22, 8; **סָרְסִי** Lev. 19, 15. d) Prægn. Rev.

13, 3 **Σαυμάζω** ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper; comp. v. 4.

Σαυμάσιος, ου, δ, ἡ, adj. (Σαυμάζω,) *wonderful, marvellous*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15.—In N. T. Neut. τὸ **Σαυμάσιον**, *a wonder, miracle*, Matt. 21, 15. Sept. for אֲמִתִּי Ps. 77, 12. 15; **רִאשֹׁנִי** Josh. 3, 5. So Ecclus. 48, 4.

Σαυμαστός, ἡ, ὅν, (Σαυμάζω,) *wonderful, marvellous*; 1 Pet. 2, 9 **εἰς** τὸ **Σαυμαστόν** αὐτοῦ φῶς. Rev. 15, 1. 3, σημείον v. ἔργα **Σαυμ.** John 9, 30. 2 Cor. 11, 14 καὶ οὐ **Σαυμαστόν**, *and no wonder*. Matt. 21, 42 et Mark 12, 11 αὐτῇ [for τοῦτο] **ἐστι** **Σαυμαστή** ἐν ὁφθ. ἡμ. quoted from Ps. 118, 23 where Sept. for אֲמִתִּי אֲנִי, comp. Gesen. Lehrs. p. 661. Heb. Gr. § 105. 3. b. Sept. for אֲמִתִּי Ps. 8, 1; אֲנִי Ex. 15, 11. 34, 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7. Mem. 1. 1. 17.

Σέα, ἄς, ἡ, (fem. of Σεός,) *a goddess*, e. g. Diana, Acts 19, 27; also v. 35 and 37 in Rec.—Luc. pro Imag. 23. Xen. Ven. 1. 6.

Σεάομαι, f. ᾠσομαι, Mid. depon. (Σέα, Σάομαι,) Pass. perf. **τετέαμαι** as Mid. John 1, 32. Buttm. § 136. 3; aor. 1 **Σεάσῃ** in Pass. sense, Buttm. § 113. n. 6.

1. *to see, to look at, to behold*, pr. with intentness, desire, pleasure; see Titm. de Syn. N. T. p. 111, 120. So c. acc. Matt. 11, 7 et Luke 7, 24 **τί** ἐξήλθετε **Σεάσασθαι**; Matt. 22, 11. Luke 23, 55. John 1, 14. 4, 35. 11, 45. 1 John 1, 1. 4, 14. Pass. aor. 1, πρὸς τὸ **Σεάσθαι** αὐτοῖς, *in order to be seen of (by) them*, Matt. 6, 1. 23, 5. So 2 Macc. 2, 4. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—Spec. i. q. *to go to see, to visit*, Rom. 15, 24. Sept. and אֲנִי 2 Chr. 22, 6. So Jos. Ant. 16. 1. 2. Luc. Nigrin. 2.

2. Simply, *to see, to perceive with the eyes*, i. q. ἰδεῖν, c. acc. John 8, 10 **μηδένα** **Σεάσάμενος**. Acts 21, 27. 22, 9. 1 John 4, 12. Pass. **Σεάσθῃ** ὑπ' αὐτῆς Mark 16, 11. (Jos. Ant. 1. 11. 2. Xen. Cyr. 3. 3. 31. Ec. 8. 11.) With an acc. and particip. Mark 16, 14. Luke 5, 27 **ἐσεάσαντο** **τελώνην** ... **καθήμενον** κτλ. John 1, 32. 38. Acts 1, 11. (Hdian. 2. 1. 13. Xen. Cyr. 7. 1. 17.) With **ὅτι** John 6, 5. Acts 8, 18.

Σεατρίζω, f. ἴσω, (Σεατρον,) *to be an actor in the theatre*, Suid. sub v. ἡβολόγοι. Trans. *to bring upon the theatre, to make a spectacle of*; in N. T. trop. Pass. Heb. 10, 33 καὶ **ἐλίσφουσι** **Σεατριζόμενοι**. Criminals were sometimes exposed and punished in the

theatre; see Philo Leg. ad Cai. p. 1043. Plut. de sera Num. vind. 9.—Theophylact. h. l. θεατρίζοντες, ταυτίσιν ὡς περ ἐπὶ θέατρον παραδειγματίζοντες. So ἐκθεατρίζω Pol. 3. 91. 10. ib. 5. 12. 2.

Θέατρον, ου, τό, (θεόδομαι,) pr. 'place for seeing,' a theatre, where dramatic and other public spectacles were exhibited, AEL. V. H. 3. 8. Xen. Hell. 4. 4. 3.—In N. T. a) a theatre, as a place of public assembly, Acts 19, 29. 31. Here the people were accustomed to convene on various occasions, to hear harangues, to hold public consultations, and the like; see Xen. Hell. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7; comp. Kypke II. p. 100. Wetst. II. p. 585. b) Meton. a spectacle, public show, trop. 1 Cor. 4, 9; comp. Heb. 10, 33. So Aeschyl. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θείον, ου, τό, (perh. neut. of θεῖος,) sulphur, brimstone; Rev. 19, 20 τὴν καιομένην ἐν τῷ θεῖῳ. So πῦρ καὶ θεῖον, fire and brimstone, i. e. sulphurous flames, Luke 17, 29. Rev. 14, 10. 20, 10. 21, 8; πῦρ καὶ καπνὸς καὶ θεῖον, sulphurous flames and smoke, Rev. 9, 17. 18. Sept. and חַיִּיִּם Gen. 19, 24. Ez. 38, 22.—Hdian. 8. 4. 26. Plato Tim. Locr. 99. e.

Θεῖος, α, ον, (θεός,) godlike, divine, pertaining to God, 2 Pet. 1, 3. 4. Sept. πνεῦμα ὁ. for πνεῦμα Ex. 31, 3. 35, 29. So Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, the divine nature, divinity, Godhead, Acts 17, 29. So Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θειότης, ης, ἡ, (θεός,) Godhead, deity, i. e. the divine nature and perfections, Rom. 1, 20.—Wisd. 18, 9. Luc. Calumn. 17. Plut. de Pyth. Orac. 8, 9.

Θειώδης, εος, ους, ὁ, ἡ, adj. (θεῖον,) of sulphur, made of sulphur, Rev. 9, 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (θέλω,) will; a word not Attic, Lob. ad Phryn. p. 7. For the signif. of the form, see Buttm. § 119. 7. a. Kühner § 233. 1. b.

1. Pr. will, the thing willed, what one wills to do or to have done; Matt. 7, 21 ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς. 12, 50. 21, 21. Mark 3, 35. John 5, 30 bis. 6, 38 bis. Acts 13, 22. Rom. 12, 2. Eph. 6, 6. Heb. 13, 21. al. Eph. 2, 3 τὰ θελήματα τῆς σαρκός. Sept. and γῆ 1 K. 5, 8. 9; ἵνα Ps. 103, 21. 143, 10.—Hence will, i. q.

purpose, counsel, decree; Matt. 18, 14 οὐτως οὐκ ἔστιν θέλημα ἑμῶν. τοῦ πατρὸς. John 6, 39. 40. Acts 23, 14. Heb. 10, 7. 9. 10. 36. Collect. τὸ θέλημα τοῦ θεοῦ, the counsels, the eternal purposes of God, Matt. 6, 10. Luke 11, 2.

2. Abstr. will, the act of willing, wish, good pleasure; Matt. 26, 42 γενήσῃ τὸ θέλημά σου. Acts 21, 14. 1 Cor. 16, 12 οὐκ ἦν θέλημα. Eph. 5, 17. 1 Pet. 2, 15. 3, 17. 4, 2. 8. 19. 1 John 5, 14. So θέλημα σαρκός, the will of the flesh, carnal desire, John 1, 13. Sept. for γῆ Ps. 1, 2; ἵνα Dan. 8, 4. 11, 3.—Eccclus. 8, 15.

3. Meton. will, the faculty of willing, free-will. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος. 2 Pet. 1, 21. So of God, Eph. 1, 5. 11. +

Θέλησις, εως, ἡ, (θέλω,) will, good-pleasure of God, Heb. 2, 4.—Sept. Ez. 18, 23. 2 Macc. 12, 16. A word not Attic, Lob. ad Phryn. p. 7.

Θέλω, f. θελήσω, inf. θέλειν, part. θέλων; also impf. ἤθελον, aor. 1 ἤθελον; the latter two from ἐθέλω, of which θέλω is merely a synonymous shortened form. The earlier ἐθέλω is alone found in Homer and the epic poets, as also in Pindar; but never in the tragedians, except impf. ἤθελον. In Attic prose ἐθέλω is the prevailing form; and the only impf. and aor. are ἤθελον and ἤθελον.—In N. T. these two forms only are from ἐθέλω; all the rest from θέλω. See Lob. ad Phryn. p. 7, 332. Passow in ἐθέλω fin. To will, to wish, to desire, pr. implying active choice and purpose, and thus differing from βούλομαι; see in βούλομαι init.

1. Pr. to will, to be willing, to be pleased to do any thing, to purpose, to choose, e. g. a) Of God and Christ; c. inf. aor. Rom. 9, 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι κτλ. Col. 1, 27. 1 Tim. 2, 4. (Hom. II. 13. 743. Hdot. 2. 13. Xen. Mag. Eq. 9. 9.) Absol. c. inf. impl. John 5, 21. Acts 18, 21 τοῦ θεοῦ θέλοντος. 1 Cor. 4, 19. James 4, 15. So Hom. II. 20. 243. Xen. Cyr. 2. 4. 19 ult. b) Of men, c. infin. e. g. aor. Matt. 5, 40. Mark 6, 19 καὶ ἤθελεν αὐτὸν ἀποκτεῖναι. John 1, 44. Acts 7, 28. al. Inf. pres. Matt. 19, 21 εἰ θέλεις τέλειον εἶναι. Luke 1, 62. John 6, 67. Acts 10, 10. 14, 13. 24, 6. al. Absol. c. inf. impl. Matt. 8, 2 εὖν θέλεις. Mark 3, 13. 1 Cor. 7, 36. Rev. 11, 6. al. (Palaeoph. 24. 4. Xen. Cyr. 1. 4. 10.) So in antith. of to will and to do, Rom. 7, 18. 2 Cor. 8, 10. 11. Phil. 2, 13; comp. Winer § 65. 6.—Also c. negat. οὐ θέλω, not to

will, not to have in mind; hence to will not, to determine not to do this or that, to refuse; so c. inf. aor. Matt. 2, 18 οὐκ ἤθελε παρακληθῆναι. Mark 6, 26. Luke 15, 28. al. Inf. pres. John 7, 1. 2 Thess. 3, 10. Absol. c. inf. impl. Matt. 18, 30. 21, 29. Rom. 7, 15 sq. (So Palæph. 2. 6. Xen. Cyr. 1. 4. 10.) Further, with a negative, the idea of Σέλω sometimes approaches that of δύναμαι, to be able, I can; e. g. Luke 18, 13 οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ. ἐπάραι, he would not, could not, dared not. See Passow in ἐσέλω. Greg. Cor. p. 135. Schæf. So Hom. Il. 13. 106. Plato Phædr. 230. d. Xen. Cyr. 8. 1. 16. c) Trop. of the wind, John 3, 8 ὅπου Σέλει, πνέι, the wind bloweth where it listeth. So Xen. Cyr. 2. 4. 19 ὅ,τι ἤθελεν, of an eagle.

2. Genr. to *will*, i. q. to *wish, to desire, to choose*; c. infin. e. g. aor. Luke 8, 20 ἰδεῖν σε Σέλωτες. 23. 8. Mark 7, 24. Inf. pres. John 16, 19. Gal. 4, 20. 1 Cor. 7, 7. 11, 3. 14, 5. (Hdian. 1. 2. 3.) Absol. c. inf. impl. Matt. 15, 28 γεννηθῆναι σοι ὡς Σέλεις. Mark 9, 13. John 15, 7. 1 Cor. 4, 21. (Palæph. 28. 3.) Sometimes apparently c. acc. where however an infin. is strictly implied, e. g. Luke 5, 39 οὐδεὶς πῶν παλαιὸν εὐθιῶς Σέλει νόον sc. πίνειν. 2 Cor. 11, 12 τῶν Σελόντων ἀφορμὴν sc. εὐρεῖν.—Also c. neg. οὐ Σέλω, to *will not, to be unwilling, to choose not*, c. infin. aor. Luke 19, 14 οὐ Σέλωμεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor. 10, 20. (Palæph. 39. 3.) Inf. pres. Rom. 1, 13. 1 Cor. 10, 1. 2 Cor. 1, 8. (Luc. D. Mort. 2. 1 ult.) Absol. c. inf. impl. John 21, 18.—Followed by particles, e. g. εἰ, Luke 12, 49 εἰ Σέλω, εἰ ἤδη ἀνέφθῃ; with ἵνα c. Subjunct. Matt. 7, 12 ὅσα ἂν Σέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6, 25. John 17, 24. So in interrogations, c. fut. Indic. or more properly aor. Subjunct. pr. with ἵνα implied; e. g. Matt. 20, 32 τί Σέλητε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26, 17. Mark 14, 12. 15, 9. 12. Luke 9, 54. al. Winer § 42. 4. b, and note. (Anacr. 12. 1. Soph. Œd. R. 651; c. fut. Luc. Navig. 4 et 26.) Once with ἥ i. q. to *choose rather, to prefer*, 1 Cor. 14, 19; see in ἥ III. a.—Sometimes imperf. ἤτελον (in Att. writers also pres. ἔτελω,) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*; as John 6, 21 ἤτελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, they gladly received him into the vessel. 2 Pet. 3, 5 λανθάνει γὰρ αὐτοὺς τοῦτο Σελόντας, ὅτι κτλ. for this escapes them with their own will, of this they are willingly ignorant, that, etc. See Buttm. § 150. m. 36.

Winer § 58. 4. So Plato Theæt. 143. d. Xen. Hi. 7. 9. Cyr. 5. 1. 20.

3. Spec. Σέλω c. infin. sometimes (like μέλλω) serves merely as a sign of the future, like Engl. *will* or *shall*, and gives to the infin. a future sense; but only of inanimate things, e. g. Acts 2, 12 et 17, 20 τί ἂν Σέλοι τοῦτο εἶναι; what then will this be? or as in comm. Engl. 'what is this going to be?'—Hdot. 1. 109. ib. 2. 11, 14. Plato Rep. 370. b. See Passow in ἐσέλω. Viger. p. 263 sq.

4. By Hebr. like Heb. γֵּבֶה, to *delight in, to have pleasure in, to desire, to love*, i. q. φιλέω. So c. acc. Matt. 27, 43 εἰ Σέλει αὐτόν, quoted from Ps. 22, 9 where Sept. for יֵאָבֶה; and so Sept. and γֵּבֶה c. acc. Ez. 18, 23. Also Matt. 9, 13 ἔλεον Σέλω, καὶ οὐ Ξυσίαν, quoted from Hos. 6, 6 where Sept. for γֵּבֶה c. acc. Heb. 10, 5. 8 quoted from Ps. 40, 7 where Sept. for γֵּבֶה c. acc. With an inf. and parall. with φιλέω, Luke 20, 46 τῶν Σελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς. With both constructions, inf. and acc. Mark 12, 38 τῶν Σελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς. Sept. and γֵּבֶה c. inf. 1 K. 9, 1. Esth. 6, 6. 11.—Once c. ἐν τινα, to *delight in any thing*, Col. 2, 18 Σέλων ἐν ταπεινοφροσύνῃ κτλ. delighting in (affecting) humility. Sept. and יֵאָבֶה Ps. 112, 1. 147, 10. +

Σεμέλιος, ου, ὁ, ἡ, adj. (Σέμα, τίσημι,) *belonging to the foundation*, e. g. λίθοι Aristoph. Av. 1137.—In N. T. as Subst. a *foundation*, e. g.

1. Masc. ὁ Σεμέλιος sc. λίθος, pr. a *foundation-stone, foundation*; Heb. 11, 10 τὴν τοὺς Σεμ. ἔχουσαν πόλιν. Rev. 21, 14. 19 bis. Sept. for יִסְדֵּי 1 K. 5, 17; יִסְדֵּי Job 22, 16. So Plut. Poplic. 15. Pol. 1. 40. 9. Thuc. 1. 93 οἱ Σεμέλιοι παντοίων λίθων.—Trop. of elementary doctrine and instruction, the *foundation*, 1 Cor. 3, 10 Σεμέλιον τέθεικα. Eph. 2, 20. Rom. 15, 20. Heb. 6, 1; of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3, 11. 12. Also 1 Tim. 6, 19 Σεμέλιον καλόν, a *good foundation*, on which hope and salvation may rest.—Meton. 2 Tim. 2, 19 ὁ Σεμέλιος τοῦ Θεοῦ, that which God hath founded, God's building, the true believers or church of God; comp. 1 Cor. 3, 9. 16.

2. Neut. τὸ Σεμέλιον, a *foundation*, in Luke's writings, Acts 16, 26 τὰ Σεμέλια. Luke 6, 48. 49. 14, 29. Sept. for יִסְדֵּי Prov. 8, 29. Is. 58, 12; יִסְדֵּי Mic. 1, 6.—Diod. Sic. 5. 66. Xen. Hell. 5. 2. 5. Meris,

Σεμέλια καὶ Σεμέλιον οὐδετέρως, ἀντικῶς· Σεμέλιοι καὶ Σεμέλιος, κοινῶς.

Σεμελιώω, f. ὥσω, (Σεμέλιος,) *to lay the foundation of any thing, to found*, c. acc. Heb. 1, 10 τὴν γῆν ἐσεμελιώσας, quoted from Ps. 102, 26 where Sept. for ἵστη. Pass. Matt. 7, 25 et Luke 6, 48 τεσεμελιώτο γὰρ ἐπὶ τὴν πέτρων, where for the omission of the augm. in plupf. see Buttm. § 83. n. 7. So Xen. Cyr. 7. 5. 11.—Trop. *to ground, to establish, to confirm*, c. acc. 1 Pet. 5, 10. Pass. Eph. 3, 17. Col. 1, 23 τῇ πίστει τεσεμελιώμενον. So Diod. Sic. 11. 68. ib. 15. 1.

Σεοδιδάκτος, ου, ὁ, ἡ, adj. (Σεός, διδάσκω,) *taught of God*, 1 Thess. 4, 9; comp. διδάκτοι τοῦ Θεοῦ John 6, 45.—Theophil. ad Autol. II. p. 87.

Σεόλογος, ου, ὁ, (Σεός, λέγω,) *a theologue*, one who treats of God and divine things; as Epimenides, Diod. Sic. 5. 80; Pherecydes, Plut. Sylla 36.—In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse; perh. as maintaining the divine nature and attributes of the Logos, comp. Rev. 1, 2. 17. 18. 22, 13.

Σεομαχέω, ᾧ, f. ἥσω, (Σεομάχος,) *to fight or contend against God*, Acts 23, 9 Rec.—2 Macc. 7, 19. Plut. de Superst. 7. Xen. Œc. 16. 3.

Σεομάχος, ου, ὁ, ἡ, adj. (Σεός, μάχομαι,) *fighting against God*, contending with God, Acts 5, 39.—Symm. for ὁ ἐναντίος Prov. 9, 18. 21, 16.

Σεόπνευστος, ου, ὁ, ἡ, adj. (Σεός, πνέω,) *God-inspired, inbreathed of God*, 2 Tim. 3, 16 πᾶσα γραφή Σεόπνευστος.—Plut. de Placit. Philosoph. 5. 2, τοὺς ἀνείρους τοὺς Σεόπνευστους. Phocylid. 121 τῆς δὲ Σεόπνευστου σοφίης λόγος ἐστὶν ἀριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐκίπνοισαν τὴν ἀπὸ τοῦ Θεοῦ μαζόντων. Cic. pro Arch. 8, 'poetam ... quasi divino quodam spiritu inflari.'

Θεός, οὐ, ὁ, *God, the deity*; for the derivation see note below. On the voc. Σεέ Matt. 27, 46. Sept. Judg. 21, 3. Wisd. 9, 1, instead of the Attic voc. Σεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

1. Genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ὁ Σεός, Matt. 1, 23. 3, 9. 5, 8. 6, 30. John 4, 24. 9, 24. Rom. 11, 2. 16, 26. James 2, 19. al. sæpiss. Without the art. Σεός Matt. 6, 24. 19, 26. Luke 2, 14. 52. 3, 2. John 1, 6. 18. 3, 2. Acts 5, 29. Rom. 1, 7. 18. 1 Cor. 4, 1. al.

sæp. Comp. Winer § 18. 1. v. Σεός. Sept. every where for ὁ Θεός Gen. 1, 1. 2 sq. sæpiss. Also κύριος ὁ Σεός, Matt. 4, 7. 10. 22, 37. Mark 12, 29. 30. Luke 1, 16. 32. 1 Pet. 3, 15. Rev. 4, 8. 11, 17. So Acts 2, 39 κύριος ὁ Σεός ὑμῶν. 7, 37. Sept. for ὁ Θεός τῇ γῇ Gen. 2, 15. 16. 18 sq. 3, 14; oftener c. gen. for ὁ Θεός τῇ γῇ Is. 43, 3. Jer. 3, 13. Ez. 44, 3. al. See Gesen. Heb. Lex. τῇ γῇ a.—In construction: a) Before a genitive, e. g. of person, ὁ Σεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22, 32 ὁ Σεός Ἀβραάμ κτλ. Mark 12, 26. Luke 1, 68. Acts 5, 30. 7, 32. 46. al. So the voc. Matt. 27, 46 Σεέ μου, Σεέ μου, and Mark 15, 34 ὁ Σεός μου, ὁ Σεός μου, quoted from Ps. 22, 2 where Heb. יְיָ יְיָ, Sept. ὁ Σεός ὁ Σεός μου. With gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. Σεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15, 5; 3. τῆς ἐλπίδος v. 13; 3. τῆς εἰρήνης 16, 20. Phil. 4, 9. Heb. 13, 20; 3. ἀκαταστασίας 1 Cor. 14, 33; 3. πάσης χάριτος 1 Pet. 5, 10. b) Genit. τοῦ Θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3, 16 πνεῦμα τοῦ 3. Luke 11, 49 ἡ σοφία τοῦ 3. 3, 38 (νῦν) τοῦ Θεοῦ. 9, 20 ὁ Χριστὸς τοῦ 3. Acts 23, 4 τὸν ἀρχιερέα τοῦ 3. Matt. 6, 33 ἡ βασιλεία τοῦ 3. 2 Tim. 3, 17 ὁ ἀνθρ. τοῦ Θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4, 16 σάλπιγξ Θεοῦ *the trumpet of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15, 52; see Winer § 37. 3.—Also in a passive or objective sense, Winer § 30. 1. Luke 11, 42 ἡ ἀγάπη τοῦ Θεοῦ *love to God*, see more in ἀγάπη no. 1. Luke 6, 12 προσευχὴ τοῦ Θεοῦ *prayer to God*. Mark 11, 22 πίστις τοῦ 3. *faith in God*. So ὅλος τοῦ 3. i. e. consecrated to God, Luke 6, 4. 1 Cor. 3, 9. Rev. 15, 2 κίθαραι τ. Θεοῦ *harps for the praise of God*, comp. 1 Chr. 16, 42. Winer § 37. 3. Further, τὰ τοῦ Θεοῦ *the things of God*, e. g. his counsels, purposes 1 Cor. 2, 11; or things *pleasing to him*, Matt. 16, 23. Mark 8, 33; or things *belonging to, pertaining to him*, Matt. 22, 21. Mark 12, 17. Luke 20, 26. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν Θεόν *things pertaining to God*, his service and worship, Rom. 15, 17. Heb. 2, 17. 5, 1. c) Dat. τῷ Θεῷ, e. g. by Hebr. after adjectives, as ἀσθενέως τῷ Θεῷ Acts 7, 20, also δυναρὰ τῷ Θεῷ 2 Cor. 10, 4, intens. *exceedingly*, see in δυνάμις and δυνατός no. 1. a. Winer § 37. 3. Elsewhere after verbs, *to or for God*, e. g.

Rom. 6, 10 et Gal. 2, 19 *ἢν τῷ Θεῷ* i. e. to his honour and praise, in accordance with his will. 2 Cor. 5, 13. 9, 11. al.

2. Of the *Logos*, Christ, who is declared to be *ὁ Θεός*, e. g. John 1, 1 *καὶ Θεός ἦν ὁ λόγος*. Rom. 9, 5. Phil. 2, 6. 1 Tim. 3, 16. Heb. 1, 8. 1 John 5, 20; also in the exclamation of Thomas, John 20, 28.—So Christ is called *ὁ Θεός* in Test. XII Patr. p. 542, *ὁ Θεός σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστῆσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἀνθρώπων*. p. 644, 645, *ἐθέλεισε Θεὸν ἐν σχήματι ἀνθρώπου*. p. 672 *ὁφθαλμοὶ Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς*. p. 696 *Θεός εἰς ἀνδρα ὑποκτανόμενος*. Also Justin Mart. Dial. c. Tryph. p. 276. c. *τὸν καὶ πρὸ πάσης αἰῶνος κόσμου ὄντα Θεόν*. p. 281. d. *Θεός καλεῖται καὶ Θεός ἐστι καὶ ἔσται*. Called likewise by Justin M. *ὁ Θεός*, ib. p. 276. c. p. 300. d. p. 340. c. Comp. Origen c. Cels. 5. 39. ib. 6. 60. See Semisch, Justin der Mär. II. p. 284 sq. [Engl. II. p. 187 sq.]

3. From the Heb. spoken of *kings* or *chief magistrates*, as the representatives of God in the Jewish theocracy. John 10, 34. 35 *ἐγὼ εἶπα, θεοὶ ἐστε; εἰ ἐκεῖνους εἶπε Θεοὺς κτλ.* quoted from and in allusion to Ps. 82, 1. 6, where Sept. and Heb. *עֲלֵיזָבִים*; comp. v. 7. See also Ex. 22, 7. 8.

4. In the Greek sense, *ὁ Θεός*, a *god*, the *deity*; *οἱ θεοί*, the *gods*, i. e. the heathen gods. Acts 7, 43 *ὁ Θεός ὑμῶν Περμφάν*. 12, 22. 14, 11 *οἱ θεοί*. 19, 26. 28, 6. 1 Cor. 8, 4. 5. Gal. 4, 8. Satan too is called *ὁ Θεός τοῦ αἰῶνος τούτου*, the *god of this world*, its leader, ruler, instigator, 2 Cor. 4, 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in *δαιμόνιον* no. 2. (Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.) Once fem. *ἡ Θεός*, a *goddess*, Diana, Acts 19, 87 Grb. So Luc. D. Deor. 17. 2. Xen. An. 3. 2. 12 *τῇ Ἀρτέμιδι . . . τῇ Θεῷ*. ib. 5. 3. 6, 7, 9.—Meton. *an idol*, image, Acts 7, 40. Sept. for *עֲלֵזָבִים* Is. 44, 17; *עֲלֵזָבִים* 2 Sam. 5, 21.

NOTE. The earliest derivation of *Θεός* is from *τίσθμι*, e. g. Hdot. 2. 52 *Θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ τίεντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον*. So Clem. Alex. Strom. I, *Θεός δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν*.—Plato derives it from *θεῖω* to *run*, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, *ὅτε γοῦν αὐτὰ ὁρῶντες πάντα δειλόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, θεοὺς αὐτοὺς ἐπονόμασαι*, Plato Crat. 16. p. 397. d. This idea is paraphrased by Theo-

phil. ad Autol. I. p. 71, i. q. *τρέχειν, κυεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα*.—But more prob. *Θεός* is of the same family with *Ζεὺς, Διός, Ἄεol. Δεὺς*, Lat. *deus*, Sanscr. *deva*. +

Θεοσεβεία, as, ἡ, (*θεοσεβής*), *reverence towards God, godliness*, 1 Tim. 2, 10. Sept. for *עֲלֵזָבִים* רַחֲמֵי Gen. 20, 11.—Baruch 5, 8. Plato Epin. 985. d. Xen. An. 2. 6. 26.

Θεοσεβής, *ίος, οὖς, ὁ, ἡ*, adj. (*Θεός, σέβομαι*), *reverencing God, godly*, a worshipper of God, John 9, 31. Sept. for *עֲלֵזָבִים* רַחֲמֵי Ex. 18, 21. Job 1, 1. 8.—Plut. Romul. 22. Xen. Cyr. 8. 1. 25.

Θεοστυγής, *έας, οὖς, ὁ, ἡ*, adj. (*Θεός, στυγίω*), *hated of the gods*, Eurip. Troad. 1221 [1213]. Cycl. 396, 602. So in N. T. *hated of God*, implying the highest degree of reckless wickedness, Rom. 1, 30.—Others Act. *hating God*; but without example in Gr. writers. Suidas, *Θεοστυγής*: *Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισούμενοι καὶ οἱ Θεὸν μισοῦντες*.

Θεότης, *της, ἡ*, (*Θεός*), *deity, Godhead*, the divine nature and perfections, i. q. *Θεότης*, Col. 2, 9.—Luc. Icarom. 9. Plut. de def. Orac. 10 fin.

Θεόφιλος, *ου, ὁ*, *Theophilus*, pr. n. of a person of distinction, *κράτιστος*, prob. living out of Palestine, to whom Luke inscribed his Gospel and the book of Acts, Luke 1, 3. Acts 1, 1. Elsewhere unknown.

Θεραπεία, as, ἡ, (*θεραπεύω*), a *waiting on, service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29.—In N. T.

1. *attendance and care of the sick*; hence *relief, healing*, Luke 9, 11 *χρεῖαν ἔχοντας θεραπείας ἰάτο*. Rev. 22, 2.—Jos. Ant. 19. 1. 16. Pol. 15. 25. 6. Xen. Hi. 8. 4.

2. Meton. and collect. *service*, i. e. *attendants, domestics, retinue*, Matt. 24, 45. Luke 12, 42. Sept. for *עֲלֵזָבִים* Gen. 45, 16.—Jos. Ant. 4. 6. 4 *σὺν θεραπείᾳ βασιλικῇ*. Hdtian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. *εύσω*, (*θεράπων*) to *wait upon, to minister unto, to serve*, i. e. to render service and attendance, at first without the idea of subjection; see Passow sub v.

1. Pr. e. g. God, to *serve, to worship*, Pass. Acts 17, 25 *οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται*.—Hes. Op. 134. Hdot. 2. 37; genr. Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7.

2. to *take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4.—In N. T. spec. to *relieve, to heal, to cure*; absol. Matt. 12,

10 et Luke 6, 7 ἐν τῷ σαββάτῳ θεραπεύειν. With acc. of pers. Matt. 4, 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1, 34. Luke 10, 9. Acts 4, 14. al. With acc. and ἀπό, Luke 7, 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. 8, 2. So Tob. 12, 3. Palæph. 2. 4; of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—With acc. of disease, Matt. 4, 23 θεραπεύων πᾶσαν νόσον. Pass. Rev. 13, 3 πληγὴ ἐθεραπεύθη. So Arr. Epict. 2. 21. 23. Plut. de Superst. 7. +

Θεράπων, οὖρος, ὁ, (kindr. Σέρω,) pr. a waiting-man; hence an attendant, minister, at first implying free and honourable service, and therefore different from δοῦλος, see Passow s. v. Once of Moses, Heb. 3, 5. Sept. for ἡγῶν of Moses Ex. 14, 31. Num. 12, 7. 8; of Job, c. 1, 8.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16.

Θερίξω, f. ἴσω, (Σέρος,) to summer, to pass the summer, Xen. An. 3. 5. 15.—In N. T.

1. to harvest, to reap; absol. Matt. 6, 26 οὐ σπειρουνσιν, οὐδὲ θερίζουσιν. Luke 12, 24. James 5, 4 οἱ θερίσαντες the reapers. Sept. for ἡγῶν Ruth 2, 3 sq. So Plut. Mor. II. p. 27. Xen. Céc. 18. 1.—Trop. to cut down, to destroy; absol. Rev. 14, 15 bis. Pass. v. 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the wickedness of the earth is destroyed, punished; comp. Joel 4 [3], 13. So Æschyl. Suppl. 634 [638].

2. Trop. to reap the fruits of one's labours, to receive in recompense, c. acc. 1 Cor. 9, 11 τὰ σαρκικά. Gal. 6, 8 bis. 9. Sept. and ἡγῶν Prov. 22, 8. (Test. XII Patr. p. 576.) Also of a christian teacher gathering in converts into the kingdom of God, John 4, 36 bis. 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9, 37 et Luke 10, 2.—Hence in proverbial expressions: α) Gal. 6, 7 ὃ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works; and in a similar sense 2 Cor. 9, 6 bis. Comp. Sept. and ἡγῶν Jer. 12, 13. See in σπείρω no. 2 fin. β) Matt. 25, 24 θερίζων ὅπου οὐκ ἔσπειρας, i. e. turning the labours of others to one's own profit. v. 26. Luke 19, 21. 22. In a like sense John 4, 37 ἄλλος ἐστὶν ὃ σπείρω, καὶ ἄλλος ὃ θερίζων. Comp. Job 31, 8. Mic. 6, 15.

Θερισμός, οὗ, ὁ, (θερίξω,) a harvesting, harvest; John 4, 35 bis, ὁ θερισμός ἐρχεται, ... λευκαὶ εἰσι πρὸς θερισμόν. Matt. 13, 30 bis. 39. Mark 4, 29. Sept. for ἡγῶν Gen. 8, 22. Jer. 50, 16. So Pol. 5. 95. 5. Xen. Céc. 18. 8.—Meton. the harvest to be ga-

thered, produce of the harvest, pr. Sept. for ἡγῶν Jer. 5, 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9, 37. 38 bis. Luke 10, 2 ter. Also of those whose iniquity is fully ripe for punishment, Rev. 14, 15; comp. in θερίζω no. 1.

Θεριστής, οὗ, ὁ, (θερίξω,) a harvestman, reaper, Matt. 13, 30. 39.—Bel and Drag. 40. Plut. C. Gracc. 13. Xen. Hi. 6. 10.

Θερμαίνω, f. αὐῶ, (θερμός, Σέρω,) to warm, to heat, c. acc. Hom. Il. 14. 7. Xen. Mem. 4. 3. 8.—In N. T. only Mid. θερμαίνομαι, to warm oneself, e. g. by a fire, Mark 14, 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18, 18 bis. 25; with clothing, to become warm, James 2, 16. Sept. for ἡγῶν Is. 44, 15. 16. So Hdian. 8. 4. 27. Xen. Céc. 19. 11.

Θέρμη, ης, ἡ, (θερμός, Σέρω,) warmth, Acts 28, 3. Sept. for ἡγῶν Job 6, 17.—Luc. D. Mar. 11. 2. Thuc. 2. 49.

Σέρος, εος, ους, τό, (Σέρω,) summer, i. e. the warm season, in Palestine extending from May to October without rain; see Bibl. Res. in Palest. II. p. 98 sq. Matt. 24, 32. Mark 13, 28. Luke 21, 30. Sept. and ἡγῶν Prov. 6, 8. 30, 25. So Diod. Sic. 5. 30. Xen. Mem. 1. 6. 2.—Elsewhere also summer-fruits, harvest, Sept. for ἡγῶν Prov. 26, 1. Dem. 1258. 15. Æschyl. Pers. 822.

Θεσσαλονικεύς, έως, ὁ, a Thessalonian, Acts 20, 4. 27, 2. 1 Thess. 1, 1. 2 Thess. 1, 1.

Θεσσαλονίκη, ης, ἡ, Thessalonica, now Saloniki, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named Thessalonica by Cassander, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman prætor and quæstor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. The modern population is about 70,000, including many Jews. Acts 17, 1. 11. 13. Phil. 4, 16. 2 Tim. 4, 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Plin. H. N. 4. 17. Rosenm. Bibl. Geogr. III. p. 395 sq. Leake's Trav. in Northern Greece, III. p. 235-257.

Θευδᾶς, ᾶ, ὁ, Theudas, an impostor who excited tumult among the Jews, Acts 5, 36. He is probably to be placed during the interregnum immediately after the death of

Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. 17. 10. 2-10. Judas too, who came after him (Acts 5, 37), appeared under Cyrenius and Coponius, A. D. 6-9; see Jos. Ant. 18. 1. 1, 6. ib. 20. 5. 2. B. J. 2. 8. 1. Some hold Theudas to have been, under another name, either the Judas or the Simon of Jos. Ant. 17. 10. 5, 6. See Sonntag, *Theudas*, in Theol. Stud. und Krit. 1837. p. 622 sq. [Engl. in Biblioth. Sac. 1848, p. 409 sq.] Usher Ann. p. 571.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45; Ant. 20. 5. 1.

Σεωρέω, ὦ, f. ἴσω, (Σεωρός,) pr. *to be a spectator of, to look on or at, to behold*; not much different from *θεάομαι*, see Tittm. de Syn. N. T. p. 120.

1. Pr. including the notion of attention, surprise, wonder. a) Genr. c. acc. of thing, Luke 23, 48 *θεωροῦντες τὰ γενόμενα*. John 2, 23. 17, 24. Acts 8, 13; acc. of pers. Rev. 11, 11. 12; with *πῶς, πού*, Mark 12, 41. 15, 47; absol. Matt. 27, 55. Mark 15, 40. Luke 14, 29. 23, 35. Acts 19, 26. Sept. for *רָאָה* Ps. 27, 4; for Chald. *רָאָה* Dan. 5, 5. 7, 21. So Theophr. Char. 6 or 13. Plato Phædr. 247. c. Xen. Cyr. 4. 3. 3; of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. b) *to look at, to view with attention*, c. acc. Matt. 28, 1 *Σ. τὸν τάφον*. (Ceb. Tab. 1.) Trop. *to consider*, indirect, Heb. 7, 4 *θεωρεῖτε δέ, πηλίκος οὐτος*. So Dem. 19. 23. c) *to behold*, i. q. *to discern, to acknowledge*, c. acc. of pers. John 6, 40 *πᾶς ὁ θεωρῶν τὸν υἱόν*. 12, 45 bis. 14, 17. So Wisd. 13, 5. Diod. Sic. 19. 52 *τοὺς λόγους*.

2. Simply *to see, to perceive with the eyes, to behold*, nearly i. q. *ἰδεῖν*. a) Genr. and c. acc. of pers. Mark 3, 11. Luke 24, 37. John 9, 8. 14, 19 bis. 16, 10. 16. 17. 19. Acts 3, 16. 9, 7. 25, 24; with acc. and particip. Luke 10, 18 *εἰσερχομένους τὸν Σατανᾶν πεισύνοντα*. 24, 39. Mark 5, 15. John 6, 19. 62. 20, 12. 14. With acc. of thing Luke 21, 6. John [6, 2.] 7, 3. Acts 20, 38; acc. and part. John 10, 12 *Σ. τὸν λύκον ἐρχόμενον*. 20, 6. Acts 7, 56. 10, 11. Sept. for *רָאָה* Ps. 22, 8. 31, 12. So 1 Macc. 13, 29. Diod. Sic. 13. 57. b) *to perceive, to mark, to note*, with *ὅτι* Mark 16, 4. John 4, 19. 12, 19. Acts 27, 10; *πίστος* Acts 21, 20. With acc. of thing Mark 5, 38 *καὶ θεωρεῖ θόρυβον*. Acts 4, 13; acc. and part. Acts 17, 16. 28, 6. With acc. of pers. and part. 1 John 3, 17; acc. and adj. Acts 17, 22.

So 2 Macc. 9, 23. Diod. Sic. 13. 28. c) From the Heb. *to see*, i. q. *to experience*, e. g. *τὸν θάνατον* John 8, 51; see in *εἶδω* I. 3.

Σεωρία, as, ἡ, (Σεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16.—In N. T. *a sight, spectacle*, Luke 23, 48. So 3 Macc. 5, 24. Arr. Epict. 1. 2. 12. Plato Phæd. 58. b.

Στήκη, ης, ἡ, (τίσημι,) pr. *'place to put or set any thing,' a repository, receptacle*, e. g. for a sword, *a sheath*, John 18, 11.—Jos. Ant. 7. 11, 7; a cell, chamber, Xen. Œc. 8. 17; oftener a sepulchre, Plato Legg. 947. c. Xen. Cyr. 7. 3. 5.

Σηλάζω, f. ἄσω, (σηλή,) 1. *to suckle, to give suck*, absol. Matt. 24, 19 *οἶαι ταῖς σηλαζούσαις*. Mark 13, 17. Luke 21, 23. 23, 29. Sept. for *רָאָה* Gen. 21, 7. Ex. 2, 7.—Æl. V. H. 13. 1 init. Mid. id. Plato Rep. 460. d.

2. *to suck at the breast*, for which more usually Mid. *σηλάσσωμαι*, Lob. ad Phryg. p. 468. With acc. Luke 11, 27 *μαστοὶ οὗς ἐσήλασας*. Part. *σηλάζων, a suckling*, Matt. 21, 16, quoted from Ps. 8, 3 where Sept. for *רָאָה*. Sept. *μαστὸς ἐσήλασα* for *רָאָה* Job 3, 12. Cant. 8, 1.—Theocr. 3. 15 *μασδὸς ἐσήλασε*. Plut. Romul. 6.

Σῆλυς, σήλεα, σῆλυ, adj. *female*; in N. T.

1. Fem. as Subst. ἡ σήλεα, *a female, a woman*, Rom. 1, 26. 27. So Sept. for *רָאָה* Lev. 27, 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

2. Neut. τὸ σῆλυ, only in the phrase *ἀρσεν καὶ σῆλυ, male and female*, Matt. 19, 4. Mark 10, 6. Gal. 3, 28. Sept. for *רָאָה* Gen. 1, 27. 6, 19.—Luc. de Salt. 12. Hdol. 2. 85 τὸ σῆλυ γένος.

Σήρα, as, ἡ, (σῆρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5; *prey, game*, Od. 9. 158. Xen. Ven. 6. 13.—In N. T. meton. i. q. *destruction*, cause of destruction, Rom. 11, 9 *γενηθήτω ἡ τραμίζα αὐτῶν εἰς παγίδα καὶ εἰς σῆραν κτλ.* quoted by reminiscence from Ps. 69, 23 where there is no corresponding word in the Heb. text. Sept. for *רָאָה* nel Ps. 35, 8.

Σηρεύω, f. εὔσω, (σῆρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9.—In N. T. trop. *to hunt after, to catch at one's words, to lay hold of*, c. acc. Luke 11, 54 *ζητοῦντες σηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ*. Comp. Sept. for *רָאָה* to lie in wait Ps. 59, 4. Pol. 23. 8. 11 *τὴν εὐνοίαν*. Xen. Cyr. 8. 2. 2 *τὴν φιλίαν*.

Θηριομαχέω, ὦ, f. ἦσω, (Θηρίον, μάχομαι,) to fight with wild beasts, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Dict. of Antt. art. *Bestiarii*. So pr. Artemid. 2. 59. Diod. Sic. 3. 43 pen.—In N. T. trop. of conflict with strong and bitter adversaries; 1 Cor. 15, 32 εἰ κατὰ ἀνθρώπων ἐθηριομάχησα ἐν Ἐφέσῳ, if after the manner of men (as a man, a mortal, without hope of the resurrection), I have fought with beasts at Ephesus, referring perhaps not to any single example, but to his continued conflict with Jewish and other opposers; comp. 1 Cor. 16, 9. 2 Cor. 1, 8. Comp. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ. Others refer it to the uproar occasioned by Demetrius, Acts 19, 29 sq. though it does not appear that Paul was there in any danger of his life; so Theophyl. in loc. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην.

Θηρίον, ου, τό, (Θήρ,) dimin. in form, but not in usage, a beast, wild beast, Mark 1, 13. Acts 10, 12. 11, 6. 28, 4. 5. Heb. 12, 20. James 3, 7. Rev. 6, 8. Sept. for תַּיִם Deut. 28, 6; תַּיִם Gen. 1, 24. Deut. 7, 22. So Hadian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. 1, 12. (Jos. Ant. 17. 5. 5 ult. Xen. Mem. 3. 11. 11.) Also symbolically in the Apocalypse, e. g. Rev. 11, 7. 13, 1 sq. 14, 9. 11. al. sæp. +

Θησαυρίζω, f. ἴσω, (Θησαυρός,) to treasure up, to lay up in store, c. acc. et dat. Matt. 6, 19. 20 θησαυρίζετε ὑμῖν θησαυρούς. Luke 12, 21. 2 Cor. 12, 14; absol. 1 Cor. 16, 2. James 5, 3 θησαυρίσατε ἐν ἰσχύταις ἡμέρας, ye have laid up treasure in these last days, comp. v. 5. Pass. to be kept in store, reserved, c. dat. 2 Pet. 3, 7. Sept. for תִּשְׁרֹץ 2 K. 20, 17. Am. 3, 10; תִּשְׁרֹץ Zech. 9, 3. So Hdot. 2. 121. 1. Æl. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. 2, 5 οὐ σέσωται ὁργήν. Sept. for תִּשְׁרֹץ Prov. 1, 18.

Θησαυρός, οὔ, ὁ, (kindr. τίθημι,) 1. treasure, any thing laid up in store, wealth, e. g. temporal, Matt. 6, 19. 21. 13, 44. Luke 12, 34. Heb. 11, 26. Sept. for תִּשְׁרֹץ 1 K. 14, 26; תִּשְׁרֹץ Gen. 43, 23. So Hadian. 3. 9. 20. Xen. Cyr. 3. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6, 20. 19, 21. Mark 10, 21. Luke 12, 33. 18, 22. 2 Cor. 4, 7. Col. 2, 3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως κτλ. So Ecclus. 20, 30. Xen. Mem. 1. 6. 14.

2. a treasury, a place where treasures, stores, are laid up, a store-house, store-room; Matt. 13, 52 οἰκοδοσθήσονται οἶκτοι ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κτλ. Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12, 35 bis. Luke 6, 45 bis. Sept. pr. for תִּשְׁרֹץ Neh. 13, 12. 1 K. 7, 51. So pr. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence a chest, box, casket, in which precious things are kept, Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν. So Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. 12, 10.

Θιγγάνω, f. θίξομαι, aor. 2 θίγον, a lengthened present form instead of θίγω, which latter does not occur, Buttm. § 112. 11. § 114; Ausf. Sprachl. § 112. 14. § 114.—To touch, Lat. *tango*, c. gen. Heb. 12, 20 κλν θηρίον θίγη τοῦ ὄρους, comp. Ex. 19, 12 where Sept. for תִּשְׁרֹץ; absol. Col. 2, 21. (So Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.) Spec. to touch a person, to do him harm or violence, to harm, c. gen. Heb. 11, 28 ἵνα μὴ ὁ δολοφρεύων θίγη αὐτῶν. So Heb. תִּשְׁרֹץ Gen. 26, 11. Josh. 9, 19. Sept. ἀπτομαι. So Act. Thom. § 12 ὡν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσι.

Θλίβω, f. ψω, to press, to press upon, e. g. the lips by a kiss, Theocr. 20. 4.—In N. T.

1. to press upon a person in a crowd, to crowd, to throng, c. acc. Mark 3, 9 ἵνα μὴ θλίβωσιν αὐτόν. So Ecclus. 16, 28. Artemid. 2. 37. Plut. Pyrrh. 33.—Spec. to press together, to compress; hence Pass. part. τεθλιμμένος, pressed together, made narrow; Matt. 7, 14 τεθλιμμένη ἡ ὁδὸς narrow is the way. Comp. Wisd. 15, 7 κεραμεὺς ἀπαλὴν γῆν θλίβων. Plato Tim. 60. c.

2. Trop. to oppress with evils, to afflict, to distress, c. acc. 2 Thess. 1, 6 τοῖς θλίβουσιν ὑμᾶς. Pass. 2 Cor. 1, 6. 4, 8. 7, 5. 1 Thess. 3, 4. 2 Thess. 1, 7. 1 Tim. 5, 10, Heb. 11, 37. Sept. for תִּשְׁרֹץ Deut. 28, 53. 55; תִּשְׁרֹץ Hiph. 1 K. 8, 37.—Diod. Sic. 12. 66. Plut. Nicias 21.

Θλίψις, εως, ἡ, (θλίβω,) pressure, compression, straitness, Artemid. 1. 79. Hesych. θλίψις· στένωσις.—In N. T. trop. pressure from evils, straits, affliction, distress, 2 Cor. 2, 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα. Phil. 1, 16. Of a woman in travail, John 16, 21. Sept. for תִּשְׁרֹץ Deut. 4, 30; תִּשְׁרֹץ Neh. 9, 37. (1 Macc. 5, 16. 2 Macc. 1, 7.) Meton. evils by which one is pressed, affliction, distress, calamity, Matt. 13, 21 γενομένης δὲ θλίψεως. Acts 7, 10. 11. Rom. 5, 3. 2 Cor. 1, 4. Heb. 10, 33. al. In ap-

posit. Mark 13, 19 ἵσονται ἡμέραι ἐκείναι ἐλπίς. With a synon. word, as ἐλπίς καὶ στενωχώρα Rom. 2, 9; ἐλ. καὶ ἀνάγκη 2 Cor. 6, 4. 1 Thess. 3, 7. Sept. for ἡψ Ps. 119, 143; ἡψ 1 Sam. 10, 19. Is. 8, 22. So Eccles. 51, 3. 1 Macc. 12, 13. +

Σύησκω, f. θανῶμαι, aor. 2 θῆνον, perf. τέθνηκα, Buttm. § 114; to die, in N. T. only perf. τέθνηκα, inf. τεθνάναι, to have died, i. e. to be dead, in a present sense, Buttm. § 113. 7. Kühner § 255. n. 5; so Matt. 2, 20. Mark 15, 44 εἰ ἤδη τέθνηκε. Luke 7, 12. 8, 49. John 11, 21. 39. 41. 44. 12, 1. 19, 33. Acts 14, 19. 25, 19. Trop. 1 Tim. 5, 6 ζῶσα τέθνηκε, though living is dead, i. e. as good as dead. Sept. for ἡψ 2 Sam. 12, 18. 1 K. 21, 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Συητός, ἡ, ὄν, (Σύησκω,) mortal, e. g. σῶμα Rom. 6, 12. 8, 11; σάρξ 2 Cor. 4, 11. Neut. τὸ συητόν, the mortal nature, mortality, 1 Cor. 15, 53. 54. 2 Cor. 5, 4.—Sept. Is. 51, 12. Luc. D. Deor. 20. 7. Xen. Cyr. 8. 7. 19 bis.

Σορυβάζω, f. ἄσω, (Σόρυβος,) to confuse by noise, to disturb, to trouble, Pass. Luke 10, 41 Lachm. where Rec. τυρβάζω.—Not found elsewhere.

Σορυβέω, ὦ, f. ἡσω, (Σόρυβος,) to make a noise, uproar, clamour, spoken of a crowd or multitude, genr. Xen. Cyr. 4. 5. 8; as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27.—In N. T.

1. Mid. spoken of loud lamentation, wailing, to make a noise together, among themselves, to wail together, Matt. 9, 23 ἰδὼν αὐλητὰς καὶ ὄχλον σορυβούμενον. Mark 5, 39. Acts 20, 10. See 1 K. 13, 30. 2 Chr. 35, 25. Jer. 34, 5. 2 Sam. 1, 12. Potter's Gr. Ant. II. p. 206. Lane's Mod. Egyptians, II. p. 286.

2. Trans. to set in an uproar, to excite tumult in, e. g. a city, τὴν πόλιν Acts 17, 5.—Dion. Hal. Ant. 9. 68 καὶ ἐσορύβησαν ἱκανῶς τὴν πόλιν. Pass. Soph. Aj. 164.

Σόρυβος, οὐ, ὁ, (kindr. Σρός,) noise, uproar, clamour, as of a crowd or multitude.

1. Genr. Matt. 27, 24 μᾶλλον Σόρυβος γίγνεται. Acts 21, 34. 24, 18. Sept. for ἡψ Jer. 49, 2. So Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16; of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Spec. of loud lamentation, wailing, Mark 5, 38; see in Σορυβέω no. 1.

2. Of a popular commotion, tumult, Matt. 26, 5 ἵνα μὴ Σόρυβος γίγνηται ἐν τῷ λαῷ.

Mark 14, 2. Acts 20, 1, comp. στάσις in 19, 40.—Hdian. 5. 8. 15 τοὺς αἰτίους στάσεως καὶ Σορύβου.

Σραῖω, f. σω, Pass. perf. τέτρανσμαι, to break in pieces, to crush, e. g. τοὺς λίθους Pol. 16. 1. 5. Hdot. 1. 174.—In N. T. trop. to break, to crush, sc. the strength of any one; hence Pass. perf. part. τετρανσμένος, crushed, bruised, oppressed; Luke 4, 18 ἀποστεῖλαι τετρανσμένους ἐν ἀφέσει, quoted generally from Is. 61, 1. 2, but with this clause inserted from Is. 58, 6 where Sept. for ἡψ. So trop. of hope Hdian. 3. 2. 4.

Σρέμμα, ρος, τό, (τρέφω,) pr. nursling, thing bred; hence cattle, flocks, herds, John 4, 12.—Jos. Ant. 7. 7. 3. Hdian. 3. 9. 17. Xen. Œc. 20. 23.

Σρηνέω, ὦ, f. ἡσω, (Σρήνος,) to weep aloud, to wail, to mourn, e. g.

1. Intrans. and absol. John 16, 20 κλαύσετε καὶ σρηνησέτε ὑμεῖς. Sept. for ἡψ Ez. 7, 12; ἡψ Joel 1, 5. Zeph. 1, 12. So Œl. V. H. 3. 18. Hdian. 4. 13. 14.—Spec. of hired mourners wailing for the dead, see in Σορυβέω no. 1. Matt. 11, 17. Luke 7, 32. Sept. for ἡψ Mic. 2, 4; ἡψ Jer. 9, 16. So Hom. II. 24. 722.

2. Trans. in later usage, to bewail, c. acc. Luke 23, 27 καὶ ἐσρηνούν αὐτόν. Sept. for ἡψ Jer. 51, 8; ἡψ Ez. 32, 16.—Luc. Halcy. 1. Hdian. 3. 4. 13.

Σρήνος, οὐ, ὁ, (Σρέω, Σρέομαι,) loud weeping, wailing, Matt. 2, 18, quoted from Jer. 31, 15 where Sept. for ἡψ; also for ἡψ Am. 8, 10.—Diod. Sic. 1. 72. Xen. Ag. 10. 3.

Σρησκεῖα, as, ἡ, (Σρησκεύω, Σρήσκος,) a worshipping, worship, service, e. g. a) With the idea of strictness or superstition, Acts 26, 5. Col. 2, 18 σρησκεῖα τῶν ἀγγέλων, for which see fully in ἐσελοσρησκεῖα. So Wisd. 14, 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. b) Genr. of God, i. q. religiousness, religion, piety, James 1, 26. 27. So Jos. Ant. 1. 13. 1.

Σρήσκος, οὐ, ὁ, ἡ, adj. (Σρέω, Σρέομαι, or τρέω,) fearing God, pious, religious, James 1, 26.—Heeych. Σρήσκος· εὐσεβὴς v. εὐλαβὴς, δεισιδαίμων.

Σριαμβεύω, f. σω, (Σριάμβος,) to triumph, to hold a triumph, Plut. Œmil. Paul. 5. Hdian. 1. 6. 16.—In N. T.

1. to lead in triumph, to triumph over, c. accus. Col. 2, 15.—Plut. Comp. Thes. c. Romul. 4, βασιλεῖς ἐσριάμβευσεν καὶ ἡγεμόνας. Id. Arat. 54 fin.

2. Causat. to cause to triumph, like Heb.

Hiph. c. acc. 2 Cor. 2, 14; comp. μαθητεύω no. 2.—Comp. Plut. Camill. 30 δ δὲ Κάμυλος ἐπαύβουσε... τὸν σωτήρα πατρίδος γενόμενον.

σπίξ, τριχάς, ἡ, a hair; Plur. τρίχες, dat. σπίζι, the hair, e. g. a) Of the head; so Sing. Matt. 5, 36. Luke 21, 18 et Acts 27, 34; comp. 1 Sam. 14, 45 et 1 K. 1, 52. Plur. Matt. 10, 30. Luke 7, 38, 44. 12, 7. John 11, 2. 12, 3. 1 Pet. 3, 3. Rev. 1, 14. 9, 8. Sept. for שֵׁשׁ Num. 6, 5. 18. Ezra 9, 3. So Hdian. 4. 8. 13. Plato Polit. 270, e. b) Of the hair of animals, Matt. 3, 4. Mark 1, 6. Rev. 9, 8. Sept. for שֵׁשׁ Ex. 25, 4. 35, 6. 24. So Luc. Alex. 12. Xen. Ven. 4. 6. ib. 5. 10.

σπῶς, ὦ, f. ἦσω, (σπῶς, σπῶς,) to make a noise, clamour, tumult, Aeschyl. Prom. 609. Joa. Ant. 19. 1. 16.—In N. T. and late usage, trans. to disturb, to trouble, to frighten; Pass. Matt. 24, 6 μὴ σποῖσθε. Mark 13, 7. 2 Thess. 2, 2. Sept. for שִׁחַח Cant. 5, 4. So Test. XII Patr. p. 551.

σπῶμος, οὐ, δ, a large drop; Luke 22, 44 ἰδὼς ὡσεὶ σπῶμοι αἵματος, his sweat was as it were great drops of blood.—Hdrot. 1. 179. Aeschyl. Choeph. 531. Plato Crit. 130. a.

σπῶνος, οὐ, δ, (obsolet. σπῶς, comp. σπῶνος, σπῶνος,) a seat, pr. a high seat with a footstool, Hom. Od. 1. 145. ib. 16. 408. Xen. Conv. 9. 2, 3.—Later and in N. T. a throne, as the emblem of regal authority.

1. Pr. as ascribed to kings, Luke 1, 52. Acts 2, 30. Sept. for שִׁמְשֵׁן 1 K. 10, 18. Job 36, 7. (Hdian. 1. 8. 8. Xen. An. 2. 1. 4.) Also to God, as the sovereign of the universe, Matt. 5, 34. 23, 22. Acts 7, 49 (comp. Is. 66, 1). Heb. 4, 16. 12, 2. al. Sept. and שִׁמְשֵׁן Ps. 47, 9. 108, 19. al. To Jesus as the Messiah, Matt. 19, 28. 25, 31. Rev. 3, 21. 20, 11. al. To the apostles in the kingdom of God, see in βασιλεία no. 2, Matt. 19, 28. Luke 22, 30. Rev. 20, 4; also symbolically to the elders around God's throne, Rev. 4, 4. 11, 16.—Further, to Setan Rev. 2, 13. 13, 2. (Act. Thom. § 32.) Symbolically to the beast, Rev. 16, 10.

2. Meton. i. q. a) supreme power, dominion; Luke 1, 32 καὶ δώσει αὐτῷ τὸν σπῶνον Δαβὶδ. Heb. 1, 8 quoted from Ps. 45, 7 where Sept. for שִׁמְשֵׁן, as also 2 Sam. 3, 10. 7, 13. 16. So Wisd. 7, 8. b) a potentate, higher power; Col. 1, 16 εἰς τὸν σπῶνον κτλ. where σπῶνος is spoken generally of earthly or of celestial potentates i. e. archangels. So Test. XII Patr. p. 548, where the seven heavens and classes of an-

gels are described, in the seventh are said to be σπῶνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) αἱ ὅμοιοι τῷ Σεφ προσφέρονται. +

θυάτειρα, ὠν, τά, Thyatira, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 31), now Ak-bisser, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus; Acts 16, 14. Rev. 1, 11. 2, 18. 24. It was a Macedonian colony (Strabo 13. p. 626); and was famous for the art of dyeing purple; see the inscription found there, in Spon Miscell. erud. antiq. p. 113, and in Kuinoel on Acts l. c. See Rosenra. Bibl. Geogr. I. ii. p. 179, 221 sq. O. v. Richter Wallf. p. 509.

θυγατήρ, τίπος, τρός, ἡ, see Buttm. § 47.

1. a daughter, Matt. 9, 18. 10, 35. 37. 14, 6. 15, 22. 28. Mark 6, 35. 6, 22. 7, 26. 29. 30. Luke 2, 36. 8, 42. 49. 12, 53 bis. Acts 2, 17. 7, 21. 21, 9. Heb. 11, 24. Sept. for רַחֵם Gen. 5, 4. 7. al. sēpissā. (Xen. Cyr. 3. 3. 3.) Trop. as expressing a relation of kindness and tenderness; 2 Cor. 6, 18 εἰς υἱοὺς καὶ θυγατέρας sc. Θεοῦ, comp. Jer. 31, 1. 9. Also the vocat. in a direct address, Matt. 9, 22 θάρσει θυγατερ. Mark 5, 34. Luke 8, 48. So Sept. and רַחֵם Ruth 2, 8. 3, 10. 11.

2. From the Heb. a daughter, i. q. a female descendant. Luke 13, 16 θυγ. Ἀβραάμ. 1, 5 ἐκ τῶν θυγ. Ἀαρών. So Sept. and רַחֵם Gen. 36, 2. Ex. 2, 1. al.

3. From the Heb. put before names of places, e. g. Luke 23, 28 θυγατέρες Ἰερουσαλήμ daughters of Jerusalem, i. e. born and living there, female inhabitants. So Sept. and רַחֵם Cant. 2, 7. 3, 5; רַחֵם יְהוּדָה Is. 3, 16. 17. 4, 4.—Hence Sing. θυγατήρ Σιών daughter of Sion, pr. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21, 5 et John 12, 15, quoted from Zech. 9, 9. See Gesen. Comm. on Is. 1, 8. Heb. Lex. רַחֵם no. 5. Sept. and Heb. יְהוּדָה רַחֵם Zech. l. c. Is. 1, 8. 10, 32.

θυγάτριον, οὐ, τό, (dimin. θυγατήρ,) a little daughter, female child, Mark 5, 23. 7, 25.—Athen. 13. p. 581. c.

θύελλα, ης, ἡ, (θύς,) a tempest, whirlwind, Heb. 12, 18. Sept. for שֶׁחַרְחָל Deut. 4, 11.—Hom. Od. 5. 317. Luc. Contempl. 7. Plut. Camill. 33.

θύϊνος, η, ον, (θύια,) thuyne, Rev. 18, 12 ξύλον θύϊνον, thuyne wood, citron wood; see Wetstein ad loc.—The θύια or θύα was an evergreen African tree with aromatic wood,

from which statues and costly vessels and ceilings were made, Lat. *citrus*; prob. the *Thuja articulata* of Linn. See Celsii Hierob. II. p. 22 sq. Rosenm. Alterthk. IV. i. p. 251.

Συμλαμα, αρος, τό, (Συμάω,) *incense*, burnt in religious worship, Rev. 5, 8. 8, 3. 4. 18, 13. Sept. for חֲרִיבָה Ex. 30, 7. 8. al. So Diod. Sic. 1. 62. Plato Rep. 373. a.—Meton. Luke 1, 10 *ἵστα τοῦ θυμ.* and v. 11 *ἡσαστήριον τοῦ θυμ.* the hour and altar of incense, i. e. for burning incense. Sept. *ἡσαστήριον τοῦ θυμ.* for חֲרִיבָה Ex. 30, 1. 27.

Συματήριον, λου, τό, (Συμάω,) the altar of incense, Heb. 9, 4; comp. Ex. 37, 25 sq. This altar, which was in the outer sanctuary, is here reckoned to the inner sanctuary, as standing directly before and pertaining to the ark, Ex. 40, 5. So Jos. Ant. 3. 6. 8.—Others, a censer, which however is nowhere mentioned; Sept. for חֲרִיבָה 2 Chr. 26, 19. Ez. 8, 11. So Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.

Συμάω, ᾶ, f. ἄσω, (Σύμα, Σύω,) to burn incense, absol. Luke 1, 9 *ἔλαχε τοῦ θυμῶσας*. Sept. for חֲרִיבָה Ex. 30, 7. 8. al.—Diod. Sic. 1. 84. Plut. de Fac. in Lun. 24 fin.

Συμομαχέω, ᾶ, f. ἴσω, (Συμός, μάχομαι,) to fight wrathfully, desperately, Diod. Sic. 17. 33. Pol. 9. 40. 4.—In N. T. to be indignant at, to be enraged against, c. dat. Acts 12, 20. So *πρός τινα* Plut. Themist. 16 init.

Συμός, οῦ, ὁ, (Σύω, see Plato Cratyl. 419. e.) pr. *mind*, *soul*, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743; as the seat of the will, desire, Il. 6. 439, 444. Hdot. 1. 1; or of the emotions, passions, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation*, *anger*, *wrath*; differing from *ὀργή* in that it denotes the mind roused to anger, while *ὀργή* is anger itself, the emotion, including the desire of revenge; see Tittm. de Syn. N. T. p. 131 sq. Luke 4, 28 *ἐπλήσθησαν πάντες θυμοῦ*. Acts 19, 28. Eph. 4, 31 *θυμὸς καὶ ὀργή*. Col. 3, 8. Heb. 11, 27. Rev. 12, 12. Sept. for חֵם Gen. 49, 6. 7; חֲרִיבָה 1 K. 11, 20. (Hdian. 3. 11. 17. AEL. V. H. 1. 14. Xen. Eq. 9. 2.) Plur. *θυμοί*, bursts of wrath, 2 Cor. 12, 20. Gal. 5, 20. So Jos. B. J. 4. 5. 2. init. Plut. Coriolan. 1. Plato Prot. 323. e.—Spoken of God, and including the idea of punishment, punitive judg-

ments, Rev. 15, 1. Rom. 2, 8 *θυμὸς καὶ ὀργή*, indignation and wrath, the direct judgments; comp. Sept. and Heb. חֵם Jer. 36, 7. Ez. 5, 13; חֲרִיבָה Gen. 27, 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. *ὄνος τοῦ θυμοῦ τοῦ θεοῦ*, the wine of the wrath of God, Rev. 14, 10. 16, 19, also 14, 8. 18, 3; and with *ὄνος* impl. Rev. 15, 7. 16, 1. See Sept. and Heb. Jer. 25, 15. 49, 12. 51, 7. Is. 51, 17. Job 21, 20. Ez. 23, 31. 32. 33. al. Heb. Lex. art. טוֹב. By a similar figure, *ἡ ληψὶς τοῦ θυμοῦ τοῦ θεοῦ*, the wine-press of the wrath of God, Rev. 14, 19 et 19, 15 in allusion to Is. 63, 3; where see Gesen. Comm.

Συμῶω, ᾶ, f. ᾶσω, (Συμός,) to provoke to anger, Pass. to be angry, to be wrathful, Matt. 2, 16. Sept. for חֲרִיבָה Judg. 14, 19.—Pol. 5. 16. 4. Xen. Cyr. 5. 5. 11.

Σύρα, as, ἡ, a door, Germ. *Thür*; comp. Sanscr. *dvara*, Lat. *fores*. Plur. αἱ *Σύραι*, doors, perh. double or folding doors.

1. a door, forming and closing the entrance into a house or other building, or into an apartment or enclosure. a) Pr. and genr. Matt. 6, 6 *κλείσας τὴν Σύραν σου*. 25, 10. Luke 11, 7. 13, 24. 25 bis. Acts 12, 13 *τὴν Σύραν τοῦ πυλῶρος*, i. e. a small door, wicket, in a larger. b) Pr. and genr. Acts 5, 19. 16, 26. 27. 21, 30. Symbolically, Rev. 3, 20 bis. 4, 1. Sept. for חֲרִיבָה Gen. 19, 6. 9. 10; חֲרִיבָה Ez. 8, 8. 40, 12. (Diod. Sic. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.) With prepositions: *διὰ τῆς Σύρας* John 10, 1. 2; *ἐπὶ τῇ Σύρᾳ* Acts 5, 9; also *ἐπὶ Σύραις*, at the doors, trop. near at hand, Matt. 24, 33. Mark 13, 29; *πρὸ τῆς Σύρας* Acts 12, 6; also *πρὸ τῶν Συρῶν* Acts 5, 23; trop. James 5, 9; *πρὸς τὴν Σύραν* Mark 1, 33. 11, 4. Acts 3, 2; also *τὰ πρὸς τὴν Σύραν*, i. q. τὸ *πρόθυρον*, the vestibule, porch, Mark 2, 2 (comp. τὰ *πρόθυρα* Xen. Cyr. 7. 5. 22); also *πρὸς τῇ Σύρᾳ* John 18, 16. b) Trop. a door, i. q. access, opportunity, e. g. *ἀνοίγειν τὴν Σύραν* to set open a door, to give free access, opportunity, Acts 14, 27. Col. 4, 3; Pass. 1 Cor. 16, 9. 2 Cor. 2, 12. Rev. 3, 8 *Σύρα ἀνεωγμένη*, an open door, i. e. free and abundant access to privileges and blessings. See in *ἀνοίγω* no. 1. b.—Meton. one who is the medium of access or approach, John 10, 7. 9 *ἐγὼ εἰμι ἡ Σύρα τῶν προβάτων*, comp. Ignat. ad Philad. 9 (*Χριστὸς*) *ἡ Σύρα τοῦ πατρὸς*, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.

2. Meton. *a door, doorway*, the entrance or passage into any place, e. g. into a cave or sepulchre, i. q. *the mouth*, Matt. 27, 60. 28, 2. Mark 15, 46. 16, 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. ib. 13. 109, 370.

Δυρεός, οὐ, δ, (Δύρα,) *pr. a door*, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 313, 340.—In later Greek and in N. T. *a shield*, large and of an oblong shape like a door, trop. Eph. 6, 16 τὸν Δυρεὸν τῆς πίστεως. Sept. for דָּוָד 2 Sam. 1, 21; דָּוָד 1 Sam. 17, 42.—Pol. 6. 23. 2. Diod. Sic. 5. 30. Plut. Romul. 17. See Lob. ad Phryn. p. 366.

Δυρεός, ἰδος, ἡ, (dimin. Δύρα,) *a little door, aperture*, Pol. 12. 25. 3. Plato Rep. 359. d.—In N. T. *a window*, Acts 20, 9 κατέμενος ἐν τῇ δυρείδος, Engl. *in a window*. 2 Cor. 11, 33. Sept. for דָּוָד Josh. 2, 15. Judg. 5, 28. So Plut. Cato Min. 2. Luc. Asin. 45.

Δυρεῶς, οὐ, δ, ἡ, (Δύρα, οὐρεός,) *a door-keeper, porter, male or female*, Mark 13, 34 δ Δυρ. John 18, 16. 17 ἡ Δυρ. Of a shepherd keeping watch at the door of a fold, John 10, 3.—Sept. 2 Sam. 4, 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Δυσία, ας, ἡ, (Δύω,) *sacrifice*, i. e. 1. The act and rite of sacrificing, *sacrifice, maculation*, Matt. 9, 13 et 12, 7 θέλον θέλω καὶ οὐ δύσας, quoted from Hos. 6, 6 where Sept. for דָּבַר. Heb. 9, 26 διὰ τῆς δυσίας αἱμάτων. 11, 4. So Heb. 10, 5, 8, quoted from Ps. 40, 7 where Sept. for דָּבַר. (Hdian. 5. 6. 21. Luc. Sacrif. 1. Xen. Cyr. 3. 3. 34.) Of an expiatory sacrifice for sin, Eph. 5, 2. Heb. 5, 1 δύσας ὑπὲρ ἁμαρτιῶν. 7, 27. 8, 3. 9, 9. 23. 10, 1. 11. 12. 26. So Heb. רִצְחָה comp. Lev. c. 4. c. 9; see in ἁμαρτία no. 2.

2. Meton. the thing sacrificed, *a sacrifice, victim*, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark 9, 49 πᾶσα δύσας ἀλλ' ἀλισθήσεται, comp. Lev. 2, 13 where Sept. for דָּבַר. Mark 12, 33. Luke 13, 1. Acts 7, 41. 42. 1 Cor. 10, 18 οἱ ἐσθιόντες τὰς δυσίας who eat of the victims, as was done by the priests and persons offering the sacrifice, see Lev. 8, 31. Deut. 12, 6. 7. 18. 27. 1 Sam. 2, 13 sq. (Sept. and דָּבַר Deut. 12, 27. Ex. 34, 15.) Of birds as a sin-offering, Luke 2, 24; comp. Lev. 12, 6. So genr. Hdian. 8. 6. 14. Luc. Sacrif. 12. Xen. Mem. 1. 1. 3.—Trop. 1 Pet. 2, 5 πνευματικὰ δύσας, comp. Ps. 51, 19. Rom. 12, 1 παραστήσαι τὰ σώματα δύσας ζῶσαν, see in ζῶσα no. 1. c.

3. Trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. 2, 17 δύσας τῆς πίστεως. 4, 18. So δύσας ἀντίστας, an offering of praise, Heb. 13, 15. 16. Sept. for דָּבַר Ps. 107, 22. 116, 17; comp. 60, 23.

Δυσιαστήριον, ου, τό, (Δυσιάζω,) an altar, genr. Matt. 5, 23. 24. 23, 18. 19. 20. Rom. 11, 3. Heb. 7, 13. James 2, 21. Sept. for דָּבַר Gen. 8, 20. 12, 7. al. sēp. So Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθερ βωμὸν εἰσεκαλεῖν Δυσιαστήριον.—Spec. of the altar for burnt offerings in the temple, before the outer sanctuary, Matt. 23, 35. Luke 11, 51; so 1 Cor. 9, 13 bis, et 10, 18 κοινῶν τοῦ θυτο. and Heb. 13 10 φερεῖν ἐκ τοῦ θυτο. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6, 9. 11, 1. 14, 18. 16, 7 ἤκουσα τοῦ θυτο. λέγοντος i. e. a voice from the altar. (Sept. and דָּבַר Ex. 30, 28. 35, 16. Jos. Ant. 8. 4. 1.) Of the altar of incense in the temple, overlaid with gold, comp. Ex. 37, 25 sq. 1 Macc. 1, 21; so pr. Luke 1, 11; symbolically in heaven, Rev. 8, 3 bis. 5. 9, 13. Sept. and דָּבַר Ex. 30, 27. 35, 15.

Δύω, f. ύσω, Pass. perf. ρέθυμαι, aor. 1 ἐρύθην, Buttm. § 18. n. 2. § 95. n. 4.

1. to sacrifice, to kill and offer in sacrifice, to slay victims; absol. Acts 14, 13 ἤθελε δύειν. With dat. v. 18; acc. and dat. 1 Cor. 10, 20 bis. Sept. for דָּבַר Gen. 46, 1. Ex. 3, 18. al. sēp. So Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—Spec. τὸ πάσχα δύειν, to kill the passover, the paschal lamb, as a species of sacrifice, Mark 14, 12. Luke 22, 7. 1 Cor. 5, 7. Sept. and Heb. רִצְחָה דָּבַר Deut. 16, 2. 4. 5. 6; also Sept. for דָּבַר רִצְחָה Ex. 12, 21.

2. Simply to kill, to slaughter, e. g. animals for a feast, inasmuch as sacrifices were connected with feasting; see in δύσας no. 2, and comp. Gen. 31, 54. 1 Sam. 9, 12. So Matt. 22, 4. Luke 15, 23 τὸν μόσχον τὸν σκευτὸν δύσας. v. 27. 30. Acts 10, 13. 11, 7; genr. John 10, 10. Sept. and דָּבַר 1 Sam. 28, 24. 1 K. 19, 21. Deut. 12, 15.

Θωμάς, ᾱ, δ, Thomas, (Heb. תִּמְּ twin,) one of the twelve apostles, also called Ἀδύμος q. v. Matt. 10, 3. Mark 3, 18. Luke 6, 15. John 11, 16. 14, 5. 20, 24. 26. 27. 28. 29. 21, 2. Acts 1, 13.

Δώραξ, ακος, δ, a breast-plate, cuirass, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of

two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Dict. of Antt. art. *Lorica*. So pr. Rev. 9, 9 bis. 17. Sept. for יָרֵיחַ 1 Sam. 17, 5. Neh. 4, 16. So AEl. V. H. 3. 24. Xen. Mem.

3. 10. 9.—Trop. Eph. 6, 14 τὸν θώρακ. τῆς δικαιοσύνης. 1 Thess. 5, 8 θώρακ. πίστεως. Comp. Sept. Is. 59, 17. Wisd. 5, 18.—In late writers θώραξ is also the breast, chest, *thorax*, see Passow.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Hebrew יָאִיר (whom God enlightens) *Jair*, a ruler of a synagogue, Mark 5, 22. Luke 8, 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב (heel-catcher, supplanter, Gen. 25, 26. 27, 36), pr. n. of two persons in N. T.

1. The patriarch of the Jewish nation, Matt. 1, 2. Luke 13, 28. Acts 7, 8. 12. 14. al. Trop. for the posterity of Jacob, the Jewish people, Rom. 11, 26. Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq.

2. The father of Joseph the husband of Mary, Matt. 1, 15. 16. +

Ἰάκωβος, ου, ὁ, pr. i. q. Ἰακώβ q. v. *James*, pr. n. of three persons in N. T. including two of the apostles.

1. *James the son of Zebedee*, the elder and own brother of John, Matt. 4, 21. 10, 2. Mark 3, 17. Acts 1, 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12, 2.

2. *James the Less*, ὁ μικρός, Mark 15, 40, the brother of Jude, Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude 1. Acts 1, 13. Luke 6, 16; and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus, Matt. 27, 56. Luke 24, 10, comp. John 19, 25; hence called the son of Alpheus Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and also once the brother i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1, 19. So also Acts 12, 17. 15, 13. 21, 18. Gal. 2, 9. 12. James 1, 1; prob. also 1 Cor. 15, 7. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, (prob. the apostle,) was put to death by the younger Ananus, who was high priest after the death of Festus and before the arrival of his successor Albinus, about A. D. 64.

3. *James*, a son of Mary and uterine brother of Jesus, Matt. 13, 55. Mark 6, 3; comp. John 2, 12. Others refer these passages to no. 2; taking ἀδελφαί in the wider sense of *kinsmen*; but the mention of ἀδελφαί, *sisters*, restricts the signification. Jesus also is spoken of as the first-born of

Mary, never as her *only* son, Matt. 1, 25. Luke 2, 7; and his brethren are said not to have believed in him long after his kinsmen James and Jude were among the apostles; John 7, 5. Mark 3, 21. +

ἰαμα, ατος, τό, (ἰάομαι,) *healing, cure*; as χαρίσματα ἰαμάτων 1 Cor. 12, 9. 28. 30. Sept. for רְפוּאָה Jer. 46, 11; רְפָאָה Jer. 33, 6.—Pol. 7. 14. 2. Plato Tim. 66. c.

Ἰαμβρῆς, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man, Luke 3, 24.

Ἰαννῆς, οὔ, ὁ, *Jonnes*, and Ἰαμβρῆς *Jambres*, pr. names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3, 8; comp. Ex. 7, 11 sq. Not found in O. T. but derived by Paul from a popular tradition, preserved in the Targums, Talmud, and Rabbins. See Buxtorf Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. L. p. 816. Wetst. N. T. in loc.

ἰάομαι, ὦμαι, f. ἄσσωμαι, Mid. depon. to *heal, to cure*, in the present, impf. ἰάμην, and aor. 1 ἰασάμην; while Pass. perf. ἰάμαι, aor. 1 ἰάσῃην, and fut. 1 ἰαθήσομαι, have the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5, 17 εἰς τὸ ἰάσαι αὐτούς. 6, 19. 9, 2. 11. 42. 14, 4. 22, 51. John 4, 47. Acts 10, 38. 28, 8. Pass. Matt. 8, 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15, 28. Luke 7, 7. 8, 47. 17, 15. John 5, 13. Acts 3, 11. 9, 34. Pass. with ἀπὸ τινος, to be healed from or of any thing, Mark 5, 29. Luke 6, 17. Sept. for רָפָא Gen. 20, 17. 2 K. 20, 8. So Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4.—Trop. of moral diseases, to *heal, to save*, sc. from the consequences of one's sins, Matt. 13, 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. John 12, 40 et Acts 28, 27 quoted from Is. 6, 10 where Sept. for רָפָא. So Luke 4, 18 (comp. Is. 61, 1). Heb. 12, 13. James 5, 16 εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθήτε. 1 Pet. 2, 24 οὗ τῷ μύλωσι αὐτοῦ ἰάσῃτε, comp. Is. 53, 5. Sept. for רָפָא Is. 53, 5. 61, 1; and parall. with σώζειν Jer. 17, 14.

Ἰάρεδ, *ḳ*, indec. *Jared*, Heb. יָרֵד (de-
scend), pr. n. of a man Luke 3, 37.

ἰασίς, *ēos*, ἡ, (ἰάομαι) *healing, cure*,
Luke 13, 32. Acts 4, 22. 30. Sept. for
יָרֵד Prov. 3, 8; יָרֵד Prov. 4, 22.—
Plut. Gryll. 9. Plato Phædr. 248. d.

ἰασπίς, *idos*, ἡ, *jasper*, (Heb. יָסָפִיד) a
precious stone of various colours, as purple,
cerulean, but mostly green; Rev. 4, 3. 21,
11. 18. 19. See Rosenm. Bibl. Alterthk.
IV. i. p. 43. Sept. for יָסָפִיד Ez. 28, 13.—
Plato Phædo 110. d.

Ἰάσων, *onos*, ὁ, *Jason*, a kinsman of
Paul, Rom. 16, 21; and his host at Berea,
Acts 17, 5. 6. 7. 9.

ἰατρός, *ōs*, ὁ, (ἰάομαι) a *physician*,
Mark 5, 26 πολλά παύσασα ὑπὸ πολλῶν ἰα-
τρῶν. Matt. 9, 12. Mark 2, 17. Luke 4, 23.
5, 31. 8, 43. Col. 4, 14. Sept. for יָרֵד 2 Chr.
16, 12.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

ἴδε, once ἴδέ Gal. 5, 2 Rec. ἴδε being
the later form instead of ἴδέ Imperat. aor. 2
of εἶδον to see; comp. in εἶδω I. init.—In
N. T. as a particle of exclamation, *see, lo, be-
hold*, e. g. a) As calling attention to some-
thing present, Matt. 25, 20. 22. 25. Mark
11, 21. Addressed to several or many, Mark
3, 34. John 1, 29. 48. 7, 26. 11, 36. 19, 4.
5. 14. b) In the sense of *behold, observe*,
consider! Mark 15, 4. John 5, 14. Gal. 5, 2.
c) With an acc. retaining its verbal power,
John 20, 27 ἴδε τὰς χεῖράς μου. Rom. 11,
22. +

ἰδέα, *as*, ἡ, (εἶδω) *aspect, appearance*,
Matt. 28, 3. Sept. for יָרֵד Dan. 1, 13.
15.—Diod. Sic. 1. 12. Thuc. 6. 4.

ἴδιος, *ia*, *on*, *own*, *one's own*, i. e.

1. *one's own*, as pertaining to a private
person and not to the public, *private, parti-
cular, individual*; opp. to δημόσιος Hom. Od.
3. 82; to δημόσιος Xen. Vect. 4. 21; to
κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.
Hence in N. T. adverbially; a) Dat.
ἰδίᾳ, *individually, severally*, (opp. δημοσίᾳ
Xen. Hi. 11. 9; κοινῇ Mem. 2. 6. 38.) 1 Cor.
12, 11 διαποῦν ἰδίᾳ ἕκαστος καθὼς βούλε-
ται. See Buttm. § 115. 4. So Luc. Tox. 49.
Xen. Cyr. 6. 2. 34. b) κατ' ἰδίαν, *pri-
vately, by oneself*, apart from others; so of
an individual, *alone*, Matt. 14, 13. 23 ἀνέβη
εἰς τὸ ὄρος κατ' ἰδίαν. 17, 1. Mark 6, 31.
al. Of several as apart from all others,
Matt. 17, 19. Mark 4, 34. 9, 2. 28. Acts 23,
19. Gal. 2, 2. al. So Jos. B. J. 4. 5. 5. Pol.
4. 84. 8; opp. κοινῇ 2 Macc. 4, 5.

2. *one's own*, as belonging to oneself and
not to another, *own, proper, peculiar*; opp.

to ἀλλότριος Epict. Ench. 1. 3. Plut. de
Defect. Orac. 34 init. Thus

a) Implying ownership, that of which
one is himself the owner, possessor, pro-
ducer, *my own, thy own, his own*, etc. a)
Of things Matt. 22, 5 εἰς τὸν ἴδιον ἀγρόν.
25, 15 ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Mark
15, 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια.
Luke 6, 41. 44. John 5, 43 ἐν ὀνόματι τῷ
ἰδίῳ. 7, 18. 10, 3. 4. Acts 20, 28. 28, 30.
Rom. 10, 3 τὴν ἰδίαν δικαιοσύνην. 14, 5.
1 Tim. 3, 4. 5. 2 Pet. 1, 20 ἰδίας ἐπιλύσεως
(see in ἐπιλύσεις). 3, 17. al. So εἰς τὴν
ἰδίαν πόλιν, *one's own city*, where one re-
sides Matt. 9, 1; or the seat of one's family
Luke 2, 8; ἐν τῇ ἰδίᾳ πατρίδι John 4, 44.
Pleonast. with a genit. of person added,
John 10, 12 οὐκ οἶσι τὰ πρόβατα ἴδια.
2 Pet. 3, 3. 16. (Sept. Job 2, 11. Hdian. 4.
11. 8. Xen. Cyr. 1. 1. 1; with gen. added,
Dem. 1244. 24. Plato Menex. p. 247. b.
Gorg. p. 502. e. See Lob. ad Phryn. p. 441.)
Hence τὰ ἴδια, *one's own things*, genr.
possessions, property, Luke 18, 28 in Mas.
(Xen. Hi. 10. 5.) Spec. *one's own house*,
home, John 19, 27 ἔλαβεν ὁ μαθητὴς αὐτὴν
εἰς τὰ ἴδια. 16, 32. Acts 21, 6. (Sept. for
ἴδιον Esth. 5, 10. Pol. 2. 57. 5.) Also, *own*
nation, people, John 1, 11 ἦλθεν εἰς τὰ ἴδια.
Further, *præstare τὰ ἴδια to do one's own*
business, duties, 1 Thess. 4, 11 (comp.
Phryn. et Lob. p. 441); λαλεῖν ἐκ τῶν ἰδίων
to speak out of one's own thoughts, heart,
character, John 8, 44. β) Of persons,
marking with emphasis their peculiar rela-
tion; e. g. ἴδιος ἀδελφός John 1, 42; ἴδιος
ἀνὴρ *own husband* 1 Cor. 7, 2; δεσπότης
1 Tim. 6, 1; δοῦλος Matt. 25, 14; κύριος
Rom. 14, 4; πατήρ John 5, 18; υἱός Rom.
8, 32; συμφυλῆται *own countrymen* 1 Thess.
2, 14; ἴδ. προφῆται *their own prophets*,
of their own country, 1 Thess. 2, 15; and
with a genit. added, ἴδιος αὐτῶν προφῆτης
Tit. 1, 12; comp. Lob. ad Phryn. p. 441.
Winer § 22. 7. (Palæph. 31. 5. Hdian. 2.
6. 19.) Hence οἱ ἴδιοι, *one's own house-
hold, family*, 1 Tim. 5, 8; *own friends, com-
panions*, John 13, 1. Acts 4, 23. 24, 23;
own people, countrymen, John 1, 11. Neut.
collect. τὸ ἴδιον, *its own*, of persons, John
15, 19. So genr. 2 Macc. 12, 22. Jos. B.
J. 4. 4. 6.—Sometimes ἴδιος is thus put in-
stead of a possessive pronoun, without em-
phasis, e. g. Matt. 22, 5 (parall. αὐτοῦ).
25, 14. John 1, 42. 1 Pet. 3, 1. 5. See
Lob. ad Phryn. p. 441. Winer § 22. 7.

b) *own*, in the sense of *peculiar, particu-
lar*, as distinguishing one person or thing
from others, e. g. ἴδια διάλεκτος Acts 1, 19.

2, 6, 8; *ιδ.* δεισδαίμονία 25, 19; *ιδ.* χάρισμα 1 Cor. 7, 7.—Hdōt. 4. 18. Diod. Sic. 11. 26. Plato Gorg. 481. c.

c) As denoting that which in its nature or by appointment pertains in any way to a person or thing, *οση*, *proper*, *appropriate*; e. g. Acts 13, 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεῇ ὑπηγετήσας, *his own generation*, in which he lived. 1 Cor. 3, 8 τὸν ἴδιον μισθόν... κόπον. 15, 23. Jude 6. Acts 1, 25 εἰς τὸν ἴδιον τόπον *to his own place*, i. e. appropriate and appointed for him. (Ignat. ad Magn. § 5, ἕκαστος εἰς τὸν ἴδιον τόπον μᾶλλον χωρεῖν.) So *καιρὸς ἴδιος*, *καιροὶ ἴδιοι*, *οση time*, i. e. *due*, *proper time*, as determined of God, Gal. 6, 9. 1 Tim. 2, 6, 15. Tit. 1, 3. +

ιδιότης, *ου, ὁ*, (*ιδιος*), *a private citizen*, opp. to one in a public station, *ἄλ.* V. H. 4. 5. Xen. Ag. 11. 6; *a private soldier*, Xen. An. 1. 3. 11.—In N. T. *one untaught, unlearned, ignorant*; Acts 4, 13 ἀνὴρ ἀγράμματος καὶ ἰδιώτης. 1 Cor. 14, 16. 23. 24; c. dat. 2 Cor. 11, 6 ἰδιώτης τῷ λόγῳ, *rude in speech*. So *ἄλ.* V. H. 4. 15. Xen. Mem. 3. 7. 7; c. gen. Plato Prot. 345. a. Xen. Mag. Eq. 8. 1. See Wetst. N. T. II. p. 161, 206.

ιδού, *a demonstr. particle, lo! behold!* (pr. for *ιδού* imperat. of aor. Mid. *εἰδόμην*), serving to call attention to some fact, action, or event; usually put at the beginning of a clause or only with *καί* before it, but sometimes in the middle of a clause before words which are to be particularly noted, e. g. Matt. 23, 34. Luke 13, 16. Acts 2, 7.

1. Usually before a nominative and finite verb, Matt. 1, 20 ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2, 1. 13. Mark 3, 32. Luke 2, 10. John 4, 35. Acts 9, 11. al. ssp. So in quotations from the O. T. Matt. 1, 23. 21, 5. Mark 1, 2. Rom. 9, 33; comp. respectively Is. 7, 14. Zech. 9, 9. Mal. 3, 1. Is. 28, 16, in all which Sept. and *יִשְׁרָאֵל*.—Luc. D. Deor. 20. 10. Plato Rep. 440. a.

2. From the Heb. with a nominative simply, where however the verb of existence is implied; Matt. 3, 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5, 12. John 19, 26. 27. Acts 8, 27. 36 ἰδοὺ ὄδω. 2 Cor. 6, 2. Rev. 6, 2. So Sept. and *יִשְׁרָאֵל* Josh. 9, 25, and so *יִשְׁרָאֵל* Num. 23, 17. Gen. 47, 1. al. where Sept. inserts *ἐλθαι*.—Before *ἐγώ* or an equivalent word, expressing resignation, obedience, Luke 1, 38 ἰδοὺ, ἡ δοῦλη κυρίου. Heb. 2, 13 quoted from Is. 8, 18 where Sept. for *יִשְׁרָאֵל* יְהוָה. So in answers, Acts 9, 10 ἰδοὺ ἐγώ. Sept. for *יִשְׁרָאֵל* Gen. 22, 11. 1 Sam. 3, 8. Is. 6, 8. +

Ἰδουμαία, *as, ἡ, Idumea*, only Mark 3, 8. Heb. *עֵדֹם* *Edom*, and *רִמְתֵּי הַר* *Mount Seir*, the name *Idumea* being the softened Greek pronunciation for *עֵדֹם*, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley el-Arabah, which extends from the Dead Sea to the gulf of 'Akabah, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8, 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name *Idumea* sometimes includes this region; comp. 1 Macc. 5, 65 with Ez. 36, 5. Jos. Ant. 12. 8. 6. B. J. 13. 9. 1. c. Ap. 9 [10]. For a description of Idumea, see Reland Palæst. p. 66 sq. Bibl. Res. in Palest. II. p. 506–580; espec. p. 555 sq. Ritter's Erdkunde, Th. XII. p. 111–140. Th. XIV. p. 1103–1141.

Ἰδρώς, *ᾠρος, ὁ*, (*ιδρος*), *sweat*, Luke 22, 44. Sept. for *רִיחַ* Gen. 3, 19.—Luc. D. Deor. 15. 1. Xen. Mem. 1. 4. 6.

Ἰεζάβελ, *ἡ*, indec. *Jezebel*, Heb. *יֵזָבֶל* (non-cohabited, *intacta*, comp. mod. *Agnes*), pr. n. of the impious and idolatrous queen of Ahab; put in N. T. as the emblem of false and idolatrous teachers, Rev. 2, 20. Comp. 1 K. 16, 31. 18, 4. 19, 2. 21, 5 sq. 2 K. 9, 30 sq.—Some compare the mod. *Isabella*, Germ. *Isabel*; which however prob. comes from *Elisabeth*, corrupted in Germ. into *Ilsebec*, *Ilse*; see Adelung's Lex.

Ἱεράπολις, *εως, ἡ*, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Pambuk Kaléh*; Col. 4, 13. It was situated above the junction of the rivers Lycus and Meander, not far from Colosse and Laodicea, towards the north. See Strabo 13. p. 629. Plin. H. N. 2. 95. ib. 5. 29. Hamilton's Res. in Asia Minor, I. p. 514, 517 sq. Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

ιερατεία, *as, ἡ*, (*ιερατεύς*), *priesthood, priest's office*, Luke 1, 9. Heb. 7, 5. Sept. for *יִשְׁרָאֵל* Ex. 29, 9. Num. 3, 10.—Aristot. Polit. 7. 8.

ιεράτευμα, *αρος, τό*, (*ιερατεύς*), *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said *ἀνερέγκαι πνευματικὰς θυσίας* 1 Pet. 2, 5; and also are called *βασιλεῖον ιεράτευμα* v. 9, in allusion to Ex. 19, 6 where Sept. for *עֲבָדֵי יְהוָה* *עֲבָדֵי יְהוָה*; comp. Is. 61, 6. Rev. 1, 6. 5, 10. 20, 6.

ιερατεύω, f. εἶσω, (*ιερεύς*), *to be a priest, to act as priest*, Luke 1, 8. Sept. for יִרְיָה Ex. 28, 1. 3. 4.—Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἰερεμίας, *ίου*, δ, *Jeremias, Jeremiah*, Heb. יֵרֵמְיָהוּ or יִרְמְיָהוּ (whom Jehovah setteth up), a celebrated prophet of the O. T. Matt. 2, 17. 16, 14. In Matt. 27, 9 a quotation is referred to Jeremiah, διὰ Ἰερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. 11, 12. 13. Some Mss. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. This last is prob. the correct reading; to which some early copyists added Ζαχαρίου, while others inserted Ἰερεμίου, in allusion to Jer. 18, 2 sq.

ιερεύς, *έως*, δ, (*ιερός*), *a priest*, one who performs the sacred rites, τὰ ιερά. So of heathen priests, δ δὲ ιερεύς τοῦ Διὸς Acts 14, 13. Sept. ἰ τοῦ Βάαλ for יִרְיָה 2 K. 11, 18. 2 Chr. 23, 17. So Hdian. 1. 9. 5. Xen. Conv. 8. 40.—Of the Jewish priests, the descendants of Aaron, genr. Matt. 8, 4 σταυρὸν δεῖξον τῷ ιερεῖ. 12, 4. 5. Mark 1, 44. 2, 26. Luke 1, 5. 5, 14. 6, 4. 10, 31. 17, 14. John 1, 19. Acts 6, 7. Heb. 9, 6. Acts 4, 1 *ol ieréis, the priests* then on duty. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24; and the heads of these classes were sometimes called ἀρχιερεῖς; see in ἀρχιερεύς no. 2. Sept. every where for יִרְיָה, as Lev. 1, 5 sq.—Spec. of the high priest, δ ιερεύς, or ιερεύς μέγας (Heb. 10, 21), Acts 5, 24. Heb. 7, 21. 23. 8, 4 bis. 10, 11. Sept. and יִרְיָה Ex. 35, 18; 38, 21 δ ἰ. δ μέγας for יִרְיָה Lev. 21, 10. Num. 35, 25. 28. So of Melchisedec as a high priest of God, Heb. 7, 1. 3. Of Jesus as a spiritual high priest, Heb. 5, 6 comp. v. 5. 7, 11. 15. 17. 21. 10, 21.—Trop. Christians also are called *ieréis* τῷ Θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1, 6. 5, 10. 20, 6. Comp. 1 Pet. 2, 5, and see in *ιεράτευμα*.

Ἰεριχώ, ἡ, indec. *Jericho*, Heb. יִרְיָהוּ pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea on the west. It was destroyed by Joshua, Josh. 6, 26; but was afterwards rebuilt 1 K. 16, 34, and became the seat of a school of the prophets 2 K. 2, 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (יִרְיָהוּ, πόλις φοινίκων, city of palm-trees, Deut. 34, 3; ὡς φυτὰ ῥόδου ἐν Ἰεριχώ Eccus. 24, 14,) and yielding large quan-

ties of the opobalsam, or balsam of Gilead, so highly prized in the East; Jos. Ant. 4. 6. 1, Ἰεριχώ πόλις εὐδαίμων αὐτῇ, φοινίκας τε φέρειν ἀγαθῇ, καὶ βάλαμον νενομῆνη. Its site is still occupied by a miserable village called *Ritha*; and only a single palm-tree now remains to the ancient 'City of Palma.' See Bibl. Res. in Palest. II. p. 272–302. Reland Palest. p. 829.—Matt. 20, 29. Mark 10, 46 bis. Luke 10, 30. 18, 35. 19, 1. Heb. 11, 30.

ιερόδωτος, *ου*, δ, ἡ, adj. (*ιερός*, *θύω*), *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10, 28 Lachm. for the common *ειδωλόδωτος*.—Aristot. EC. 2. 20. Plut. Symp. 8. 8. 3. See Lob. ad Phryn. p. 159.

ιερόν, *οὔ*, τό, (neut. of *ιερός*), *a temple*, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances; comp. Diod. Sic. 1. 15. Titim. de Syn. N. T. p. 178 sq. Thus of a heathen temple, once Acts 19, 27 Ἀπρίμωδος ἱερόν. So 1 Macc. 10, 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. יִרְיָהוּ Sept. οἶκος κυρίου 1 K. 6, 1. 37. 7, 12. Is. 66, 1; יִרְיָהוּ Sept. οἶκος τοῦ Θεοῦ Ezra 3, 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1–6; see also genr. Bibl. Res. in Palest. I. p. 416–452. The temple stood upon a rocky eminence on the eastern part of the city, the hill Moriah, over against Zion towards the northeast, and separated from Zion by the valley of the Tyropæon. On three sides of this hill walls of huge stones were built up from the bottom, and filled in with cells or earth, quite to a level with the summit of the hill; so as to form an area on which to erect the temple. These external walls, or at least their substructions, remain to this day; and are in some places towards the south still sixty feet in height. The enclosure thus formed was a quadrangle, measuring according to Josephus, a stadium on each side, or four stadia in circumference. The interior of this enclosure was surrounded by porticos or lofty covered colonnades, along the walls; and the open part was laid or paved with variegated stones. This large outer court was a great place of resort for Jews and strangers; and here animals and things necessary for the sacrifices and worship of the temple were exposed for sale; Matt. 21, 12. Luke 19, 45. This is sometimes called by Chris-

tian writers the Court of the Gentiles; Lightf. Opp. I. p. 415, 590.—Not far from the middle of this court an ornamented wall or balustrade of stone, three cubits high, formed the boundary of the second and smaller interior enclosure; beyond which limit neither foreigners nor the unclean might pass. Within it an inner wall, forty cubits high from its foundation, surrounded the second or inner court (τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2); but was encompassed on the outside by fourteen steps, leading up to a level area around it ten cubits wide from which again five other steps led up through the gates to the interior. This is called by Josephus l. c. ἄγιον, since none but the *clean* were permitted to enter it. The principal gate of this second court was on the east; and there were several others on all the sides except the west. A portion of it was set off as the court of the women; to which there was access by three gates.—Still within this second court and yet more elevated was the third or most sacred enclosure, which none but the priests might enter (comp. Luke 1, 9. 10); consisting of the ναός or fane itself, and the small court before it, where stood the altar of burnt offerings; Jos. Ant. 15. 11. 5 ult. comp. Matt. 23, 35. To this there was an ascent from the second court by twelve steps; Jos. B. J. 5. 5. 4.—The ναός or fane was divided into two parts, viz. the outer sanctuary (τὸ ἄγιον) with the candelabra, the altar of incense, and the table of shewbread; and the inner sanctuary, the holy of holies (ἅγια ἁγίων), separated from the former by a veil, and containing the ark. Into the outer sanctuary the priests entered daily to burn incense, Luke 1, 9. Heb. 9, 6; while into the holy of holies only the high priest entered once a year, Heb. 9, 7.—On the north of the whole precincts of the temple, and connected with them, was the fortress Antonia (παρεμβολή Acts 21, 34), a quadrangle equal in extent to the enclosure of the temple itself; see Bibl. Res. in Palest. I. p. 431–436. Biblioth. Sac. 1846. p. 616 sq.—Hence in N. T. τὸ ἱερόν is put:

1. Genr. for the whole temple and its precincts; Matt. 24, 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 3. Luke 21, 5. 22, 52.—Prob. Matt. 4, 5 et Luke 4, 9 τὸ πτερύγιον τοῦ ἱεροῦ, the pinnacle of the temple, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which at its eastern end impended over the valley of the Kidron; so that "if from its roof one attempted to look

down into the gulf below, his eyes became dark and dizzy before they could penetrate the immense depth;" Jos. Ant. 15. 11. 5. The actual height above the bottom of the valley was prob. not less than 310 feet; see Bibl. Res. in Palest. I. p. 429. Josephus also describes the eastern colonnade, the work of Solomon, as rising 400 cubits above the same valley; which doubtless is merely an exaggerated estimate; Ant. 20. 9. 7.

2. Synecd. a) For the courts generally, Matt. 12, 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουνσι. Mark 11, 11. Luke 2, 27. 37. 18, 10. Acts 2, 46. 3, 1 sq. 21, 26 sq. al. b) For the outer court, where things were bought and sold, Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14. 15. Mark 11, 15. 16. al. Here too Jesus disputed and taught, Matt. 21, 23. 26, 55. Mark 11, 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2, 46. John 5, 14. 7, 14. 28. al. So the apostles Acts 5, 20. 21. 25. 42. +

ἱεροπρεπής, ἱός, οὗς, δ, ἡ, adj. (ἱερός, πρέπω,) pr. *becoming to a sacred place or person*; hence *becoming to religion, holy, reverent*. Tit. 2, 3 ἐν καταστάσει ἱεροπρεπεῖς, i. e. in their conduct adorning the christian profession; comp. 1 Tim. 2, 2.—Jos. Ant. 11. 8. 5. init. Plut. de Lib. educ. 14 fin. Xen. Conv. 8. 40.

ἱερός, δ, ὁν, *sacred, consecrated to God*, Hdtian. 5. 5. 5. Xen. An. 4. 7. 21.—In N. T.

1. *sacred, given from God*; 2 Tim. 3, 15 τὰ ἱερὰ γράμματα, the sacred writings, holy Scriptures, i. e. the O. Test. comp. v. 16.—2 Macc. 8, 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις. Plato Tim. 27. b, ἡ τῶν ἱερῶν γραμμάτων φήμη.

2. Neut. τὰ ἱερὰ, *sacred things, sacred rites*; 1 Cor. 9, 13 οἱ τὰ ἱερὰ ἐργαζόμενοι, those performing the sacred rites, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, Hierosolyma, Jerusalem, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, a Jerusalemite, one from Jerusalem, Mark 1, 5. John 7, 25.—Jos. de Vita sua § 65.

ἱεροσύλῳ, ῶ, f. ἡσυ, (ἱερόσυλος,) to rob temples, to commit sacrilege, trop. to rob God of what belongs to him, as sacrifice, honour, worship, obedience, Rom. 2, 22; comp. v. 23, and Mal. 1, 8. 12. 13. 14. 3, 8. 9. Jos. Ant. 18. 3. 5. Others refer it literally to the robbing of heathen temples, i. e. the stealing of their ἀναξίματα, which was forbidden by the Mosaic law, Deut. 7, 25.

Jos. Ant. 4. 8. 10; comp. Acts 19, 37.—
So pr. Pol. 31. 4. 10. Plato Rep. 575. b.

ιερόσυλος, ου, δ, ἡ, adj. (ιερόν, σιλάω,) *robbing temples, sacrilegious*; as Subst. *a temple-robber*, Acts 19, 37.—2 Macc. 4, 42. Pol. 13. 8. 2. Xen. Mem. 1. 2. 62.

ιεουργέω, ὦ, f. ἦσω, (ιεουργός; ιερόν, obsol. ἔργω,) i. q. τὰ ιερά ἐργάζω, *to perform sacred rites, espec. sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 5. 13. Plut. Numa 14.—In N. T. trop. in the christian sense; Rom. 15, 16 *ιεουργοῦντα τὸ εὐαγγέλιον ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 7. So Jos. de [4] Macc. 7. 8 τοὺς ιεουργοῦντας τὸν νόμον ἰδίᾳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. ܝܪܘܫܠܝܡ, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace, Heb. Lex. s. v.) in the earlier books; so once in Matt. 23, 37 and Mark 11, 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ου, τά, Heb. dual יְרוּשָׁלַיִם in the later books; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2, 3. 3, 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of the true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City (Is. 48, 2. Neh. 11, 1. Matt. 27, 53), and among the Arabs of the present day its current name is *el-Kuds*, the Holy. It is situated near the middle of Palestine, upon the mountains, about thirty-five miles distant from the Mediterranean, and some twenty-five from the Jordan and Dead Sea. The mean geographical position is Lat. 31° 47' N. and Long. 35° 13' E. from Greenwich. Its elevation is 2610.5 feet above the Mediterranean, and 3927.3 feet above the Dead Sea, as determined by the level of Lieuts. Lynch and Dale; see their Sect. Map. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שֶׁלֶם, Gen. 14, 18. Ps. 76, 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19, 10. 11. David first reduced it, 2 Sam. 5, 6. 9, and made it the capital of his kingdom; whence the hill Zion is also called the city of David, יְרוּשָׁלַיִם, 1 K. 3, 1. 8, 1. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and

at a later period Herod the Great expended large sums in its embellishment. Jerusalem, as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Zion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω πόλις (B. J. 5. 4. 1); *Moriah*, on which stood the temple, a lower hill on the northeast quarter of Zion, and separated from it by the ravine of of the Tyropæon; *Acra*, lying north of Zion, separated from it also by the Tyropæon, and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. The emperor Adrian, about A. D. 136, after having utterly subjugated the Jews in the revolt of Barcochba, driven them from their land, and forbidden even their approach to their ancient capital, rebuilt the city and erected a temple of Jupiter on the site of the Jewish temple. The city was now called after the emperor, *Ælia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Jos. B. J. lib. 5, 6. Reland Palest. p. 832 sq. Münter *Der Jüd. Krieg unter Traj. u. Hadr.* Altona 1821; Engl. in Biblioth. Sac. 1843, p. 393 sq. For a full account of the ancient topography of Jerusalem, of its subsequent history, and of the modern city, see Bibl. Res. in Palest. I. p. 371 sq. II. p. 1 sq. Biblioth. Sac. 1846, p. 413 sq. 605 sq.—In N. T.

1. Pr. the city itself, as ἡ Ἱερου. Mark 11, 1. Luke 2, 25. 38. Rom. 15, 19. 25. al. Also τὰ Ἱερ. Matt. 2, 1. 4, 25. Mark 3, 8. Gal. 1, 17. 18. 2, 1. al.

2. Meton. for the inhabitants of Jerusalem, in fem. Matt. 2, 3 πᾶσα Ἱεροσόλυμα. Also ἡ Ἱερουσαλήμ Matt. 23, 37. Luke 13, 34. So once Ἱεροσόλυμα without art. or adj. Matt. 3, 5.

3. Trop. *Jerusalem for the Jewish state, church, dispensation*, e. g. a) Of the former or Mosaic dispensation, Gal. 4, 25 ἡ νῦν Ἱερουσαλήμ. b) Of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat; Gal. 4, 26 ἡ ἄνω Ἱερουσαλήμ. Heb. 12, 22 Ἱερου. ἐπουράνιος. Rev. 3, 12 ἡ καινὴ Ἱερ. 21, 2. 10. +

Ἱερωσύνη, ης, ἡ, (ιερός,) *priesthood, priest's office*, Heb. 7, 11. 12. 14. 24.—

1 Macc. 2, 54. Hdian. 5. 7. 2. Plato Legg. 759. d.

Ἰεσσαί, *δ*, indec. *Jesse*, Heb. יֵשָׁע (firm, strong), pr. n. of the father of David, Matt. 1, 5. 6. Luke 3, 32. Acts 13, 22. Rom. 15, 12.

Ἰεφθάς, *δ*, indec. *Jephthah*, Heb. יִפְתָּח (he sets free), a leader or judge (צַדִּיק) of Israel, whose rash vow fell upon his daughter, Heb. 11, 32. See Judg. c. 11. 12.

Ἰεχονίας, *ου, δ*, *Jechonias*, Heb. יְחִזְקִיָּהּ and יְחִיָּהּ *Jechoniah*, fully יְחִיָּהּ (whom Jehovah appoints) *Jehoiachin*, a king of Judah about B. C. 600, son of Jehoia-kim and grandson of Josiah, Matt. 1, 11. 12. See 1 Chr. 3, 15, 16. 2 K. 24, 8 sq. 2 Chr. 36, 8 sq. 2 K. 25, 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoia-kim, Ἰωακίμ, being omitted in the genealogy; see Gr. Harm. p. 184.

Ἰησοῦς, *οὔ, δ*, dat. *οῦ*, acc. *οὖν*, *Jesus*, Heb. יְהוֹשֻׁעַ *Jeshua*, *Joshua*, (see note below,) pr. n. of three persons in N. T.

1. *Jesus*, the Messiah, the Saviour of men, Matt. 1, 1. 16. sepiss. See in Ἰάκωβος no. 3. +

2. *Joshua*, the successor of Moses and leader of Israel, twice Acts 7, 45. Heb. 4, 8.

3. *Jesus*, surnamed *Justus*, a fellow-labourer with Paul, once, Col. 4, 11.

NOTE. The original name of Joshua was יְהוֹשֻׁעַ (he saves) *Hoshea* Num. 13, 8. 16. This was changed by Moses into יְהוֹשֻׁעַ (Jehovah his help or salvation), Engl. Vers. *Jehoshua* Num. 13, 16. 1 Chr. 7, 27; elsewhere *Joshua*. After the exile he is called יְהוֹשֻׁעַ *Jeshua* Neh. 8, 17; whence the Greek Ἰησοῦς. This last form יְהוֹשֻׁעַ differs little from the abstr. יִשְׁעָהּ *help, deliverance, salvation*, and seems to have been so understood; since in Matt. 1, 22 the name Ἰησοῦς is said to be given to the Messiah for this reason: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. In like manner in Ecclus. 46, 1 it is said of Joshua: ὅς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ.

ἱκανός, *ή, όν*, (ἱκάνω,) pr. 'coming to, reaching to.' Hence

1. *sufficing, sufficient*, e. g. a) Of persons, *sufficient, adequate, able*; so c. πρὸς τι, 2 Cor. 2, 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) With an inf. aor. 2 Cor. 3, 5 οὐχ ὅτι ἱκανοὶ ἐσμεν... λογισασθαι τι. 2 Tim. 2, 2. (Jos. Ant. 1. 1. 1. Xen. CEC. 5. 8.) Spec. *competent, worthy*, c. inf. aor. Matt. 8, 11 οὐ οὐκ εἰμι ἱκανὸς τὰ ὑπ. βαστάσαι.

Mark 1, 7. Luke 3, 16; inf. pres. 1 Cor. 15, 9 οὐ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος. (Hdot. 8. 36; absol. Isocr. 260. a.) With ἵνα, Matt. 8, 8. Luke 7, 6. b) Of things, *sufficient, enough*, 2 Cor. 2, 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ, where for the adj. neut. see Buttm. § 129. 8. Luke 22, 38 ἱκανόν ἐστι, it is enough, i. e. enough of this, ye understand me not. Sept. for יָד Is. 40, 16. Ex. 36, 5. So Luc. D. Deor. 10. 1. Epict. Ench. 24. 4. Xen. Mem. 4. 2. 38. c) Neut. τὸ ἱκανόν, *sufficiency, satisfaction*, e. g. τὸ ἱκανὸν ποιεῖν τι, to make satisfaction to any one, to satisfy, Mark 15, 15. (Pol. 32. 7. 13. App. Punic. § 74.) Also τὸ ἱκανὸν λαβεῖν, to take satisfaction or security, Lat. satis accipere, Acts 17, 9.

2. *abundant, great, much*, in Plur. many, e. g. a) Of number or magnitude; Matt. 28, 12 ἀργύρια ἱκανά. So δῆλος ἱκανός a great multitude Mark 10, 46. Luke 7, 12. Acts 11, 24. 26. 19, 26; λαὸς ἱκανός Acts 5, 37; also Luke 7, 11. 8, 32. 23, 9. Acts 12, 12. 14, 21. 19, 19. 20, 8. 37. 22, 6. 1 Cor. 11, 30. Sept. for יָד Ez. 1, 24. So πληθὺς ἱκανόν Jos. Ant. 5. 7. 4. Pol. 1. 53. 8; Plur. 1 Macc. 13, 49. Xen. An. 4. 8. 25. b) Of time, ἱκαναὶ ἡμέραι, many days, Acts 9, 23. 43. 18, 18. 27, 7; ἱκανὸς χρόνος, a long time, gen. Acts 27, 9; dat. Acts 8, 11; acc. 14, 3; Plur. acc. χρόνους ἱκανούς Luke 20, 9. So ἐκ χρόνων ἱκανῶν of long time Luke 8, 27; ἐξ ἱκανοῦ id. Luke 23, 8; ἐφ' ἱκανόν a long while Acts 20, 11. So Palaeoph. 28. 2. Hdian. 1. 14. 9; ἱκ. χρόνος Plato Soph. 234. d. Legg. 736. c.

ἱκανότης, *ητος, ή, (ικανός,)* *sufficiency, competency, ability*, 2 Cor. 3, 5.—Lysias Frag. 27. 35. Plato Lys. 215. a.

ἱκανόω, *ω, f. ὠσα, (ικανός,)* to make *sufficient, competent, worthy*; c. acc. 2 Cor. 3, 6. Col. 1, 12.—Pass. to be sufficient, satisfied, Sept. for יָד Mal. 3, 10. Dion. Hal. Ant. 2. 7. 4.

ικετηρία, *ας, ή, (ικετήριος, ικέτης,)* pr. the suppliant-branch, i. e. the olive-branch which suppliants bore in the hand, ελαία or βάβδος being impl. Hdot. 5. 51. Diod. Sic. 17. 22, 102.—In N. T. *supplication*, Heb. 5, 7 δεήσεις καὶ ικετηρίας. So 2 Macc. 9, 18. Luc. Tox. 48. Pol. 3. 112. 8.

ικμός, *άδος, ή, moisture*, e. g. of the earth, Luke 8, 6. Sept. for יָד Jer. 17, 8.—Jos. Ant. 3. 1. 3. Hdot. 4. 185. Plut. Symp. 8. 10. 3 pen.

Ἰκόνιον, *ου, τό, Iconium*, a large and populous city of Asia Minor, now *Konia*

or *Kontyeh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is reckoned to Phrygia, Xen. An. 1. 2. 19; to Lycaonia, Strabo 12. p. 568. Plin. H. N. 5. 25; to Pisidia, Amm. Marc. 14. 2. 6; probably on account of the shifting boundaries of these provinces. See Rosenm. Bibl. Geogr. I. ii. p. 201, 227. Hamilton's Res. in Asia M. II. p. 205 sq.—Acts 13, 51. 14, 1. 19. 21. 16, 2. 2 Tim. 3, 11.

ἰλαρός, ἄ, ὄν, (ἰλαός,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. Δ. δότης 2 Cor. 9, 7. Sept. for צִיִּיכ Prov. 22, 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

ἰλαρότης, ητος, ἡ, (ἰλαρός,) *cheerfulness, alacrity*; Rom. 12, 8 ἐν ἰλαρότητι, i. q. *laetitia, cheerfully*. Sept. for צִיִּיכ Prov. 18, 22.—Diod. Sic. 16. 11 init. Plut. Agesi. 2.

ἰλάσκομαι, f. ἴσκειν, (ἰλαός,) a Mid. verb without an Active except in a late age, see Passow; *to reconcile oneself to any one by expiation, to appease, to propitiate*, τὸν θεόν Jos. Ant. 6. 4; τοὺς θεούς Xen. Œc. 5. 20.—In N. T. c. acc. τὰς ἀμαρτίας, *to propitiate as to sins, to make propitiation for sins*, Heb. 2, 17. (Sept. c. dat. for צִיִּיכ Ps. 65, 4. 79, 9.) Pass. aor. 1, Imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18, 13; comp. Butt. § 113. n. 6. Sept. for צִיִּיכ Ps. 25, 11. Dan. 9, 19. So Phavorin. ἰλάσθη μοι γένοιτο.

ἰλασμός, οῦ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, for coner. a *propitiator*, 1 John 2, 2. 4, 10. Sept. pr. for צִיִּיכ Ps. 130, 4; צִיִּיכ Num. 5, 8; צִיִּיכ Ez. 44, 27.—2 Macc. 3, 33. Plut. Solon 12 pen.

ἰλαστήριος, α, ον, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. Δ. μῆμα Jos. Ant. 16. 7. 1.—In N. T. only Neut. τὸ ἰλαστήριον as Subst.

1. an *expiatory sacrifice, propitiation*; Rom. 3, 25 ὁ προΐετο ὁ θεὸς ἰλαστήριον κτλ. Comp. Heb. 9, 15. 26. 1 Cor. 5, 7. Eph. 5, 2.—Dion Chrysost. Orat. 11. 1. p. 355 ed. Reisk. ἰλαστήριον Ἀχαιοὶ τῇ Ἀθηναίῃ τῇ Ἰλιάδι. Hesych. ἰλαστήριον· καθάρσιον, θυσιαστήριον.

2. From the Sept. *the mercy-seat*, Heb. 9, 5; pr. the lid or cover of the ark, over which appeared ἡ δόξα τοῦ κυρίου Ex. 25, 17–22; and on which the high priest once a year sprinkled the blood of an expiatory victim, Lev. 16, 13–16. Heb. צִיִּיכ, Sept. ἰλαστήριον, Ex. Lev. II. cc. see Heb. Lex.

ἰλαός, ω, ὁ, ἡ, adj. (Att. for ἰλαός,) *appeased, propitious*, of the gods, Xen. Cyr.

2. 1. 1; of men, *kindly, cheerful*, Æl. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8, 12 ἰλαός ἐσομαι ταῖς ἀδικίαις i. e. I will pardon them. Sept. ἰλαός εἰμι for צִיִּיכ Jer. 31, 34. 36. So c. dat. of pers. Xen. Cyr. 1. 6. 3.—From the Heb. ἰλαός σοι sc. ἴστω ὁ θεός, God be *merciful to thee, God forgive thee*, i. q. μὴ γένοιτο, be it far from thee! as an exclamation of aversion, Matt. 16, 22. Sept. for צִיִּיכ 2 Sam. 20, 20. 23, 17. 1 Chr. 11, 19. So 1 Macc. 2, 21.

Ἰλλυρικόν, οῦ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. It was a province of the Roman empire; and Dalmatia formed a part of it. Rom. 15, 19.

ἱμῆς, ἄντος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32.—In N. T. spec.

1. a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1, 7. Luke 3, 16. John 1, 27. Sept. for צִיִּיכ Is. 50, 27.—Plut. Symp. 4. 2. 3. Xen. An. 4. 5. 14.

2. Plur. *the thongs*, i. q. a *whip, a scourge*, made of leather thongs, and often having two or more lashes; Acts 22, 25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμῆσι, *as they extended him for (before) the scourge*; see below. Dict. of Ant. art. *Flagrum, Flagellum*; comp. 'horribile flagellum' Hor. Sat. 1. 3. 119. So Artemid. 2. 53 αἰεὶ δὲ ἀγασθὸν ξύλοις ἢ χειρὶ παλεῖσθαι, ποιητὸν δὲ ἱμῆσι. Plut. Cato Maj. 21. Dem. 402. ult.—The person to be scourged was sometimes suspended with weights at his feet; or otherwise was bound with thongs to a post or the like; see Adam's Rom. Ant. p. 38, 272. Jos. de Macc. 9. 11 διαρρήξαντες τὸν χιτῶνα, διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμῆσιν ἐκατέρωθεν· ὡς δὲ τύποντες τοῖς μαστίξιν ἐκοπίασαν κτλ. Hence some prefer to render in Acts 1. c. *as they extended him with thongs*. But in this way the force of πρό in προέτειναν is lost; while also τοῖς ἱμῆσι with the art. is definite.

ἱματίζω, f. ἴσω, (ἱμάτιον,) *to clothe*; Pass. perf. part. ἱματωμένος, *clothed*, Mark 5, 15. Luke 8, 35.—Suid. ἱματωμένος· ἱμάτια ἐνδεδυμένος.

ἱμάτιον, ου, τό, (ἱμα, εἶμα, ἔνδυμα,) a *garment*, e. g.

1. Genr. any garment, Matt. 9, 16 ἐπὶ ἱματίῳ παλαιῷ. 11, 8. Mark 2, 21. Luke 5, 36. 7, 25. Heb. 1, 11. al. Plur. τὰ ἱματήρια, *the garments, clothing, raiment*, including the outer and inner garment, mantle

and tunic; Matt. 17, 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24, 18. 27, 31. 35. Mark 15, 24. James 5, 2. Rev. 4, 4. al. So in the phrase *to rend the clothes*, Matt. 26, 65. Acts 14, 14. 16, 22. 22, 23; see in διαρρήγνυμι. Sept. Sing. for רָצַח Ps. 102, 27. Is. 50, 9. Plur. Gen. 27, 27. 2 Sam. 1, 2. 3, 31.—Luc. Dial. Meretr. 8. 1. Æchin. 26. 14. Xen. An. 7. 5. 5.

2. Spec. the outer garment, *manile*, *pallium*, different from the tunic or χιτὼν and worn over it; comp. Acts 9, 39. Æl. V. H. 4. 22. Diod. Sic. 4. 38 init. It was a large piece of woollen cloth, nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night; hence it might not be taken by a creditor, Ex. 22, 26. 27; see Jahn's Archæol. § 122. Dict. of Antt. art. *Pallium*. Müller Arch. d. Kunst § 337. So Matt. 9, 20. 21. 14, 36. John 19, 2. Acts 12, 8. al. Plur. τὰ ἱματία, *outer garments*, which were often laid aside, Acts 7, 58. 22, 20. John 13, 4. 12. Matt. 21, 7. 6. al. Sept. for רָצַח Ex. 22, 26. 27. Is. 3, 6. 7.—Luc. D. Mort. 10. 11. Palæph. 52. 6. Xen. Mem. 2. 7. 5. +

ἱματισμός, οὗ, ὁ, (ἱματίω,) *clothing*, *raiment*, i. e. genr. clothes, garments, Luke 7, 25 οἱ ἐν ἱματισμῷ ἐνδύει ὑπάρχοντες. 9, 29 comp. Mark 9, 3. Acts 20, 33. 1 Tim. 2, 9. So Matt. 27, 35 et John 19, 24 quoted from Ps. 22, 19 where Sept. for רָצַח; Sept. also for רָצַח 1 K. 22, 30. 2 K. 7, 8.—Pol. 6. 15. 4. Plut. Alex. M. 89 pen.

ἡμεῖρω and ἡμεῖρομαι depon. (ἡμερος,) a defective verb, see Passow in voc. Butt. Ausf. Sprachl. § 114; *to long for*, *to have a strong affection for*; c. gen. 1 Thess. 2, 8 Rec. ἡμερόμενοι ὑμῶν. Others ὡμερόμενοι q. v. Sept. for רָצַח Job 3, 21.—So c. gen. Hom. Od. 1. 41. Act. Pol. 1. 66. 8. Dem. 422. 6. Plato Crat. 418. c.

ἵνα, *that*, a particle final and demonstrative; construed usually with the Subjunctive, seldom with the Optative, often with the Indicative; pr. τελικῶς or *final*, as marking the end or purpose for or on account of which any thing is done, *TO THE END THAT, IN ORDER THAT it might or may be so and so*; but also ἐκβατικῶς, *ecbatic*, as marking simply the event, result, upshot of an action, that in which the action terminates, *so THAT it was, is, will be so and so*. Of late some writers have denied this ecbatic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue

krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. Meyer and De Wette on Matt. 1, 22. On the other hand it has been maintained by Steudel in Bengel's Neue Archiv IV. p. 504 sq. Ewald Apoc. p. 233; and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips. 1832. p. 32 sq. English in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Kühner § 330; Ausf. Gr. § 772-774. Herm. ad Vig. p. 847 sq. p. 556 sq. Winer Gr. ed. 5. § 42. b. p. 332. § 57. p. 537. That the ecbatic use has sometimes been pressed too far, there can be no doubt; still, to deny it altogether is to go to an opposite extreme. The two significations are sometimes nearly related; and the distinction may then be said to consist mainly in a different mode of conception.

I. Pr. τελικῶς, as marking the final end or purpose, *to the end that, in order that*; and with a negat. ἵνα μὴ, *in order that not, lest*.

1. With the SUBJUNCTIVE: a) Preceded by the *present*, or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6, 38. Here the Subjunct. marks what it is supposed will really take place; comp. Winer § 42. b. p. 333. Matth. § 518. Herm. ad Vig. p. 791, 848. So Matt. 9, 6 ἵνα δὲ εἰδῇτε... τότε λέγει, *to the end that ye may know*, comp. Mark 2, 10 et Luke 5, 24. Matt. 18, 16. 19, 16. Luke 8, 10. 12, 36. John 1, 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κτλ. 5, 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῇτε. 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11, 4. 17, 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16, 30. Rom. 1, 11. 1 Cor. 9, 12. 2 Cor. 4, 7. 10. 11. Gal. 6, 13. James 4, 3. al. sup. Neg. ἵνα μὴ Luke 8, 12. John 7, 23. Rom. 11, 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) Preceded by the *Imperative*, the Subjunct. signifying as in lett. a. E. g. after an Imper. pres. Luke 21, 36 ἀγρυπνεῖτε... ἵνα καταβῇ ὁ υἱὸς τοῦ ἀνθρώπου κτλ. John 7, 3. 1 Cor. 7, 5 bis. Eph. 4, 28. 6, 3. 1 Tim. 5, 7. al. So ἵνα μὴ Matt. 7, 1. John 5, 14. 1 Cor. 11, 34. al. After an Imper. aor. Matt. 14, 15 ἀπολύσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κτλ. Mark 15, 32. Luke 16, 9. 1 Cor. 3, 18. Eph. 6, 13. al. So ἵνα μὴ Matt. 17, 27. John 4, 15. Heb. 12, 13. al. Further, after an exhortation, e. g. ἀγωνεῖν Mark 1, 38; also Luke 20, 14. Rom. 3, 8. After an Imperat. implied Matt. 26, 5. John 1, 22. 1 Pet. 4, 11.—Sept. for רָצַח Josh.

4, 6. Hom. Od. 1. 302. ib. 5. 91. Plat. Mor. II. p. 26.

c) Preceded by the *future*, the Subjunct. signifying as in lett. a. Luke 16, 4 ἔγνω τί ποιήσω, ἵνα δέξωμαι με κτλ. 1 Cor. 16, 6. 2 Cor. 12, 9. Eph. 6, 21. 2 Thessa. 2, 12. al. Interrog. Matt. 19, 16. John 6, 5. Also ἵνα μή Luke 18, 5.—Hom. Od. 2. 307; comp. ἵνα μή Luc. de Dom. 21.

d) Preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain; comp. Winer § 42. b. p. 333, 334. Matth. § 518. 1. Herm. ad Vig. p. 848. a) Genr. Mark 3, 14 ἐποίησε δώδεκα, ἵνα δοι μετ' αὐτοῦ καὶ ἵνα κτλ. Luke 1, 4 ἔδοξε... σοι γράψαι, ἵνα ἐπιγνῶς κτλ. Matt. 12, 10. John 1, 31. 3, 16. 17. 8, 6. Acts 27, 42. Rom. 1, 13. 1 Cor. 1, 27. 28. 2 Cor. 2, 4. Gal. 1, 16. 2, 4. 5. Heb. 2, 14. 17. al. smp. Neg. ἵνα μή 1 Cor. 12, 25. Eph. 2, 9. Heb. 11, 28. Elliptically, John 1, 8 ἀλλ' [ἤλθεν] ἵνα κτλ. 9, 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κτλ. So Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.

β) In simple narrative, where Thucydides and later writers employ also the Subjunct. Winer l. c. Matth. § 518. p. 998. Matt. 27, 26 ἡσούν παρίδωκεν, ἵνα στανρωθῇ. Mark 6, 41 καὶ εἶδον τοῖς μαθηταῖς, ἵνα παραδώσιν αὐτοῖς. 9, 18. 22. 10, 13. Luke 19, 4 ἀνέβη ἐπὶ συκομορίαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1, 19. al. smp. Neg. ἵνα μή John 18, 28. 19, 31. So *Æl.* V. H. 12. 3, 30. Hdol. 1. 29.

2. With the OPTATIVE, preceded by the *present*, where purpose or intent is expressed; see Passow ἵνα no. 2. Here are often referred Eph. 1, 17 and 3, 16; where however ἵνα does not mark *purpose*, but belongs under III. 1. b, below; where see. Winer § 42. p. 336.

3. With the INDICATIVE, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 848. Passow in ἵνα no. 3.

a) With an Indic. *future*, in the same sense as the Subjunctive in no. 1. a, above, and preceded only by the *present*. 1 Cor. 13, 3 εἰὰν παραδῶ τὸ σῶμα μου ἵνα καυχήσομαι or καυχῶμαι; where καυχῶμαι, as also 1 Pet. 3, 1 ἵνα... κερδηθῶσιν, is a corrupt form of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 721. Also with *fut.* and *Subj.* together, Rev. 22, 14 ἵνα ἴσται ἡ ἐξουσία αὐτῶν... καὶ εἰσαλθῶσιν εἰς τὴν πόλιν. Eph. 6, 3 ἵνα εὖ σοι

γένηται, καὶ ἴσῃ μακροχρόνιος, where however some take ἴσῃ independently of ἵνα, i. e. *and thou shalt live long*, etc. Winer § 42. p. 335.—Act. Thom. §§ 7, 37, 39, 45; comp. Thilo ad p. 61. Epiphan. II. p. 332. b. Classic writers here oftener use *ἕως*, Winer § 42. p. 335.

b) With the Indic. *present*, in the same sense, preceded by the *present*; twice, Gal. 4, 17 ζηλοῦσιν ὑμᾶς... ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4, 6 ἵνα μὴ φυσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 849.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολῶνται. Himer. 15. 3.

II. Spec. *ἐκβατικῶς*, ecclastic, as marking simply the event, result, upshot of an action, *so that*, *so as that*, in N. T. only with the SUBJUNCTIVE implying something which actually takes place; in classic writers oftener with the Indic. of a *past* tense; Tittmann l. c. p. 37. See note below.

a) Preceded by the *present*; Luke 22, 30 καὶ διατίθεται ὑμῖν... βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου κτλ. here the feasting is not the *end* or purpose of the kingdom to be given, but a *result* or consequence. John 6, 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. Mark 4, 12 et Luke 8, 10, comp. Matt. 13. 13 where it is *ἔτι*. Rom. 3, 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 15, 6. Rev. 14, 13 καὶ, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται κτλ. comp. Winer § 57. p. 542. Negat. ἵνα μή, Gal. 5, 17 ταῦτα δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν ἐπιληψτε, ταῦτα ποιῇτε. Acts 2, 25 *ἔτι* ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ, quoted from Sept. Ps. 16, 8 where there is no particle in the Heb.—Sept. ἵνα *ἔσαν* for *ἦσαν* Josh. 4, 6; for *ἦσαν* Jer. 44, 8. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἦκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμοι. Marc. Antonin. 11. 3 τὸ δὲ ἔτομον τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἐρχηται, μὴ κατὰ ψυχὴν παράταξιν κτλ. Sext. Empir. Pyrrh. III. 50 ἐπιμύγνεται τὸ κῶνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὅλῳ, ἵνα οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) Preceded by the *Imperative*; Acts 8, 19 δότε καὶ ὑμεῖς τὴν ἐξουσίαν ταύτην, ἵνα... λαμβάνῃ κτλ. James 1, 4. 1 Pet. 4, 13.—Aristoph. Nub. 58 *δενρ'* ἔλθ' ἵνα κλέψῃ. Comp. Tittm. l. c. p. 37.

c) Preceded by the *future*; John 5, 20 μέλλονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke 11, 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώκουσιν, ἵνα ἐκζητῇ τὸ αἷμα

πάντων τῶν προφ. John 16, 24. Phil. 1, 26. al.—Marc. Antonin. 7. 26 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἡ τὰ ὅλα διοικοῦσα φύσις... ἵνα αἰὲν νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504 οὐχ οὕτως ἔσται σου τὸ δυνατόν, ἵνα μου κινήσῃς τὴν προαίρεσιν. Tittmann l. c.

d) Preceded by a *past* tense; comp. above in I. 1. d. John 9, 2 τίς ἡμαρτεν... ἵνα τυφλὸς γεννηθῇ; Rom. 6, 20. 11, 11 μὴ ἔπταισεν, ἵνα πέσωσι; v. 31. So Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὁλων φύσις οὕτε παρείδεν οὕτε ἡμαρτεν... ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένους συμβαίῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὗ τις ἀλουητῆρας ἰδεῖν τέτληκεν ὀδόντας ἑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ.—Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθέν, or the like, used as a formula of quotation, and implying that something took place, not in order that a prophecy might be fulfilled, but so that it was fulfilled; not in order to MAKE the event correspond to the prophecy, but so that the event WOULD AND DID correspond to the prophecy; comp. Tittm. l. c. p. 43, 44. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθέν. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. John 12, 38. 15, 25. 17, 12. 19, 36. With a past tense implied, Mark 14, 49. John 13, 18. 18, 9. 32. 19, 24. See in πληρόω.

NOTE. Passages like the above would seem to place the *ecbatic* use of ἵνα in the N. T. beyond reasonable doubt. Those who urge in all cases the *telic* use, are constrained to admit that the supposed purpose is often not that of the subject of the clause, but the eternal purpose of God; e. g. Rom. 11, 11 μὴ ἔπταισεν, ἵνα πέσωσι. But this is to introduce a new element of interpretation, and destroy the force of language.—In ἵνα πληρωθῇ, in like manner, it is said that ἵνα is *telic*; since the fulfilment *must* take place (Acts 1, 16) in accordance with the divine plan; the later event having been as it were fixed and predestined by the earlier prophecy or declaration; see De Wette on Matt. 1, 22. But even could this view be admitted (unnecessarily) in the case of direct prophecy; yet it has no bearing upon the more frequent instances of historical or typical parallel in which the phrase occurs; e. g. Matt. 2, 15. John 18, 32. 19, 36. Comp. contra, Winer § 57. p. 537.

III. In the later Greek ἵνα came to be used after various classes of words, not as marking either purpose or event, but simply as a *demonstrative* particle, like Engl.

that, i. e. merely pointing out that to which the preceding words refer, or introducing some thing already implied in the preceding words. In this way ἵνα with the Subjunct. was often employed (and twice with the Opt.) where earlier writers used the Infinitive or other particles, e. g.

1. Instead of the construction with the Infinitive, originally perhaps because the Infin. also often implies purpose; comp. Buttm. § 140. 3. Matth. § 531. 1. Thus

a) After words and phrases implying command and the like, as in Engl. 'I command that you do it,' for, 'I command you to do it;' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a; comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13, 34 τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11, 57 δεδόκεισαν ἐντολὴν, ἵνα κτλ. 13, 34. Acts 17, 15 λαβόντες ἐντολὴν, ἵνα κτλ. So ἵνα after ἀγγαρεύω Matt. 27, 32; ἀπαγγέλλω Matt. 28, 10; ἀποστέλλω Acts 16, 36; γράφω Mark 12, 19; διαστέλλομαι Mark 13, 34; εἶπον Matt. 4, 3. Mark 3, 9. Rev. 6, 11 (c. inf. Mark 5, 43. 10, 49. Luke 12, 13); ἐφορκίζω Matt. 26, 63; ἐπιτιμάω Matt. 13, 16. Mark 3, 12; λέγω Acts 19, 4. John 13, 29. 1 John 5, 16; παραγγέλλω Mark 6, 8 (c. inf. Mark 8, 6); συντίθεμαι John 9, 22. So also ἐδίδου αὐτοῖς ἵνα Rev. 9, 5; οὐκ ἤφειεν ἵνα Mark 11, 16. With some word of exhortation implied Eph. 5, 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἔπειλε καὶ χολοῦν διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται.

b) After verbs of *entreaty*, *persuading*, and the like; where there is a slighter trace of purpose; see Winer § 45. 9. b. Matth. l. c. Tittm. l. c. E. g. δέομαι, Luke 9, 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22, 32. (So c. inf. 2 Cor. 8, 4. 10, 2.) After διαμαρτύρομαι 1 Tim. 5, 21; ἐρωτάω Mark 7, 26. Luke 7, 36. John 17, 15 bis. al. παρακαλέω Matt. 14, 36. Mark 5, 10. Luke 8, 31. 32. al. προσεύχομαι Matt. 24, 20; also Rom. 15, 31. 32. (So εὐχομαι c. inf. 2 Cor. 13, 7.) So δέομαι c. ἵνα 1 Esdr. 4, 46. Jos. Ant. 12. 3. 1, 2. Dion. Hal. II. p. 666; c. infin. 3 Macc. 1, 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46; c. ὥς Thuc. 5. 36. Hdot. 9. 117; παρακαλῶ ἵνα Chariton. 3. 1.—Also after πείθω Matt. 27, 20, where Greek writers usually put ὥς or the infin. see Matth. § 531. n. 1. § 533. 3.—Twice ἵνα after words of entreaty is followed by the OPT. as the *modus optandi*; Eph. 1, 17 et 3, 16 ἵνα ὁ θεὸς δέῃ ὑμῖν. But

in 3, 16 Lachmann reads δὲ. See Winer § 42. 6. 1 ult. p. 336.

c) After verbs of *desire*, and the like; comp. as above, and Winer § 45. 9. c. E. g. *ἴδω*, Matt. 7, 12 πάντα ὅσα ἂν ἑλέγητε ἵνα ποιῶσιν ὑμῖν κτλ. Mark 6, 25. Luke 6, 31. 18, 41. John 17, 24. al. So *ἑλεγμα* ἐστὶ ἵνα, Matt. 18, 14. John 6, 39. 40. 1 Cor. 16, 12; *ζητεῖν* ἵνα 1 Cor. 4, 2. With *ἑλεω* or the like impl. Gal. 2, 10.—So *ἑλεω* ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. Also *βούλεται* ἵνα, Dion. Hal. de Comp. Verb. p. 296 sq. and *ἐπιθυμῶν* ἵνα, Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121.

d) After *ποιέω* in the sense *to cause*, where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 759; or also *ὅπως* Hdot. 1. 209. ib. 5. 109. In this use of ἵνα there lies perhaps a trace of its ecbatic power. John 11, 37 οὐκ εἰδύναντο οὐτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4, 16. So in an attraction, Rev. 3, 9. 13, 12. 15. 16; comp. Buttm. § 151. I. 6. In Rev. 3, 9 the future also is joined with the Subj. after ἵνα.

e) After words implying *fitness*, *sufficiency*, *need*, and the like; where also there is perhaps a trace of ecbatic power; e. g. *ἀξίως*, John 1, 27 ἐγὼ οὐκ ἀξίως εἰμι ἵνα λύσω κτλ. After *ικανός* Matt. 8, 8. Luke 7, 6; *ἀρκετός* Matt. 10, 25; *χρεῖαν* ἔχειν ἵνα John 2, 25. 16, 30. 1 John 2, 27. Rev. 21, 23. For the construction of all these with an infin. see Matth. § 533. 3, also in *ἀξίως*, *ικανός*, *ἔχω* no. 2. d. β.—Also after impers. *συμφέρει*, Matt. 5, 29 συμφ. γάρ σοι, ἵνα ἀπώληται ἐν κτλ. v. 30. 18, 6. John 11, 50. 16, 7; c. infin. see in *συμφέρω*. After *λυσίτελεῖ* Luke 17, 2; c. infin. Tob. 3, 6. Comp. Matth. § 532. d.

f) After a word or phrase followed by a *defining* or *explanatory* clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4, 34 ἐμὸν βρῶμα ἐστὶ, ἵνα ποιῶ τὸ ἑλεγμα τοῦ πέμψαντός με. John 18, 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἔνα ὑμῖν ἀπολύσω. 1 Cor. 4, 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. Espec. after οὗτος, αὕτη, τοῦτο, used emphatically or *deicticōs* in reference to a following clause; comp. Winer § 45 pen. p. 394. Luke 1, 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με; more usual in John e. g. 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε. v. 39 τοῦτο δὲ ἐστὶ τὸ ἑλεγμα . . . ἵνα πᾶν κτλ. 17, 3. 1 John 3, 11. 23. 4, 21. 2 John 6. (Test.

XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4, 17. John 15, 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15, 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις ὅψῃ κτλ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9, 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κτλ.—Comp. Wisd. 13, 9 εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναι, ἵνα κτλ. Arr. Epict. 2. 1. 1 εἰ ἀληθῆς ἐστὶ τόδε, ἵνα ᾗ κτλ.

2. Instead of *ὅπως*, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2; comp. § 519. E. g. *βλέπειν*, 1 Cor. 16, 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4, 17. 2 John 8; *ζηλώω* 1 Cor. 14, 1; *ζητέω* 1 Cor. 14, 12; *μεριμνάω* 1 Cor. 7, 34; *φυλάσσεσθε* ἵνα μὴ 2 Pet. 3, 17. So with a verb of this kind implied, 2 Cor. 8, 7.—Comp. *σπουδῇ* ἔχω with *ὅπως* and ἵνα Dion. Hal. de Comp. Verb. p. 398; *ζητεῖν* ὅπως Luc. de Merc. Cond. 41.

3. Instead of *ὅτι*, e. g. after *γράφω*, Mark 9, 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάσῃ κτλ. So c. *ὅτι* Rom. 4, 23. 1 Cor. 9, 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 512.—Prob. to be so taken after *ἀγαλλιάω*, John 8, 56 ἡγαλλίασατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν. Comp. the frequent construction χαίρω ὅτι in N. T. Luke 10, 20. John 11, 15. al. also Sept. Ex. 4, 31.

4. Of time, but only in John, after *ᾄρα* instead of the more usual *ὅτε* or *ἐν ᾧ*. John 12, 23 ἐλθλυσεν ἡ ᾄρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 13, 1. 16, 2. 32. So in Engl. *the hour is come THAT the son of man should be glorified*, for *when* or *in which*. With *ὅτε* John 4, 21. 23. 5, 25; ἐν ᾧ 5, 28.—Or we may take ἵνα here as ecbatic, *so that* he shall be glorified; comp. Tittm. l. c. p. 49 sq. Winer § 45. p. 394. Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*; comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. Passow ἵνα B. +

ἵνατί or *ἵνα τί*, as an interrog. particle, elliptically for ἵνα τί γένηται, *in order that what may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. m. 2. Winer § 25. 1 ult. Herm. ad Vig. p. 847. Matt. 9, 4 ἵνατί ὑμεῖς ἐνθυμεῖσθε ποτηρά; 27, 46. Luke 13, 7. Acts 4, 25. 7, 26. 1 Cor. 10, 29. Sept. for *ἵνα* Ps. 2, 1; *ἵνα* Num. 22, 32.—Aristoph. Eccles. 718. Arr. Epict. 1. 24. Plato Apol. Sec. 14. p. 26. c.

Ἰόππη, ης, ἡ, *Joppa*, so in N. T. and Josephus, in classic writers Ἰόππη, Heb.

יָפֹה or יָבֹה *Japho*, now Jafa, Yafa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9, 36. 88. 42. 43. 10, 5. 8. 23. 32. 11, 5. 18.—Sept. Josh. 19, 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. p. 769. See Reland Palest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, οὐ, δ, *Jordan*, Heb. יַרְדֵּן (the flowing), now *esh-Sheri'ah*, 'the watering-place,' the celebrated river of Palestine. Its remotest perennial source is a large fountain near Häsbeiya in the valley west of Mount Hermon; but it is usually described as rising from two far more copious fountains in the vicinity of Bānias, the ancient Paneas or Cæsarea-Philippi, at the southeastern base of the same mountain. The streams very soon enter the vast marsh on the north of the lake Hüle, the ancient Merom of Scripture (Josh. 11, 5. 7), and Samochonitis of Josephus (Ant. 5. 5. 1); the lower end of which lake is some twelve miles from Bānias. Thence the river runs through a narrow and rocky ravine, with a very rapid descent, about eight miles to the lake of Tiberias; see art. Γεννησάπέρ. From the southern end of this lake in Lat. 32° 42' 21" N. the Jordan flows through its own proper valley to the Dead Sea; which it enters in Lat. 31° 45' 46" N. The direct distance between the two lakes is therefore 56 $\frac{7}{8}$ geogr. miles; along which the river winds extremely, with many strong rapids; so that the length of its actual channel is estimated at more than 150 miles. Its breadth is usually from 80 to 100 feet; the depth is various, but in many places great. It receives from the east the ancient Hieromax; and the much smaller stream of the torrent Jabbok. The first descent of the Jordan in a boat was partially made by Lieut. Molyneux of the British navy in 1847; the next and more successful one was accomplished in 1848 by Lieuts. Lynch and Dale of the U. S. navy, in metal boats, for the express purpose of making a survey of the river and the Dead Sea.—The valley of the Jordan bears in Arabic the name *el-Ghór*; and the same general depression continues on towards the south beyond the Dead Sea, under the name of *el-'Arabah*, quite to the eastern gulf of the Red Sea. It is every where skirted by mountains; which in some parts are high and abrupt, while in others they sink down to hills. The Ghór between the two lakes is in general five or six miles in breadth. Through this broad plain the Jordan flows

in a still deeper valley; which is usually from 80 to 100 rods wide, and from 40 to 60 feet lower than the rest of the Ghór. In many places there is yet another slight descent from this lower valley to the actual banks of the stream, by a strip of alluvial or marshy ground covered with canes or other vegetation. The course of the river is skirted by a narrow border of trees and bushes on each side; never extending beyond the outer banks of the lower valley; and sometimes confined to the marshy tracts. The river rarely, if ever, overflows its banks beyond the border of vegetation; and in no possible case do its inundations rise beyond the lower valley. The general surface of the Ghór, above this lower valley, is therefore a desert; except where watered by the many fountains which burst forth at the foot of the mountains on each side. These occasion in many parts luxuriant vegetation and fertility; as for instance around Jericho.—Recent investigations, begun in 1837 and continued by different persons almost yearly since, have brought to light the remarkable fact, that the whole great valley of the Jordan with its two lakes lies in a deep depression below the level of the Mediterranean. In respect to the Dead Sea, the measurement of the English engineers in 1841, by vertical angles, showed a depression of 1312.2 feet; and the engineer's level run by Lieuts. Lynch and Dale in 1848, from the Dead Sea to the Mediterranean at Joppa, gave the same at 1316.7 feet. Various observations with the barometer afford results differing from these by less than 100 feet. For the lake of Tiberias, the like measurement of the English engineers brought out a depression of only 328.1 feet. Here however later barometrical measurements display a greater discrepancy. That of Mr. Wildenburch gives the depression at 793.3 Paris feet; that of Lieuts. Lynch and Dale, as reckoned back from the Dead Sea, at 735.4 feet. The difference of level between the two lakes, as found by each of these three observations, is 984.1 feet; 558.3 feet; 581.3 feet. This gives for the fall of the Jordan in each mile of the direct distance, the respective proximate amounts of 17 feet, 10 feet, and 10 $\frac{1}{2}$ feet. These results and the analogy of other rapid streams would seem to make it doubtful, whether the true level of the lake of Tiberias is yet ascertained. See genr. Bibl. Res. in Palest. II. p. 257 sq. III. p. 309 sq. 347 sq. Biblioth. Sacra, 1848, p. 397 sq. 764 sq. Lynch and Dale's Sect. Map.—Matt. 3, 5.

6. 12. 4, 15. 25. 19, 1. Mark 1, 5. 9. 3, 8. 10, 1. Luko 3, 3. 4, 1. John 1, 28. 3, 26. 10, 40.

ῥός, οὐ, ε, (ῖημι, or ῖνω,) pr. *something sent out, emitted*; hence a *missile weapon*, arrow, Hom. Il. 15. 451. Sept. Lam. 3, 13. —In N. T.

1. *rust*, as *emitted* on metals, James 5, 3. Sept. for ῥύζιον Ez. 24, 8.—Theogn. 451. Pol. 6. 10. 3. Plato Tim. 59. c.

2. *poison, venom*, as *emitted* espec. by serpents, James 3, 8. Rom. 3, 13 ῥός ἀσπίδων, quoted from Ps. 140, 4 where Sept. for ῥύζιον.—Æl. H. A. 5. 31. Luc. Fugit. 19.

ῖουδα, ῖ, indec. *Juda*, perh. a softened form for Heb. יְהוּדָה, *Judah, Judah*, a city assigned to the priests, and therefore the residence of Zecharias; Luke 1, 29 εἰς πόλιν ῖουδα. Comp. Josh. 15, 55. 21, 16. Reland Palest. p. 870. Now *Yutta*, see Bibl. Res. in Palest. II. p. 190, 195, 628.—Usually taken as genit. of ῖούδας.

ῖουδαία, ας, ῖ, (ῖουδαῖος,) *Juden*, Heb. יְהוּדָה, *Judah*, pr. n. strictly of the territory of the tribe of Judah, the boundaries of which are given in Josh. c. 15; but usually employed in a broader sense. After the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel; and of course included the whole southern part of Palestine, comprising the territories of Judah and Benjamin, and apparently also that of Simeon. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name *Judea* (*Judah*) was given generally to the whole of Palestine west of the Jordan, Hag. 1, 1. 14. 2, 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4, 4. 5.) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It afterwards belonged to Archelaus (q. v.) and was then made a Roman province dependant on Syria and governed by procurators; see in ἡγεμόν. For a time also it belonged to Herod Agrippa the elder; comp. in Ἡρώδης no. 3. See Jos. B. J. 2. 2. 5. Reland Palest. p. 31, 174, 178. Rosenm. Bibl. Geogr. II. ii. p. 149.—Matt. 2, 1. 5. 22. 3, 1. 4, 25. 19, 1. Luke 1, 65. al. Meton. *the people of Judea*, Matt. 3, 5. +

ῖουδαῖζω, f. ῖω, (ῖουδαῖος,) *to Judaize, to live like the Jews*, to follow their manners, customs, rites, Gal. 2, 14; parall. to

ῖουδαῖκός (ῖη). Sept. for יְהוּדָי Esth. 8, 17.—Ignat. ad Magnes. 10. Plut. Cic. 7. For such verbs see Buttm. § 119. 3. d.

ῖουδαῖαός, ῖ, ὄν, *Jewish, current among the Jews*, e. g. μῦθοι Tit. 1, 14.—2 Macc. 8, 11. Jos. Ant. 20. 11. 1, 4.

ῖουδαῖκῶς, adv. *Jewishly, in the Jewish manner*, Gal. 2, 14.—Jos. B. J. 6. 1. 3.

ῖουδαῖος, αῖα, ὄν, (ῖουδα, ῖούδας,) pr. adj. *Jewish*; e. g. ῥόσος ῖουδαῖος, 3 Macc. 3, 29.—In N. T.

1. Fem. a) Pr. adj. ῖ ῖουδαία χώρα v. γῆ, *the land of Judah, Judea*, i. q. simpl. ῖ ῖουδαία, Mark 1, 5, John 3, 22. So Jos. Ant. 11. 1. 1. b) Subst. *a Jewess*, in appos. with ῖ γυνή, Acts 16, 1, 24, 24. non al. So Sept. 1 Chr. 4, 19.

2. Masc. ὁ ῖουδαῖος, Subst. *a Jew*, pr. one of the country or kingdom of Judah, Sept. 2 K. 16, 6; but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3, 6. 10. Dan. 3, 8. 2 Macc. 9, 17. So in N. T. John 4, 9. Acts 18, 2. 24. al. (Sept. Esth. 3, 5. Plut. Cic. 7.) Usually Plur. οἱ ῖουδαῖοι, *the Jews*, Matt. 2, 2. 28, 15. John 19, 21. Acts 10, 22. 20, 19. al. sæp. ῖουδαῖοι καὶ Ἕλληγες Acts 14, 1. 18, 4. 19, 10. 1 Cor. 1, 23. 24; see in Ἕλληγ no. 2. ῖουδαῖοι καὶ προσήλυτοι Acts 2, 5. Spec. and by synecd. οἱ ῖουδαῖοι is put in John for *the chief men, elders, leaders, of the Jews*, John 1, 19. 5, 15. 16 sq. 7, 1. 11. 13. 9, 22. 18, 12. 14. Acts 23, 20, comp. v. 14 sq.—Sing. in app. with another noun, e. g. ἀνὴρ ῖουδαῖος Acts 10, 28. 22, 3; Plur. 2, 14; ψευδοπροφήτης Acts 13, 6; ἀρχιερεὺς Acts 19, 14. +

ῖουδαῖσμός, οὐ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism, 2 Macc. 2, 21. 14, 38.—In N. T. as opp. to Christianity, Gal. 1, 13. 14.

ῖούδας, α, ε, *Judas*, Heb. יְהוּדָה (renowned) *Judah*, Sept. ῖούδα, Engl. Vers. *Judah, Judas, Jude*, pr. n. of nine persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1, 2. 3. Luke 3, 33.—Meton. *the tribe or posterity of Judah*, Matt. 2, 6 bis. Heb. 7, 14. Rev. 5, 5. 7, 5. Also οἶκος ῖούδα, *the house (kingdom) of Judah*, opp. to that of Israel, Heb. 8, 8. For Luke 1, 29 see art. ῖούδα.

2, 3. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3, 26. 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus* (Matt. 10, 8), brother of James the Less and cousin of our Lord, see in ῖά-

καβος no. 2. He also wrote the Epistle of Jude, Luke 6, 16. John 14, 22. Acts 1, 13. Jude 1.

5. *Judas*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 4; but see in Ἰάκωβος no. 3.

6. *Judas*, surnamed *Iscariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he had the confidence of the other apostles; comp. John 12, 6. On the manner of his death, see in art. λάσκα. Matt. 10, 4. 26, 14. 25. 47. 27, 3. Mark 3, 19. 14, 10. 43. Luke 6, 16. 22, 3. 47. 48. John 6, 71. 12, 4. 13, 2. 26. 29. 18, 2. 3. 5. Acts 1, 16. 25.

7. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15, 22. 27. 32.

8. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9, 11.

9. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5, 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαλιλονίτης Ant. 18. 1. 1. In company with one Zadok or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus II. cc.

Ἰουλία, *as*, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16, 15.

Ἰούλιος, *ou*, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27, 1. 3.

Ἰουνίας, *a*, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

Ἰούστος, *ou*, ὁ, *Justus*, 1. Pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18, 7.

2. As surname: a) Of Joseph called also Barsabas, nominated as an apostle, Acts 1, 23. b) Of Jesus a friend and fellow-labourer of Paul, Col. 4, 11.

ἵππεύς, ἰως, ὁ, (ἵππος,) *a horseman*; Plur. ἵππεῖς, *horsemen, cavalry*, Acts 23, 23. 32. Sept. for ἑῖρη Gen. 50, 9. Ex. 14, 9. —Hdian. 4. 13. 13. Xen. Mem. 3. 4. 1.

ἵππικός, ἡ, ὄν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18; *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6, 12.—In N. T. Neut. τὸ ἵππικόν, collect. *the horsemen, cavalry*, as in Engl. *the horse*,

Rev. 9, 16. So Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

ἵππος, *ou*, ὁ, *a horse*, James 3, 3. Rev. 6, 2. 4. 5. 8. 9, 7. 9. 17 bis. 19. 14, 20. 18, 13. 19, 11. 14. 18. 19. 21. Sept. for ὄντο Gen. 47, 17. al.—Hdian. 3. 7. 8. Xen. Cyr. 5. 2. 1.

ἶρις, ἰδος, ἡ, (ἶρις *a goddess*.) acc. ἶριδα and ἶριν, comp. Butt. § 44; *a rain-dow, iris*, Rev. 4, 3. 10, 1.—Æl. V. H. 4. 17. Luc. de Dom. 11. Plut. de Pyth. orac. 30.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (sporting), pr. n. of the son of Abraham by Sarah, Matt. 1, 2. 8, 11. 23, 32. al. Comp. Gen. c. 21 sq. +

ἰσάγγελος, *ou*, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *like to angels, angel-like*, Luke 20, 36.—Clem. Alex. Strom. 7. 12. Comp. the Homeric ἰσῶς Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׂכָר, Keri יִשָּׂר (there is reward), pr. n. of the ninth son of Jacob by Leah, Gen. 30, 18.—In N. T. meton. *the tribe of Issachar*, Rev. 7, 7.

ἴσημι, an old root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under art. εἶδω II. Comp. Passow s. v.

Ἰσκαριώτης, *ou*, ὁ, *Iscariot*, surname of Judas the traitor, Heb. יִשְׁכָּרְיָהוּ, *man of Kerioth*, a town in the territory of Judah, Josh. 15, 25.—Matt. 10, 4. 26, 14. Mark 3, 19. 14, 10. Luke 6, 16. 22, 3. John 6, 71. 12, 4. 13, 2. 26. 14, 22.

ἴσος, ἴση, ἴσον, *equal, like, alike*, spoken of measure, quantity, condition, and the like. Matt. 20, 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6, 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11, 17. Rev. 21, 16. Sept. for ἴση Ez. 40, 5. 6. So Diod. Sic. 1. 20. Xen. Cyr. 5. 2. 1.—Also of nature and condition; John 5, 18 ἴσον ἱαντὸν ποιῶν τῷ θεῷ. Phil. 2, 6 οὐχ ἀρπαγμὸν...τὸ εἶναι ἴσα θεῷ, where plur. ἴσα may be either for neut. sing. see Matth. § 443. 1. Butt. § 129. 7. Greg. Cor. ed. Schæfer p. 130, 1055; or adverbially, Matth. § 446. 7. Butt. § 115. 4 ult. Winer § 27. 3 ult. See in ἀρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Spec. *alike, consistent*, e. g. μαρτυρίαι Mark 14, 56. 59.

ἰσότης, ἡ, ἴσος, ἡ, (ἴσος,) *equality, likeness*, i. e. like state or proportion, 2 Cor. 8, 13 ἐξ ἰσότητος. v. 14. So Luc. Zeux. 5. Plato Legg. 684. d.—Spec. *equity*, what is

equitable, Col. 4, 1. So Plut. de Fortuna 1 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης.

ἰσότημος, ου, δ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, held in equal honour*, Luc. D. Mort. 24. 3. Xen. Hi. 8. 10.—In N. T. *alike precious, having like honour and privilege*, c. dat. 2 Pet. 1, 1 τοῖς ἰσότημον ἡμῶν λαχοῦσιν πίστιν. Butt. m. § 133. 2. f. Comp. Jos. Ant. 12. 3. 1 ἰσοτίμους ἀπέδειξε Μακεδόσιν κτλ.

ἰσότηψυχος, ου, δ, ἡ, adj. (ἴσος, ψυχή,) *of like spirit, like-minded*, Phil. 2, 20.—Sept. Ps. 64, 14. Æschyl. Ag. 1470.

Ἰσραήλ, δ, indec. *Israel*, Heb. יִשְׂרָאֵל (warrior of God), a name given to Jacob after wrestling with the angel, Gen. 32, 24 sq.—In N. T. spoken only in reference to his posterity, e. g. δ οἶκος Ἰ. Matt. 10, 6. Acts 7, 42; δ λαὸς Ἰ. Acts 4, 10. 13, 17; υἱοὶ Ἰ. Acts 7, 23. 37. 9, 15. al. Also genr. *Israel for the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος no. 2. Matt. 2, 6. 20. 21. 8, 10. 15, 31. Rom. 10, 1. 19. +

Ἰσραηλίτης, ου, δ, an *Israelite*, in N. T. i. q. δ Ἰουδαῖος, see in Ἰσραήλ. John 1, 48. Acts 2, 22. 3, 12. 5, 35. 13, 16. 21, 28. Rom. 9, 4. 11, 1. 2 Cor. 11, 22.—Genr. Jos. Ant. 2. 9. 1.

ἰσστημι, f. στήσω, aor. 1 ἴστησα, aor. 2 ἴστην, perf. ἴστηκα, plupf. ἴσθήκειν Luke 8, 20 and εἰσθήκειν Matt. 12, 46, Butt. m. § 107. n. I, 7; perf. infin. ἴσθηκέαι, contr. ἰστά-ναι; perf. part. ἴσθηκώς, contr. ἰσθώς, ὦσα, ὤς, Butt. m. § 107. II. 3; Pass. aor. 1 ἰστά-σθην, fut. 1 σταθήσομαι. See in general, Butt. m. § 107.—A less usual form is pres. ἰστάω Rom. 3, 31 Rec. Butt. m. § 106. n. 5. § 107. n. I, 2. Hdot. 4. 103; in later editions also ἰστάνω Rom. 1. c. a late form, Arr. Epict. 3. 26. 17. Butt. m. § 112. 10; comp. in ἀποκαθίστημι. Pluperf. 3 pers. plur. ἰσθήκεσαν Att. for ἰσθήκεισαν Rev. 7, 11; see in Mattaire Dial. p. 65, ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*; see Butt. m. § 107. m. 21.

I. TRANS. in the Act. present, imperfect, fut. and aor. 1, *to cause to stand, to set, to place*.

1 Pr. c. acc. and with an adjunct implying place where; e. g. εἰς αὐτοὺς before them, Acts 22, 30 Παῦλον ἵστησαν εἰς αὐ-

τοὺς. So ἐκ δεξιῶν Matt. 25, 33; ἐν μέσῳ, comp. in ἐν no. 4, Matt. 18, 2. Mark 9, 36. John 8, 3. Acts 4, 7; also ἐν τῷ συνεδρίῳ Acts 5, 27 (Dem. 1370. 25); ἐνώπιόν τινος Acts 6, 6. Jude 24 (comp. Lev. 27, 11); ἐπὶ c. acc. Matt. 4, 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον. Luke 4, 9; (ἐπὶ τινι Palaeoph. 9;) παρὰ c. dat. Luke 9, 47. Genr. *to cause to stand forth*, Acts 1, 23 καὶ ἵστησαν δύο. 6, 13. Trop. *to cause to stand upright*, opp. to falling, Rom. 14, 4. Sept. for ἵστη Gen. 47, 7. 1 K. 6, 14; ἵστη Ex. 40, 2. 16. Josh. 4, 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

2. *to make stand fast, to establish, to confirm*, c. acc. Rom. 3, 31 νόμον. 10, 3. Heb. 10, 9. Acts 7, 60 μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην, *establish not this sin to them*, lay it not to their charge. Sept. for ἵστη Ex. 6, 4. 1 K. 6, 12.—So of time, to fix, to appoint, ἡμέραν Acts 17, 31.

3. *to place in a balance, i. q. to weigh*, c. acc. et dat. Matt. 26, 15 ἵστησαν αὐτῷ τριάκοντα ἀργύρια, *they weighed out to him*. Sept. for ἵσθη Ezra 8, 25. 26. 33. Is. 46, 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰσῶσι σταθμῶ πρὸς ἀργύριον τὰς τρίχας Hdot. 2. 65.—Trans. non al.

II. INTRANS. in the Act. perfect, pluperf. and aor. 2; in the Mid. and also in Pass. aor. 1 and fut. 1 as Mid. (comp. Butt. m. § 113. n. 2, 3,) *to stand*; and so perf. ἵστηκα as present, whence plupf. ἰσθήκειν as impf. Butt. m. § 107. II. 2.

1. Pr. and absol. e. g. as opp. to falling, 1 Cor. 10, 12 δ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. So in prayer or sacrifice Matt. 6, 5. Heb. 10, 11.—With an adjunct implying place where, e. g. an adv. Matt. 12, 46 ἔξω. Mark 11, 5 ἐκεῖ. 13, 14. Luke 9, 27. 17, 12. 18, 13. al. With eis c. acc. see in eis no. 4; eis τὸ μέσον John 20, 19; ἐκ δεξιῶν Luke 1, 11 (Sept. 1 Chr. 6, 39); ἐν c. dat. of place, Matt. 20, 3 ἐν τῇ ἀγορῇ. John 11, 56. Acts 5, 20. 7, 33; impl. Matt. 20, 6 comp. v. 3. John 7, 37 comp. v. 28; (Xen. Cyr. 6. 2. 17;) ἐν αὐτοῖς ἀπὸ τῆς i. e. before them Acts 24, 21; ἐνώπιόν τινος Acts 10, 30. Rev. 7, 9; ἐπὶ c. gen. of place Luke 6, 17 ἵστη ἐπὶ τόπου πεδυνού. Rev. 10, 5; (Xen. Cyr. 3. 3. 66;) and so ἐπὶ in the sense before, Acts 25, 10 ἐπὶ τοῦ βήματος. 24, 20 ἐπὶ τοῦ συνεδρίου. Mark 13, 9; ἐπὶ c. acc. of place Matt. 13, 2. Rev. 7, 1; (Sept. 2 Chr. 23, 19;) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26, 16; impl. Acts 3, 8. (Sept. 2 Chr. 3, 12.) μετὰ τινος John 18, 5; παρὰ c. acc. Luke 5, 1. 7. 38. (2 Chr. 9, 18.) ἵσταν τῆς θαλ. John 6,

22; πρὸ τῶν θυρῶν Acts 5, 22; πρὸς τῇ θυρᾷ John 18, 16; (Sept. Judg. 9, 35;) c. acc. πρὸς τὸ μνημεῖον 20, 11; σὺν αὐτοῖς Acts 4, 14. Also κύκλῳ τῶς round about any one Rev. 7, 11; μέσος ὑμῶν ἵστηκεν John 1, 26.—Without an adjunct of place expressed, but in the sense to *stand by, near, to stand there*, according to the context, i. q. to *be present*; Matt. 26, 78 προσελθόντες εἰ ἑστῶτες εἶπον τῷ Πέτρῳ. Luke 19, 8. 23, 26. John 1, 35. 8, 29. 18, 18. Acts 2, 14. al. Joined with an adj. or particip. Acts 9, 7 ἐστήκεισαν ἐνσεῖ. Eph. 6, 14. (Xen. Cyr. 1. 4. 8.) Spec. of persons standing before a judge; either as accusers Luke 23, 10; or as accused, Acts 26, 6 ἵστηκα κρινόμενος. Matt. 27, 11 ἔμπροσθεν τοῦ ἡγούμενος; comp. also above in constr. with ἐπὶ. So before Christ as Judge, where it is i. q. to *stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21, 36; comp. v. 28.—Spoken of fishing-boats, to *stand, to be stationed*, in Engl. to *lie*, Luke 5, 2.

2. Trop. to *stand fast*, i. e. to *continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. 12, 25. Luke 11, 18; Σεμέλιος 2 Tim. 2, 19. Of persons, Acts 26, 22 ἄχρι τῆς ἡμέρας ταύτης ἵστηκα. 1 Cor. 7, 37 ἵστηκα ἐδραῖος. Col. 4, 12. John 8, 44 ἐν τῇ ἀληθείᾳ οὐχ ἵστηκεν. Rom. 5, 2. 1 Pet. 5, 12 εἰς ἣν ἑστήκατε, comp. in eis no. 4. 2 Cor. 1, 24. So Sept. and תָּחַז 2 K. 23, 3. Is. 66, 22; עָמַד Is. 46, 10. Josh. 2, 11. So Xen. Hell. 5. 2. 23.—Spec. to *stand fast* against an enemy, opp. to *φεύγω*, Eph. 6, 13; c. πρὸς τι v. 11. Sept. for תָּחַז Ex. 9, 12. Nah. 2, 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. to *endure, to sustain*, Rev. 6, 17.—In the sense to *be established, confirmed*, Matt. 18, 16 et 2 Cor. 13, 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19, 15 where Sept. for עָמַד.

3. In the Aorists ἵστην and ἐστῆν, to *stand still, to stop*, e. g. of persons, Matt. 20, 32 καὶ σὺν δὲ Ἰησοῦς. Mark 10, 49. Luke 7, 14. 18, 40 σταθεὶς δὲ ὁ Ἰησοῦς. Of things, Matt. 2, 9. Acts 8, 38; to *cease*, Luke 8, 44. Sept. for תָּחַז Hab. 3, 11. Jon. 1, 15.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. +

ιστορέω, ᾧ, f. ἴσω, (ἵστωρ, εἰδέναι,) to *learn or know* by inquiry and personal examination, Pol. 9. 14. 3. ib. 10. 7. 1; to *know, to have seen personally*, Jos. Ant. 8. 2. 5. Palaph. proœm. 7.—In N. T. to *see, to go to see, to visit* a person in order to

make his acquaintance; Gal. 1, 18 ἱστορήσαι Πέτρον. So Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἱστορεῖ· ἀρᾷ. See Wetst. in loc.—More freq. to *narrate, to tell* what one has seen, Pol. 1. 27. 3. Hdian. 3. 7. 15.

ἰσχυρός, ἁ, ὄν, (ἰσχύς,) *strong, mighty, powerful*, e. g.

1. Of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3, 11 ἰσχυρότερός μου ἐστίν. Mark 1, 7. Luke 3, 16. Heb. 11, 34 ἰσχυροὶ ἐν πολέμῳ, and so Matt. 12, 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3, 27 bis. Luke 11, 21. 22. 1 Cor. 10, 22; also 1 Cor. 1, 25. 1 John 2, 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5, 2. 10, 1. 18, 21; of God Rev. 18, 8. Sept. for רָחַק Judg. 6, 13. Josh. 10, 2; of God Deut. 10, 17; בָּרַךְ of God Neh. 1, 5. 9, 32. So Ael. V. H. 2. 24. Xen. Mem. 1. 7. 4. ib. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4, 10. Rev. 6, 15 Grb. 19, 18. 1 Cor. 1, 27 τὰ ἰσχυρά for coner. of ἰσχυροί. Sept. of ἰσχ. τῆς γῆς for עֲזָרָה 2 K. 24, 15; also for רָחַק 1 Chr. 7, 7. 40. So Xen. Ath. 1. 14.

2. Of things, *strong, vehement, great*, as ἀνεμος Matt. 14, 30; λιμός Luke 15, 14; κραυγή Heb. 5, 7; φωνή Rev. 18, 2 Grb. βροταί Rev. 19, 6. Sept. Gen. 41, 31. Ex. 19, 19. Dan. 6, 20. (Xen. Cyr. 1. 6. 39 χειμών. Hell. 4. 2. 11 πνεῦμα.) Trop. *firm, sure*, as ἰσχ. παράκλησις Heb. 6, 18 (Pol. 31. 20. 8); *powerful, grave, severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10, 10; so Xen. Cyr. 3. 3. 48.—Of a city, *strong, fortified*, Rev. 18, 10 Βαβ. ἡ πόλις ἡ ἰσχ. Sept. for עֲזָרָה Ez. 26, 17. So Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὅς, ἡ, (ἰς ἰσχύ,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral; e. g. once physical, Rev. 18, 2 Rec. ἔκραξεν ἐν ἰσχύϊ i. e. *mightily, vehemently*; comp. Sept. Is. 58, 1. Sept. for עֲזָרָה Dan. 3, 4. 4, 11. So Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14.—Of mental and moral *power, might, ability, faculty*. Mark 12, 30 ἐξ ὧν τῆς ἰσχύος σου with all thy might. v. 33. Luke 10, 27. 1 Pet. 4, 11. (Sept. for עֲזָרָה Gen. 31, 6; רָחַק 2 K. 23, 25.) Also genr. *power, potency, pre-eminence*; e. g. along with δύναμις, 2 Pet. 2, 11 ἀγγελοὶ ἰσχύϊ καὶ δυνάμει μέλζοντες. Eph. 1, 19 et 6, 10 κράτος τῆς ἰσχύος i. q. κράτος ἰσχυρόν, *mighty power*. 2 Thess. 1, 9. Spec. in ascriptions to God, Rev. 5, 12. 7, 12. Sept. for עֲזָרָה Jer. 10, 12. 32, 17; רָחַק Is. 11, 2.

ισχύς, f. *ύς*, (*ισχύς*) *to be strong*, i. e. to have strength, ability, power, both physical and moral, e. g.

1. Pr. physical, *to be strong, robust*; Matt. 9, 12 et Mark 2, 17 of *ισχύουρες* the strong, i. e. the well, not the weak and sick. Sept. for *פריח* Josh. 14, 11.—Ecclus. 30, 14 *ύγις και ισχύων*. Xen. Mem. 3. 12. 4.

2. Genr. *to be able, I can*, c. infin. Matt. 8, 28 *ώστε μη ισχύειν τινά παρελθεῖν*. 26, 40. Mark 5, 4. 14, 37. Luke 6, 48. 8, 43. 14, 6. 29. 30. 16, 3. 20, 26. John 21, 6. Acts 6, 10. 15, 10. 25, 7. 27, 16; inf. impl. Mark 9, 18. Luke 13, 24. Phil. 4, 13 *πάντα ισχύω, I can do or endure all things*. Better perhaps *πάντα* as acc. of manner etc. Buttm. § 131. 7.—Sept. 2 Chr. 2, 6. Diod. Sic. 1. 63 ult.

3. Spec. *to have efficacy, to avail*, to have force and value; Gal. 5, 6 et 6, 15 *οὐτε περιτομή τι ισχύει*. Heb. 9, 17. James 5, 16; *εἰς οὐδὲν ισχύει* it has no value, is good for nothing, Matt. 5, 13. (Æl. V. H. 2. 38. Plato Polit. 294. a.) Spec. *to prevail*, e. g. *κατὰ τινος*, against or over any one, Acts 19, 16; absol. Rev. 12, 8. So Sept. with *פָּרַח* Dan. 7, 21. Ps. 13, 5. So 1 Macc. 10, 49; comp. *ισχύειν ὑπὲρ* Luc. Navig. 42.—Trop. *to prevail, to spread abroad*, to gain strength and efficacy; Acts 19, 20 *ὁ λόγος τοῦ κ. ἠέξατο και ἰσχυεν*.

ἰσως adv. (*ἴσος*) pr. *equally, alike*, Dem. 35. 26. Plato Legg. 805. a; *equitably, fairly*, Dem. 59. 19.—In N. T. *as it would seem, it may be, perhaps*, Luke 20, 13. Sept. for *יָשָׁא* Gen. 32, 21; *יָה* Dan. 4, 24 [27]. So Æl. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, as, ἡ, *Italy*, Acts 18, 2, 27, 1. 6. Heb. 13, 24.

Ἰταλικός, ἡ, ὁ, *Italian*, e. g. *σπείρα* q. v. Acts 10, 1.—Arr. Tactic. p. 73. 5. See Wetst. N. T. in loc.

Ἰτουραία, as, ἡ, *Iturea*, Heb. יִטּוּרָא *Jetur* (1 Chr. 5, 19), a region which made part of Cœle-Syria in its wider acceptance, Plin. H. N. 5. 19.—Luke 3, 1 *Φιλίππου τετραρχούντος τῆς Ἰτουραίας και Τραχωνίτιδος χώρας*, Philip being tetrarch of Iturea and Trachonitis. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1; comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others supposed Iturea to be the same with Auranitis; Rel. Palæstina p. 106 sq. Cellarii Notit. Orb. II. p. 529. More prob. it was nearly the same with the modern *Jedîr*, a province lying south of the territory of Damascus,

and bounded east by Trachonitis and Haurân; south by Beshan; and west by Gaulonitis and Mount Hermon; see Burckhardt Trav. in Syr. p. 286. Bibl. Res. in Palest. III. App. p. 149.—The Itureans were celebrated as skilful archers and daring robbers, Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Strabo 16. 2. 18. p. 755 *τὰ μὲν οὖν ὀρεῖα ἔχουσι πάντα Ἰτουραῖοι τε και Ἀραβες, κακοῦργοι πάντες*. See also Münter de Reb. Ituræor. Hafnæ 1824.

ἰχθύδιον, ου, τό, (dim. of *ἰχθύς*) a small fish, Matt. 15, 34. Mark 8, 7.—Plut. de Solert. anim. 27 mid.

ἰχθύς, ὅς, ὁ, a fish, Matt. 15, 36. 17, 27. Luke 5, 6. John 21, 6. 9. al. Sept. for *אִי* Gen. 9, 2.—Luc. D. Mar. 11. 2. Xen. Hell. 4. 1. 16. +

ἵχνος, εος, ους, τό, (*ἵκω, ἱκέομαι*) a footstep, Xen. An. 7. 3. 42.—In N. T. only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example; Rom. 4, 12 *στοιχοῦσι τοῖς ἵχνεσι τοῦ Ἀβραάμ*. 2 Cor. 12, 18. 1 Pet. 2, 21. So Ecclus. 21, 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְחֹזָבָב (Jehovah is upright), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759–743 B. C. Matt. 1, 9 bis. See 2 K. 15, 7. 32 sq. 2 Chr. c. 27.

Ἰωακείμ, ὁ, indec. *Jochaim*, Heb. יְהוֹאֲכִים (Jehovah hath set up) *Jehoiakim*, pr. n. of a king of Judah, r. 611–600 B. C. added in some Mss. after Josiah, Matt. 1, 11 bis. See 2 K. 23, 34. 36. 24, 1.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of *Ἰωάννης*, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8, 3. 24, 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, i. q. *Ἰωάννης*, one of the ancestors of Jesus, Luke 3, 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוָנָן *Johanan* (for *יְהוָנָן*, whom Jehovah hath graciously given, comp. Θεοδόπος), pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3, 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1, 13. 60. 63. Matt. 3, 4. 13. 14. 14, 2. 3. 4. 8. 10. al. ssep. Comp. Jos. Ant. 18. 5. 2.

2. *John* the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4, 21. 10, 2. 17, 1. Mark 1, 19. 29. Luke 5, 10. al. ssep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim; once Acts 4, 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel; only Acts 12, 12. 25. 13, 5. 13. 15, 37. +

Ἰώβ, ὁ, indec. *Job*, Heb. יֹב (the persecuted,) the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5, 11.

Ἰωήλ, ὁ, indec. *Joel*, Heb. יְהוֹאֵל (Jehovah is his God), one of the minor Hebrew prophets, Acts 2, 16. Comp. Joel 1, 1.

Ἰωνάν, ὁ, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3, 30.

Ἰωνᾶς, ᾧ, ὁ, *Jonas*, Heb. יוֹנָתָן (dove) *Jonah*, pr. n. of two persons in N. T.

1. The noted prophet of the O. T. Matt. 12, 39. 40. 41 bis. 16, 4. Luke 11, 29. 30. 32 bis. See Jon. 1, 1 sq.

2. The father of the apostle Peter, John 1, 43. 21, 15. 16. 17. Comp. in Βαριωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְרָמֹה (whom Jehovah exalted) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1, 8 bis. See 2 K. 8, 16 sq.

Ἰωρελμ, ὁ, indec. *Jorim*, perh. i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (whom Jehovah judgeth, sustaineth) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1, 8 bis. See 1 K. 15, 24. 22, 41 sq.

Ἰωσή, ὁ, indec. *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. n. of three persons in N. T.

1. A brother of James the Less, a kinsman of Jesus, Matt. 27, 56. Mark 15, 40. 47.

2. A son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 1; but see in Ἰάκωβος no. 3.

3. Of Barnabas, the companion of Paul, Acts 4, 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יְהוֹשֻׁעַ (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4, 6. Acts 7, 9. 13 bis. 14. 18. Heb. 11, 21. 22. Rev. 7, 8 φηλὶ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6. See Gen. 30, 22 sq.

2, 3, 4. Three of the ancestors of Jesus, Luke 3, 24. 26. 30.

5. The husband of Mary the mother of Jesus, Matt. 1, 16. 18. 19. 20. 24. 2, 13. 19. Luke 1, 27. 2, 4. 16. 33. 43. 3, 23. 4, 22. John 1, 46. 6, 42.

6. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. 27, 57. 59. Mark 15, 43. 45. Luke 23, 50. John 19, 38.

7. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1, 23.

Ἰωσίας, οὐ, ὁ, *Josias*, Heb. יְהוֹשִׁיָּא (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1, 10. 11. See 2 K. 22, 1 sq. 2 Chr. c. 34, 35.

ἰῶτα, τό, indec. *iota*, Heb. יוֹד (the smallest letter of the Heb. alphabet; trop. for the minutest part, Matt. 5, 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

K.

καὶγὼ crasis for καὶ ἐγώ, dat. καὶμοί, acc. καὶμέ, and I, and to me, and me; the καὶ every where retaining its own distinct power, just as if written separately; see in καί. Matt. 2, 8. Luke 2, 48. John 1, 34. 2 Cor. 11, 22. al. Dat. Luke 1, 3. Acts 8, 19. 1 Cor. 15, 8. non. al. Acc. John 7, 28. 1 Cor. 16, 4. non al.—It is often written with iota subscript, καίγω, but improperly; see Buttm. §29. n. 2. b, and n. 7. +

κάδος, οὐ, ὁ, Lat. *cadus*, a pail, jar, cask; Luke 16, 6 Lachm. ἐκατόν κάδους ἐλαίου, for

Rec. βάρους.—Anacr. Fr. 16. 3. Plato Rep. 616. d.

καθά, adv. for καθ' ἃ, Buttm. §115. n. 5; lit. 'according to what things,' i. e. according as, or simply as, Matt. 27, 10 καθὰ συνέραξέ μοι ὁ κ. Sept. for ἡμῶν Gen. 7, 9; for ᾧ Gen. 19, 8.—Pol. 3. 107. 10. Xen. CEC. 15. 3.

καθαίρεσις, εως, ἡ, (καθαίρειν.) a pulling down, demolition, e. g. of a fortress, 2 Cor. 10, 4. So Pol. 23. 7. 6. Xen. Hell.

2. 2. 15.—Trop. in respect to religious knowledge and experience, *demolition, destruction*, opp. to *οικοδομή*, 2 Cor. 10, 8. 13, 10. Comp. 1 Macc. 3, 43. Hdian. 2. 4. 9.

καθαίρέω, ᾠ, f. ἴσω, (κατά, αἰρέω,) aor. 2 καείλον.

1. *to take down*, sc. from a higher place, e. g. from the cross, c. acc. Mark 15, 36 *εἰ ἔρχεται Ἡλίας κατελεῖν αὐτόν*. v. 46. Luke 23, 53. Acts 13, 29. Sept. for ירד Josh. 8, 29. 10, 27.—Philo in Flacc. p. 977. a. Pol. 1. 86. 6.

2. With the idea of force, violence, *to pull down, to demolish*, c. acc. as buildings Luke 12, 18. (1 Macc. 5, 65. Xen. Cyr. 6. 1. 20.) So a people, *to overthrow, to conquer, to destroy*, c. acc. Acts 13, 19 κατελὼν βῆθη ἐπὶ τὰ. (Sept. for ירד Jer. 24, 6. 42, 10. Hdian. 6. 2. 3.) Also princes, potentates, *to cast down from their thrones, to dethrone*, Luke 1, 52. So Ael. V. H. 2. 25. Hdot. 2. 152.—Trop. *to subvert, to destroy*, as τὴν μεγαλειότητα Acts 19, 27; λογισμούς 2 Cor. 10, 4. Sept. κατ. τὴν ὕβριν for ירד Zech. 9, 6. So Jos. Ant. 6. 9. 2 τὴν ἀλαφροειαν. Diod. Sic. 4. 8.

καθαίρω, f. ἀῶ, (καθάρω,) *to cleanse from filth*, c. acc. e. g. a pers. Luc. Nelyom. 7; grain by winnowing, Sept. 2 Sam. 4, 6. Xen. OEc. 18. 6.—In N. T.

1. *to cleanse a tree or vine from useless branches, to prune*, c. acc. John 15, 2.—Philo de Agric. p. 189. a. Id. de Somn. p. 1116. e. Comp. Laesner Obs. p. 155.

2. Trop. *to cleanse from sin, to purify*, by expiation, Heb. 10, 2. Sept. for ירד Jer. 13, 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

καθάπερ adv. (καθά strengthened by περ,) *according as*, i. q. *as, even as*, Rom. 4, 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1, 14. 3, 13. 18. 1 Thess. 2, 11. 3, 6. 12. 4, 5. Heb. 4, 2. 5, 4. In a protasis, followed by οὕτως or οὕτω, *so*, Rom. 12, 4. 1 Cor. 12, 12. 2 Cor. 8, 11. Sept. for ירד Gen. 12, 4. Ex. 7, 6. 10.—Luc. de Mort. peregr. 25. Xen. Mem. 1. 2. 29.

καθάπτω, f. ἀψω, (κατά, ἀπτω,) *to adapt, to fit down upon* any thing; and so *to bind or fasten upon*, c. acc. Pol. 8. 8. 3. Xen. Ven. 6. 9.—In N. T. intrans. or with ταῦτον impl. i. q. Mid. καθάπτομαι, *to fix oneself upon, to fasten on*, c. gen. Acts 28, 3 ἐχιδνα . . . καθήψε τῆς χειρὸς αὐτοῦ, Buttm. § 132. 5. e. Comp. also in ἔγω no. 2.—This is a later Active to the earlier and more usual Mid. depon. καθάπτομαι, Passow sub v.

καθαρίζω, f. ἴσω, (καθάρω,) a later verb instead of the earlier καθαίρω.

1. *to make clean, to cleanse*; c. acc. Matt. 23, 25 καθαρίζετε τὸ ξῶσεν τοῦ ποτηρίου. v. 26. Luke 11, 39. (Sept. Ps. 12, 7.) Spec. of lepers afflicted with a filthy disease and accounted as unclean, *to cleanse, to heal*, c. acc. Matt. 8, 2. 10, 8. Mark 1, 40. Luke 5, 12. Pass. Matt. 8, 3 bis, καθαρίσθητι· καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα, *his leprosy was cleansed*, i. e. was healed (comp. Luke 5, 13 et Mark 1, 42). Matt. 11, 5. Mark 1, 41. 42. Luke 4, 27. 5, 13. 7, 22. 17, 14. 17. So Sept. and ירד Lev. 14, 7. 8, 11. 15, 27.

2. Trop. *to cleanse, in a moral sense*, i. e. a) From sin or pollution, by expiation, *to purify*, Pass. Heb. 9, 22. 23; c. acc. et ἀπό τινος, 1 John 1, 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. (Sept. for ירד Ps. 51, 4; ירד Ex. 29, 37.) With acc. and dat. Tit. 2, 14 ἵνα καθάρσιν ἑαυτῷ λαόν, *that he might purify, sanctify, for himself*. b) Genr. and without expiation, *to cleanse, to purify, to free from moral uncleanness*; c. acc. et ἀπό τινος, 2 Cor. 7, 1 καθαρίσωμεν ταυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. With acc. simply, Acts 15, 9. Eph. 5, 26. Heb. 9, 14. James 4, 8. So c. ἀπό Eccles. 38, 10; simpl. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

3. In the Levitical sense, *to cleanse, to make lawful*, c. acc. a) Genr. Mark 7, 19 πάν τὸ ξῶσεν εἰσπορευόμενον . . . εἰς τὸν ἀφαιδρῶνα ἐκπορεύεται, καθαρῖζον πάντα τὰ βρώματα, *cleansing all meats*, by separating what is unclean, and thus making what remains clean and lawful; here the part. καθαρῖζον refers to the preceding clause by way of apposition; comp. Winer § 48. 1. b. Buttm. § 131. n. 13. b) Spec. *to declare clean*, c. acc. Acts 10, 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. 11, 9. So Sept. and ירד Lev. 13, 6. 23. 28. 34.

καθαρισμός, οὐ, ὁ, (καθαρίζω,) 1. a *cleansing, purification*; e. g. of the Jewish washings before meals, John 2, 6; comp. Matt. 15, 2. Trop. of the ceremonial purification of lepers, Mark 1, 44. Luke 5, 14; see Lev. c. 14. Also of a woman after child-birth, Luke 2, 22; see Lev. c. 12. Sept. for ירד Lev. 14, 32; ירד Lev. 15, 13. So of baptism as a rite of *purification*, John 3, 25 ἐγένετο οὖν ζήτησις . . . περὶ καθαρισμοῦ.—Clem. Alex. Strom. 6. 6.

2. Trop. in a moral sense, *purification from sin, expiation*, Heb. 1, 3. 2 Pet. 1, 9.

Sept. Ex. 30, 10. Job 7, 20; an expiatory offering Luc. Asin. 22.

καθάρμα, see περικαθάρμα.

καθάρως, á, óν, *clean, pure*, i. e. unsoiled, unalloyed; see Tittm. de Syn. N. T. p. 26. It is a primitive word having no affinity with αἶρω, Passow s. v. Comp. Sanscr. *śudh* to be purified; also Lat. *castus*, Engl. *chaste*, Germ. *keusch*.

1. *clean, pure*, physically, Matt. 23, 26. 27, 59 ἐντύλιξεν αὐτὸ συνδόνη καθάρῳ. Heb. 10, 22 ὕδατι καθάρῳ. Rev. 15, 6. 19, 8. 14. 21, 18 bis. 21. 22, 1. Trop. Luke 11, 41, see in θῆμι. Sept. for רִיחָה Ez. 36, 25. Ex. 25, 31. 36. So Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 mid. ὕδατα. Xen. Ec. 10. 7, 12.—Trop. in a Levitical or symbolical sense, John 13, 10 ἐστὶ καθάρως ὁλος. So of meats, *clean, lawful*, not forbidden, Rom. 14, 20. Tit. 1, 15 bis, πάντα καθάρá, οὐδὲν καθάρóν.

2. In a moral sense, *clean, pure*, i. e. a) *guiltless, innocent*, Acts 18, 6 καθάρως ἐγώ. With ἀπό τινος, Acts 20, 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. Sept. for רָצוֹן Gen. 44, 10; c. ἀπό for רָצוֹן Gen. 24, 8. So Ael. V. H. 8. 5. Dem. 122. 17. b) *sincere, upright*, void of evil, Matt. 5, 8 οἱ καθάροι τῇ καρδίᾳ. John 13, 10 ὑμεῖς καθάροι ἐστέ. v. 11. 1 Tim. 1, 5. 3. 9. 2 Tim. 1, 3. 2, 22. Tit. 1, 15 τοῖς καθάροις. James 1, 27. 1 Pet. 1, 22. So John 15, 3, the figure being taken from the vine, *cleansed, pruned*; see in καθαίρω. Sept. for רָצוֹן Ps. 24, 4; רִיחָה Ps. 51, 11; חֵן Gen. 20, 5. 6. So Xen. Cyr. 8. 7. 20, 23.

καθαρότης, ητος, ή, (καθάρως,) *cleanness, pureness*, in the Levitical sense, Heb. 9, 13.—So phys. Xen. Mem. 2. 1. 22; mor. Arr. Epict. 4. 11. 5. Plato Legg. 778. c.

καθέδρα, as, ή, (καθίζομαι,) *a seat*; Matt. 21, 12 et Mark 11, 15 τὰς κ. τῶν πολούτων. Trop. Matt. 23, 2 καθίζεν ἐπὶ τῆς καθέδρας Μωϋσέως *to sit in Moses' seat*, i. e. to occupy his place as an expounder of the law. Sept. for כִּי־יֹשֵׁב 1 Sam. 20, 17. 24; כִּי־יֹשֵׁב 1 K. 8, 13.—Pol. 1. 21. 2. Hdtian. 2. 3. 17.

καθέζομαι, (κατά, ἕζομαι,) *impf. ἐκαθέζομαι*, for the augm. see Buttm. § 86. n. 2; pr. 'to seat oneself,' i. e. *to sit down, to sit*, Matt. 26, 55. Luke 2, 46. John 4, 6. 20, 12. Acts 6, 15. [20, 9.] John 11, 20 ἐν τῇ οἰκῇ ἐκαθέζετο i. e. *continued sitting*, Buttm. § 137. 4. Sept. for כִּי־יֹשֵׁב Ez. 26, 16.—Hdtian. 4. 2. 5. Xen. Conv. 1. 8.

καθεῖς, i. e. καθ' εἰς, see in εἰς no. 1. b. γ.

καθεξής, adv. (κατά, ἐξής,) *in succession, in order*, i. e. *successively, consecutively*; Luke 1, 3 καθεξής σοι γράψαι, i. e. to write a connected narrative. Acts 11, 4. 18, 23. (So Ael. V. H. 8. 7. Plut. Symp. 1. 1. 5 fin.) With the art. ὁ καθεξής, *successive*, i. e. *subsequent, following*, of pers. Acts 3, 24 καὶ τῶν καθεξής sc. προφητῶν. Of time Luke 8, 1.—Classic writers prefer ἐφεξής, see Passow. Plut. l. c. pen.

καθεύδω, (κατά, εὔδω,) *impf. ἐκαθεύδων*, for the augm. see Buttm. § 86. n. 2; pr. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for כָּשַׁב 1 Sam. 3, 2. 3. 5 sq.—In N. T. *genr. to sleep, to go to sleep*, and *impf. to be asleep, intrans.* a) Pr. Matt. 8, 24. 13, 25. 25, 5. 26, 40. 43. 45. Mark 4, 27. 38. 12, 36. 14, 37 bis. 40. 41. Luke 22, 46. 1 Thess. 5, 7 bis. Sept. for יָשַׁב Cant. 5, 3; כָּשַׁב Gen. 28, 13. So Hdtian. 7. 1. 22. Xen. Cyr. 8. 3. 42. b) *Spec. to be in a deep sleep*, in a state of unconsciousness like one dead; Matt. 9, 24 οὐ γὰρ ἀπέθανε... ἀλλὰ καθεύδει. Mark 5, 29. Luke 8, 52. Hence once of those really dead (like κοιμάω), 1 Thess. 5, 10 εἴτε γρηγορώμεν εἴτε καθεύδωμεν. So Sept. for יָשַׁב Dan. 12, 2. c) Trop. i. q. *to be slothful, secure*, not vigilant, Eph. 5, 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5, 6. So Xen. An. 1. 3. 11.

καθηγητής, οῦ, ὁ, (καθηγέομαι,) *a leader, guide*; in N. T. in the sense of *teacher, master*, i. q. ῥαββί, Matt. 23, 8. 10 bis.—Diog. Laert. 1. 12, 27. Plut. Alex. M. 5.

καθήκω, (κατά, ἕκω,) *to come or reach down to*, as mountains to the sea, Hdtian. 8. 1. 12. Xen. Hell. 5. 4. 17.—In N. T. *impers. καθήκει, it is becoming, it is fit, right*, absol. Acts 22, 22 οὐ καθήκεν (Rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον, *what is meet, right*; Rom. 1, 28 τὰ μὴ καθήκοντα, *things not meet*, i. e. abominable. So Eccclus. 10, 23. Xen. Cyr. 8. 1. 4. Part. 2 Macc. 6, 4. Luc. Gall. 10. Xen. Cyr. 1. 2. 5.

κάθημαι, (κατά, ἕμαι,) 2 pers. κάθη Acts 23, 3 and imperat. κάθου Heb. 1, 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.

1. *to sit down, to sit still, to sit*, intrans. and more common than ἕμαι, Buttm. l. c. a) Pr. *to sit down*, Matt. 15, 29. 27, 36. John 6, 3. al. Sept. for כָּשַׁב Gen. 21, 16. So Hom. Il. 1. 569. b) *Genr. to sit*, absol. i. e. *to sit there, to sit by*, Matt. 13, 2. Luke 5, 17. 1 Cor. 14, 30. With an adjunct of place, e. g. ἐκεῖ Mark 2, 6; οὐ Acts

2, 2; *ἔδε* James 2, 3; also with a prep. e. g. *ἀνέναντί τινος* Matt. 27, 61 (Sept. Gen. 21, 16); *εἰς* c. acc. of place Mark 13, 3, comp. in *εἰς* no. 4; *ἐκ δεξιῶν* Matt. 22, 44. Acts 2, 34, comp. in *ἐκ* no. 1. b; *ἐν* c. dat. of place Matt. 11, 16. Mark 4, 1. Luke 10, 13 (Sept. 2 K. 6, 32. Xen. Hell. 4. 4. 3); *ἐν δεξιᾷ* v. *ἐν τοῖς δεξιαῖς* Col. 3, 1. Mark 16, 5; *ἐπάνω τινός* Matt. 28, 2. Rev. 6, 8; *ἐπί* c. gen. Matt. 24, 3. Acts 8, 28. Rev. 4, 2. 9, 17 (Sept. 1 Sam. 1, 9. Diod. Sic. 1. 52); *ἐπὶ* c. dat. of place Acts 3, 10 (Sept. Is. 36, 12. Xen. An. 4. 2. 6); c. acc. Matt. 9, 9. Mark 2, 14. John 12, 15. Rev. 6, 2 (Sept. Jer. 25, 30); *μετά* c. gen. of pers. Matt. 26, 58; *παρά* c. acc. of place Matt. 13, 1. Mark 10, 46; *περί* c. acc. of pers. around whom, in whose circle, one sits, Mark 3, 32. 34 (Xen. An. 4. 2. 5 *ἀμφὶ κύρ*); *πρός* τὸ φῶς Luke 22, 56; *ὑπὸ* τὸ ἱπποπόδιον James 2, 3; so Sept. Judg. 4, 5. 1 K. 13, 14. c) Of a dignitary who sits in public, e. g. a judge Matt. 27, 19. Acts 23, 3; a queen, βασιλισσα, Rev. 18, 7. So Sept. Ex. 18, 14. Dem. 507. 26. Plato Apol. 35. c.

2. Spec. *to abide, to dwell, to be*; with *ἐν* c. dat. of place, Matt. 4, 16 bis, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. 9, 1 where Sept. κατοικέω for *בָּנִי*. Luke 1, 79. Acts 14, 8. (So Sept. for *בָּנִי* Neh. 11, 6. 25. Ecclesi. 50, 26; so *sedeo* Cic. ad Div. 16. 7.) With *ἐπὶ* c. gen. of place Rev. 14, 6 καθ. ἐπὶ τῆς γῆς, where Rec. κατοικούντας; also with *ἐπὶ* c. acc. Luke 21, 35 καθ. ἐπὶ πρόσωπον τῆς γῆς. So Alciaphr. I Ep. 25 ἐπὶ τιμ. +

καθημερινός, ἡ, ὅν, (κατά, ἡμέρα) daily; Acts 6, 1 ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministration of alms.—Judith 12, 15. Polyæn. 4. 2. 10. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phryn. p. 53.

καθίζω, (κατά, ἵζω) f. καθίσω Matt. 25, 31, instead of fut. καθιζήσω or Att. καθίσω, see Buttm. § 114 ἵζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, for the augm. see in Buttm. § 86. n. 2.—Trans. *to cause to sit down, to seat*; also intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat, to set*; with *ἐν* of place, Eph. 1, 20 καὶ ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. for *בָּנִי* 1 K. 2, 8. 2 Chr. 23, 30. So Luc. Nigr. 18. Xen. Hell. 5. 4. 6.—Spec. *to cause to sit, to set*, as judges, 1 Cor. 6, 4 τοὺς καθίζετε sc. κριτὰς v. δικαστὰς. So fully Luc. Tox. 62 οὐ γὰρ ἐκάθισαμέν τινα δικαστὴν τοῦ λόγου. Plato Legg. 873. e.

2. Intrans. or with *αὐτόν* impl. and also Mid. *to seat oneself*, i. e. *to sit down, to sit*; see in *ἕω* no. 2, and Buttm. § 130. n. 2.

a) Pr. and genr. Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ κτλ. 13, 48. Mark 9, 35. Luke 4, 20. 5, 3. 14, 28. 31. 16, 6. John 8, 2. Acts 13, 14. 16, 13. 1 Cor. 10, 7. Sept. for *בָּנִי* Gen. 37, 24. Neh. 1, 4. So Xen. Cyr. 8. 4. 2.—With an adjunct of place, e. g. αὐτοῦ here Matt. 26, 36; *ἔδε* Mark 14, 32. So with prepositions, *εἰς* τὸν ναὸν τοῦ θ. 2 Thess. 2, 4, comp. in *εἰς* no. 4 (Xen. Mem. 4. 2. 1); *ἐκ δεξιῶν* Matt. 20, 21. 23. Mark 10, 37. 40. 16, 19; *ἐν* c. dat. ἐν τῇ πόλει Rev. 3, 21 bis; *ἐν δεξιᾷ* Heb. 1, 3. 8, 1. 10, 12. 12, 2 (Sept. Jer. 39, 3); *ἐπὶ* c. gen. ἐπὶ πόρου Matt. 19, 28 bis. 25, 31. Luke 22, 30. Acts 2, 30 (Sept. 1 K. 2, 12. 8, 20. Xen. Eq. 7. 5); *ἐπὶ* τοῦ βήματος, of a judge, etc. John 19, 13. Acts 12, 21. 25, 6. 17; (Diod. Sic. 1. 92. Plato Legg. 659. b); *ἐπὶ* τῆς Μωϋσεως καθέδρας Matt. 23, 2, see in καθέδρα; also *ἐπὶ* c. dat. ἐπὶ αὐτῷ sc. τῷ πῶλῳ Mark 11, 7; *ἐπὶ* c. acc. ἐφ' ὧν Mark 11, 2. Luke 19, 30. John 12, 14. Rev. 20, 4; trop. Acts 2, 3. (Sept. Gen. 48, 2. Thuc. 1. 136.) κατέναντί τινος Mark 12, 41; μετὰ τινος Rev. 3, 21 bis; σύν τινι Acts 8, 31.

b) Spec. *to abide, to continue*, e. g. ἐν τῇ πόλει Luke 24, 49; absol. Acts 18, 11. Sept. for *בָּנִי* Jer. 49, 32; *בָּנִי* Ex. 16, 29. Judg. 9, 41.—1 Macc. 2, 7. 29; comp. *sedeo* Cic. de Div. 16. 7.

καθίστημι, f. καθήσω, (κατά, ἵστημι) aor. 1 καθήκα, Buttm. § 108. I; pr. *to send or throw down*, i. e. in N. T. *to let down*, c. acc. et *εἰς*, Luke 5, 19 καθήκαν αὐτόν... εἰς τὸ μέσον. Acts 9, 25 καθ. διὰ τοῦ τείχους. (Palaeoph. 13. 3.) Pass. or Mid. part. καθιέμενος foll. by *ἐπὶ* τῆς γῆς Acts 10, 11; *ἐκ* τοῦ οὐρανοῦ 11, 5.—Sept. 1 Sam. 2, 16. Jos. Ant. 2. 3. 4, c. *εἰς*. Plato Phaed. 61. c.

καθίστημι, also καθίσταμαι Acts 17, 15. Plut. Cato Min. 70 fin. (comp. in ἵστημι init.) fut. καταστήσω, aor. 1 κατέστησα.—*To set down*, l. q. genr. *to set, to place*, in N. T. found only in the trans. forms; also Pass. or Mid. *to be set, to be, etc.* See in ἵστημι, and comp. Buttm. § 106. n. 5.

1. *to set down, to place, to cause to stand*, pr. Hom. Il. 9. 202. Xen. Mem. 3. 1. 10. Mid. or Pass. *to set or place oneself, to be placed, to stand*, Xen. Cyr. 8. 3. 2.—Hence in N. T. Act. καθίστημι, *to cause to be, to render, to make*; c. acc. impl. et adj. 2 Pet. 1, 8 ταῦτα... οὐκ ἀργούς [ὑμᾶς]... καθίστησιν κτλ. Pass. *to be or become, to be rendered*,

made; James 3, 6 οὕτως ἡ γλώσση καθίσταται ἐν τοῖς μέλεσιν. 4, 4. (Thuc. 4. 92 καθίσταται.) Rom. 5, 19 bis, ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κτλ.—Act. Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῇ καταστήσας. Xen. An. 6. 3. 18.

2. *to set, to constitute, to appoint*, sc. persons; so c. acc. et ἐπὶ c. gen. *to set one over* any thing, Matt. 24, 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς βεραπείας αὐτοῦ. 25, 21. 23. Luke 12, 42. Acts 6, 3; ἐπὶ c. dat. Matt. 24, 47. Luke 12, 44; ἐπὶ c. acc. Heb. 2, 7. So ἐπὶ c. gen. Sept. for יָרַךְ Gen. 41, 41. 43; ἐπὶ c. acc. Sept. Jer. 1, 10. Xen. Cyr. 8. 1. 9.—With two acc. of pers. and station, *to constitute, to make*; Luke 12, 14 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7, 10. 27. 35. Heb. 7, 28. So with acc. of pers. omitted Tit. 1, 5. (Xen. An. 3. 4. 30.) Pass. c. acc. of manner Heb. 5, 1, see Buttm. § 131. 8; c. εἰς τι 8, 3. Sept. for עָשָׂה Ex. 2, 14. Gen. 47, 6. al. So genr. Palæph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5.

3. *to set one down on a journey*, i. e. *to accompany, to conduct*, out of respect or for security, c. acc. Acts 17, 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for נָסַח 2 Chr. 28, 15.—Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

καθό adv. (for καθ' ὃ,) lit. 'according to what,' i. e. *according as, as*, i. q. καθά. Rom. 8, 26 καθό δεῖ. 2 Cor. 8, 12 bis, καθό ἐὰν ἔχη τις κτλ. *in proportion as*. 1 Pet. 4, 13. Sept. for כַּדְּכִי Lev. 9, 5.—Plut. comp. Agesi. cum Pomp. 4. Comp. Phryn. et Lob. p. 425.

καθολικός, ἢ, ὅν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in many editions in the titles to the epistles of James, Peter, John, and Jude, i. e. the *catholic* epistles; so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

καθόλου adv. (καθ' ὅλου,) pr. *throughout the whole*, i. e. *wholly, entirely*; and καθόλου μὴ, *not at all*, Acts 4, 18. Sept. c. neg. for כִּלְכִּל Ez. 13, 3. 22. 17, 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

καθοπλιζω, f. ἰσω, (κατά intens. ὀπλί-ζω,) *to arm fully, to equip*; Pass. *to be fully armed, equipped*, Luke 11, 21.—Sept. Jer. 46, 9. Eschin. 75. 33. Xen. Cyr. 2. 1. 11.

καθορᾶω, ὦ, (κατά, ὁρᾶω,) *to look down upon*, from a higher place, *to behold*, Sept. for רָאָה Num. 24, 2. Xen. Cyr. 3. 2. 10.—In N. T. genr. and trop. *to perceive, to see clearly*, Pass. Rom. 1, 20. So 3 Macc. 3,

11. Luc. Pseudom. 25; pr. Hdian. 4. 15. 14. Xen. An. 1. 8. 26.

καθότι adv. (καθ' ὅτι,) lit. 'according to what,' i. e. *how, in what manner*, Thuc. 4. 118.—In N. T.

1. *according as, as*, Acts 2, 45 et 4, 35 καθότι ἂν τις χρεῖαν εἶχε. Sept. for כַּדְּכִי Ex. 1, 12. 17; 2 Lev. 27, 12.—Diod. Sic. 4. 5.

2. *for that, because that, inasmuch as*, Luke 1, 7 καθότι ἡ 'Ελ. ἦν στείρα. 19, 9. Acts 2, 24. [17, 31.]—Sept. for Chald. כִּי Dan. 2, 8. Pol. 18. 21. 6. Thuc. 6. 8.

καθώς, adv. (κατά, ὥς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74; *according as, as*; comp. the simple ὥς.

1. Pr. implying manner: a) Genr. Matt. 21, 6 καθὼς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11, 6. Luke 11, 1. John 1, 23. Acts 10, 47. 1 Cor. 4, 17. Gal. 2, 7. al. sepiss. Prægn. Mark 15, 8 ἤρξαντο αἰτεῖσθαι, καθὼς αὐτὸς αἰτεῖται, *began to demand* [that he should do] *as he had ever done to them*. John 6, 58. With εἰμί, i. q. *such as*, 1 Thess. 2, 13 ἀλλὰ, καθὼς ἐστὶ ἀληθῆς. 1 John 3, 2; comp. in εἰμί II. 7. In a protasis, with οὕτως in the apodosis, John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; also ὁμοίως Luke 6, 31. Sept. for כַּדְּכִי Ex. 10, 29, comp. 1 Chr. 24, 31. 26. 12. So Palæph. 52. 7. Plut. de Pyth. Orac. 21. Comp. Greg. Cor. p. 319. ed. Schæf. b) After verbs of speaking, etc. *how*, Acts 15, 14 Συμεὼν ἐξηγήσατο, καθὼς πρῶτον κτλ. 3 John 3. c) In the sense of proportion, comparison, Mark 4, 33 καθὼς ἡδύναντο ἀκούειν. John 5, 30. Acts 11, 29. 1 Pet. 4, 10. So Sept. Num. 26, 54. Pol. 7. 9. 15.

2. In a casual sense, *as, i. e. even as, inasmuch as, since*; John 17, 2 καθὼς ἔδικας αὐτῷ κτλ. Rom. 1, 28. 1 Cor. 1, 6. 5, 7. Eph. 1, 4. Phil. 1, 7.

3. Of time, *as, when*, Acts 7, 17 καθὼς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1, 31. +

καί conjunct. *and, also*, one of the most frequent words in the Greek language; and as used in N. T. taking a strong colouring from the Hebrew; see Winer § 57. 2, 3. Matth. § 620. Buttm. § 149. m. 8. Kühner § 321.

1. Simply copulative, *and*. a) Connecting single words and clauses; e. g. *Nouns*, Matt. 2, 11 χρυσὸν καὶ λίβανον καὶ σμύρναν. 13, 55. 23, 6. 7. Luke 6, 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23, 6 περὶ ἐλπίδος καὶ ἀναστάσεως. Rom. 2, 20. (Sept. Gen. 1, 14.

3, 16.) *Pronouns*, Matt. 8, 29 τί ἐμοὶ καὶ σοί, see in ἐγώ no. 3. *Adjectives*, Rom. 7, 12 ἡ ἐντολὴ ἀγία καὶ δίκαια καὶ ἀγαθή. *Verbs*, Mark 4, 27 καθεύδῃ καὶ ἐγείρεται... βλαστάνῃ καὶ μηκύνῃται. Acts 1, 21. 7, 17. 9, 28; and so where one verb is taken adverbially, Luke 6, 48 ἔσκαψε καὶ ἐβάδυνε, see fully in βαδύνω. John 8, 59. Rom. 10, 20. Col. 2, 5. al. *Adverbs*, Heb. 1, 1 πολυμερῶς καὶ πολυτρόπως. Also clauses, Matt. 7, 25 καὶ κατέβη ἡ βροχὴ, καὶ ἤλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, κτλ. Matt. 1, 17. John 1, 1. Rom. 14, 7. al.—Hence καί is mostly a simple *continuative*, marking the progress of a consecutive discourse; e. g. Matt. 1, 23 ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι κτλ. 2, 11. Mark 4, 32. Luke 2, 34. 11, 44. 1 Cor. 12, 5. 6. al. (Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.) In like manner as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καί, e. g. James 3, 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κτλ. 2 Cor. 12, 20. Gal. 3, 28 οὐκ ἐν ἄρσεν καὶ θῆλυ. Matt. 13, 15. Mark 4, 12. John 12, 40. Acts 28, 27; comp. Sept. Is. 6, 9 sq. See Winer § 59. 7 pen. Passow no. 13. [VII.] (Jos. Ant. 2. 15. 5 init.) But in two examples after οὐτε, the καί does not thus carry forward the negative; as John 4, 11 οὐτε ἀπληγὰ ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. 3 John 10. So Luc. D. Mar. 14. 1 οὐτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ᾗδῃ τέθηκε. Arr. Alex. M. 4. 7. 6. See Winer l. c.—The use of καί in this continuative sense takes a strong colouring from the Heb. use of וְ, espec. וְ *conversive* both of fut. and præter. which is also continuative, see Heb. Lex. arts. וְ and וְ. Heb. Gr. § 48 b. Ewald Heb. Gr. p. 547. Thus: α) The simple καί is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δέ, ἀλλά, τότε, and the like; so espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14, 9 sq. 27, 28 sq. Mark 1, 31 sq. 3, 13 sq. Luke 2, 25 sq. 4, 14 sq. Rev. 11, 7 sq. al. sæp. So וְ and Sept. καὶ 1 Sam. 15, 3 sq. Is. 11, 12 sq. Ez. 5, 1 sq. comp. 1 Macc. 1, 1 sq. For καὶ ἐγένετο, see below in lett. b. β) From the simplicity of the Heb. καί with a demonstr. pron. is sometimes written where Greek usage employs the relative; e. g. Luke 6, 6 καὶ ἦν ἐκεῖ ἀνθρώπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 11, 44. 16, 19. 1 Cor. 7, 13. So Sept. and וְ Is. 13, 14; so וְ, Sept. וְ, Job 29, 12.

See Heb. Lex. art. וְ no. 1. ee.—The case where καί with a demonstr. pron. follows a relative clause, instead of another relative, is a frequent Greek construction; see Matth. § 472. 3. Kühner § 334. 1. Buttm. § 151. II. 4. Winer § 22. p. 173. So Luke 17, 31. Acts 3, 13 ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κτλ. 1 Cor. 8, 6. 2 Pet. 2, 3. Rev. 2, 18. 17, 2. So Dem. 123. 7. Xen. Cyr. 3. 1. 38.

b) Continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time. Thus α) At the beginning of a sentence, where any thing is narrated as done immediately or soon after that which the preceding context narrates; here καί is equivalent to the more usual τότε, then, after that, Matt. 3, 16. 4, 3. 21 καὶ προσβάς ἐκείθεν. 10, 1. 14, 12. 14. Mark 1, 29. 4, 21. 24. 26. al. comp. τότε Matt. 15, 12. (Xen. Hi. 1. 8. Cyr. 1. 3. 11.) Here belongs the phrase καὶ ἐγένετο and (then) it came to pass, corresponding to the Heb. וַיְהִי, see Heb. Lex. art. וַיְהִי no. 1. Heb. Gram. § 126 b. 2. Usually with a notation of time; e. g. with ὅτε Matt. 7, 28. 10, 1. 19, 1; ὥς Luke 2, 15; ἐν c. dat. Mark 1, 9. 4. Luke 1, 59. 9, 18. 14, 1. al. μετὰ Luke 2, 46; with gen. absol. Matt. 9, 10; with acc. and inf. Mark 2, 23. Elsewhere ἐγένετο δέ id. Luke 3, 21. 5, 1. 6, 1. β) In an apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. and immediately; Mark 1, 27 τοῖς πνεύματι ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ. Luke 8, 25. Matt. 8, 15. Mark 2, 14. Luke 4, 36. Matt. 26, 53. Also where the time is less definite, i. q. and then, and afterwards, without any notation of time, Mark 12, 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς. Luke 1, 56 ἔμεινε δέ... μήνας τρεῖς, καὶ ὑπέστρεψεν κτλ. John 4, 40. Acts 5, 7. (Theocr. Id. 7. 10–12; comp. Passow in καὶ no. 5.) So with a notation of time, Matt. 28, 9 ὥς δέ ἐπορεύοντο... καὶ ἰδοὺ δ' Ἰησοῦς κτλ. (Xen. An. 1. 10. 15 ὅτε.) After καὶ ἐγένετο or ἐγένετο δέ with a note of time, see above in α. Matt. 9, 10 καὶ ἰδοὺ. Mark 2, 15. Luke 5, 1. 2, 15. 21. 9, 28. 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ κτλ. Matt. 26, 45; also ἦν δέ ὥρα τρίτη καὶ κτλ. Mark 15, 25. Luke 23, 44; where some needlessly take καί as in the place of a relative. So Thuc. 1. 50 ᾗδῃ δέ ἦν ὄψις... καὶ οἱ Κορίνθιοι κτλ. Xen. An. 6. 4. 26 ᾗδῃ μὲν ἀμφὶ ἡλίῳ δυσμὰς ἦν, καὶ οἱ Ἕλληνες κτλ. See Matth. § 620. p. 1257.

c) Continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, e. g. a) Where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually followed by a fut. or pres. in a future sense. So with Imperat. in the protasis; Matt. 4, 19 *δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλλεῖς ἀνθρώπων*. 5, 15. 7, 7. 9, 18 *ἐπίβετε τὴν χεῖρά σου ἐν αὐτῇ, καὶ ζήσεται*. 11, 29. Mark 6, 22. 11, 29. Luke 6, 35. John 2, 19. 4, 35. 7, 33. Acts 9, 6. 2 Cor. 13, 11. James 1, 5. al. esp. (Sept. and ὁ 1 Sam. 15, 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 *μὴ δακνεί... καὶ κτλ.*) Also genr. Matt. 27, 64 *καὶ ἔσται ἡ ἐσχάτη πλάσι χεῖρων τῆς πρώτης*. Luke 12, 19. Heb. 3, 19 *καὶ βλάπομεν*. 12, 9. (Sept. and ὁ Gen. 24, 40.) After *εἰ* or *ἐάν* in the protasis, *then*; James 4, 15 *ἐάν ὁ κύριος βελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κτλ.* *if God will and we live, THEN we shall do this or that*. Rev. 3, 20 *ἐάν... καὶ*. Sept. *ἐάν... καὶ* for ὁ... *Ex* Lev. 26, 3. 4; *et... καὶ* Judith 5, 20. Xen. Cyr. 8. 7. 22.—Once followed by an Imperat. John 7, 52 *ἐρευνήσον καὶ ἴδε*, where the second Imperat. is equiv. to a fut. *and so thou shalt see*; Winer § 44. 2. Gesen. Heb. Gr. § 127. 2. So Baruch 2, 21; comp. Luc. D. Deor. 2. 2 *βαίτε καὶ ὄψε*. Lat. *divide et impera*. β) Where the apodosis affirms what is or will be done in consequence of, because of that which is contained in the protasis, i. q. *and so, and therefore*, i. q. so that, therefore, wherefore. E. g. foll. by a fut. Acts 7, 43 *καὶ μετοικίω ὑμᾶς κτλ.* quoted from Amos 5, 27 where Sept. and ὁ. Rom. 11, 35. Foll. by a pres. Matt. 11, 18. 19 *καὶ λέγουσιν*. John 7, 22. Foll. by a præter. Rom. 4, 3. Gal. 2, 16. 3, 6. James 2, 23. Sept. and ὁ 1 Sam. 15, 23. So Xen. Cēc. 7. 22.

d) As an explicative copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 835. a) Between nouns which are strictly in apposition, e. g. Matt. 21, 5 *ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου*. So in ὁ θεός καὶ πατήρ when alone, 1 Cor. 15, 24. James 1, 27. 3, 9; but in the phrase ὁ. 3. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1, 3. 11, 21. Eph. 1, 13. al. Also Matt. 13, 41 *πάντα τὰ σκάνδαλα καὶ τοὺς κτλ.* Rom. 1, 5. Comp. ὁ 1 Sam. 28, 3. 17, 40. So Luc. Tox. 26. Xen. An. 4. 5. 9 *γυναικας καὶ κόπας*. β) Before a clause added by way of explanation, (*καὶ* epexegetical),

e. g. Matt. 1, 25 *ἐποίησεν ὡς προσέταξεν αὐτῷ... καὶ παρέλαβε τὴν γυναῖκα*. Luke 5, 35 *ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἵσταρῃ κτλ.* John 2, 16 *καὶ χάριν ἀντὶ χάριτος*. 1 Cor. 3, 5. So Xen. An. 2. 5. 38 *ἔχει τὴν δίκην καὶ τέτυκεν*. Comp. Winer § 57. 2. note c.

e) It has an *intensive* or *cumulative* force, viz. a) Where two or more words are connected by *καί*, and *καί* is then also inserted emphatically before the first word, *καί... καί*, Lat. *et... et*, Engl. *both... and*. Matt. 10, 28 *φοβήσῃτε τὸν θυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολλέσας*. Mark 9, 22. Acts 26, 29. Rom. 14, 9 bis. Phil. 4, 12. 16. So Hdtan. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1. β) Before comparatives, *and even*; Matt. 11, 9 *καί, καὶ περισσότερον προφήτου*. Luke 7, 26. John 10, 10. Comp. Passow *καί* no. 6. Matth. § 620. p. 1258. d. So Hom. Il. 10. 556. Xen. An. 6. 6. 35.

γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*; comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10, 26 *λέγουσιν καὶ τίς δύναται σωθῆναι*; *who then* (in that case) *can be saved?* Luke 3, 14. 10, 29. 2 Cor. 2, 2; *καὶ πότεν* Mark 12, 37; *καὶ πῶς* Luke 20, 44. John 14, 9; genr. Acts 23, 3. 1 Cor. 5, 2. So Luc. D. Deor. 1. 2 *καὶ τί πλέον ἔξω*; Xen. Mem. 1. 3. 10, 11; *καὶ πῶς* Hl. 7. 11. δ) Before an Imperat. *καί* is often intensive in the classic writers; see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23, 32. Mark 11, 29. Luke 12, 29. 1 Cor. 11, 6. But in all these *καί* is simply copulative, and may be referred to some of the significations above given; see Winer § 57. 2. note a. ε) Where a part is subjoined to a whole by way of emphasis, *καί* may be rendered *and especially, imprimis*. Mark 1, 5. 16, 7 *εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ*. Matt. 8, 33. Comp. Passow *καί* no. 6 ult. [II. 3.] So Aeschyl. Pers. 749 *θεοὶ καὶ Ποσειδῶν*.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26, 59 *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ἔδον τῶν chief priests and the elders, and [yea] the whole Sanhedrim*. Mark 15, 1. See Winer § 57. 2. note d. So Dem. 36 ult. Comp. Plato Phæd. 13. p. 69. b, *καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθείας ἀρετή*.

f) Apparently *adversative*, but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle.

E. g. α) *and yet, and nevertheless*; Matt. 6, 26 *ὅτι οὐ σκεπρύνουσιν... καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά.* 10, 29. 12, 5 *οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοι εἰσι.* John 1, 10. 6, 70. 7, 19. 9, 30. 17, 25 *πάτερ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, righteous Father, and yet the world hath not known thee, has not acknowledged thee as such*; Winer § 57. 4. p. 522. Gal. 4, 14. 1 John 2, 4. Rev. 3, 1. Sept. and ὁ 2 Sam. 3, 8. Mal. 2, 14. (Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.) So Heb. 3, 9 *ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, they proved me, and yet (although) they saw my works*, quoted from Ps. 95, 9 where Sept. καὶ for καί; comp. Heb. Lex. καί no. 4. β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not necessarily use *but*; e. g. Matt. 12, 39 *σημεῖον ἐπὶ ἡγῆται· καὶ σημεῖον οὐ δοθήσεται αὐτῇ.* 13, 14. 17. 17, 16. 26, 60 *καὶ οὐχ εὗρον.* Mark 9, 18. 14, 55. 56. John 10, 25. al. sarp. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. *ἔλεον εἰλῶ καὶ οὐ θυσιῶν* i. e. *I will have mercy and not merely sacrifice* Matt. 9, 13 et 12, 7, quoted from Hos. 6, 6 where Heb. γ and Sept. ad sensum, *ἔλεος εἰλῶ [μᾶλλον] ἢ θυσιῶν.* See Passow in καί no. 13. [VII.] Winer § 57. 2. note b. γ) Rarely in a strong antithesis without a negative, καί may be given by *but*, though not necessarily, e. g. Acts 10, 28 *καὶ ἐμοὶ ὁ θεὸς ἔδειξε.* Mark 12, 12 *ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν δῆλον,* where we may also render *and yet, and nevertheless*, as in α. 1 Cor. 12, 5, comp. v. 6. Winer l. c.

2. Copulative and emphatic, *also, too*; implying increase, addition, something more; e. g. always so in the connection *δε καί* or *καὶ δέ*, *and also*, i. e. *and in addition, and likewise*, see in *δέ* no. 2. d. Buttm. § 149. m. 10. Kühner § 321. n. 5. Comp. Passow καί no. 3. [II.]

α) Genr. Matt. 5, 39 *στρέψον αὐτῷ καὶ τὴν ἄλλην.* 6, 12. Mark 2, 16. 28. Luke 1, 35. 6, 16 *δε καί.* John 8, 19 *εἰ ἐμὶ ἤθετε, καὶ τὸν πατέρα μου ἤθετε ἄν.* Rom. 1, 15. 1 Cor. 14, 12. al. sarp. So Hdtan. 1. 1. 4. Xen. Cyr. 5. 1. 2 *φ καὶ τὴν στολὴν ἐκδύς ἔδωκε.* Mem. 2. 3. 1.—For πολλά καὶ ἄλλα v. ἕτερα, see ἄλλος no. 1. α.

β) In comparisons, e. g. *οὕτω καί, so also*, after *ὥς, ὥσπερ, καὶ ὥς*, 1 Cor. 11, 12 *ὥσπερ γὰρ ἡ γυνή... οὕτω καὶ ὁ ἀνὴρ.* 15, 22. With *οὕτω* impl. Matt. 6, 10 *ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.* Luke 6, 31. John 13, 15.

Acts 7, 51. Gal. 1, 9. So Xen. Mem. 1. 6. 3; *οὕτω* impl. Hdt. 7. 128 *ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα.* Plut. Mor. II. p. 9. Thuc. 8. 1 ult.—Also *καὶ ὥς καί, as also, even as also*, 1 Cor. 13, 12. 14, 34; *ὥς καί, as also*, 1 Cor. 7, 7. Acts 11, 17. So Xen. Cyr. 4. 2. 1.

γ) In interrogations, e. g. *τί καί; why also? why too?* 1 Cor. 15, 30; *ἵνατι καί, why moreover?* Luke 13, 7.—Jos. Ant. 18. 6. 6 *τί καὶ ἔχοι λόγιον.* Eurip. Phoen. 1373 *πῶς καί.* Comp. Herm. ad Vig. p. 834.

δ) Before a participle καί implies an emphatic antithesis with what precedes, and may be rendered *even, although*; Matt. 26, 60. Luke 18, 7 *καὶ μακροθυμῶν ἐπ' αὐτοῖς, though he bear long with them.* 1 Cor. 16, 9. Comp. Passow καί no. 4. [II. 2.] Herm. ad Vig. p. 835.—Æl. V. H. 1. 21 *καὶ μὴ προσκυνήσαντι.* Theogn. 1114 *σὺν σοί, καὶ κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ.* Xen. Cyr. 4. 1. 17 *φεύγουσι καὶ πολλαὶ οὐσαι.*

ε) Intensive, *even, even also, yea.* Matt. 10, 30 *ὑμῶν δὲ καὶ αἱ τρίχες, i. e. the very hairs, etc.* Mark 1, 27 *καὶ τοῖς πνεύμασι.* 4, 25 et Luke 8, 18 *καὶ ὁ ἔχει ἀρρήσεται.* Rom. 8, 23 *καὶ ἡμεῖς αὐτοί.* 1 Cor. 2, 10 *καὶ τὰ βάθη.* 11, 6 *καὶ κειράσῃς let her be even also shorn.* 2 Cor. 8, 3 *ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, yea above their ability.* Mark 9, 13 *ὅτι καὶ Ἡλίας ἐλήλυθε that Elias is even already come.*—Sept. Esth. 7, 8. Luc. D. Deor. 5. 4. Xen. Cœc. 18. 9 *ἐπιστάμενος καὶ πάλα.* Mem. 4. 2. 12. Comp. Winer § 57. 2. note e. Passow καί no. 6. [II. 3.]

3. With other particles, chiefly καὶ δέ *and also, but also*; likewise *δε καί, but also*, Matt. 3, 10. John 15, 24; see in *δέ* no. 2. d. Buttm. § 149. m. 10; *τε καί, see in τε*, Buttm. § 149. m. 8.—Others are: *ἀλλὰ καί but also*, see in *ἀλλά* no. 3. c; *γὰρ καί see in γὰρ* no. 1; *ἐὰν δέ καί, see in ἐάν* II. 1; *εἰ καί, εἰ γὰρ καί, εἴ γε καί, εἰ δέ καί, see in εἰ* III. 2. c. d, and *γέ* no. 2. c. β; *ἢ καί, see in ἢ* IV. b; *καὶ γάρ see in γάρ* no. 1; *καὶ γε, see in γέ* no. 2. e; *καὶ δέ see above*; *καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εἴπερ, see in εἰ* III. 1. α. β. +

Καϊάφας, α, ὁ, Caiaphas, Aram. כַּיָּאֵפֶס (depression, Buxt. Lex. Ch. 1076), pr. n. of a high priest, Ἰωσήφης ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35; Jos. Ant. 18. 4. 3. See fully in Ἄννας.—Matt. 26, 3. 57. Luke 3, 2. John 11, 49. 18, 13. 14. 24. 28. Acts 4, 6.

καίγε, see in *γέ* no. 2. e.

Καῖν, δ, indec. *Cain*, Heb. כַּיִן (possession), pr. n. of the first-born of Adam and the first homicide, Heb. 11, 4. 1 John 3, 12. Jude 11. See Gen. c. 4.

Καῖνάν, δ, indec. *Cainan*, Heb. כַּיִנָּן (possession) *Kenan*, pr. n. a) A son of Enos, Luke 3, 37; comp. Gen. 5, 9 sq. b) A son of Arphaxad according to the Sept. Gen. 10, 24. 11, 12; but not found in the Hebrew. Luke follows the Sept. c. 3, 36, where several Mss. omit Καῖνάν.

καινός, ἡ, ὄν, *new*, not *old*. 1. Pr. newly made, not impaired by time or use, as *δοκοί* Matt. 9, 17. Mark 2, 22. Luke 5, 38; (Sept. and ὡν Josh. 9, 13;) *μνημείων* Matt. 27, 60. John 19, 41; *ἱμάτιον* Luke 5, 36. (Sept. 1 K. 11, 29 sq.) So Matt. 13, 52 *καινὰ καὶ παλαιά*, pr. garments new and old. Mark 2, 21. Luke 5, 36 bis.—2 Macc. 2, 29. Xen. Hell. 3. 4. 28.

2. Also *new*, newly introduced, not before known or current, novel, strange; e. g. *διδαχή* Mark 1, 27. Acts 17, 19; *ἐντολή* John 13, 34. 1 John 2, 7. 8. 2 John 5. (Hdian. 3. 13. 15. Xen. Mem. 2. 3. 10.) Comparat. Acts 17, 21 *λέγειν τι καὶ ἀκούειν καινότερον* to tell or hear something newer; comp. Win. 9, 36. 3. So Dem. 43. 7. ib. 160. 2; comp. Hdot. 1. 27 *εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα*. In the sense of *other*, *foreign*; Mark 16, 17 *γλώσσας λαλήσουσι καινὰς, with new (other) tongues*, new to them. So Xen. Mem. 1. 1. 3.

3. Spec. *new* as opp. to old or former (τὸ παλαιόν, τὸ πρῶτον), and hence *better*; e. g. *καινὴ διαθήκη*, a new and better covenant, see in *διαθήκη* no. 2. c; Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 13. 9, 15. (Sept. for ὡν Jer. 31, 31.) So *οἶνον πίνειν καινόν*, to drink wine new, in reference to the future renovation of all things at Christ's coming, in opp. to present imperfection, Matt. 26, 29. Mark 14, 25; comp. Luke 22, 16. 30. Rom. 8, 21. So too *ᾠδὴ καινὴ* a new song, a nobler, loftier strain in the Redeemer's kingdom, unheard before, Rev. 5, 9. 14, 3. Sept. and ὡν Ps. 33, 3. 40, 4. Is. 42, 10. Also *ὄνομα καινόν*, a new name, unknown under the old dispensation, Rev. 2, 17. 3, 12. Sept. for ὡν Is. 62, 2. Further, in the sense of *renewed*, made new, and therefore superior, more splendid; e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. 3, 13 bis. Rev. 21, 1; (Sept. Is. 66, 17. 66, 22;) *ἡ καινὴ Ἱερουσαλήμ* Rev. 3, 12. 21, 2. So Rev. 21, 5 *καινὰ πάντα ποιῶ*.—Trop. of Christians as *renewed* and changed from evil to good by the

Spirit of God; 2 Cor. 5, 17 bis, *καινὴ κτίσις*. Gal. 6, 15 κ. *ἀνθρώπος*. Eph. 2, 15. 4, 24. Sept. *καρδία καινὴ* for ὡν Josh. 24, 31. 36, 26.

καινότης, ἡτος, ἡ, (καινός,) *newness*, e. g. in a moral sense, Rom. 6, 4 *ἐν καινότητι ζωῆς* comp. in *ζωή* no. 2. Rom. 7, 6.—Pr. Luc. Zeux. 1, 2. Thuc. 3. 38.

καίτεπ conjunct. i. e. *καὶ* strengthened by *τέρ*, and *indeed*, used in antithesis before a participle, *though indeed, although*; see in *καὶ* no. 2. d. Matth. 566. 3. So Phil. 3, 4. Heb. 5, 8. 7, 5. 12, 17. 2 Pet. 1, 12. Once before a finite verb, Rev. 17, 8 Rec. *καίτεπ ἐστίν*, where later edit. read *καὶ παρ-έσται*.—With part. Xen. Ag. 1. 11. Conv. 2. 12.

καιρός, οὗ, δ, pr. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7.—In N. T. only of *time, season*, i. e.

1. a *fit measure of time, fit time, proper season*. a) Genr. i. q. *opportunity, occasion*, Acts 24, 25 *καιρὸν δὲ μεταλαβών*. Rom. 12, 11 Grb. *καιρῷ δουλεύοντες*, see in *δουλεύω* no. 2. Gal. 6, 10. Eph. 5, 16 et Col. 4, 5 see in *ἐξαγοράζω*. Heb. 11, 15.—1 Macc. 15, 34. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8.

b) an *appointed time, set time, certain season*, i. e. a fixed and definite time or season; so c. gen. Matt. 13, 30 *ἐν καιρῷ τοῦ θερισμοῦ* in the time of harvest, i. e. the usual season. 21, 34. 41. Mark 11, 13 *καιρὸς σύκων*. Luke 1, 20. 8, 13. Acts 3, 20 *καιροὶ ἀναψύξεως* times of refreshing appointed of God. Luke 19, 44. 2 Tim. 4, 6. Heb. 9, 10. 11, 11. (Sept. for ἡ Ecc. 3, 1 sq. Xen. Apol. Socr. 7.) With gen. of pers. or a pron. as *ὁ καιρὸς μου* v. *ὁ ἐμός*, my time, as appointed of God, e. g. in which I am to suffer, Matt. 26, 18; or fulfil any duty, John 7, 6. 8; also v. 6 *ἡμέτερος καιρὸς*. Luke 21, 24 *καιροὶ ἐθνῶν*. 2 Thess. 2, 6. Rev. 11, 18. So *ἰδιος καιρὸς* one's own due time, Gal. 6, 9. 1 Tim. 2, 6. 6, 15. Tit. 1, 8. With the art. or pron. demonstr. as *ὁ νῦν, οὗτος, ἐκεῖνος*, this present time, that time, definitely marked out and expressed, Matt. 11, 25. 12, 1. 14, 1. Mark 10, 30. Luke 13, 1. 18, 30. Acts 12, 1. Rom. 3, 26. 8, 18. 11, 5. 2 Cor. 8, 14. Eph. 2, 12. Also *καιρὸς ἔσχατος* 1 Pet. 1, 5; κ. *ὑστεροι* 1 Tim. 4, 1; κ. *ἐνεστηκός* Heb. 9, 9.—Genr. Acts 17, 26 *προτεταγμένους καιρούς*. 2 Cor. 6, 2 bis, *καιρῷ δεκτῷ* ... *καιρὸς εὐπροσδεκτός*, quoted from Is. 49, 8 where Sept. *καιρὸς δεκτός* for יָצַד יָצַד. Gal. 4, 10. 2 Tim. 4, 3 *ἐσται γὰρ καιρὸς*, sc. appointed of God. Rev. 12, 12. Dat. τῷ καιρῷ, at the proper

season, Mark 12, 2. With Prepositions, e. g. ἄχρι καιροῦ, for or during a certain season, Luke 4, 13. Acts 13, 11. (So μέχρι Diod. Sic. 1. 3.) ἐν καιρῷ in due time Matt. 24, 45. Luke 12, 42. 20, 12. 1 Pet. 5, 6; ἐν ᾧ καιρῷ Acts 7, 20. (Xen. Hell. 7. 2. 8.) κατὰ καιρὸν at the set time John 5, 4. Rom. 5, 6; κατὰ τὸν κ. τοῦτον Acts 19, 23. Rom. 9, 9. (Palaeoph. 41. 6. Xen. Hell. 1. 1. 32.) πρὸ καιροῦ before the proper time 1 Cor. 4, 5; πρὸς καιρὸν for a season Luke 8, 13. 1 Cor. 7, 5; πρὸς κ. ὥρας, i. e. for a short time, 1 Thess. 2, 17.—Spec. of the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8, 29. 16, 3. Mark 1, 15. 13, 33. Luke 12, 56. 21, 8. Acts 1, 7. Rom. 13, 11. 1 Cor. 7, 29. Eph. 1, 10. 1 Thess. 5, 1. 1 Pet. 1, 11. 4, 17. Rev. 1, 3. 22, 10.—Plur. καιροί, times, seasons, circumstances, appointed of God, 2 Tim. 3, 1.

2. time, season, generally, i. q. χρόνος. a) Pr. Luke 21, 36 ἐν παντί καιρῷ δεόμενοι. Eph. 6, 18. b) Spec. a season of the year, as καιροὶ καρποφόροι fruitful seasons Acts 14, 17. c) In the prophetic style put for a year; Rev. 12, 14 τερ, καιρὸς καὶ καιροὶ καὶ ἡμίση καιροῦ, i. e. three years and a half (comp. v. 6); in allusion to Dan. 7, 25 where Sept. for Chald. ἔτη, and where καιροὶ stands as here for the dual, two years; comp. Winer ὁ 27. 2 fin.—So χρόνος in later writers for a year, see Passow in χρόνος no. 4. [III.] Winer l. c.

Καίσαρ, ἀπος, ὁ, Caesar, pr. the surname of the Julian family at Rome, but applied, after Julius Caesar, to his successors of the same family as the usual title of imperial dignity; hence Germ. Kaiser. At a later period, it became the title of the heir apparent; see Adam's Rom. Ant. p. 170.—In N. T. the title Caesar is applied to Augustus Luke 2, 1; to Tiberius Luke 3, 1. 20, 22. 24, 25; to Claudius Acts 11, 28; to Nero Acts 25, 8 sq. Phil. 4, 22. Caligula who succeeded Tiberius is not mentioned. +

Καίσαρεια, as, ἡ, Caesarea, pr. n. of two cities in Palestine.

1. Caesarea Philippi, a city of Upper Galilee, near the sources of the Jordan at the foot of Mount Hermon, called also Paneas; Matt. 16, 13. Mark 8, 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of Neronias, in honour of Nero, Jos. Ant. 20. 9. 4. At present the village Baniās occupies the site of its ruins.

The more ancient Leshem or Laish, afterwards Dan, (Josh. 19, 47. Judg. 18, 27–29,) lay further west, at the other fountain of the Jordan, the modern Tell el-Kādy. See Biblioth. Sacra, 1846, p. 187 sq. 211 sq. Burckhardt's Travels in Syria, p. 38 sq. Reland Palæst. p. 918 sq.

2. Caesarea of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στρατωνος πύργος Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. p. 758; Stratonis turris Plin. H. N. 5. 14. Herod the Great rebuilt it with great splendour and strength; created an artificial harbour; and named it Caesarea, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks; B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palæst. 670 sq.—Acts 8, 40. 9, 30. 10, 1. 24. 11, 11. 12, 19. 18, 22. 21, 8. 16. 23, 23. 33. 25, 1. 4. 6. 13.

καίτοι or καὶ τοι, and yet, nevertheless, although; Heb. 4, 3 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενησέντων, they shall not enter into my rest, the works nevertheless having been finished from the foundation of the world, i. e. the reason why they did not enter into God's rest was not that this rest did not then exist; for it had existed from the foundation of the world, v. 4. Gen. 2, 2. As they did not enter in, God ever renews his invitation, v. 6. 7.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Kühner ὁ 322. 7. Herm. ad Vig. p. 837.

καίτουγε, see in γέ no. 2. f.

καίω, f. καύσω, Pass. aor. 1 ἐκαύσην, comp. Butt. ὁ 114; for the anom. fut. Subj. καυήσωμαι 1 Cor. 13, 3 in some editions, a corrupt form of the later Greek, see Winer ὁ 13. 1. e. Lob. ad Phryn. p. 721.

1. to burn, i. e. causat. to make burn, to kindle, to light, e. g. a fire, lamp, light; Pass. part. καούμενος burning, flaming. So c. acc. Matt. 5, 15 οὐδὲ καίουσι λύχνον. Pass. Heb. 12, 18 ὅρει κεκαυμένῳ πυρὶ, the mount which burned with fire, comp. Deut. 9, 15. Pass. part. pres. Luke 12, 35. Rev. 4, 5. 8, 10. 19, 20. 21, 8. Sept. Lev. 24, 3. 4; Pass. for ִשָּׂר Deut. 4, 11. 5, 23. So Plut. Lucull. 15. Xen. An. 4. 1. 11. Pass. part. Plut. C. Mar. 22.—Trop. Pass. λύχνος καούμενος καὶ φαίνων, a burning and shining light, spoken of John the Baptist as a

distinguished teacher, John 5, 35; comp. Eccus. 48, 1. Also *to burn*, i. q. *to be greatly moved*, of the heart, Luke 24, 32; comp. Sept. and פס. Ps. 39, 4. Test. XII Patr. p. 671 *ἐκαύμην τοῖς σπλάγχνοις*.

2. *to burn*, *to burn up*, *to consume* with fire; Pass. John 16, 6 καὶ καίεται sc. τὰ κλήματα. Matt. 13, 40 Grb. 1 Cor. 13, 3. Sept. for פס. Lev. 4, 12; פס. Is. 5, 24.—Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

κάκει, crasis for καὶ ἐκεῖ, *and there*, each word retaining its own signification; see καί and ἐκεῖ. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 5, 23. 10, 11. 28, 10. Mark 1, 35. 38. John 11, 54. Acts 14, 7. 17, 13. 22, 10. 25, 20. 27, 6. Sept. for פס. Ruth 1, 17.—Xen. Hell. 1. 2. 9.

κάκειδεν, crasis for καὶ ἐκείδεν, *and thence, and from thence*; comp. in κάκει above. Mark 10, 1. Acts 7, 4. 13, 21. 14, 26. [16, 12.] 20, 15. 21, 1. 27, 4. 12. 28, 15. Sept. for פס. 2 K. 2, 25.—Luc. D. Deor. 7. 4. Xen. Hell. 1. 6. 8.

κάκεινος, η, ο, crasis for καὶ ἐκείνος, η, ο, where each word retains its own separate power; see καί and ἐκείνος. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 15, 18. 20, 4. 23, 23. Luke 20, 11. 22, 12. John 7, 29. 14, 12. al.—Luc. D. Deor. 2. 2. Xen. Cyr. 5. 5. 29. +

κακία, as, ἡ, (κακός,) *badness*, *bad quality*, e. g. of water Jos. Ant. 3. 1. 1, 2; of a soldier, *cowardice*, Xen. Cyr. 2. 2. 27.—In N. T. *badness, evil*, in a moral sense.

1. Subj. *evil* of heart, life, character, *wickedness, depravity*; Acts 8, 22 μετανόησον ὅτι ἀπὸ τῆς κακίας σου ταύτης. James 1, 21. 1 Pet. 2, 16. 1 Cor. 14, 20 τῇ κακίᾳ νηπιάζετε, opp. ταῖς φρεσί, comp. Matt. 18, 3. Sept. for פס. Ex. 32, 11. 13; פס. Is. 29, 20.—Luc. quom. Hist. 6. Plato Crat. 386. d. Xen. Mem. 1. 2. 28.

2. Act. *evil*, i. e. *malice, malignity*, the desire of evil to others; espec. where joined with *πονηρία*, Rom. 1, 29. 1 Cor. 5, 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. 4, 31. Col. 3, 8. Tit. 3, 3. 1 Pet. 2, 1. Sept. for פס. Prov. 1, 16; פס. Nah. 3, 19.—Diod. Sic. 1. 1 ult. Soph. Œd. R. 512.

3. Pass. *evil* suffered, i. e. *trouble, care*; Matt. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. So Sept. and פס. Ecc. 7, 14.—1 Macc. 10, 46. Thuc. 3. 58.

κακοηδία, as, ἡ, (κακοήτης; κακός, ἥσος,) *mischievous, malice, malignity*, the desire of evil to others, Rom. 1, 29.—3 Macc. 3, 22. Arr. Epict. 4. 8. 1. Plut. de Curios. 1.

In the sense of *bad morals, wickedness*, Xen. Ven. 13. 16.

κακολογέω, ὦ, f. ἦσω, (κακός; κακός, λέγω,) *to speak evil of, to revile*, c. acc. Mark 9, 39. Acts 19, 9. So 2 Macc. 4, 1. Plut. de Herodot. malign. 3. Isocr. p. 136. c.—Spec. opp. τιμάω, i. q. *to dishonour, to condemn*, c. acc. Matt. 15, 4 et Mark 7, 10 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21, 17 where Sept. for פס. *to curse*; as also Prov. 22, 20. Ez. 22, 7.—The earlier form was κακῶς λέγω, see Lob. ad Phryn. p. 200.

κακοπαδέω, as, ἡ, (κακοπαδία,) *a suffering of evil*; hence genr. *suffering, affliction*, James 5, 10. Sept. for פס. Mal. 1, 13.—Dem. 1412. 25. Thuc. 7. 77.

κακοπαδέω, ὦ, f. ἦσω, (κακοπαδία; κακός, πάσος; πάσχω,) *to suffer evil, to be afflicted*, intrans. 2 Tim. 2, 9. James 5, 13. So Jos. Ant. 1. 10. 3. Lys. 226. 6. Xen. Mem. 1. 4. 11.—Spec. of soldiers and others, *to endure hardships*, trop. 2 Tim. 2, 3 κακοπάσησον ὡς καλὸς στρατιώτης. 4, 5. So Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Diod. Sic. 19. 16.

κακοποιέω, ὦ, f. ἦσω, (κακοποιός,) *to do evil*, e. g.

1. To others, i. q. *to injure, to harm*, absol. Mark 3, 4. Luke 6, 9; comp. Matt. 12, 12. Sept. for פס. Gen. 31, 7. 1 Sam. 25, 4.—So c. acc. Diod. Sic. 15. 45; absol. Xen. Cyr. 8. 8. 14.

2. Genr. and absol. i. q. *to do wrong, to commit sin*, 1 Pet. 3, 17. 3 John 11. Sept. for פס. 2 Sam. 24, 17.—M. Antonin. 1. 3. Xen. Œc. 3. 11.

κακοποιός, οὐ, δ, ἡ, (κακός, ποιέω,) *an evil-doer*, 1 Pet. 2, 12. 14. 3, 16. 4, 15; *a malefactor*, John 18, 30.—Sept. Prov. 24, 18. Pol. 15. 25. 1; adj. Plut. de Anim. procreat. 6 bis.

κακός, ἡ, ὦ, *bad, worthless*, of bad quality, e. g. a breastplate, Xen. Mem. 3. 10. 14; soil Œc. 16. 7; of a soldier, *coward*, craven, Xen. Cyr. 2. 2. 27.—In N. T. *bad, ill, evil*.

1. In a moral sense, *evil, wicked, bad*, in heart, conduct, character. Matt. 21, 41 κακοὺς κακῶς ἀπολέσει, see in κακῶς no. 1. c. 24, 48. Phil. 3, 2. Rev. 2, 2 κακοὺς, i. e. impostors. Of thoughts, words, deeds; Mark 7, 21 διαλογισμοὶ οἱ κακοί. Rom. 13, 3 κακῶν sc. ἔργων. 1 Cor. 15, 33 ὁμιλίας κακαί. Col. 3, 5. Sept. for פס. Prov. 15, 3; פס. Prov. 6, 18. So Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, Plur.

τὰ κακά, *evil, evil things*, i. e. *wickedness, wrong, crime*, Matt. 27, 23 εἰ γὰρ κακὸν ἐποίησεν. Mark 15, 14. Luke 23, 22. John 18, 23. Acts 23, 9. Rom. 1, 30. 2, 9. 3, 8. 7, 19. 21. 9, 11. 13, 4 bis. 16, 19. 1 Cor. 10, 6. 2 Cor. 5, 10. 13, 7. 1 Tim. 6, 10. Heb. 5, 14. James 1, 13. 1 Pet. 3, 12. 3 John 11. Sept. for כָּרַע 1 K. 3, 9. Prov. 3, 7. al. So Xen. Mem. 2. 6. 4.

2. Act. *causing evil*, i. e. *hurtful, noxious*; Rom. 14, 20 ἅλλα κακὸν τῷ ἀνθρώπῳ ἐστίν. Rev. 16, 2 ἔλκος κακόν. Tit. 1, 12 κατὰ θηρία *evil beasts*, ravenous. Sept. for כָּרַע Am. 6, 3. Prov. 16, 5. So Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, *evil*, i. e. *cause or source of evil*, James 3, 8; *evil done to any one*, *harm, injury*, Acts 16, 28. 28, 5. Rom. 12, 17 bis. 21 bis. 13, 10. 1 Cor. 13, 5. 1 Thess. 5, 15 bis. 1 Pet. 3, 9, 11. In words, *evil-speaking*, 1 Pet. 3, 10. Sept. for כָּרַע Mic. 7, 3. Also Plur. τὰ κακά, *evils*, i. e. *troubles, afflictions*, Luke 16, 25 ἄξαρτος ὁμοίως τὰ κακά ἐπέλαβε. Acts 9, 13 ὅσα κατὰ ἐποίησεν. 2 Tim. 4, 14. Sept. for כָּרַע Gen. 44, 34. 48, 16; כָּרַע Is. 46, 7. Jer. 14, 8. So Epict. Ench. 27. Xen. Cyr. 8. 4. 14.

κακούργος, *ον, ὅ, ἡ*, (κακός, *obsolet. ἔργω*) *an evil-worker, malefactor*, genr. 2 Tim. 2, 9. Sept. for כָּרַע Prov. 21, 15. So Hdtan. 1. 10. 2. Xen. An. 1. 9. 13.—Spec. Plur. *robbers, thieves*, Luke 23, 32. 33. 39; comp. Matt. 27, 38. So Ael. V. H. 3. 44. Diocl. Sic. 20. 81.

κακουχέω, *ω, f. ἴσω*, (κακός, *ἔχω*) *to hold or treat ill, to maltreat*; in N. T. only Pass. part. *κακουχόμενος, maltreated, afflicted*, Heb. 11, 37. 13, 2. Sept. for כָּרַע 1 K. 8, 26. 11, 39.—Diod. Sic. 3. 23 ult. Plut. Consol. ad Apoll. 26.

κακόω, *ω, f. ὠσω*, (κακός) *to affect with evil*, i. e.

1. Physically, *to do evil to any one, to maltreat, to afflict*; c. acc. of pers. Acts 7, 6. 19 ἐκάκωσεν τοὺς πατέρας ἡμῶν. 12, 1. 18, 10. 1 Pet. 3, 12. Sept. for כָּרַע Ex. 5, 23; כָּרַע Gen. 15, 13.—Hdtan. 6. 6. 10. Xen. Cyr. 3. 1. 23.

2. In N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, c. acc. e. g. τὰς ψυχὰς Acts 14, 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακούει ἰουδαίους. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

κακῶς, *adv. (κακός) badly, ill, evil, etc.*

1. Physically, in phrases: a) κακῶς ἔχειν, *to be sick*, see in ἔχω no. 5; Matt.

4, 24. 8, 16. 9, 12. 14, 35. Mark 1, 32. 34. 2, 17. 6, 55. Luke 8, 31. 7, 2. So Ael. H. An. 11. 34. Xen. Oec. 3. 11. b) κακῶς πάσχειν, *to suffer badly*, i. e. *grievously*, Matt. 17, 15. So Hom. Od. 16. 275. Pol. 3. 90. 13. c) κακοὺς κακῶς ἀπολέσαι, *malos male perdere*, i. e. *to destroy miserably, utterly*, Matt. 21, 41. For the paronomasia see Winer § 62. 1. So Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπόλλονται. Ceb. Tab. 82 ἀπόλλονται κακὸς κακῶς. Luc. Icar. 33. d) Genr. in the sense of *grievously*, Matt. 15, 23 κακῶς δαμονίζονται. So Hesych. κακῶς· δεινῶς.

2. Morally, e. g. a) κακῶς εἰρεῖν, *to speak evil of any one, to revile*, c. acc. Buttin. § 131. 5. Acts 23, 5 ἀρχόντα τοῦ λαοῦ σου οὐκ εἶπες κακῶς, quoted from Ex. 22, 28 where Sept. for כָּרַע; also Is. 8, 21. So Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in εἶπον no. 1. ζ. b) Genr. κακῶς λάλειν, *to speak evil* i. e. *amiss*, absol. John 18, 23. James 4, 3 κακῶς αἰτεῖσθε, ye ask amiss. Comp. Luc. Merc. cond. 5 κακῶς βεβουλεύσασθαι.

κάκωσις, *εως, ἡ*, (κακός) *evil condition, affliction*; Acts 7, 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3, 7 where Sept. for כָּרַע; also v. 17.—Hdtan. 6. 6. 11. Thuc. 7. 82.

καλάμη, *ης, ἡ*, *a stalk*, e. g. of grain, Xen. An. 5. 4. 27.—In N. T. collect. *stalks, stubble, straw*, after the ears are removed, 1 Cor. 3, 12. Sept. for כָּרַע Ex. 15, 7. Joel 2, 5. So Theocr. 5. 7. Xen. Ven. 5. 18.

κάλαμος, *ου, ὁ*, *a reed, cane, calamus*, i. e. *a plant with a jointed hollow stalk growing in wet grounds*.

1. Pr. the plant itself, *a reed*, Matt. 11, 7. Luke 7, 24. Matt. 12, 30 κάλαμον συντρυμμένον, quoted from Is. 42, 3 where Sept. for כָּרַע.—Luc. Hermotin. 68. Xen. An. 1. 5. 1.

2. Of the stalk as cut for use, *a reed*, i. e. a) As a mock sceptre, Matt. 27, 29. 30. Mark 15, 36. b) *a stalk or stem of hyssop*, Matt. 27, 48. Mark 15, 19; comp. John 19, 29. c) *A measuring reed, measure*, Rev. 11, 1. 21, 15. 16. Sept. and כָּרַע Ex. 40, 3. 5. 6. d) *A reed for writing, calamus*, 3 John 13. Sept. for כָּרַע Ps. 45, 2. Lat. *calamus*, see Adam's Rom. Ant. p. 508. So Themist. II. 31. c. Liban. Ep. 849. Plato Phædr. 276. c.

καλέω, *ω, f. ἴσω*, aor. 1 ἐκάλεσα, perf. κέκληκα; Pass. aor. 1 ἐκλήσθην; see Buttin. § 114. § 110. 11. 2.

1. *to call*, i. e. *to call to any one*, in order that he may come or go, or the like.

a) Pr. with the voice, as a shepherd his flock, c. acc. John 10, 3 τὰ ἰδια πρόβατα καλεῖ κατ' ὄνομα. So too Luke 19, 13 καλίσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20, 8. Matt. 4, 21 et Mark 1, 20 ἐκάλεσεν αὐτούς, sc. to follow him and become his disciples.—1 Macc. 1, 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) Genr. *to call* in any way, e. g. a) *to call for*, *to cause to come*, *to send for*; c. acc. Matt. 2, 7 λάβρα καλίσας τοὺς Μάγους. With ἐκ c. gen. of place, Matt. 2, 15 ἐξ Αἰγύπτου. Pass. c. ἐκ impl. Heb. 11, 8. Comp. ἄγγρ Hos. 11, 1, Sept. μετακαλέω. So Xen. An. 1. 3. 4. Mem. 2. 10. 5. β) With the idea of authority, *to call forth*, *to summon*, e. g. before a judge, c. acc. Acts 4, 18. Pass. 24, 2. (Hdian. 7. 3. 5. Dem. 406. 27. Xen. Apol. Socr. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4, 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence. Sept. and ἄγγρ Is. 41, 4. 48, 13. So Philo de Creat. Princip. p. 728. b, τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See more in Læsner Obs. e Phil. in loc.

c) Spec. *to call*, i. q. *to invite*, c. acc. as εἰς τοὺς γάμους Matt. 22, 3. 9; εἰς τὸν γάμον Pass. John 2, 2; acc. simpl. Luke 7, 39. 1 Cor. 10, 27; Pass. absol. Matt. 22, 8. Luke 14, 8 bis. 17. So Dem. 402. 15. Luc. Jup. Trag. 15; ἐπὶ δέεινον Xen. Mem. 2. 3. 11.—Trop. *to call*, *to invite*, *to any course of life or conduct*, *to privileges*, or the like; e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, i. q. *to exhort*, Matt. 9, 13; and so Mark 2, 17. Of God, Rev. 19, 9 εἰς τὸ δέεινον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in γάμος no. 1. 1 Tim. 6, 12 εἰς τὴν ζωὴν αἰώνιον. 2 Thess. 2, 14. 1 Pet. 2, 9. 5, 10. Pass. 1 Cor. 1, 9. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, *to the duties, privileges, and final bliss of the Christian life here and hereafter*, 1 Thess. 2, 12; and so impl. Rom. 9, 24. 1 Cor. 7, 15. 17 sq. Gal. 5, 8. 13. 2 Tim. 1, 9. Heb. 9, 15. 1 Pet. 2, 21. al.

d) Spec. *to call to any station*, i. q. *to appoint*, *to choose*, c. acc. impl. Gal. 1, 15. Pass. Heb. 5, 4 ἀρχιερεὺς...καλούμενος ὑπὸ τοῦ Θεοῦ. Comp. Sept. and ἄγγρ Is. 49, 1. 51, 2.

2. *to call by name*, i. q. *to name*, *to give name to any person or thing*.

a) Pr. and genr. a) Of a proper name or surname, foll. by τὸ ὄνομα and the name

in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23. 25. Luke 1, 13. 2, 21. Rev. 19, 13. Pass. with τί (ὄνομα) Luke 1, 62. Comp. Matth. § 420. b. p. 769. Sept. and ἄγγρ Gen. 27, 36. 29, 34. (Comp. Plato Cratyl. init. 383. a.) With acc. of pers. and the name in apposit. Matt. 10, 25 Rec. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, others ἐπεκάλεσαν. Pass. Luke 1, 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1, 23. Rev. 12, 9. So of places, Matt. 27, 8. Luke 2, 4 ἤτις καλεῖται Βηθλεὲμ. Acts 3, 11. 28, 1. Rev. 1, 9. Sept. for ἄγγρ Gen. 31, 47. 2 K. 18, 4. (Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.) With ἐπὶ τῷ ὀνόματι added, i. e. *after the name of any one*, Luke 1, 59; see in ἐπὶ II. 3. c. β. Pass. with dat. τῷ ὀνόματι, *by name*, Luke 1, 61. 19, 2; with ἐν τινι, Rom. 9, 7 et Heb. 11, 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. in and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21, 12 where Sept. for ὁ ἄγγρ; comp. in ἐν no. 3. d. a. β) Of an epithet or appellation, e. g. of persons, Matt. 2, 23 Ναζωραῖος κληθήσεται. 22, 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23, 7. 8 μὴ κληθῆτε ῥαββί. v. 10. Luke 6, 15. 15, 19. 21. Acts 14, 12. Rom. 9, 26. James 2, 23. 1 John 3, 1. Of a band, cohort, Acts 10, 1. So Palæph. 12. 2. 3. Xen. CEC. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. *to be called*, i. q. *to be*; since men and things are called that which they are, or at least seem to be; Matt. 5, 9. 19 bis, ἐλάχιστος κληθήσεται ἐν τῇ βασιλ. τῶν οὐρ. κτλ. Luke 1, 32. 35. 36. 76. 2, 23. 15, 19. 1 Cor. 15, 9. Heb. 3, 13. Matt. 21, 13 et Mark 11, 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56, 7 where Sept. for ἄγγρ; also Is. 35, 8. 47, 1. 5. 48, 8. See Heb. Lex. ἄγγρ Niph. no. 2. γ. Passow in καλέω no. 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. Soph. Elect. 366. +

καλλιέλαιος, ου, ό, ή, adj. (καλλι- i. q. καλός, ελαιον,) pr. 'rich in oil,' and hence ή καλλιέλαιος (ελαία), a good olive-tree, the garden olive, opp. to ἀγρίελαιος, Rom. 11, 24.—Aristot. de Plant. 1. 6.

καλλίων, ορος, ό, ή, adj. (compar. of καλός,) better; in N. T. Neut. κάλλιον once as compar. of καλῶς, Buttm. § 115. 4. 5. So Acts 25, 10 ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest, i. e. better than thou seemest to know. Comp. in βελτίον.

καλοδιδάσκαλος, ου, ό, ή, adj. (καλός, διδάσκαλος,) teaching that which is good;

and as Subst. *a teacher of good*, Tit. 2, 3. Comp. Buttm. § 123. 5. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν.) Plur. pr. n. *Fair Havens*, a port on the southern coast of the island of Crete, Acts 27, 8. Comp. Engl. *Fairhaven*.

καλοποιέω, ᾧ, f. ἦσω, *to do well*, to live virtuously, 2 Thess. 3, 13. Sept. in Cod. Alex. for כַּחֲמַי Lev. 5, 4.—A later form for the earlier τὸ καλὸν (καλῶς) ποιεῖν, Loh. ad Phryn. p. 199, 200.

καλός, ὅ, ὄν, *fair, goodly, beautiful*, pr. as to external form and appearance. Sept. for כַּחֲמַי Gen. 12, 14. Xen. Mem. 2. 6. 12.—In N. T.

1. *good, goodly, excellent*, e. g. a) As to quality and character. α) Genr. γῆ Matt. 13, 8. 23. Mark 4, 8. 20. Luke 8, 15; δένδρον Matt. 12, 33. Luke 6, 43; σπέρμα Matt. 13, 24. 27. 37. 38; μέτρον Luke 6, 38. Negat. οὐ καλὸν πᾶς *good*, bad, worthless, 1 Cor. 5, 6. Sept. for כַּחֲמַי Gen. 1, 4. Ez. 17, 8. So Xen. Cyr. 1. 6. 6. β) Also *good, choice, excellent*, e. g. καρπός Matt. 3, 10. 7, 17. 18. 19. 12, 33. Luke 3, 9. 6, 43; οἶνος John 2, 10 bis (Hdian. 5. 5. 16); μαργαρίται Matt. 13, 45; λίθοι Luke 21, 5; also Matt. 13, 48. 1 Tim. 3, 1. 13. 19. Sept. for כַּחֲמַי Gen. 27, 9. 30, 20. Zech. 1, 13. So Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. γ) Spec. *fair, worthy, honourable*, 1 Tim. 1, 18. 3, 7. James 2, 7 τὸ καλὸν ὄνομα. So Xen. Cyr. 7. 3. 11.

b) *good*, as to effect and influence, *useful, profitable*; e. g. ἄλας Mark 9, 50. Luke 14, 34; also 1 Tim. 1, 8. 4, 4. Sept. for כַּחֲמַי Gen. 2, 9. So Ecclus. 14, 3. Xen. Mem. 3. 8. 4 sq.—Hence καλὸν ἐστίν, *it is good, profitable, juvat*, c. acc. et infin. Matt. 17, 4 et Mark 9, 5 et Luke 9, 33 καλὸν ἐστὶ ἡμᾶς ἔδε εἶναι. So with dat. of pers. and inf. as subj. Matt. 18, 8. 9. Mark 9, 43. 45. 47. 1 Cor. 7, 1. 26 bis. 9, 15. With dat. and ei, Matt. 26, 24 et Mark 14, 21. 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ κτλ. *it were better for him if*, etc. 1 Cor. 7, 8 c. εἰάν.

2. In a moral sense, *good, right, worthy, noble*, spoken of the heart and life, and of what pertains to them. a) Of thoughts, feelings, emotions; Heb. 13, 18 καλὴ συνείδησις *a good conscience*. Luke 8, 15 ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. b) Of precepts requiring what is good and right; Rom. 7, 16 ὁ νόμος κ. Heb. 6, 5 κ. τοῦ ῥήματος. 1 Tim. 4, 6 ἡ κ. διδασκαλία. 2 Tim. 1, 14 τὴν κ. παραστήκη. c) Of life and actions, *good, right, noble*; so καλὴ ἀναστροφή James 3,

13. 1 Pet. 2, 12; κ. ἀγών 1 Tim. 6, 12. 2 Tim. 4, 7; κ. ὁμολογία 1 Tim. 6, 12. 13; κ. Σεμίλιον 1 Tim. 6, 19, comp. v. 18; also 1 Tim. 2, 3 et 5, 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ, comp. in ἐνώπιον no. 3.—Spec. ἔργον καλόν, ἔργα καλά, *a good deed, good works*, comp. in ἔργον no. 2. c. β; so genr. i. q. *well-doing, virtue*, Matt. 5, 16. 1 Tim. 5, 25. Tit. 2, 7. 14. Heb. 10, 24. 1 Pet. 2, 12; c. ἔργα impl. Rom. 12, 17. 2 Cor. 8, 21. Tit. 3, 8 τὰ καλά. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32; ἔργα impl. Mem. 2. 1. 27.) Also i. q. *useful work, benefit*, Matt. 26, 10. Mark 14, 6. John 10, 32. 33. 1 Tim. 5, 10. 6, 18. Tit. 3, 8. 14. d) Neut. τὸ καλόν, *abstr. the good, the right*, what is good and right; Rom. 7, 18. 1 Thess. 5, 21. Heb. 5, 14. Hence τὸ καλὸν ποιεῖν, *to do good*, i. e. to do well, to act virtuously, Rom. 7, 21. 2 Cor. 13, 7. Gal. 6, 9. James 4, 17. (Xen. Cyr. 5. 3. 2.) Also καλὸν ἐστίν, *it is good, it is right*, c. inf. Matt. 15, 26. Mark 7, 27. Rom. 14, 21. Gal. 4, 18. Heb. 13, 9. e) Of persons in respect to the performance of duty; e. g. ὁ ποιμὴν ὁ καλός John 10, 11 bis. 14; κ. διάκονος 1 Tim. 4, 6; κ. στρατιώτης 2 Tim. 2, 3; κ. οἰκονόμος 1 Pet. 4, 10. So Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16.

κάλυμμα, στος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. 3, 13; trop. v. 14. 15. 16; see in ἀνακαλύπτω. Comp. Ex. 34, 33 sq. where Sept. for כַּחֲמַי.—Hom. Il. 24. 93. Aeschyl. Agam. 1178.

καλύπτω, f. ψω, (kindr. κελύφη, κρίπτω, κλέπτω,) *to cover over, to cover up, to hide*; c. acc. Matt. 8, 24. Luke 8, 16 καλύπτει αὐτὸν σκέυει. 23, 30. Sept. for כַּחֲמַי Gen. 7, 19. (Lycurg. 197. 9. Xen. Eq. 12. 5. Cyr. 5. 1. 4.) Trop. Matt. 10, 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4, 3 bis. James 5, 20 et 1 Pet. 4, 8 καλύψει πλῆθος ἁμαρτιῶν, *shall cover a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and כַּחֲמַי Ps. 32, 1.

καλῶς, adv. (καλός,) pr. *beautifully*; in N. T. morally, *well, rightly*. E. g.

1. As to manner and external character, *well*, i. e. *rightly, suitably, properly*. John 18, 23 εἰ δὲ καλῶς sc. ἔλαλησα. Acts 10, 33. 1 Cor. 7, 37. 38. 14, 17. Phil. 4, 14. Heb. 13, 18. James 2, 8. 19. 2 Pet. 1, 19. 3 John 6. Negat. οὐ καλῶς *not well* Gal. 4, 17. Sept. for כַּחֲמַי 1 K. 8, 18. (Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6.) In regard to office or duty, *well, faithfully*, 1 Tim. 3, 4. 12. 13. 5, 17. So 1 Macc. 8, 23. Xen. Cyr. 4. 5.

45.—Emphat. *very well, excellently*, Mark 7, 37. Gal. 5, 7 ἐρέχετε καλῶς. Ironically, Mark 7, 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. θεοῦ. 2 Cor. 11, 4. (Æl. V. H. 1. 16.) In the sense of *well, honourably*, James 2, 3 σὺ καλῶς ὶδε καλῶς.

2. As to effect, influence, tendency, *well, rightly, aptly*, as of declarations or prophecies, Matt. 15, 7 καλῶς προεφίτηνσε περὶ ὑμῶν. Mark 7, 6. 12, 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20, 39. John 4, 17. 8, 48. 13, 13. Acts 28, 25. Rom. 11, 20.—Xen. Mem. 2. 7. 11.

3. In phrases, e.g. a) καλῶς εἰπεῖν, *to speak well of, to praise*, c. acc. Luke 6, 26; comp. in εἶπον no. 1. ζ. Buttm. § 131. 2. b) καλῶς ἔχειν, *to be well, to recover from sickness*, Mark 16, 18; see in ἔχω no. 5. Comp. Xen. Cyr. 7. 5. 47. c) καλῶς ποιεῖν with accus. or dat. *to do well to any one, to benefit*, Matt. 5, 44. Luke 6, 27; absol. Matt. 12, 12. Comp. Buttm. § 131. 2.

κάμέ, see in κῆγῶ.

κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. 3, 4. Mark 1, 6. Sept. for כַּמֶּלֶךְ Gen. 12, 16. 24, 10 sq. So Diod. Sic. 3. 43. Xen. Cyr. 6. 1. 30.—Spec. in proverbs, e.g. a) Matt. 19, 24 et Mark 10, 25 et Luke 18, 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραβδίδος διελθεῖν, applied to that which is extremely difficult or impossible; so the Rabbins of an elephant, see Buxtorf Lex. 1722. Lightf. et Schoettg. Hor. Heb. in Matt. 1. c. The same expression occurs in the Korân, Sur. 7. 38; but doubtless imitated from the N. T. b) Matt. 23, 24 οἱ διυλίζοντες τὸν κῶνον, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf l. c. 1516.

κάμιλος, ου, ὁ, *a rope, cable*; so in some Mss. instead of κάμηλος Matt. 19, 24. Luke 18, 25.—Suid. κάμιλος δὲ παχὺ σχοινίον. Schol. in Aristoph. Vesp. 1030. The word is not found elsewhere; and was perh. invented to evade the supposed difficulty of the reading κάμηλος; see Passow s. v. But see Gesenius in Heb. Lex. art. כַּמֶּלֶךְ.

κάμινος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, baking, or the like; genr. Matt. 13, 42. 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1, 15. 9, 2. Sept. for כַּמֶּלֶךְ Gen. 19, 28; כַּמֶּלֶךְ Jer. 11, 3; כַּמֶּלֶךְ Dan. 3, 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

καμύνω, f. ὕσω, (for καταμύνω), *to shut down, to close the eyes so as not to see*; c.

acc. Matt. 13, 15 et Acts 28, 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυνσαν, quoted from Is. 6, 10 where Sept. for עָצְמוּ Hiph.—Trop. Philo de Somn. p. 589. e. This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq.

κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. ἐκέμηκα, Buttm. § 110. 11. 2.

1. *to be weary, faint*, as from labour, intrans. Rev. 2, 3 κεκοπίαςκα καὶ οὐ κέμηκας. Heb. 12, 3.—Sept. Job 10, 1. Hdian. 8. 4. 16. Xen. An. 3. 4. 47.

2. *to be sick*, James 5, 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Dem. 1364. 13. Xen. Mem. 1. 2. 51.

κάμολι, see in κῆγῶ.

κάμπτω, f. ψω, *to bend*, c. acc. ἔκυν Hom. Il. 4. 486; ξύλον Plato Prot. 325. d. —In N. T. spoken of the knees, *to bend, to bow*, i. e.

1. Trans, κάμπτειν τὸ γόνυ, *to bend the knee*, in homage, worship, c. dat. Rom. 11, 4; so Sept. for כָּרַעַ 1 K. 19, 18. With πρὸς c. acc. Eph. 3, 14.—So genr. Hom. Il. 7. 118; comp. Xen. Eq. 1. 6.

2. Intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, shall bend itself, in homage, worship; c. dat. Rom. 14, 11 quoted from Is. 45, 23 where Sept. for כָּרַעַ כָּרַעַ. With ἐν τινι Phil. 2, 10.

κᾶν, crasis for καὶ ἐάν, *and if, also if*; sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

1. *and if*, with Subj. aor. or perf. and in the apodosis the fut. or οὐ μή with Subj. James 5, 15. Mark 16, 18 κᾶν θανάσιμόν τι πείσωσι κτλ. Luke 13, 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

2. *also if, even if, although*, with Subjunct. a) Genr. with Subj. aor. and the apodosis with fut. Matt. 21, 21 κᾶν τῷ ὄρει τοῦτῳ κτλ. John 11, 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. 12, 20. Also with Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 10, 23 Grb. 26, 35. John 8, 14. 10, 38. Comp. Luc. D. Deor. 20. 12. b) *if even, if but, at least*, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. [II. 3. b.] Herm. ad Vig. p. 836. So with Subj. aor. and in the apodosis the fut. Mark 5, 28 κᾶν τῶν ἱματίων αὐτοῦ ἀψωμαι, σωθήσομαι. Ellipt. without apodosis, Mark 6, 56. Acts 5, 15. 2 Cor. 11, 16. So genr. Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. Cana, Heb. כַּנְיָ, a village of Galilee eight or ten miles north of Nazareth; John 2, 1. 11. 4, 46. 21, 2. Not

mentioned in O. T. but always called *Kanā* τῆς Γαλιλαίας to distinguish it from a Cana in Asher not far from Tyre, Josh. 19, 28. It is now in ruins; and is still called *Kana el-Jelil*, Cana of Galilee. See Bibl. Res. in Palest. III. p. 204 sq. comp. p. 284. — Jos. B. J. 1. 17. 5.

Κανααῖος, ου, δ, (Κανᾶ,) a *Cananite*, one born at Cana; so Iachn. Matt. 10, 4. Mark 3, 18, for *Κανανίτης* q. v. — Act. Thom. § 1.

Κανανίτης, ου, δ, the *Cananite*, an epithet derived from Heb. כנעני *Am. קנעני* zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ Κανανίτης, the name of one of the apostles, Matt. 10, 4. Mark 3, 18; see fully in arts. ζηλωτής no. 2, and Σίμων no. 2.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia (Meroë) in the age of Christ, Acts 8, 27. This country was then governed by females; Strabo 17. p. 786, 820 sq. Dion Cass. 54. 5. p. 335. Plin. H. N. 6. 35. See in Αἰθίοψ.

κανών, ὄνος, δ, (κάνη, κάννα,) a *reed*, *rod*, *staff*, employed to keep any thing stiff, erect, asunder, Hom. Il. 8. 193. ib. 13. 407; a *measuring rod*, *rule*, *line*, Eschin. 82. 25, 26, 27. Plato Phil. 56. b. — In N. T. trop. a *canon*, i. e. a *standard*, *rule*, e. g. of life and doctrine, Gal. 6, 16 δοὶ τῶ κανόνι τούτῳ στοιχήσουσιν. Phil. 3, 16 Rec. (So Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 324. 27. Xen. Ag. 10. 2.) Meton. *limit*, *district*, *sphere*, of action or duty assigned (measured off) to any one, 2 Cor. 10, 13 κατὰ τὸ μέτρον τοῦ κανόνος κτλ. v. 15. 16. Comp. Jos. c. Ap. 2. 17 init.

Καπερναούμ, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. כפר נחום (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali, on the western shore of the lake of Tiberias; comp. Matt. 4, 13 εἰς Καφ. τὴν παραβλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9, 1 comp. Mark 2, 1 sq. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72. It probably was situated on the shore, at the north end of the plain of Gennesareth (see art. Γεννησαρέτ), at the place now called *Khân Min-yeh*, near the large fountain 'Ain et-Tin; which then would be the fountain *Capernaum* mentioned by Josephus, B. J. 3. 10. 8. Comp. espec. John 6, 24. 25, with Matt. 13, 34 and Mark 6, 53. See Bibl. Res. in

Palest. III. p. 288 sq. Reland Palest. p. 682. — Matt. 4, 13. 8, 5. 11, 23. 17, 24. Mark 1, 21. 2, 1. 9, 33. Luke 4, 23. 31. 7, 1. 10, 15. John 2, 12. 4, 46. 6, 17. 24. 59.

καπηλεύω, f. εὔσω, from ὁ *κάπηλος* a *retailer*, *huckster*, Xen. Cyr. 4. 5. 42; an *inn-keeper*, *publican*, Ael. V. H. 10. 9; see more in ἔμπορος. The *κάπηλοι* were notorious for adulterating their commodities, Sept. Is. 1, 22. Luc. Hermot. 59 ὥσπερ οἱ *κάπηλοι*, *κερασάμενοι* καὶ *δολώσαντες* καὶ *κακομετροῦντες*. Hence *καπηλεύω* pr. to be a *retailer*, *vintner*, Hidot. 1. 15. Plato Rep. 525. d. Hesych. *καπηλείη* μεταπωλεῖ, ἀνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις. — In N. T. trop. to *adulterate*, to *corrupt*, c. acc. 2 Cor. 2, 17 *καπηλεύοντες* τὸν λόγον τοῦ Θεοῦ. So Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Pallad. 72 (in Anthol. Gr. III. p. 130) τύχη *καπηλεύουσα* πάντα τὸν βίον.

καπνός, οὔ, δ, *smoke*, Acts 2, 19. Rev. 8, 4. 9, 2 ter. 3. 17. 18. 14, 11. 15, 8. 18, 9. 18. 19, 3. Sept. for ἰσχυρ. Ex. 19, 18. Josh. 8, 20. — Ael. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, *Cappadocia*, an eastern province of Asia Minor, bounded N. by Pontus and Galatia, W. by Lycania, S. by Cilicia, and E. by Syria and Armenia Minor; Acts 2, 9. 1 Pet. 1, 1. The country was celebrated for its wheat and its pastures; for the excellence of its horses; and for the dulness and vice of the inhabitants; comp. the verb *Καππαδοκίζειν*, and the virulent Greek epigram preserved by Constantine Porphy. Them. 1. 2, in Lat. thus:

Vipera Cappadocem nocturna momordet; at illa Gustato perit sanguine Cappadocia.

In the time of the N. T. Cappadocia was a Roman province. Strabo 12. p. 539. Dion Cass. 57. 17. Tac. Ann. 2. 42.

καρδία, ας, ἡ, (kindr. κέαρ, κῆρ,) the *heart*, Lat. *cor*, as the seat of life, Hom. Il. 10. 94. ib. 13. 282. — In N. T.

1. the *heart*, the human heart, only trop. for the *mind*, the inner man, Lat. *animus*.

a) As the seat of the desires, feelings, affections, emotions, passions. a) Genr. Matt. 5, 8 οἱ καθαροὶ τῇ καρδίᾳ. v. 28. 6, 21. Mark 4, 15. Luke 1, 17. John 14, 1. Acts 11, 23. Rom. 2, 5. 1 Cor. 4, 5 τὰς βουλὰς τῶν καρδιῶν. 2 Tim. 2, 22. Heb. 3, 8. 12. 10, 22. al. ssep. Sept. for כֶּלֶס Ps. 51, 12. Prov. 31, 11. So Plut. Artax. 6. Xen. Conv. 4. 28. β) In phrases: ἐκ v. ἀπὸ *καρδίας*, from the heart, i. e. willingly, freely, sincerely, Matt. 18, 35. Rom. 6, 17;

ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, *from or with the whole heart*, Matt. 22, 37. Mark 12, 30. Sept. for כָּל־לֵבָב Deut. 6, 5. Ps. 119, 34. (Luc. Jup. Trag. 19. Philopatr. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) So ἡ καρδία καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity, Acts 4, 32; ἐνθυμείσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, *to consider in one's mind*, with oneself, Matt. 9, 4. Luke 3, 15; συμβάλλειν ἐν τῇ κ. *to ponder in mind* Luke 2, 19; ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. *to come up in or into one's heart, mind*, Luke 24, 38. Acts 7, 23. (Sept. Is. 65, 17. Jer. 3, 16.) Also βάλλειν εἰς τὴν κ. *to put into one's heart*, to suggest, John 13, 2; διδόναι ἐπὶ καρδίας *to place upon the hearts*, i. e. to put into them, Heb. 10, 16 comp. 8, 10. Rev. 17, 17. (Sept. Neh. 7, 5.) Further, ἔχειν ἐν καρδίᾳ, *to have in one's heart*, i. e. to love, to cherish, Phil. 1, 7; εἶναι ἐν τῇ κ. τίς, *to be in one's heart*, to be the object of his love, 2 Cor. 7, 3; ἀνὴρ κατὰ τὴν καρδίαν τινός *a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts 13, 22; ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἴσως ἄνθρωπος 1 Pet. 3, 4. γ) Synecd. put for the person himself, in cases where various affections, passions, emotions, are ascribed to *the heart or mind*; comp. Gesen. Lehrs. p. 752, 753. John 16, 22 χαρήσεται ὑμῶν ἡ καρδία. Acts 2, 26 εὐφράνῃ ἡ κ. μου. 14, 17. Col. 2, 2. 2 Thess. 2, 17. James 1, 26. 5, 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ *to say in one's heart*, i. e. in oneself, to think, see in εἶπον no. 1. ζ. Matt. 24, 48. Rom. 10, 6. Rev. 18, 7. See Heb. Lex. 728 no. 2.

b) As the seat of the intellect according to the Heb. views, *the heart, mind, understanding*; Matt. 13, 15 bis, καὶ τῇ καρδίᾳ συνίωσι. Mark 6, 52. Luke 24, 25. John 12, 40. Rom. 1, 21. 2 Pet. 1, 19. Eph. 1, 18 Grb. but Rec. διανοία. Sept. and כָּל־לֵבָב Is. 6, 10. Job 12, 3; comp. Heb. Lex. 728 no. 1. e. (Hom. II. 21. 441.) Also θέσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ, *to lay up or keep in mind*, Luke 1, 66. 2, 51.—Spec. for *conscience*, Rom. 2, 15. 1 John 3, 20 bis. 21.

2. Trop. *the heart, for the middle, midst*, the central part of any thing, e. g. κ. τῆς γῆς Matt. 12, 40. Sept. and כָּל־עֵז Ez. 27, 4. Jonah 2, 4. +

καρδιογνώστης, ου, ὁ, (καρδία, γνώσκω,) *heart-knower, searcher of hearts*, Acts 1, 24. 15, 8. Found only in N. T.

καρπός, οὗ, ὁ, 1. *fruit, produce*, of trees, plants, and of the earth; Matt. 3, 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13, 8. Luke

12, 17 οὐκ ἔχω πού συνάξω τοὺς καρπούς μου. 13, 6. 7. 9. John 12, 24. 2 Tim. 2, 6. al. Allegor. John 15, 2 ter. 5. 8. Spec. ἀποδιδόναι καρπούς *to pay over the fruits*, i. e. a share of them as rent, Matt. 21, 41. Luke 20, 10. Sept. for 777 Ps. 1, 3. Jer. 12, 2. So Diod. Sic. 2. 36, 49 init. Xen. Vect. 4. 6, 9.—By Hebr. of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke 1, 42; κ. τῆς ὀσφύος *fruit of the loins* Acts 2, 30. So Sept. and 777 Gen. 30, 2. Mic. 6, 7. al.

2. Trop. *fruit*, i. e. a) For *deeds, works, conduct*; Matt. 3, 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7, 16. 20. 21, 43. Luke 3, 8. al. Sept. for 777 Prov. 10, 16. b) For *effect, result*; Rom. 15, 28. Gal. 5, 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5, 9. Heb. 12, 11. James 3, 17. Sept. and 777 Jer. 17, 10. Mic. 7, 13. c) For *profit, advantage, good result*; John 4, 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1, 13. 6, 21. 22. James 3, 18. al. Sept. and 777 Ps. 58, 12. So Hdn. 8. 3. 15. Xen. Cyr. 7. 2. 11. d) Also καρπὸς τῶν χειλέων, *fruit of the lips*, i. e. praise, Heb. 13, 15, in allusion to Sept. Hos. 14, 3 καρπὸς χειλέων for 777, where the Heb. now reads 777 calves, bullocks. Comp. Sept. and Heb. Prov. 12, 14. Is. 57, 19. +

Κάρπος, ου, ὁ, *Carpus*, pr. n. of a man 2 Tim. 4, 13.

καρποφορέω, ὦ, f. ἦσω, (καρποφόρος,) *to bear fruit*, intrans.

1. Pr. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. for 777 Hab. 3, 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 3.

2. Trop. of life and conduct; Col. 1, 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. 13, 23. Mark 4, 20. Luke 8, 15. With dat. e. g. τῷ θεῷ Rom. 7, 4, τῷ θανάτῳ v. 6, *to bear fruit unto God or unto death*, i. e. acceptable to God or worthy of death.—Also of the gospel as effectively preached, Mid. Col. 1, 6.

καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14, 17 καὶ οἱ καρπ.—Sept. Ps. 107, 34 γῆ. Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

καρτερέω, ὦ, f. ἦσω, (καρτερός, κάρτος,) *to be strong, steadfast, to endure*, intrans. Heb. 11, 27 τὸν ὀρόρατον ὡς ὄρων ἐκατέρησε.—Ecclus. 2, 2. Diod. Sic. 3. 5 ult. Xen. Hell. 3. 1. 17.

κάρφος, εος, ους, τό, (κάρφος,) pr. *something dry*, i. e. any small dry particle, as of chaff, wood, or the like, a twig, mole; put

as the emblem of lesser faults, opp. δοκός, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. For the Heb. proverb see Buxtorf Lex. Rab. 2080.—Sept. Gen. 8, 11. Luc. Astrol. 29. Plut. de Solert. anim. 10.

καρχηδών, ὄνος, ἡ, (pr. Carthage,) in N. T. a carbuncle; Rev. 21, 19 in Mas. for χαλκηδών chalcedony. Comp. Theophr. Fragm. 2. 18, et ibi Schneider.

κατά, a prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from*, *down upon*, *down in*, etc. Buttm. § 147. n. 1. Kühner § 292. Matth. § 581. Winer § 51. k. p. 457. § 53. d. p. 476. Passow s. v.

I. With the GENITIVE. 1. Of Place, i. e.

a) Of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρημνοῦ εἰς θάλασσαν down from (along) a precipice into the sea*, Matt. 8, 32. Mark 5, 13. Luke 8, 33. So *κατὰ κεφαλῆς ἔχειν to have depending from the head*, 1 Cor. 11, 4; see in ἔχω no. 3. a. β.—Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημνῶν ἔρριπτον ἑαυτούς*. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) Of motion *down upon* a lower place, *upon*, Mark 14, 3 *κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς*. So Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἠφίεσαν τὰ βέλη*, i. e. from the porticos. Æl. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ *κατὰ βάθους πτωχεία*, lit. poverty down to the very depths, i. e. *deepest poverty*, 2 Cor. 8, 2. So pr. Strabo 9. p. 419 *ἄντρον κοῖλον κατὰ βάθους*. Winer § 55. 2. f.

c) Genr. of motion or direction *upon*, *towards*, *through*, any place or object. a) Pr. *upon*, *against*, Acts 27, 14 *ἔβαλε κατ' αὐτῆς ὄκεμος τυφωτικός*. So Hdtan. 6. 7. 18. Dem. 403. 3. Comp. Matth. l. c. β) Also *through*, *throughout*, where *κατά* c. acc. is more usual. Luke 4, 14 *φήμῃ ἐξῆλθε κατ' ὅλης τῆς περιχώρου*. 23, 5 *διδάσκων κατ' ὅλης τῆς Ἰουδαίας*. Acts 9, 31. 42. 10, 37. For adv. *κατ' ὅλου*, see art. *καθόλου*. So Hom. Od. 6. 102. Æl. V. H. 1. 14. Pol. 1. 17. 10. γ) After verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* the object. Matt. 26, 63 *ἐφορίζω σε κατὰ τοῦ θεοῦ*. Heb. 6, 13 bis, *ἔμοσε κατ' ἑαυτοῦ*. v. 16. Sept. for *ἔμοσε* 2 Chr. 36, 13. Is. 45, 23. So Dem. 553. 17. ib. 1268. 24. Thuc. 5. 47.

2. Trop. of the object *towards* or *upon* which any thing tends, aims, is directed, *upon*, *in respect of*; 1 Cor. 15, 15. Jude 15 *πῶσαι κρίσιν κατὰ πάντων*. So Plut. de Puer. educ. 4 init. ὁ *κατὰ τῶν τεχνῶν* *kai*

τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Socr. 13. Comp. Matth. l. c. Lob. ad Phryn. p. 272.—Spec. *against*, after words of speaking, accusing, warring, and the like; Matt. 5, 11 *πάντων ῥῆμα κατ' ὑμῶν*. v. 23 *ἔχει τὸ κατὰ σοῦ*. 10, 35. 12, 14 *συμβούλιον ἔλαβον κατ' αὐτοῦ*. v. 30 ὁ *μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι*. 26, 59. Mark 11, 25. 14, 55 sq. Luke 23, 14 *ὡς κατηγορεῖτε κατ' αὐτοῦ*. John 18, 29. Acts 4, 26. 16, 22. 21, 28. 2 Cor. 13, 8. Gal. 5, 17. al. ssp. So Palæph. 6. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5. [II. 3.]

II. With the ACCUSATIVE, where the primary and general idea is *down upon*, *out over*, *throughout*. See the grammarians as above cited, and Winer § 53. d. p. 476.

1. Of Place, i. e. a) Of motion or extension, *out over*, *through*, *throughout* a place; Luke 8, 39 *κατ' ὅλην τὴν πόλιν κηρύσσων*. 15, 14 *ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην*. Acts 5, 15. 8, 1. 11, 1 *ὄντες κατὰ τὴν Ἰουδαίαν ὡς ὡς ἐπὶ ὅλης τῆς Ἰουδαίας*. 15, 23. 24, 12. So *πορεύεσθαι κατὰ τὴν ὁδὸν* *to travel through* i. e. *along the way* Acts 8, 36; and genr. *κατὰ τὴν ὁδὸν along or by the way*, while travelling upon it, Luke 10, 4. Acts 25, 3. 26, 13. So Diod. Sic. 1. 72 *οἱ κατὰ τὴν Αἴγυπτον*. Xen. Mem. 3. 5. 11 *ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ.* Thuc. 5. 3 *κατ' ὁδόν*.—From this idea of motion *throughout* every part of a whole, arises the distributive sense of *κατά*, in no. 3 below.

b) Of motion or position *upon*, *at*, *near to*, adjacent to; Luke 10, 32 *γενόμενος κατὰ τὸν τόπον*. v. 33 *ἦλθε κατ' αὐτόν*. Acts 2, 10 *τῆς λιμῆς τῆς κατὰ Κυρήνην*. 16, 7. 27, 2 *τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. places *on and near the coast of Asia Minor*. v. 7.—Diod. Sic. 1. 22. Xen. An. 5. 2. 16, 23.

c) Of motion or direction *upon*, i. e. *towards* any place; Acts 8, 26 *πορεύου κατὰ μεσημβρίαν*. 27, 12 *λιμένα βλέποντα κατὰ Λίβα*. Phil. 3, 14 *κατὰ σκοπὸν διώκω*. So Thuc. 7. 6 *ἐπὶ κατ' αὐτοὺς ἦν*, i. e. *over against*. Xen. An. 7. 2. 1.—Spec. *κατὰ πρόσωπον ἀντιστήναι, to withstand one to (over against) his face*, Gal. 2, 11. So Xen. Hi. 1. 14 *κατ' ὀφθαλμούς*.

d) Of place *where*, i. e. of being *at*, *in*, *within* a place, where sometimes *ἐν* might be employed though not strictly synonymous; just as in Engl. 'at a house' and 'in a house' may be used interchangeably; comp. Winer l. c. p. 476 marg. a) With acc. of place; Rom. 16, 5 *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν the church AT or IN their*

house, i. e. accustomed to meet there. 1 Cor. 16, 19. Philem. 2. Acts 13, 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται κτλ. So Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palaeoph. 5. 3 κρύψαι κατὰ γῆν. β) With Acc. of pers. implying place, in, with, among; Acts 21, 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους the Jews dispersed among (throughout) the Gentiles. 26, 3 τῶν κατὰ Ἰουδαίους ἑσῶν. 17, 28 τινὲς τῶν κατ' ὑμᾶς ποιητῶν, certain of your own poets. 18, 15. Eph. 1, 15 τὴν κατ' ὑμᾶς πίστιν. (Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοῦς βίου. Xen. Cyr. 5. 1. 11.) Spec. κατ' ἐαυτὸν in or with oneself, pr. in one's own house, chez soi; and hence genr. by or for oneself, alone; Acts 28, 16 μένειν κατ' ἐαυτόν. Rom. 14, 22. James 2, 17. Comp. Matth. l. c. p. 1155. So Xen. An. 6. 2. 11. Cyr. 7. 4. 15. γ) With acc. of thing implying place, e. g. κατὰ πρόσσωπὸν τινος in the presence of, before any one, Luke 2, 31. Acts 3, 13; and so Acts 25, 16. 2 Cor. 10, 1. Also κατ' ὀφθαλμοῖς sc. ὑμῶν Gal. 3, 1. Trop. of a state or condition in which any thing is or is done, thus implying manner; e. g. κατ' ὄναρ in or by a dream, Matt. 1, 20. 2, 12. 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνου.) 1 Cor. 2, 1 ἤλθον οὐ κατ' ὑπεροχὴν λόγου I came not in excellency of speech.—Adverbially, Mark 1, 27 κατ' ἐξουσίαν, see in ἐξουσία no. 3; so κατὰ κράτος strongly, vehemently, Acts 19, 20 (Thuc. 1. 64); κατ' ἰδίαν in private, see in ἰδιος no. 1. b; κατὰ μόνας, see art. καταμόνας. So κατ' ὑπερβολήν, exceedingly, Rom. 7, 13. Gal. 1, 13. 2 Cor. 4, 17, see in ὑπερβολή; or excellently, par excellence, 1 Cor. 12, 31. Also οἱ κατ' ἐξοχὴν those in distinction, i. q. the distinguished, Acts 25, 23; comp. Buttm. § 125. 6.

2. Of Time, i. e. of a period or point of time throughout, during, in or at which, any thing takes place; e. g. κατὰ τὸ αὐτό, at the same time, together, Acts 14, 1; see in αὐτός no. 3. a. γ. Rom. 5, 6 κατὰ καιρὸν in due time. Acts 12, 1 κατ' ἐκεῖνον τὸν καιρὸν during (about) that time. 19, 23. Rom. 9, 9. Acts 13, 27. 16, 25 κατὰ τὸ μεσονύκτιον about midnight. 27, 27. Heb. 1, 10 σὺ κατ' ἀρχάς in the beginning, of old. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ during the time of temptation. 9, 9. Sept. for 2 Gen. 18, 10; comp. Heb. Lex. 2. B. 3. So 2 Macc. 12, 15. Diod. Sic. 4. 9. Thuc. 3. 99.—Also distributively, see in no. 3. b.

3. In a distributive sense, derived strictly from the idea of pervading all the parts of a whole; e. g. a) Of place; Matt. 24, 7

κατὰ τόπους throughout all places, in various parts. Luke 8, 1 διόδευε κατὰ πόλιν καὶ κώμην, throughout city and village, i. e. every one, generally. v. 4. 9, 6. 13, 22. Acts 2, 46 κλῶντές τε κατ' οἶκον ἄρτον i. e. from house to house. 8, 3. 14, 23. 15, 21. 36. 22, 19. al. So Palaeoph. 39. 2. Diod. Sic. 2. 28 κατὰ κώμας. Hdtot. 1. 196 κατὰ κώμας ἐκάστας. Xen. Hell. 6. 3. 19. b) Of time; e. g. κατ' ἡμέραν daily, every day, Matt. 26, 55. Mark 14, 49; also τὸ κατ' ἡμέραν Luke 11, 3. 19, 47; κατ' ἔτος, κατ' ἐνιαυτόν, yearly, every year, Luke 2, 41. Heb. 9, 25. 10, 1. 3; κατὰ ἑορτήν at each passover Matt. 27, 15. Luke 23, 17; κατὰ καιρὸν at certain times, from time to time, John 5, 4; κατὰ μίαν σαββάτων every first day of the week 1 Cor. 16, 2. Also Acts 17, 17 κατὰ πάσαν ἡμέραν. 18, 4. Heb. 3, 13 κατ' ἐκάστην ἡμ. Rev. 22, 2 κ. μήνα ἕνα ἔκαστον. So Sept. 1 Sam. 7, 16. Luc. D. Deor. 24. 2. Xen. An. 3. 2. 12. c) Genr. of any parts, number, or the like; e. g. κατὰ μέρος, part for part, particularly, Heb. 9, 5. (2 Macc. 2, 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἕνα one by one 1 Cor. 14, 31, see in εἰς no. 1. b. γ; as likewise for οἱ κατ' ἕνα, κατ' ἕν, εἰς κατ' εἰς, see ibid. Also κατὰ δύο by twos, two and two, 1 Cor. 14, 27. Comp. Matth. l. c. Winer l. c. So Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Trop. of fitness, accordance, conformity, expressing the relation of one thing towards another. Thus

a) Of a rule, measure, standard of comparison, according to, conformably to, after, secundum, see Matth. l. c. p. 1153. Winer l. c. p. 477. a) Genr. Matt. 9, 29 κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 23, 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7, 5. Luke 2, 22 κατὰ τὸν νόμον M. v. 39. 23, 56. John 8, 15 κατὰ τὴν σάρκα κρίνετε, i. e. from external circumstances. 19, 7. Acts 22, 12. 23, 31. 26, 5. Rom. 2, 2 ἐστὶ κατὰ ἀλήθειαν, i. q. ἐστὶ ἀληθές. v. 6. 7. 8, 4. 5 κατὰ σάρκα, κατὰ πνεῦμα, i. e. according to the will of the flesh or of the Spirit. 10, 2. 14, 15. Gal. 1, 4. Eph. 4, 22. Col. 2, 8. al. sarp. Sept. for 2 Ps. 7, 9. al. (Palaeoph. 32. 11. Luc. Bis acc. 4. Xen. Cyr. 2. 3. 15, 16. ib. 5. 5. 6.) With the idea of proportion; Matt. 2, 16. 25, 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. 12, 6. 1 Cor. 3, 8. 2 Cor. 10, 13. So Xen. Mem. 2. 7. 1. β) With acc. of person, i. e. according to the will of any one, Rom. 8, 27 κατὰ θεόν. 2 Cor. 7, 9. 10. 11. 1 Pet. 4, 6. Rom. 15, 5. 1 Cor. 12, 8; by command of any one 2 Cor. 11, 17; according to the narrative or writing of any one,

only in the inscriptions of the Gospels. (2 Macc. 2, 13. Plato Phædr. 1. p. 227. b, κατά Πίνδαρον 'as Pindar says.' Cratyl. 18. p. 401. d.) Gal. 1, 11 οὐκ ἔστι κατά ἀνθρώπου, is not according to man, not such as man would have made. γ) Adverbially, Luke 10, 31 κατά συγκυρίαν *by chance*, accidentally. (Hdot. 8. 87 κατά τύχην.) John 10, 3 κατ' ὄνομα. Acts 18, 14 κατά λόγον, *reasonably*. (Luc. Icarom. 18.) 1 Cor. 14, 40. Eph. 6, 6. 1 Pet. 3, 7 κατά γνώσιν, *discreetly*. So κατά τί, *how?* Luke 1, 18.

b) Of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, lies at the bottom; comp. Winer l. c. p. 478. Matth. l. c. Matt. 19, 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν *for any cause*. Acts 3, 17 κατὰ ἄγνοιαν, *because of ignorance*, ignorantly. Rom. 2, 5. 2 Cor. 8, 8. Gal. 2, 2. Eph. 1, 5. 7. 9. 3, 3. Phil. 2, 3. 4, 11. 2 Thess. 2, 9. 1 Tim. 1, 1. Philem. 14 κατ' ἀνάγκην. Heb. 7, 5. al. sēp.—2 Macc. 6, 11. Luc. D. Deor. 13. 1. Diod. Sic. 20. 40 κατ' ἀνάγκην. Xen. An. 7. 3. 39.

c) Of any general relation, reference, allusion, *in respect to, as to*; Winer and Matth. l. c. a) Genr. Rom. 1, 3 ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 9, 5. 11, 28. Phil. 3, 5. 6 κατὰ νόμον... κατὰ (ἡ)λόν... κατὰ δικαιοσύνην. Tit. 1, 4. Heb. 9, 9 κατὰ συνειδήσιν. 1 Pet. 4, 14. So Jos. B. J. 4. 4. 3 κατ' ἐμμαντόν. Palzeph. 32. 5 κατὰ γένος Αἰθίοπες. Hdot. 1. 49. Plato Prot. 317. a. β) Spec. κατὰ c. acc. with a preced. article forms a periphrase for the kindred adjective; e. g. Rom. 11, 21 οἱ κατὰ φύσιν, *natural branches*. Col. 3, 22 τοῖς κατὰ σάρκα κυρίου. Also τὰ κατὰ τὸν Παῦλον *Paul's affairs*, his cause, Acts 25, 14; τὰ κατ' ἐμέ *my affairs* Eph. 6, 21. Col. 4, 7. So 2 Macc. 3, 16. Diod. Sic. 1. 10 ἡ κατὰ φύσιν βῶλος. Æl. V. H. 2. 42. Xen. Cyr. 7. 1. 16 τὰ κατ' ἡμᾶς. γ) Also in phrases; e. g. κατὰ πάντα *in all respects*, in all things, Acts 3, 22. Heb. 2, 17 (Thuc. 4. 81); κατὰ πάντα τρόπον *in every respect*, every way, Rom. 3, 2; with negat. 2 Thess. 2, 3. Buttm. § 147. n. 1. (2 Macc. 11, 31. Pol. 1. 88. 11.) κατ' ὅσον *by how much*, i. e. *inasmuch, quatenus*, Heb. 8, 3. 7, 20; κατὰ τοσούτον *by so much* 7, 22. Spec. τὸ κατ' ἐμέ, lit. 'what relates to me,' *so far as in me lies*, Rom. 1, 15. So Dem. 1210. 20 τὸ κατ' ἐμέ. Xen. Hell. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 125. n. 8.

δ. Of likeness, similitude, manner, *like, after, in the manner of*; 2 Cor. 1. 17 et 10, 2 *κατὰ σάρκα*, i. e. *like a frail and feeble*

man. Heb. 5, 6. 10 κατὰ τὴν τάξιν Μελchisedec, i. e. *after the order or rank of Melchisedec*, comp. 7, 15, and see in art. τάξις. Acts 13, 22 see in καρδία no. 1. a. β. Sept. for π Deut. 4, 32. Lam. 1, 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγαθος κατὰ μήλον.) With acc. of pers. Gal. 4, 28 κατὰ Ἰσαάκ *like Isaac*, as Isaac. Rom. 3, 5 et Gal. 3, 15 κατὰ ἀνθρώπον λέγω *I speak as a man*; also with the idea of a *common* man, not a believer, 1 Cor. 3, 3. For 1 Cor. 15, 32 see in Σηριομαχίω. So Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. Hell. 2. 3. 30. —Adverbially, κατ' ὃν τρόπον lit. 'after what manner,' i. q. *as, even as*, Acts 15, 11; κατὰ ταῦτά, *thus, so*, Luke 17, 30. 6, 23. 26; κατ' ὁμοιότητα, *like, like as*, Heb. 4, 15.

6. Of the end, aim, purpose, *towards* which any thing is directed, *for, in behalf of, by way of*; 2 Cor. 11, 21 κατὰ ἀτιμίαν [ἐμὴν] λέγω, *I say it by way of disparagement*, to my own reproach. 1 Tim. 6, 3 ἡ κατ' εὐσέβειαν διδασχῇ, *the doctrine which is for godliness*, tends to promote it. 2 Tim. 1, 1. Tit. 1, 1. See Kühner Ausf. Gr. § 607. 3. a.—Jos. Ant. 3. 11. 4 κατὰ τὴν τιμὴν τοῦ Θεοῦ τοῦτο ποίω. Palzeph. 43. 4. Thuc. 6. 31 κατὰ θέαν ἤκειν. Hdot. 2. 152.

NOTE. In composition κατά implies: a) Motion *downtowards*, as καταβαίνω, καθαιρέω, καταπίπτω. b) Direction *against*, in a hostile sense, as καταγιώσκω, κατηγορέω, καταλαλέω. c) Distribution, as καταληροδοτέω. d) It serves to strengthen the notion of the simple word, and is then often simply intensive, as καθοπελίζω, καταλαμβάνω. e) Sometimes it gives to an intrans. verb a transitive sense, as καταργέω. Comp. Buttm. § 147. n. 6. +

καταβαίνω, f. βήσομαι, (βαίνω,) aor. 2 κατέβην, imper. κατέβητι and κατέβα Mark 15, 30. Buttm. § 107. n. I. 14. § 114 βαίνω.

1. *to go or come down, to descend*, from a higher to a lower place; e. g. of persons, with ἀπό c. gen. of place whence; Matt. 8, 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. 17, 9. Mark 9, 9. Matt. 14, 29 ἀπὸ τοῦ πλοίου. Mark 15, 30 κατέβα ἀπὸ τοῦ σταυροῦ. Sept. for γη ἔγῃ Ex. 34, 29. Judg. 4, 14. (Xen. Cyr. 5. 5. 6.) With εἰς c. acc. of place whither, Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. Acts 8, 38. Eph. 4, 9. Sept. for γη Job 7, 9. Jonah 2, 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) With ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν *down upon the sea-shore*, sc. from the mountain John 6, 16. (Xen. Ag. 1. 18.) Also πρὸς τὴν Acts 10, 21. 14, 11. Sept. for γη Ex. 19, 14. Absol.

Matt. 24, 17. Luke 6, 17. John 5, 7. (Xen. Cyr. 1. 4. 8.) Of those who go from a higher to a lower region of country, e. g. ἀπὸ Ἱερουσαλὴμ Mark 3, 22. Luke 10, 30; with εἰς, John 2, 12 εἰς Καπερναούμ. Acts 7, 15 εἰς Αἰγύπτου. 14, 25. 16, 8. al. Absol. Luke 2, 51. John 4, 47. Acts 8, 15. 24, 1. Sept. for ירד Gen. 12, 10. 42, 3. So Hdot. 5. 106 fin. Xen. Hell. 3. 4. 11.—Spoken of those who descend, *come down, from heaven*; e. g. God as affording aid to the oppressed, Acts 7, 34 quoted from Ex. 3, 8 where Sept. for ירד. Of the Messiah, c. ἐκ John 6, 38. 42; c. ἀπὸ 1 Thess. 4, 16. Of the Holy Spirit, c. ἐκ John 1, 32; ἐπὶ Luke 3, 22. John 1, 33. Of angels, ἐξ οὐρανοῦ Matt. 28, 2; ἐν c. dat. of place whither John 5, 4, see in ἐν no. 4; ἐπὶ τινα John 1, 52 see in ἀναβαίνω no. 1 fin. Sept. for ירד Gen. 28, 12. Of Satan as cast down from heaven, Rev. 12, 12; comp. v. 9. 10.

2. Of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8, 26 ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ. εἰς Γάζαν. So ירד Sept. κατὰ Prov. 7, 27. Of things descending from heaven, i. e. let down or sent down from God; e. g. a vessel Acts 10, 11. 11, 5; spiritual gifts, c. ἀπὸ James 1, 17; the new Jerusalem ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. Θεοῦ Rev. 3, 12 in an anacoluthon. So of phenomena from the heavens, the clouds, *to fall*, e. g. ἡ βροχή Matt. 7, 25. 27 (Jos. Ant. 2. 16. 3); λαῶνα Luke 8, 23; πῦρ. ἀπὸ τοῦ οὐρ. Luke 9, 54; πῦρ ἐκ τοῦ οὐρ. Rev. 13, 13. So Sept. and ירד 2 K. 1, 10. 12.—Genr. i. q. *to fall, to drop*, e. g. sweat, ὥσει ἑρρόμβαι αἵματος καταβ. ἐπὶ τὴν γῆν Luke 22, 44. So Ecclus. 32 or 35, 15 δάκρυα ἐπὶ σιαγόνα καταβαίνει. +

καταβάλλω, f. βαλῶ, (βάλλω,) 1. *to cast down*, e. g. from heaven, Pass. Rev. 12, 10 κατεβλήθη ὁ κατήγερ. So Pol. 1. 24. 12. Xen. Hell. 5. 2. 41.—Spec. *to prostrate*, 2 Cor. 4, 9. Sept. for ירד Ps. 73, 18. So Luc. D. Deor. 14. 2. Plato Hipp. min. 374. a.

2. Mid. *to lay down*, e. g. a foundation, c. acc. Heb. 6, 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9. Plato Legg. 803. a.

καταβαρέω, ᾶ, f. ἥσω, (βαρίω,) *to weigh down*, as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12, 16; comp. Sept. and ירד 2 Sam. 13, 25.—Genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

καταβαρίνω, i. q. καταβαρίω, *to weigh down, to oppress*; Pass. of the eyes, Mark

14, 40 οἱ ὀφθ. καταβαρινόμενοι in some edit. for βεβαρημένοι in Rec.—Pr. Sept. Joel 2, 8. 2 Sam. 14, 26.

κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26.—In N. T. *a descent*, i. e. place of descending, *a declivity*, Luke 19, 37 κατὰβ. τοῦ ὄρους τῶν ἐλαιῶν. Sept. for ירד Josh. 10, 11. Mic. 1, 4. So Pol. 11. 15. 8. Xen. An. 3. 4. 37.

καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to go down, to bring down*, e. g. ἔως ἔδου, Pass. Matt. 11, 23. Luke 10, 15. Sept. for ירד Ez. 31, 16. 18.—Hdot. 8. 119. Plut. Themist. 4. Xen. Cyr. 7. 5. 18.

καταβολή, ἡς, ἡ, (καταβάλλω,) *a casting down*, i. e.

1. *a laying down, founding, foundation*; in N. T. only in the phrase: καταβολὴ τοῦ κόσμου, *the foundation of the world*, i. e. the creation, beginning of the world, Matt. 13, 35. 25, 34. Luke 11, 50. John 17, 24. Eph. 1, 4. Heb. 4, 3 (see in καιροί). 9, 26. 1 Pet. 1, 20. Rev. 13, 8. 17, 8.—Plut. Aq. et Ignis comp. 2 ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

2. Of seed, *a casting in, trop.* Heb. 11, 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in (implanting) of seed*, i. e. strength for conception, procreation.—Hippocr. Aphorism. 4, τὰ κνούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 οὕτως ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνεγεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I; comp. Wetst. N. T. in loc.

καταβραβεύω, f. εἰσω, (βραβεύω,) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35. Conc. Laod. καταβραβεύω ἐστὶ τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος.—In N. T. trop. *to deprive of a due reward, to defraud*, c. acc. Col. 2, 18. So Dem. 544 ult.

καταγγελεῖς, εως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*; Acts 17, 18 ξένων δαιμονίων δοκεῖ κατ. εἶναι.

καταγγέλλω, f. γελῶ, (κατὰ intena.) Pass. aor. 2 καταγγέλην Acts 17, 18, see Buttm. § 101. n. 4; pr. *to bring word down to any one*, i. q. *to bring it home to him*; hence, *to announce, to publish, to show forth*, c. acc. Acts 3, 24 τὰς ἡμέρας ταύτας. 1 Cor. 11, 26 θάνατον τοῦ κυρίου. Pass. Acts 13, 38 ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται.

Rom. 1, 8. So Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—Spec. *to announce, to set forth, to preach, inculcate*; c. acc. Acts 4, 2 *καταγγέλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. 13, 5. 15, 36. 16, 17. 21. 17, 3. 23. 26, 23. 1 Cor. 2, 1. 9, 14. Phil. 1, 16 [17] *Χριστὸν καταγγ.* Col. 1, 28. Pass. Acts 17, 13. Phil. 1, 18.

καταγελᾶω, ᾶ, f. ἄσω, (γελᾶω,) *to laugh at in scorn, to deride*, c. gen. Matt. 9, 24 *καὶ κατεγέλων αὐτοῦ*. Mark 5, 40. Luke 8, 53; comp. Butt. § 132. 10. e. Sept. for *אֲבָרָא* Job 21, 3; *אֲבָרָא* Job 30, 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

καταγινώσκω, f. γινώσκω, (γινώσκω,) *to know or note against any one, to his disadvantage*, Sept. for *קָרַח* Prov. 28, 11. Xen. Mem. 1. 3. 10.—In N. T. *to judge or think ill of, to condemn, to blame*, c. gen. 1 John 3, 20 *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία*. v. 21, Pass. Gal. 2, 11 *ὅτι κατεγνωσμένος ἦν because he had been blamed*, sc. by others, prob. by Christians of Antioch; not 'because he was to be blamed'; a sense which the participle does not admit. So Ecclus. 14, 2. Dem. 1402. 24. Hdian. 5. 2. 12. Plato Dem. 382. e.

κατάγνυμι, f. κατέγω, (ἄγνυμι,) aor. 1 *κατέαξα*, Pass. aor. 2 *κατέαγην*, both with syll. augm. prob. to distinguish them from the forms of *κατάγω*, see Winer § 12. 2. Butt. § 84. n. 5. Anom. fut. Att. *κατεάξω* Matt. 12, 20, prob. for the like reason. Passow in *ἄγνυμι*. Butt. § 114 *ἄγνυμι*. Matth. § 222. p. 429.—*To break down, to break off or in two*, c. acc. Matt. 12, 20 *κἀλαμον συντ. οὐ κατεάξει*. John 19, 32. 33. Pass. John 19, 31 *ἵνα κατεγώσιν αὐτῶν τὰ σκέλη*. Sept. for *אֲבָרָא* Jer. 48, 25. So Pol. 1. 37. 2. Xen. An. 4. 2. 20.

κατάγω, f. ἄγω, (ἄγω,) 1. *to lead down*, e. g. persons, *to bring or conduct down*, from a higher to a lower place or region; with acc. and *eis*, Acts 9, 30 *κατήγαγον αὐτὸν εἰς Καισάρειαν*. 23, 20. 28; acc. c. *πρός* *τινα* 23, 15; acc. simpl. 23, 30. Rom. 10, 6. Sept. for *אֲבָרָא* c. *eis* 1 K. 1, 33; c. *πρός* Gen. 44, 21.—Hdian. 8. 1. 3 *eis*. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

2. Spec. as a nautical term, *to bring down a ship to land*, c. acc. Luke 5, 11 *καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν*. So Sext. Empir. adv. Phys. 2. 68 *ἤντες εἰς ἐτέρους κατάγονται λιμένας*. Xen. An. 6. 6. 3.—Hence Pass. aor. 1 *κατήχθην*, *to come to land, to land, to touch*, Acts 21, 3. 27, 3. 28, 12. So Jos. Ant. 14. 14. 3 *eis Βριγνήσιον κατέγειται* 'he (Herod) landed at Brundisium.'

καταγωνίζομαι, f. ἴσομαι, Mid. depon. (*ἀγωνίζομαι*.) *to contend against, to prevail against, to subdue*, c. acc. βασιλείας Heb. 11, 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8. Pol. 2. 45. 4.

καταδέω, f. δέσω, (δέω,) *to bind down, to bind fast*, e. g. *ἐν δεσμῷ καταδεῖσθαι* Hom. Od. 16. 443. Luc. Asin. 16.—In N. T. *to bind together, to bind up*, e. g. wounds, c. acc. τραύματα Luke 10, 34. Sept. for *אֲבָרָא* Ez. 34, 4. 16. So Ecclus. 27, 21.

κατάδηλος, ου, ό, ή, adj. (κατά intens. δηλος,) *very clear, quite evident*, Heb. 7, 15.—Plut. Romul. 29. Xen. Mem. 1. 4. 14.

καταδικάζω, f. ἄσω, (δικάζω,) *to give judgment against, to condemn*, c. acc. of pers. Matt. 12, 7. 37; absol. Luke 6, 37 *bis*. James 5, 6. Sept. for *אֲבָרָא* Ps. 37, 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. In Gr. writers oftener c. gen. Xen. Hell. 7. 4. 33.

καταδίκη, ης, ή, (δική,) *judgment against, condemnation*, Acts 25, 15 Lach. for Rec. *δική*.—Luc. D. Mort. 17. 2. Plut. Themist. 21.

καταδιώκω, f. ξω, (κατά intens.) *to pursue closely, an enemy* Xen. An. 4. 2. 5. Sept. for *אֲבָרָא* Judg. 7, 25.—In N. T. *to follow closely, in order to find*, c. acc. Mark 1, 36. So Sept. and *אֲבָרָא* Ps. 23, 6.

καταδουλόω, ᾶ, f. ὀσω, (δουλόω,) *to bring down under bondage, to enslave*, c. acc. 2 Cor. 11, 20. Gal. 2, 4 *ἵνα ἡμᾶς καταδουλώσουσιν*, where others *καταδουλώσονται* Mid. depon. Sept. for *אֲבָרָא* Ex. 1, 14. 6, 5.—1 Macc. 8, 10. Luc. Pseudosoph. 12. Thuc. 3. 70.

καταδυναστεύω, f. εῖσω, (δυναστεύω, *δυνάστης*.) *to exercise power against any one, i. e. to overpower, to oppress*; c. gen. James 2, 6 *οὐχ οἱ πλοῦσιοι καταδυναστεύουσιν ὑμῶν*; Pass. part. Acts 10, 38. Sept. c. gen. for *אֲבָרָא* 2 Sam. 8, 11; c. acc. for *אֲבָרָא* Jer. 22, 3.—So c. gen. Diod. Sic. 18. 73; c. acc. Xen. Conv. 6. 8.

κατάδεμα, ατος, τό, in N. T. prob. corrupted for *κατανάδεμα* i. q. *ἀνάδεμα* but stronger, *a curse*, Rev. 22, 3 in later edit. for *κατανάδεμα* in Rec. Comp. for the sense, Zech. 14, 11.

καταδεματίζω, f. ἴσω, (κατάδεμα,) *to curse*, absol. Matt. 26, 74 in later edit. instead of *καταδεματίζω* in Rec. from which it is corrupted.—Chrysost. in Ps. 77. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. See Wetst. N. T. in loc.

καταισχύνω, f. ὤνω, (αἰσχύνω,) *to bring down shame upon*, i. e.

1. *to dishonour, to disgrace*, c. acc. *καταισχ. τὴν κεφαλὴν* 1 Cor. 11, 4. 5, i. e. offends against decorum.—Ecclus. 22, 5. Hdian. 5. 1. 17. Xen. An. 3. 1. 30.

2. *to shame, to put to shame*, i. q. αἰσχύνω but stronger; c. acc. a) Pr. Luke 13, 17. 1 Cor. 1, 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11, 22. 2 Cor. 7, 14. 9, 4. 1 Pet. 3, 16. Sept. for שְׁבַחְךָ 2 Sam. 19, 5. So Arr. Epict. 2. 8. 21. Xen. Mem. 3. 5. 28. b) From the Heb. by meton. of cause for effect, *to bring to nought* one's hope, *to disappoint*, Pass. Rom. 5, 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. 9, 33 et 10, 11 et 1 Pet. 2, 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28, 16 where Sept. for שְׁבַחְךָ. Sept. for שְׁבַחְךָ Ps. 22, 6. 44, 8. al. So Ecclus. 2, 10.

κατακαίω, f. καύσω, (καίω,) Pass. aor. 2 κατεκάην, fut. 1 κατακαυθήσομαι, Rev. 18, 8, and also in the later usage Pass. fut. 2 κατακαήσομαι 1 Cor. 8, 15. 2 Pet. 3, 10; comp. Winer § 15. p. 98. Buttm. Ausf. Sprachl. § 114 καίω.—*To burn down, to consume utterly*, Engl. *to burn up*, c. acc. Matt. 3, 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. 13, 30. 40. Luke 3, 17. Acts 19, 19. 1 Cor. 3, 15. Heb. 13, 11. 2 Pet. 3, 10. Rev. 8, 7 ter. 17, 16. 18, 8. Sept. for חָרַף Ex. 32, 19. Lev. 6, 30.—Luc. D. Mar. 11. 1. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

κατακαλύπτω, f. ψω, (καλύπτω,) *to cover with a veil which hangs down*, and hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11, 6 bis; also c. acc. τὴν κεφαλὴν v. 7; comp. Buttm. § 134. 6, or § 135. 5. Sept. for חָפַץ Gen. 38, 15. Is. 6, 2.—Jos. Ant. 7. 10. 5. Hdot. 1. 119. Act. Xen. Cyr. 6. 4. 11.

κατακαυχάομαι, ὤμαι, f. ἥσομαι, Mid. depon. (καυχάομαι,) 2 p. pres. κατακαυχᾶσαι Rom. 11, 18; see Buttm. § 103. III. Winer § 13. 2. b.—*To boast oneself against, to glory over*, c. gen. Rom. 11, 18 bis, μὴ κατακαυχῶ τῶν κλάδων κτλ. So c. κατά James 3, 14. Hence James 2, 13 κατακαυχᾶται ἔλεος [δ' ἐλεῶν] κρίσεως, i. e. the merciful man glorieth (rejoiceth) against judgment, fears not condemnation. So Sept. Jer. 50, 10. 38.

κατάκειμαι, f. εἶσομαι, (κείμει,) *to lie down, to lie*, intrans. Comp. κείμει, Buttm. § 109. II.

1. Of the sick, foll. by a particip. Mark 1, 30 κατέκειτο πυρέσσουσα, she lay sick of a

fever. Acts 28, 8; with ἐν c. dat. Mark 2, 4. Luke 5, 25. Acts 9, 33; with ἐν John 5, 3; absol. v. 6.—Luc. Icarom. 31 κατάκειται νοσῶν. Dem. 1265. 23 ἡνίκα ἀσθενῶν ἐγὼ κατεκείμεν.

2. *to recline at table*, see in ἀνάκειμαι no. 2. Mark 14, 3. Luke 5, 29; c. ἐν οἰκίᾳ Mark 2, 15. 1 Cor. 8, 10.—Plut. J. Cæs. 63 mid. Xen. Conv. 1. 14; c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

κατακλῖω, ᾶ, f. ἀσω, (κλῖω,) *to break down, to break off or in pieces*, e. g. τοὺς ἄρτους Mark 6, 41. Luke 9, 16.—Jos. Ant. 2. 14. 4. Dem. 1251. 23. Plut. Pomp. 48 init.

κατακλείω, f. εἰσω, (κλείω,) *to shut a door, to close*, Xen. Cyr. 6. 4. 10.—In N. T. of a person, pr. *to shut down* in a subterranean prison; hence, as in Engl. *to shut up, to confine*, e. g. τινὰ ἐν φυλακῇ Luke 3, 20. Acts 26, 10 where Rec. c. dat. φυλακαῖς. Sept. c. ἐν for מִן Jer. 32, 3.—Wisd. 17, 2 c. dat. Hdian. 3. 7. 5 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.

κατακληροδοτέω, ᾶ, f. ἥσω, (κληροδοτέω, κληροδοτής,) *to give by lot to each, to distribute by lot*, c. acc. Acts 13, 19 Rec. where others κατακληρονομέω. Sept. for בְּיָרֵיךְ Deut. 21, 16 et Josh. 19, 51 in ed. Ald. et Compl.—1 Macc. 3, 36.

κατακληρονομέω, ᾶ, f. ἥσω, (κληρονομέω,) *to let each get by lot, to distribute by lot*, c. acc. Acts 13, 19 in later editt. for κατακληροδοτέω in Rec. So Sept. for בְּיָרֵיךְ Josh. 18, 2; בְּיָרֵיךְ Num. 33, 54. Josh. 14, 1.—Used by Greek writers only in the sense *to inherit down* from an ancestor, c. gen. In later writers c. acc. Lob. ad Phryn. p. 129.

κατακλίνω, f. νῶ, (κλίνω,) pr. *to make incline, to make lie down*, genr. 1 Macc. 1, 3. Xen. Cyr. 6. 4. 11.—In N. T. only of the posture at meals, *to make recline*, c. acc. Mid. *to recline at a meal*; see in ἀνάκειμαι no. 2. Luke 9, 14 κατακλινάτε αὐτοὺς κλισίας. Pass. aor. 1 as Mid. Luke [7, 36.] 14, 8. 24, 30. So Act. Acl. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

κατακλύζω, f. ὕσω, (κλύζω,) *to dash down upon, to overflow, to overwhelm*; Pass. 2 Pet. 3, 6 ὁ τότε κόσμος ὕδατι κατακλύσθης ἀπώλετο. Sept. for חָפַץ Job 14, 19. Jer. 47, 2.—Diod. Sic. 1. 19. Plato Tim. 22. d.

κατακλυσμός, οὔ, δ, (κατακλύζω,) a flood, deluge, e. g. Noah's flood, Matt. 24, 38. 39. Luke 17, 27. 2 Pet. 2, 5. Sept. for

בָּאָהֵן Gen. 6, 17. 7, 8 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10. Plato Tim. 23. b.

κατακολουθεῖω, ὤ, f. ἴσω, (κατά intens. ἀκολουθεῖω,) to follow closely, c. dat. Acts 16, 17; absol. Luke 23, 55.—Pol. 6. 42. 2; trop. Jos. Ant. 6. 7. 4. Plut. adv. Colot. 3 fin.

κατακόπτω, f. ψω, (κόπτω,) to cut or hew down, to cut in pieces, Pol. 5. 25. 3. Xen. Hell. 1. 5. 3.—In N. T. genr. and intens. to beat, to cut, to wound, c. acc. Mark 5, 5 κατακόπτων ἐαυτὸν λίθοις. So Diod. Sic. 2. 44. Xen. Mag. Eq. 4. 5.

κατακρημνίζω, f. ἴσω, (κρημνίζω, κρημνός,) to throw down a precipice, to cast down headlong, c. acc. Luke 4, 29 ἕως ὀφρύος τοῦ ὄρους ... ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַע לְפָנָיו 2 Chr. 25, 12.—Diod. Sic. 4. 31. Pol. 3. 116. 12. Xen. Cyr. 1. 4. 7.

κατάκριμα, ατος, τό, (κατακρίνω,) judgment against, condemnation, Rom. 5, 16. 18. 8, 1.—Hesych. κατάκριμα· κατάκρισις, καταδική.

κατακρίνω, f. νῶ, (κρίνω,) to give judgment against, to condemn, in Greek writers with a gen. of pers. and acc. of punishment, Matth. 378. p. 694 pen.—In N. T. with acc. of pers. and dat. of punishment; Matt. 20, 18 κατακρινούσιν αὐτὸν θάνατον, they shall condemn him to death. Mark 10, 33. 2 Pet. 2, 6; acc. of pers. and infin. Mark 14, 64 κατέκρινον αὐτὸν εἶναι ἑνοχον θανάτου. (Hist. of Sus. 41. Xen. Hi. 7. 10.) With acc. of pers. the crime or punishment being implied; John 8, 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2, 1; absol. Rom. 8, 34; Pass. Matt. 27, 3. James 5, 9 Rec. Of the last judgment Mark 16, 16. 1 Cor. 11, 32. Trop. Rom. 8, 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6, 1 sq. So Hist. of Sus. 48. Hdan. 7. 6. 7. Plut. C. Gracch. 18.—Spec. to condemn by contrast, i. e. to show by one's conduct that others are guilty of misconduct and deserve condemnation; c. acc. Matt. 12, 41. 42. Luke 11, 31. 32. Heb. 11, 7. Pass. Rom. 14, 23.

κατάκρισις, εως, ἡ, (κατακρίνω,) condemnation, 2 Cor. 3, 9; also censure, blame, 7, 3.

κατακυριεύω, f. εὔσω, (κυριεύω,) to lord it against or over any one, i. e.

1. Genr. to exercise authority over, c. gen. Matt. 20, 25 οἱ ἀρχόντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10, 42. 1 Pet. 5, 3. Sept. for בָּאָהֵן Jer. 3, 14; בָּאָהֵן Ps. 19, 14.

—Ecclus. 17, 4. Not found in Gr. writers in this sense.

2. Spec. to get the mastery of, to overpower, to subdue, c. gen. Acts 19, 16. Sept. for בָּאָהֵן Gen. 1, 28. Num. 32, 29.—Diod. Sic. 14. 64.

καταλαλέω, ὤ, f. ἴσω, (λαλέω,) to speak against, to speak evil of, to slander, c. gen. James 4, 11 ter, μὴ καταλαλεῖτε ἀλλήλων κτλ. 1 Pet. 2, 12 ἐν ᾧ καταλαλοῦσιν ἑμῶν. 3, 16. Sept. for בָּאָהֵן Ps. 44, 17; קָרַע Ps. 78, 19.—Luc. Asin. 12. Diod. Sic. 11. 44; c. acc. Pol. 3. 90. 6.

καταλαλία, ας, ἡ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. 12, 20. 1 Pet. 2, 1.—Wisdom. 1, 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) speaking against; as Subst. a slanderer, backbiter, Rom. 1, 30.

καταλαμβάνω, f. λήψομαι, (κατά intens.) aor. 2 παρέλαβον, to take, to receive, with the idea of eagerness or the like. E. g.

1. Pr. to lay hold of, to seize, with the idea of eagerness, suddenness, e. g. a criminal, John 8, 3. 4 αὐτὴ ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη. (Æl. H. An. 11. 15 quoted in αὐτόφωρος. Luc. Conv. 32.) Of an evil spirit which seizes, takes possession of a demoniac, Mark 9, 18. So Æl. V. H. 3. 9.—Trop. of darkness, evil, to come suddenly upon, John 12, 35 ἵνα μὴ σκορία ὑμᾶς καταλάβῃ. 1 Thess. 5, 4 ἡ ἡμέρα. Sept. for בָּאָהֵן Gen. 19, 19; אָרַב 1 K. 18, 44. So Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3. Plato Rep. 387. e.

2. In allusion to the public games, to lay hold of, to obtain the prize, with the idea of eager and strenuous exertion, to attain to; c. acc. Rom. 9, 30. 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3, 12 bis, διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, if also I may lay hold of that for which too I have been laid hold of by Christ, i. e. τὸ γινῶναι αὐτόν κτλ. in v. 10. So v. 13.—Comp. Hdor. 6. 39. Thuc. 3. 30.

3. Trop. to seize with the mind, to comprehend, c. acc. John 1, 5 ἡ δὲ σκορία οὐ παρέλαβεν αὐτό. (Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.) Mid. to comprehend for oneself, to perceive, to find, c. ὅτι, Acts 4, 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι. 10, 34; c. acc. et inf. 25, 25; τί indir. Eph. 3, 18.—So c. ὅτι Arr. Epict. 1. 6. 6; c. acc. Plato Ax. 370. a.

καταλέγω, f. **ἔω**, (λέγω,) *to lay down*, Mid. *to lie down* for sleep, Hom. Od. 14. 520. ib. 19. 44; *to lay down* or *out*, apart from others, *to pick out*, *to select*, Plut. C. Gracch. 6 init. Plato Legg. 762. e; spec. of soldiers, *to choose*, *to enlist*, *to enrol*, Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.—Hence in N. T. genr. *to reckon to a number*, *to enrol*, Pass. 1 Tim. 5. 9.

κατάλειμμα, ατος, τό, (καταλείπω,) *a remnant*, *remainder*; Rom. 9. 27 **κατάλειμμα σωθήσεται**, *a remnant only shall be saved*, i. e. a small part, few; quoted from Is. 10. 22 where Sept. for **ἡσὺ**—Ecclus. 44. 17. 1 Macc. 3. 35.

καταλείπω, f. **ψω**, (λείπω,) aor. 1 **κατέλειψα** Acts 6. 2, a later form, Lob. ad Phryn. p. 713 sq. Butt. Ausf. Sprachl. § 114 **λείπω**. Pr. *to leave down* to one's heirs, *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence genr. and in N. T.

1. *to leave behind*, at one's departure, e. g. a) At death, c. acc. Mark 12. 19 **κατέλειπε γυναῖκα**. Luke 20. 31. So Sept. Deut. 28. 64. Palaeoph. 32. 7. Plato Legg. 773. e. b) Genr. in any place, c. acc. Mark 14. 62 **καταλιπὼν τὴν συνδόνα**. John 8. 9. With *ἐν* c. dat. of place, Luke 15. 4 **οὐ καταλείπει τὰ ἐν. ἐν τῇ ἐρήμῳ**. 1 Thess. 3. 1 **ἐν Ἀθήναις**. Tit. 1. 5; with *αὐτοῦ* *there* Acts 18. 19; with *εἰς* *thou* Acts 2. 31 see in *εἰς* no. 4. So with acc. and predicate of condition, Acts 24. 27 **κατέλιπε τὸν Παῦλον δεδεμένον**. 25. 14. Sept. for **ἔλιψ** Gen. 39. 12. 13. Josh. 8. 17. So Jos. Ant. 2. 4. 5; *ἐν* Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 17; with pred. Hdian. 8. 8. 16.

2. *to leave*, *to quit wholly*, *to forsake*, i. q. **λείπω** but stronger. a) Of place, c. acc. Matt. 4. 13 **καταλιπὼν τὴν Ναζαρέθ**. Heb. 11. 27. With acc. and predicate, Acts 21. 3. Sept. for **ἔλιψ** 1 Sam. 31. 7. So Hdian. 8. 2. 10. Xen. An. 4. 2. 7. b) Of persons and things, *to leave*, *to forsake*, so as to have nothing more to do with them, c. acc. Matt. 19. 5 **κ. τὸν πατέρα καὶ τὴν μητέρα**. Mark 10. 7. Eph. 5. 31. Matt. 16. 4. 21. 17; with predic. **μόνος** Luke 10. 40. Of things, Luke 5. 28 **καταλιπὼν ἅπαντα**. Acts 6. 2. 2 Pet. 2. 15. Sept. for **ἔλιψ** Gen. 2. 24. Deut. 31. 17.—Hdian. 3. 8. 12. Xen. An. 3. 1. 2.

3. *to leave remaining*, *to have left*, *to reserve*, c. acc. Rom. 11. 4 **κατέλιπον ἑμὲν τῷ ἐπικισχυλίου ἀδελφῷ**, quoted from 1 K. 19. 18 where Sept. for **ἡσὺ**. Pass. Heb. 4. 1.—Plut. M. Ant. 65. Xen. Ag. 5. 1. Mem. 1. 1. 8.

καταλίθαζω, f. **άσω**, (λίθω,) *to stone down*, *to stone to death*, c. acc. Luke 20. 6.—Comp. Sept. Ex. 17. 4. Num. 14. 10.

καταλλαγὴ, ἡς, ἡ, (καταλλάσσω,) *exchange*, espec. of money Dem. 1216. 18.—In N. T. *a change* from enmity to friendship, *reconciliation*, spec. restoration to the divine favour; Rom. 5. 11 **δι' οὗ νῦν τὴν κατ. ἐλάβομεν**. 2 Cor. 5. 18. 19. Rom. 11. 15 **καταλλαγὴ κόσμου**, i. e. the means or occasion of reconciling the world to God. So genr. 2 Macc. 5. 20. Dem. 10. 15. Aeschyl. Theb. 767.

καταλλάσσω v. **ττω**, f. **ἔω**, (ἀλλάσσω,) *to change against* any thing, *to exchange for*, e. g. money Hdian. 2. 13. 12; genr. Plato Phaed. 69. a.—In N. T. *to change* a person *towards* another, from enmity to friendship, *to reconcile* to any one, (thus differing from **διαλλάσσω** which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) c. acc. et dat. 2 Cor. 5. 18. 19 **κόσμον καταλλάσσωμεν ἑαυτοῖς**. Pass. aor. 2 **κατηλλάγην**, *to be or become reconciled to* any one, c. dat. Rom. 5. 10 bis **κατηλλάγημεν τῷ θεῷ κατ.** 1 Cor. 7. 11. 2 Cor. 5. 20.—2 Macc. 1. 5. Ael. V. H. 2. 21. Xen. An. 1. 6. 2.

κατάλοιπος, ου, ό, ἡ, adj. (λοιπός,) *left over*, *remaining*, Plato Tim. 39. e.—In N. T. οἱ **κατάλοιποι** *the rest*, *the residue*, Acts 15. 17 quoted from Am. 9. 12 where Sept. for **ἡσὺ**; also for **ἡσὺ** Ezra 3. 8. So Neut. Pol. 2. 11. 6.

κατάλυμα, ατος, τό, (καταλύω,) *a place of hall*, *lodging-place*, *inn*, *khán*, *caravanserai*, see in **καταλύω** no. 2. Bibl. Res. in Palest. III. p. 431. Luke 2. 7 **οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι**. By synecd. Mark 14. 14 et Luke 22. 11 **ποῦ ἐστι τὸ κατάλυμα**; i. e. a room where we may sup, a lodging. Sept. for **ἡσὺ** Ex. 4. 24; **ἡσὺ** 1 Sam. 9. 22.—Ecclus. 14. 25. Pol. 2. 36. 1. Diod. Sic. 14. 93.

καταλύω, f. **ύσω**, (λύω,) *to loosen down*, *apart*, i. e.

1. *to dissolve*, *to break down*, *to disunite* the parts of any thing; hence spoken of buildings or the like, *to throw down*, *to destroy*, c. acc. Matt. 26. 61 **καταλύσαι τὸν ναόν**, and so 27. 40. Mark 14. 58. 15. 29. Acts 6. 14; also Matt. 24. 2. Mark 13. 2. Luke 21. 6. 2 Cor. 5. 1; trop. Gal. 2. 18. Sept. for Chald. **ἡσὺ** Ezra 5. 12. So Hdian. 8. 4. 4. Plut. Poplic. 10. Trop. *to destroy*, *to put an end to*, *to render vain*, e. g. τὸν νόμον Matt. 5. 17 bis; **ἔργον** Acts 5. 38. 39.

Rom. 14, 20. So 2 Macc. 2, 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14.

2. *to let loose, to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of travellers and caravans, *to halt for rest or for the night, to put up for the night*, when the beasts of burden are unloaded, Sept. for קָנַן Gen. 42, 27. 43, 21. Xen. An. 1. 8. 1. —In N. T. genr. *to lodge, to take lodging*, intrans. Luke 9, 12; with παρά τινι, 19, 7 εἰσῆλθε καταλῶσαι κτλ. Sept. for קָנַן Gen. 24, 23. 25. So Luc. Asin. 17; παρά τινι Dem. 252. 24. Plato Prot. 311. a.

καταμανθάνω, f. μαθήσομαι, (κατά intens.) *to learn thoroughly* Xen. OEc. 11. 6.—In N. T. *to note accurately, to observe, to consider*, c. acc. Matt. 6, 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for קָנַן Gen. 34, 1. Arr. Alex. M. 5. 11. 2. Dem. 660. 22. Xen. Mem. 1. 4. 2.

καταμαρτυρέω, ᾧ, f. ἴσω, (μαρτυρέω,) *to witness against, to testify against*, c. gen. Buttm. §132. 10. g. Matth. §378. Matt. 26, 62. 27, 13. Mark 14, 60. 15, 4. Sept. for קָנַן 1 K. 21, 10. 13; קָנַן Job 15, 6.—Lys. 132. 23. Dem. 836. 25.

καταμένω, f. μέω, (κατά intens.) *to remain fixedly, to abide, to dwell*, intrans. Acts 1, 13. Sept. for קָנַן Num. 20, 1. Plut. Numa 21. Xen. Cyr. 7. 1. 45.

καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mark 4, 10. Luke 9, 18. Sept. for קָנַן Jer. 15, 17; קָנַן Mic. 7, 14.—Pol. 4. 15. 10. Thuc. 1. 37. Comp. Buttm. §115. n. 5.

κατανάθεμα, ατος, τό, (κατά intens.) *a curse against any one, a curse*, i. q. ἀνάθεμα but stronger, Rev. 22, 3 Rec. Comp. Zech. 14, 11, and see in κατάθεμα.

καταναθεματίζω, f. ἴσω, (κατά intens.) *to utter curses against, to curse*, i. q. ἀναθεματίζω but stronger, Matt. 26, 74 Rec. See in καταθεματίζω.

καταναλίσκω, f. λώσω, (κατά intens.) *to consume utterly*, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12, 29 πῦρ καταναλίσκον. Sept. for קָנַן Lev. 6, 10.—Pol. 32. 7. 15. Plato Phaed. 72. d. Xen. Mem. 1. 2. 22.

καταναρκάω, ᾧ, f. ἴσω, (ναρκάω,) *to become torpid against any one, to his detriment*, i. q. *to be slothful, heavy, burdensome* to any one, e. g. in a pecuniary sense, c. gen. 2 Cor. 11, 8. 12, 13. 14 οὐ καταναρκήσω ὑμῶν.—Hesych. κατεναρκήσα· ἐβάρυνα. ib. οὐ κατεναρκήσα· οὐ κατεβάρησα. Ac-

cording to Jerome the use of this word is a Cilicium of Paul; Algas. Qu. 10. See Wetstein N. T. ad 1 Cor. 11, 8.

κατανεύω, f. εὔσω, (νεύω,) *to nod or wink towards any one, to make signs* to any one, with the head, eyes, or hands, *to beckon*, c. dat. Luke 5, 7.—Luc. Asin. 48. Pol. 39. 1. 3.

κατανοέω, ᾧ, f. ἴσω, (κατά intens. νοέω.) 1. *to see or discern distinctly, to perceive clearly*, c. acc. Matt. 7, 3 δοκῶν οὐ κατανοεῖς; Luke 6, 41. Acts 27, 39. Trop. Luke 20, 23 κ. τὴν πανουργίαν. Sept. for קָנַן Ps. 91, 8.—Plut. Pyrrh. 34. Xen. Cyr. 3. 2. 2; trop. Xen. An. 7. 7. 45.

2. Trop. *to mind accurately, to observe, to consider*, c. acc. Luke 12, 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7, 31. 32. 11, 6. Heb. 3, 1. James 1, 23. 24. Sept. for קָנַן Is. 5, 12. Num. 32, 8. 9. So Luc. Demon. 20. Xen. Hi. 1. 22.—Spec. *to have respect to, to regard*, c. acc. Rom. 4, 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κτλ. Heb. 10, 24. Sept. for קָנַן Is. 57, 1.

καταντάω, ᾧ, f. ἴσω, (ἀντάω, ἀντί,) lit. *to come down over against*, i. e. *to come down to or upon, to arrive at a place*; Acts 20, 15 κατηντήσαμεν ἀντικρὺ Χίου *we came over against Chios*. Elsewhere in N. T. with εἰς c. acc. Acts 16, 1 κατηντήσας εἰς Δέρβην. 18, 19. 24. 21, 7. 25, 13. 27, 12. 28, 13. (2 Macc. 4, 44. Palaeoph. 15. 2. Diod. Sic. 3. 34.) *Of things, to come or be brought to any one, c. εἰς 1 Cor. 14, 36; to come upon, to happen to*, i. e. *in the time of any one, c. εἰς 1 Cor. 10, 11. So Pol. 6. 4. 12.—Trop. to attain to the possession of any thing, to obtain*, c. εἰς Acts 26, 7 εἰς ἣν (ἐπαγγελίαν) ... ἐλπίζει κατανήσασθαι. Eph. 4, 13. Phil. 3, 11. So c. πρὸς 2 Macc. 6, 14; εἰς Pol. 4. 34. 2.

κατάνυξις, εως, ἡ, (κατανύσσω,) pr. *a piercing through*, trop. *vehement pain, grief*, Hesych. κατάνυξις· ἡ λύπη. But Sept. has the verb κατανύσσω for Heb. שָׁמַם *to be silent, dumb*, Lev. 10, 3. Ps. 4, 5; for שָׁמַם id. Dan. 10, 15; and for שָׁמַם *to lie in deep sleep, stupor*, Dan. 10, 9. So also Sept. κατάνυξις for Heb. חֲלָמָה *deep sleep, stupor*, Ps. 60, 3. Is. 29, 10.—Hence in N. T. from the Sept. *slumber, stupor*, Rom. 11, 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, quoted from Is. 29, 10 where Sept. for חֲלָמָה as above. Some derive it in this sense from κατανυστάω.

κατανύσσω v. -τω, f. ξω, (κατά intens.) *to prick through, to pierce*; Pass.

trop. *to be greatly pained, to be deeply moved*; Acts 2, 37 *κατενύγησαν τῇ καρδίᾳ*. Sept. for כַּתְּנָה Ps. 109, 16.—Ecclus. 14, 1. Hesych. *κατενύγησαν· κατελυπήθησαν*.

καταξιώνω, ὤ, f. ὥσω, (κατά intens.) *to count worthy of any thing*; in N. T. only Pass. *to be counted worthy*, c. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1, 5; c. infin. Luke 20, 35, 21, 36. Acts 5, 41.—So c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2, 60; c. inf. Dem. 1883. 11.

καταπατέω, ὤ, f. ἤσω, (πατέω,) *to tread down, to trample down*, c. acc. Matt. 5, 13, 7, 6 *μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν*. Luke 8, 5, 12, 1. Sept. for כַּתְּנָה 2 Chr. 25, 18. Ez. 34, 18. So Pol. 1. 34. 5. Xen. Ag. 1. 15.—Metaph. as a mark of scorn and contempt, Heb. 10, 29 *τὸν υἱὸν τοῦ θεοῦ*. So 1 Macc. 3, 51. Hom. Il. 4. 157.

κατάπαυσις, εως, ἡ, (καταπαύω,) *a resting down, rest*, Sept. for מְנוּחָה 1 Chr. 6, 16 [31]. 2 Macc. 15, 1.—In N. T. from the Heb. *a rest, resting-place, dwelling*, pr. after wandering and disquiet; comp. in καταπαύω no. 1. b. So Acts 7, 49 *τίς τόπος τῆς καταπαύ. μου, and what the place of my rest, abode?* i. e. of God in allusion to temples, quoted from Is. 66, 1 where Sept. for מְנוּחָה, as also Ps. 132, 14; comp. Ecclus. 24, 6 sq. Also of the promised land as *the rest or abode* of the Israelites after their wanderings, Heb. 3, 11, 18 et 4, 3. 5 *εἰ εἰσέλουσιν εἰς τὴν κατάπαυσίν μου, my rest*, i. e. which I have promised; quoted from Ps. 95, 11 where Sept. for מְנוּחָה, as also Deut. 12, 9; see in καίροι.—Trop. *the rest, quiet abode*, of those who shall dwell with God in heaven, in allusion both to the rest of Israel and to the sabbath, Heb. 4, 1. 3. 10. 11. Comp. Wisd. 4, 7. Act. Thom. § 36.

καταπαύω, f. σω, (παύω,) *to rest or quiet down*, i. e.

1. Trans. a) Pr. *to cause to cease, to make rest or desist, to restrain*, c. acc. Acts 14, 18 *μόλις κατέπαυσαν τοὺς ὄχλους*. So Sept. Job 26, 12 where Heb. כַּתְּנָה; for מְנוּחָה Ps. 85, 4. So Pol. 1. 9. 8. Dem. 808. 14. Plato Polit. 294. e. b) Spec. *to cause to rest, to give rest to*, i. e. to bring into the rest and happiness of those who dwell with God, Heb. 4, 8; comp. v. 1. 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land after their wanderings. Sept. for מְנוּחָה Josh. 1, 13. 15. 22, 4. So genr. Hom. Il. 16. 618. Xen. Ven. 7. 2.

2. Intrans. *to rest from, to cease from*, with ἀπό c. gen. Heb. 4, 4 *κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ*. v. 10. Sept. for מְנוּחָה Gen. 2, 2, 3; מְנוּחָה Gen. 49, 32.—Test. XII Patr. p. 541 *καταπαύσει ἡ γῆ ἀπὸ ταραχῆς*. Eurip. Hec. 908 *μολπῶν δ' ἀπὸ... καταπαύσας*. The more common Gr. usage is *καταπαύεσθαι τινας*, Matth. § 355. 4.

καταπέτασμα, ατος, τό, (καταπετάννυμι,) *a covering, veil, which hangs down*, Act. Thom. § 11 *τὸ καταπέτασμα τοῦ νυμφῶνος*. In Sept. *a veil, curtain*, of the tabernacle and temple, of which there were two, viz. one at the entrance of the outer sanctuary, Heb. ἡρῶ Sept. *καταπέτασμα* Ex. 26, 36. 40, 5. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. מְנוּחָה Sept. *καταπέτασμα* Ex. 26, 31. 27, 21. 40, 3. Jos. B. J. 5. 5. 5. Comp. Wetst. N. T. ad Matt. 27, 51.—In N. T. *the veil, curtain*, of the inner sanctuary, which was rent at Christ's death, τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; comp. Heb. 9, 8. 10, 19. 20. Also τὸ δεύτερον καταπέτασμα id. Heb. 9, 3. Trop. Heb. 6, 19 *τὸ ἐσώτερον τοῦ καταπετάσματος* *that within the veil*, i. e. the inner sanctuary, the holy of holies, in the heavenly temple; comp. v. 20 and 10, 19. So Heb. 10, 20 where it is a symbol of the body and death of Jesus.

καταπίνω, f. πίομαι, (πίνω,) *to drink down, to swallow down* as in drinking; Engl. often *to swallow up*.

1. Of persons, c. acc. Matt. 23, 24 *τὴν δὲ κάμηλον καταπίνοντες*. 1 Pet. 5, 8. Sept. for כַּתְּנָה Jon. 2, 1. So Æl. V. H. 1. 3. Luc. D. Marin. 14, 3. Plato Euthyphr. 6. a.

2. Of things, e. g. the earth, *to swallow up, to absorb*, c. acc. Rev. 12, 16. (Diod. Sic. 1. 32.) The sea, *to overwhelm, to drown*, Pass. Heb. 11, 29. (Pol. 2. 41. 7.) Trop. 2 Cor. 5, 4.

3. Trop. *to overwhelm, to destroy*, c. acc. 1 Cor. 15, 54. Pass. 2 Cor. 2, 7 *λίπη καταποσῇ ὁ τοιοῦτος*.—Æschin. 13. 39 κ. τῆς πατρίδος οὐσίας.

καταπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall down*, e. g. prostrate, εἰς τὴν γῆν Acts 26, 14; νεκρόν 28, 6. Sept. for כַּתְּנָה Ps. 145, 14.—Luc. Nigrin. 36. Xen. Cyr. 4. 5. 54. Mem. 3. 3. 5.

καταπλέω, f. εἰσω, (πλέω,) *to sail down from the high sea to land* (comp. in κατάγω no. 2); hence *to sail to any place, to*

come by ship to, c. eis Luke 8, 26.—Pol. 1. 53. 2. Xen. Hell. 1. 4. 11.

καταπονέω, ᾧ, f. ἴσω, (πονέω,) to work down, to wear down by labour, Plut. Alex. M. 4.—In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7, 24. 2 Pet. 2, 7. So 2 Macc. 8, 2. AEL. V. H. 3. 27. Diod. Sic. 13. 51.

καταποντίζω, f. ἴσω, (ποντίζω, πόντος,) to cast or sink down in the sea; Mid. or Pass. to sink, to be sunk, to be drowned; Matt. 14, 30. 18, 6 καταποντισθή ἐν τῇ πελάγει τῆς θαλάσσης, where only a sure mode of death is pointed out, prob. without allusion to the punishment of drowning (καταποντισμός) practised by the Egyptians, Greeks, and Romans, but not by the Jews; see Casaubon ad Sueton. Octav. c. 67. Wetst. N. T. I. p. 441. Adam's Rom. Ant. p. 274.—Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσὺλους κατεπότισσε. Plut. Timol. 13 fin. Pol. 2. 60. 8. Dem. 677. 6.

κατάρᾳ, as, ἡ, (κατά intens. ἀρά,) pr. imprecation against, i. e.

1. Pr. and genr. imprecation, cursing. James 3, 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρᾳ. Sept. for חִבְּרָה Gen. 27, 12. 13.—Jos. Ant. 4. 6. 5. Plut. Timol. 5. Plato Alcib. 143. b.

2. From the Heb. a curse, i. e. a devoting or dooming to utter destruction, see in ἀνάθεμα; and hence curse, condemnation, doom; Gal. 3, 10 ὑπὸ κατάρᾳ εἰσὶ ἀνθρώποι subject to the curse, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρᾳ τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρᾳ, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2, 14 κατάρᾳ τέκνα, i. e. on whom the curse abides. So Sept. for חִבְּרָה Dan. 9, 11; חִבְּרָה Judg. 9, 57. Deut. 28, 15. 45; חִבְּרָה Prov. 3, 33. Mal. 2, 2.—Also of the earth, Heb. 6, 8 γῆ...κατάρᾳ ἐγγύς near to the curse, almost accursed, doomed to sterility. So Gen. 3, 17 חִבְּרָה תְּהִי רִיחֵהּ, Sept. ἐπικατάρατος, comp. 5, 29. 8, 21.

καταράσσομαι, ᾧμαι, f. ἄσσομαι, Mid. dep. (ἀράσσομαι, ἀρά,) to wish or pray against any one, to wish evil to, to curse. a) Pr. and c. acc. e. g. opp. to εὐλογεῖν, Matt. 5, 44 τοὺς καταραμένους ὑμᾶς. Luke 6, 28. Rom. 12, 14. James 3, 9. So Sept. for רָחַק Gen. 12, 3. Num. 24, 9. So c. acc. impl. Xen. An. 5. 6. 4 comp. Luc. Asin. 27; oftener c. dat. Luc. D. Mort. 27. 7. Xen. An. 7. 7. 48. b) From the Heb. to curse, to devote to destruction; so a fig-tree Mark 11, 21,

comp. in κατάρᾳ no. 2 ult. Pass. part. καταραμένος accursed, i. q. ἐπικατάρατος, Matt. 25, 41; comp. Butt. δ 113. n. 6. Sept. for חִבְּרָה Deut. 21, 23; חִבְּרָה Job 24, 18. So Wisd. 12, 11. Eccles. 3, 16.

καταργέω, ᾧ, f. ἴσω, (ἀργέω,) to let be idle, unemployed, e. g. the hands Eurip. Phoen. (758) 765.—In N. T. to make idle, useless; to bring to nought.

1. Pr. e. g. land, to spoil, c. acc. Luke 13, 7 ἵνα καὶ τὴν γῆν καταργῇ. Comp. ἀργός of land, Aristot. Ec. 2. Diod. Sic. 19. 42.—Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. 3, 3; νόμον v. 31. Eph. 2, 15; ἐπαγγελίαν Rom. 4, 14. Gal. 3, 17. Spec. to bring to nought, to debase, c. acc. 1 Cor. 1, 28; and so Pass. 1 Cor. 2, 6.

2. Genr. to make to cease, to do away, to put an end to; 1 Cor. 13, 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things. (Sept. for Chald. חִבְּרָה to make desist, Ezra 4, 21. 23.) Hence to abolish, to destroy, Rom. 6, 6 τὸ σῶμα τῆς ἀμαρτίας. 1 Cor. 6, 13. 15, 24 εἴαν καταργήσῃ πᾶσαν ἀρχὴν κτλ. v. 26. 2 Thess. 2, 8. 2 Tim. 1, 10. Heb. 2, 14. So Test. XII Patr. p. 731 καταργήσει Βελιάρ καὶ τοὺς ὑπερεπουήτας αὐτῶν. Just. Mart. de Resurr. p. 242.—Pass. καταργέομαι, οὔμαι, to cease, to be done away, 1 Cor. 13, 8 bis, εἴτε προφητεῖαι, καταργηθήσονται κτλ. v. 10. 2 Cor. 3, 7. 11. 13. 14. Gal. 5, 11. So καταργέομαι ἀπὸ τινος, to cease from, to cease being under or connected with any person or thing; e. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7, 2. 6, i. q. ἐλευθέρω ἐστὶν ἀπὸ τοῦ νόμου in v. 3; also Gal. 5, 4 κατηργήθητε ἀπὸ τοῦ Χριστοῦ γε have ceased (withdrawn, apostatized) from Christ. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.

καταριθμέω, ᾧ, f. ἴσω, (ἀριθμέω,) to number under or among; Pass. Acts 1, 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for חִבְּרָה 2 Chr. 31, 19.—Diod. Sic. 4. 85. Plato Po. lit. 266. a.

καταρτίζω, f. ἴσω, (ἀρτίζω, ἄρτιος,) to make quite ready, to put fully in order, to make complete.

1. Pr. of what is broken, injured, to refit, to repair, to mend, and this is the more common classic usage; c. acc. e. g. τὰ δάκτυλα Matt. 4, 21. Mark 1, 19. Sept. for Chald. חִבְּרָה Ezra 4, 12. 13. 16. So Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdor. 5. 106.—Trop. of a person in error, to restore, to set right, c. acc. Gal. 6, 1. So Plut. Marcell. 10.

2. Spec. *to furnish fully, to make perfect*, i. e. such as one should be, deficient in no part; so of persons, c. acc. 1 Pet. 5, 10 δὲ θεὸς...καταρτίσει ὑμᾶς. Pass. or Mid. 2 Cor. 13, 11 καταρτίσθε δε γε perfect. Luke 6, 40 κατηρτισμένοι δὲ πᾶς ἔσται ὡς ὁ διδάσκ. αὐτοῦ, every one completed (perfect-ed) shall be as his master, not more. Also with ἐν τινι in any thing, Heb. 13, 21 καταρτίσαι ὑμᾶς ἐν π. ἐργῷ ἀγαθῷ. Pass. 1 Cor. 1, 10. Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply*, 1 Thess. 3, 10.—Comp. Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις κατηρτισμένοι.

3. Genr. *to prepare, to set in order, to frame*; in N. T. only in Pass. and Mid. Rom. 9, 22 σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν. Matt. 21, 16 κ. αἶνον, from Ps. 8, 3 where Sept. for יִצְרָא. Heb. 10, 5 σῶμα δὲ κατηρτίσω μοι, a body hast thou prepared for me, as a sacrifice to thee, quoted from Ps. 40, 7 Sept. where the Heb. is different. Heb. 11, 3 κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, were framed, were created and set in order; comp. Sept. Ps. 74, 16 σὺ κατηρτίσω ἡλίον καὶ σελήνην for Heb. יִצְרָא. Ps. 89, 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

κατάρτισις, εως, ἡ, (καταρτίζω,) *perfection*, i. e. the being made or becoming perfect, 2 Cor. 13, 9; comp. in καταρτίζω no. 2.—Plut. Alex. M. 7.

καταρτισμός, οὔ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, Eph. 4, 12.

κατασεῖω, f. εἰσω, (σεῖω,) *to shake down*, e. g. buildings AEl. V. H. 3. 16. Thuc. 2. 76.—In N. T. *to shake the hand at any one, to wave the hand, to beckon*, as a sign for silence, c. acc. Acts 19, 33 κατασεῖσας τὴν χεῖρα waving the hand; c. dat. Acts 13, 16 κατασεῖσας τῇ χειρὶ waving with the hand. Also c. dat. of pers. 21, 40 κ. τῇ χ. τῷ λαῷ. 12, 17. So τὴν χ. Philo Leg. ad Cai. 1018. b; τῇ χ. Jos. Ant. 8. 11. 2. Pol. 1. 78. 3; c. dat. of pers. Xen. Cyr. 5. 4. 4.

κατασκάπτω, f. ψω, (σκάπτω,) *pr. to dig down, to undermine*; and hence *to overthrow, to destroy, to rase*, e. g. cities, buildings, Jos. Ant. 4. 8. 46. Hdtan. 8. 4. 24. Xen. Hell. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. 11, 3 τὰ θεοσυστήριά σου κατέσκαψαν, they have digged down thine altars, destroyed them, quoted from 1 K. 19, 10 where Sept. for סִרְיָ. Part. Pass. Acts 15, 16 τὰ κατεσκαμμένα, the ruins, from Am. 9, 11 where Sept. for חִרְיָ.

κατασκευάζω, f. άσω, (κατὰ intens.) *to prepare fully, to put in readiness*, c. acc. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11, 10. Mark 1, 2. Luke 7, 27, quoted from Mal. 3, 1 where Heb. יִצְרָא, Sept. ἐπιβλέπομαι; see in ἐτοιμάζω no. 1. a. Luke 1, 17 λαὸν κατεσκευασμένον a people fully prepared, for the coming of the Messiah. (Genr. Diod. Sic. 1. 1. Dem. 14. 26. Xen. Mem. 3. 11. 4.) Spoken of buildings, i. q. *to build, to construct*, e. g. οἶκον Heb. 3, 3. 4; σκηνὴν 9, 2. 6; κιβωτόν the ark of Noah 11, 7. 1 Pet. 3, 20. So Jos. Ant. 8. 8. 4. Hdtan. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, e. g. τὰ πάντα Heb. 3, 4. Sept. for יִצְרָא Is. 40, 28. 43, 7. So Wisd. 9, 2.

κατασκηνώ, ω, f. ώσω, (σκηνώ,) *to fix down a tent, to pitch tent, to encamp*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2.—In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*; so ἐν τοῖς κλάδαις Matt. 13, 32. Luke 13, 19; ὑπὸ τὴν σκίαν Mark 4, 32. Sept. for יָצַח Ps. 104, 12. So Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οὐκείας. Pol. 35. 2. 4.—Trop. *to rest, to remain*; Acts 2, 26 ἡ σὰρξ μου κατασκηνώσει ἐν' ἐλπίδι, quoted from Ps. 16, 9 where Sept. for יָצַח.

κατασκήνωσις, εως, ἡ, (κατασκηνώ,) *the pitching of a tent, building*, Sept. for יָצַח 1 Chr. 28, 2; a tent pitched, quarters, Diod. Sic. 17. 95.—In N. T. a lodging, dwelling, abode, and spoken of birds, a haunt, Matt. 8, 20. Luke 9, 58. In Sept. only of the dwelling of God, for יָצַח 2 Chr. 6, 21. Symm. for יָצַח Ps. 46, 5. So Tob. 1, 4. 2 Macc. 14, 35. Comp. Pol. 11. 26. 5. Plut. Demetr. 26.

κατασκιάζω, f. άσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow, to cover*, c. acc. Heb. 9, 5.—Plut. Artax. 18 fin. Plato Tim. 74. d.

κατασκοπέω, ω, f. ήσω, (σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22; *to inspect*, Pol. 10. 20. 2; *to reconnoitre*, Plut. Aem. Paul. 16.—In N. T. with sinister intent, *to spy out, to explore*, c. acc. Gal. 2, 4 κατασκοπήσαι τὴν ἐλευθερίαν ὑμῶν. So Sept. for יָצַח 2 Sam. 10, 3. 1 Chr. 19, 3.

κατασκοπός, οὔ, ὁ, (κατασκοπέω,) *a scout, spy*, Heb. 11, 31. Sept. for יָצַח Gen. 42, 9. 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

κατασοφίζομαι, f. ίσομαι, Mid. depon. (σοφίζω,) *pr. to be wise against any one*, i. e. *to deal subtly with, insidiously, deceitfully*, c. acc. Acts 7, 19 κατασοφισάμενος τὸ

γένος ἡμῶν, in allusion to Ex. 1, 10 where Sept. for עֲרִיכָה. —Judith 5, 11. Luc. D. Deor. 1. 2. Diod. Sic. 15. 74.

καταστέλλω, f. ἐλῶ, (στέλλω,) to put or let down, to lower, e. g. τὰς ῥάβδους the fasces Dion. Hal. 8. 44.—In N. T. trop. to put down, to quell, to appease, c. acc. τὸν ὄχλον Acts 19, 35. 36. So 2 Macc. 4, 31. Jos. Ant. 14. 9. 1. Plut. Moral. II. p. 95.

κατάστημα, ατος, τό, (καίσστημα,) position, i. e. condition, character, deportment; Tit. 2, 3 ἐν καταστήματι ἱεροπρεπείς. —8 Macc. 5, 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

καταστολή, ἥς, ἡ, (καταστέλλω,) a letting down, i. e. the letting fall of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5.—In N. T. meton. dress, raiment, apparel, 1 Tim. 2, 9 ἐν καταστολῇ κοσμή. Sept. for כִּתְּרָה Is. 61, 3. So Jos. B. J. 2. 8. 4.

καταστρέφω, f. ψω, (στρέφω,) to turn down, to turn under, e. g. with a plough Xen. OEc. 17. 10.—In N. T. to overturn, to overthrow, to upset, c. acc. Matt. 21, 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11, 15. Sept. for הִפְּךָ Job. 28, 9. Hag. 2, 22. So Anthol. Gr. III. p. 38. Also κ. τὰς πόλεις to destroy Plut. Pericl. 23. Hdtan. 8. 4. 22.

καταστηνιάω, ῶ, f. ἄσω, (στηνιάω,) to revel against, to run riot against any one, c. gen. 1 Tim. 5, 11 θραν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ, against Christ, i. e. they lead a life of voluptuous luxury in neglect of Christ, to the detriment of his cause.—Basil. Ep. ad Amphil. III. p. 28. c. Nicet. Annal. XIX. 4. 368. d. Comp. Lob. ad Phryn. p. 381; see more in στηνιάω.

καταστροφή, ἥς, ἡ, (καταστρέφω,) catastrophe, i. e. overthrow, destruction, of cities; 2 Pet. 2, 6 ὡς πόλεις . . . καταστροφῇ κατέκρινε. Sept. for כִּתְּרָה Gen. 19, 29; תִּבְּלָה Job 15, 21. So Plut. Institut. Lacon. 42. Thuc. 1. 15.—Trop. subversion, opp. τὸ χρῆσιμον, 2 Tim. 2, 14.

καταστρώννυμι, f. στρώσω, (στρώννυμι,) to spread down, to strew down, e. g. persons, Pass. 1 Cor. 10, 5 κατεστρώθησαν ἐν ἐρήμῳ, they were strewn as corpses in the desert, were destroyed. Sept. for עֲרִיכָה Num. 14, 16.—Judith 14, 4. AEl. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν.

κατασύρω, f. ρῶ, (σύρω,) to drag down, to force along, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643.

Plut. Symp. 1. 9. 3; τὸ δίκτυον Alciphro. Ep. 1. 1.—In N. T. of a person, to drag or haul along, c. acc. τινὰ πρὸς κριτὴν Luke 12, 58. So Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγοράς. Comp. detrahens in judicium, Cic. pro Milon. 14.

κατασφάζω v. -άπτω, f. ἀξω, (σφάζω, σφάπτω,) to slaughter down, i. e. genr. to butcher, to kill, c. acc. τοὺς ἐχθρούς Luke 19, 27. Sept. for בָּרַךְ Zech. 11, 5.—AEl. V. H. 13. 2. Xen. An. 4. 1. 23.

κατασφραγίζω, f. ἴσω, (κατά intens.) to seal up, c. acc. e. g. τὸ βιβλίον a book or roll, Rev. 5, 1. Sept. for סָגַר Job 9, 7.—Wisd. 2, 5. Luc. Alex. 49. Plut. de Defect. Orac. 45.

κατάσχεσις, εως, ἡ, (κατέχω,) a holding fast, possession; in N. T. meton. a possession, thing possessed, e. g. a dwelling, land. Acts 7, 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. v. 45 ἐν τῇ κατάσχεσει, see in ἐν no. 4. Sept. for הִתְחַבֵּץ Gen. 17, 8. Ps. 2, 8.—Judith 9, 13. Jos. Ant. 9. 1. 2.

κατατίθημι, f. θήσω, (τίθημι,) 1. to put or lay down, to deposit, e. g. in a tomb, c. acc. Mark 15, 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—AEl. V. H. 13. 2. Plut. Lysand. 29; genr. Xen. Eq. 6. 7.

2. Mid. to deposit for oneself, to lay up for use, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34.—In N. T. trop. κατατίθεσθαι χάριν v. χάριτας, c. dat. to lay up favour with any one, to win his favour, to curry favour with; Acts 24, 27 εἰδὼν τε χάριτας κατατίθεσθαι τοῖς Ἰουδ. δ. φηλίζ. 25, 9. So 1 Macc. 10, 23. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

κατατομή, ἥς, ἡ, (κατατέμνω,) concision, i. e. a cutting off, mutilation; so Phil. 3, 2, contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision in v. 3. Comp. in ἀποκόπτω.

κατατοξεύω, f. εύσω, (τοξεύω,) to shoot down with an arrow or dart; Pass. c. dat. βολίδι Heb. 12, 20, in allusion to Ex. 19, 13 where Sept. for כִּתְּרָה.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

κατατρέχω, aor. 2 κατέδραμον, (τρέχω,) to run down from a higher to a lower place; Acts 21, 32 κατέδραμεν ἐπ' αὐτοὺς he ran down upon them, from the fortress Antonia. Sept. for יָרַד 1 K. 19, 20.—Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 25, 37. Xen. Cyr. 7. 2. 5.

καταφάγω, see in κατεσθίω.

καταφέρω, f. κατόισω, (φέρω,) Pass. aor. 1 κατηρέχην, to bear or carry down from

a higher to a lower place, Palaeoph. 10. 2. Dem. 1158. 15; *to bring down* with violence, as a blow, Luc. Tim. 53; *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T.

1. Pass. καταφέρεσθαι, *to be borne or thrown down*; Acts 20, 9 κατενεχθείς ἀπὸ τοῦ ὕπνου *ἐπεσε*, being borne down from the sleep, i. e. he sunk down from sleep, lost his balance and fell. (Æl. V. H. 3. 4. Hdian. 1. 11. 3.) Trop. *to be borne down, oppressed*, e. g. with sleep, ὕπνῳ Acts 20, 9. So Symm. for עָרַב Ps. 76, 7; *eis ὕπνον* Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57.

2. Spec. καταφέρω ψῆφον (κατὰ intens.) *to bring down or deposit a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts 26, 10 κατήνεγκα ψῆφον *I gave my vote*, assented; comp. 22, 20.—So φέρω ψῆφον Dem. 271. ult. Plut. Coriol. 15 τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.

καταφεύγω, f. εἶμαι, (φεύγω,) *to flee down to any place, to flee for refuge*, e. g. *eis τὰς πόλεις* Acts 14, 6; trop. c. inf. Heb. 6, 18. Sept. for עָנַי Num. 35, 26. Deut. 4, 42.—Hdian. 7. 11. 12. Xen. Hell. 4. 8. 28.

καταφθείρω, f. ἐρῶ, (κατὰ intens.) *to spoil utterly, to corrupt*, c. acc. Luc. Tim. 36; καταφθ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3.—Hence in N. T.

1. Trop. *to corrupt, to deprave*; Pass. 2 Tim. 3, 8 κατεφθαρμένοι τὸν νοῦν, Butt. m. § 131. 7. Comp. Sept. καταφθ. τὴν ὁδὸν for פָּתַחְתָּ Gen. 6, 12.

2. *to destroy*, Pass. *to perish*, 2 Pet. 2, 12. Sept. for עָרַב Ex. 18, 18; פָּתַחְתָּ Gen. 6, 17.—2 Macc. 5, 14. Æschyl. Pers. 345. Diod. Sic. 1. 16.

καταφιλέω, ὦ, f. ἥσω, (κατὰ intens.) *to kiss tenderly, deosculor*, stronger than φιλέω, c. acc. Matt. 26, 49 comp. v. 48. Mark 14, 45. Luke 7, 38. 45. 15, 20. Acts 20, 37. Sept. for פָּתַח Gen. 31, 28. 55. Ruth 1, 9. 14.—Luc. Asin. 51. Xen. Mem. 2. 6. 33.

καταφρονέω, ὦ, f. ἥσω, (φρονέω,) pr. *to think down upon*, i. q. *to look down upon any one, to think lightly of, to despise*, c. gen. Butt. m. § 132. 10. e. Matt. 18, 10 μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων. Rom. 2, 4. 1 Cor. 11, 22. 1 Tim. 4, 12. Heb. 12, 2. 2 Pet. 2, 10. So Wisd. 14, 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—Spec. *to neglect, not to care for*, Matt. 6, 24 et Luke 16, 13 opp. to ἀνδεύεσθαι. 1 Tim. 6, 2. So Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

καταφρονητής, οὗ, ὁ, (καταφρονέω,) a despiser, contemner, Acts 13, 41, quoted from Sept. Hab. 1, 5 where Heb. עָרַב. Sept. for עָרַב Hab. 2, 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12 init.

καταχέω, f. εἴσω, (χέω,) *to pour down upon*, and genr. *to pour upon*, e. g. ἐπὶ τὴν κεφ. Matt. 26, 7; κατὰ τῆς κεφ. Mark 14, 3.—Sept. Job. 41, 15. Hdian. 8. 4. 26. Plato Rep. 398. a.

καταχθόνιος, ἰου, ὁ, ἡ, adj. (χθών,) *under-ground, subterranean*, put for ἄδης and its inhabitants, Phil. 2, 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10. Hom. Il. 9. 457.

καταχράσμαι, ὦμαι, f. ἥσομαι, Mid. depon. (κατὰ intens.) *to use overmuch, to over-use*, and so *to misuse, to abuse*, c. dat. 1 Cor. 7, 31 οἱ χράμενοι τῷ κόσμῳ ὥς μὴ καταχράμενοι. 9, 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22. Plato Menex. 247. a.

καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool, to refresh by cooling*, c. acc. τὴν γλῶσσαν Luke 16, 24.—Sept. Ez. 26, 19. Diod. Sic. 3. 8 pen. Theophr. C. Pl. 4. 12. 9.

κατείδωλος, ου, ὁ, ἡ, adj. (κατὰ intens. εἰδωλον,) *full of idols, given to idolatry*; Acts 17, 16 κατείδωλον οὖσαν τὴν πόλιν.—Comp. the forms τόπος κατὰειδωλος Diod. Sic. 16. 31; τόπος κατὰφντος Pol. 18. 3. 1.

κατέναντι, adv. (ἐναντι,) pr. *down over against*; hence genr. i. q. *over against, opposite to*, c. gen. a) Genr. Mark 11, 2 κώμην τὴν κατέναντι ὕμῶν. 12, 41. 13, 3. [Matt. 21, 2. 27, 24.] Also with art. ὁ, ἡ κατέναντι, adj. *opposite*, Luke 19, 30 *eis τὴν κατέναντι κώμην*. Butt. m. § 125. 6. Sept. for עָרַב Ex. 19, 2; עָרַב 1 Chr. 5, 11; עָרַב Zech. 14, 4. So Ecclus. 22, 18. b) Spec. *before, in the sight of*, Rom. 4, 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπίστευσε, comp. in art. εἰς Il. A. 3. b. δ. Butt. m. § 143. 14. Winer § 24. 2. n. Sept. for עָרַב Ex. 32, 10; עָרַב 2 Chr. 2, 6. Ex. 32, 5.

κατενώπιον, adv. (ἐνώπιον,) pr. *down in the presence of*, in the very presence of; hence genr. *before, in the sight of*, c. gen. 2 Cor. 2, 17 κατενώπιον τοῦ θεοῦ. 12, 19. Eph. 1, 4. Col. 1, 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before*, in the presence of. Sept. for עָרַב Lev. 4, 17; עָרַב Josh. 21, 46; עָרַב Josh. 1, 5.

κατεξουσιάζω, f. ἄσω, (ἐξουσιάζω,) *to exercise authority against or over any one*, c. gen. Matt. 20, 26. Mark 10, 42.

κατεργάζομαι, f. *άσομαι*, Mid. depon. (κατά intens. *εργάζομαι*.) Pass. aor. 1 *κατεργάσθην* with Pass. signif. 2 Cor. 12, 12, comp. Butt. § 113. n. 6.

1. *to work out, to bring about*, e. g. a) Of persons, i. q. *to work, to effect, to accomplish, to do*; so of Christ, c. acc. Rom. 15, 18. (Xen. Mem. 3. 5. 11.) So actions, conduct, c. acc. Rom. 1, 27 *τὴν ἀσχημοσύνην κατεργαζόμενοι*. 2, 9 κ. τὸ κακόν. 7, 15. 17. 18. 20. 1 Cor. 5, 3. 1 Pet. 4, 3. (Xen. Hiero 1. 32.) Also miracles, *σημεῖα*, Pass. 2 Cor. 12, 12; so Hdt. 9. 108. Spec. *to form, to make*; so of God, c. acc. et dat. 2 Cor. 5, 5. Sept. for *ἐποίη* Ex. 15, 17. b) Of things, *to cause, to produce, to work, to be the cause or author of*, c. acc. Rom. 4, 15 ὁ νόμος ὁργὴν κατεργάζεται. 5, 3. 7, 8. 13. 2 Cor. 4, 17. 7, 10 bis. 11. 9, 11. Phil. 2, 12. James 1, 3. 20. So Plato Legg. 791. a.

2. *to work out to the end, to bring to an end*, Hdtian. 3. 12. 12. Plut. M. Crass. 10.—Hence in N. T. *to make an end of, to vanquish*, c. acc. *πάντα* Eph. 6, 13. So Jos. Ant. 2. 4. 2. Hdtian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν λέοντα.

κατέρχομαι, aor. 2 *κατήλθον*, (*ἔρχομαι*.) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, or the like; with *εἰς* c. acc. of place Luke 4, 31. Acts 8, 5. 13, 4. [21, 3]; *ἀπὸ* c. gen. of place Luke 9, 37. Acts 15, 1. 18, 5. 21, 10; with *εἰς* and *ἀπὸ* Acts 11, 27. 12, 19; with *πρὸς* c. acc. of pers. Acts 9, 32. (So c. *εἰς* Ael. V. H. 4. 25. Hdtian. 1. 16. 3.) Of persons coming from the high sea down to land, c. *εἰς* Acts 18, 22. 27, 5. So Hdtian. 4. 8. 1.—Trop. of divine gifts, James 3, 15 σοφία ἀνωθεν κατερχομένη, see in *ἀνωθεν* no. 1.

κατεσθίω, aor. 2 *κατέφαγον*, (*έσθίω*.) *to eat down, to devour*, Engl. usually *to eat up*.

1. Pr. as animals, c. acc. so *κατέφαγον*, Matt. 13, 4 ἤλθε τὸ πετεινὸν καὶ κατέφαγεν αὐτό. Mark 4, 4. Luke 8, 5. Rev. 12, 4. Sept. for *ἐβλή* Gen. 37, 19. Ex. 10, 15. (Palæph. 4. 1 *κατεσθ.*.) Of persons, e. g. *βιβλαρίδιον καταφαγεῖν, to devour a book*, as emblematic of an eager and full knowledge of its contents, Rev. 10, 9. 10; comp. Ez. 3, 1. 3, where Sept. for *ἐβλή*. So Xen. Lac. 15. 4 *καταφ.* Diod. Sic. 1. 90 *κατεσθ.*—Trop. *καταφαγεῖν τὸν βίον, to devour one's substance, to squander*, Luke 15, 30. So Hom. Od. 15. 12. Aeschin. 13. 38 *καταφαγεῖν τὴν πατρίαν οὐσίαν*.

2. Trop. e. g. of things, as fire, *to consume*, Rev. 11, 5 *κατεσθ.* 20, 9 *κατέφ.* Sept. for *ἐβλή*, *κατεσθ.* Is. 29, 6. Joel 2, 5; *κατέφ.* Lev. 10, 2. Of zeal, John 2, 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. 69, 10 where Sept. for *ἐβλή*. So Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1.—Of persons, e. g. Gal. 5, 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (Comp. Sept. for *ἐβλή* Is. 9, 12. Xen. An. 4. 8. 14.) In the sense *to pillage, to plunder*, by extortion, oppression, as *κατεσθ.* τινά 2 Cor. 11, 20; τὰς οὐκίας τῶν χηρῶν Matt. 23, 13. Mark 12, 40. Luke 20, 47. Comp. Hom. Od. 2. 237.

κατευθύνω, f. *υνῶ*, (*εὐθύνω*.) *to guide straight towards or upon any thing*; hence genr. *to guide, to direct*, e. g. one's way or journey to a place, c. acc. 1 Thess. 3, 11 ὁ κύριος κατευθύνει (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. So Plut. Alex. M. 33 init. Plato Tim. 44. b.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς ἐλπίης Luke 1, 79; τὰς καρδίας εἰς τι 2 Thess. 3, 5. Sept. κ. τὴν ὁδὸν for *ἡγῆ* Hiph. Ps. 5, 9; κ. τὴν καρδίαν for *ἡγῆ* 2 Chr. 12, 14. 19, 3. So Plut. ad Princ. in erud. 2. Plato Legg. 847. a.

κατευλογέω, ᾠ, f. ἦσω, (κατά intens.) *to bless much*, c. acc. Mark 10, 16 in Mss.—Plut. de Adel. et Amic. 25.

κατεφίστημι, f. *στήσω*, (*ἐφίστημι*.) in N. T. only in aor. 2 *κατεπίστην*, intrans. *to stand forth against*; hence in a hostile sense i. q. *to rush upon, to assault*, c. dat. τῷ Παύλῳ Acts 18, 12. Comp. *ἐφίστημι* no. 2.

κατέχω, f. *καδέξω*, (κατά intens.) aor. 2 *κατίσχον*, *to have and hold fast, to hold firmly*.

1. Genr. in various senses. a) *to hold fast or back, to retain, to detain* a person, c. acc. Luke 4, 42 καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. for *ἡγῆ* Pi. Gen. 24, 56. (Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.) In the sense *to hinder, to repress*, 2 Thess. 2, 6. 7; some also Rom. 1, 18, see in lett. b. So Plut. Pericl. 18. Xen. Cyr. 4. 6. 4 bis. b) *to have in possession, to possess*, c. acc. 1 Cor. 7, 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχουσιν. 2 Cor. 6, 10. Rom. 1, 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, *holding the truth in unrighteousness*, i. e. having a knowledge of the truth but living in idolatry and unrighteousness, as is explained in the next verses. Sept. for Chald. Aph. *ἡγῆ* Dan. 7, 18. 22. So Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26. c) Trop. *to hold fast* in one's mind and heart, *to keep in mind*, c. acc. e. g.

τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλὸν 1 Thess. 5, 21; also Heb. 3, 6. 14. 10, 23; in memory 1 Cor. 15, 2. So Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn. d) Pass. *to be held fast*, i. e. trop. *to be bound* by a law, ἐν ᾧ κατειχόμεθα Rom. 7, 6; comp. Sept. for רָבַח Gen. 39, 20. Of disease, John 5, 4 ᾧ δὴποτε κατειχέτο νοσήματι *by whatever disease he was held bound*. Sept. and יִשָּׁה Jer. 13, 21. So Hdian. 1. 12. 1. ib. 1. 4. 19. Xen. Conv. 1. 10. e) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, i. e. *to steer towards the land*, Acts 27, 40. So Hdot. 7. 188 κατέσχε... εἰς τὸν αἰγιαλόν. Plut. Thes. 21. Thuc. 8. 23; fully Hom. Od. 11. 455.

2. Spec. *to lay fast hold of, to get possession of, to seize*, c. acc. Matt. 21, 38 κατὰσχωμεν τὴν κληρονομίαν. *So to take eagerly, τὸν ἔσχατον τόπον* Luke 14, 9. Sept. for יִשָּׁה 2 Sam. 4, 10. 20, 9.—Hdot. 5. 72. Diod. Sic. 12. 82. Xen. Hell. 2. 1. 2.

κατηγορέω, ᾧ, f. ἴσω, (κατά, ἀγορεύω,) *to speak against, espec. before judges, to accuse*.

1. Pr. in a judicial sense, with gen. of person; Matt. 12, 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3, 2. Luke 11, 54. 23, 2. 10. John 8, 6. Acts 24, 2. 25, 5. Rev. 12, 10; gen. impl. Acts 24, 19. (1 Macc. 7, 6. Luc. Necyom. 11. Xen. An. 5. 8. 1.) With gen. of pers. and acc. of thing, Matth. 1370. n. 2. Mark 15, 3 κατηγοροῦν αὐτοῦ πολλά. [v. 4.] Acts 28, 19. (1 Macc. 7, 25. Xen. Hell. 1. 7. 14.) Or with gen. of thing by attract. Acts 24, 8. 25, 11. With περί c. gen. of thing Acts 24, 13. (Xen. Hell. 1. 7. 2.) With κατά c. gen. of pers. and gen. of thing by attract. Luke 23, 14.—Pass. where the subject is a person, Acts 25, 16 ὁ κατηγορούμενος κτλ. and with ὑπό τινος Matt. 27, 12. (Hdot. 7. 205.) Where the subject is a thing, c. παρά τινος, Acts 22, 30 τὸ τί κατηγορεῖται παρά τῶν Ἰουδ. So Thuc. 1. 95.

2. Genr. *to accuse, to complain of*, c. gen. of pers. John 5, 45 bis, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κτλ. Rom. 2, 15.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

κατηγορία, as, ἡ, (κατηγορέω,) *an accusation*, e. g. judicial, Luke 6, 7 ἵνα εὐρωσι κατηγορίαν αὐτοῦ. John 18, 29. 1 Tim. 5, 19. So Jos. Ant. 2. 4. 3. AEl. V. H. 11. 10. Plato Apol. 19. a.—Also i. q. *complaint*; Tit. 1, 6 ἐν κατηγορίᾳ δασείας. So Xen. Hell. 2. 1. 31.

κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser*, John 8, 10. Acts 23, 30. 35. 24, 8. 25, 16. 18; of Satan Rev. 12, 10 Rec. comp. in διάβολος.—2 Macc. 4, 5. Xen. Mem. 1. 2. 9.

κατήγορ, ορος, ὁ, (κατηγορέω,) *an accuser*, i. e. Satan, Rev. 12, 10 in later editions for κατήγορος q. v. Not found in Gr. writers, but expressed by the Rabb. רִבְּוֹרָא an accuser, Buxtorf Lex. 2009.

κατήφεια, as, ἡ, (κατηφής, φάος,) *dejection, sadness*, James 4, 9.—Plut. de vit. Pudore 1. Thuc. 7. 75.

κατηχέω, ᾧ, f. ἴσω, (ἡχέω,) *to sound out towards any one, in his ears*, Luc. Jup. Trag. 39.—Hence trop. and in N. T.

1. *to teach, to instruct*, orally, by the sound of the living voice; spoken of the oral instruction, preaching, of the apostles and early christian teachers; with acc. of pers. 1 Cor. 14, 19 ἵνα καὶ ἄλλους κατηχῇσω. So c. acc. impl. Gal. 6, 6. (Act. Thom. 16.) Pass. c. acc. of thing, Buttm. 134. 6. Acts 18, 25 κατηχημένους τὴν ὁδὸν τοῦ κυρίου. Gal. 6, 6. Also with περί c. gen. Luke 1, 4; ἐκ c. gen. Rom. 2, 18.—Jos. de Vit. 65 ult. Luc. Asin. 48.

2. Genr. *to inform, to apprise of*; Pass. *to be informed of, to hear by report*; with περί c. gen. Acts 21, 21; τὶ περί τινος v. 24.—So κατηχηθεῖς περί τῶν συμβεβηκότων Plut. de Fluv. 17. 1. ib. 21. 4.

κατ' ἴδαν, see in ἴδιος no. 1. b.

κατιώω, f. ὥσω, (ἰώω, ἰός,) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James 5, 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατιώται. Comp. Ep. of Jer. 24. Lam. 4, 1.—Arr. Epict. 4. 16. 14 ὡς ὀπλάρια ἐπικείμενα κατιώται.

κατισχύω, f. ὥσω, (ισχύω,) *to be strong against any one*, e. g. a) In a hostile sense, *to prevail against or over, to overcome, to vanquish*, c. gen. Matt. 16, 18 οὐ κατισχουσιν αὐτῆς. So Wisd. 7, 30 Alex. AEl. V. H. 12. 9. Diod. Sic. 1. 24. b) Genr. *to prevail, to get the upper hand*, absol. Luke 23, 23. So Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

κατοικέω, ᾧ, f. ἴσω, (οἰκέω,) *to house down in a place, to dwell*.

1. Pr. with an accus. of place, *to dwell fixedly in, to inhabit*; Acts 1, 19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. 2, 9. 14. 4, 16. 9, 32. 35 τοῖς κατοικοῦντας Λύδαν. 19, 10. 17. Rev. [12, 12.] 17, 2. Sept. for רָבַח Gen. 13, 7. 24, 29. So Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. Hell. 2. 4. 38.—Trop.

of God as manifesting his constant presence in the temple, Matt. 23, 21.

2. Intrans. *to dwell fixedly, to inhabit, to reside*; so with εἰς c. acc. see in εἰς no. 4; Matt. 2, 23 ἐλθὼν κατῴκησεν εἰς πόλιν λεγ. Ναζαρέτ. 4, 13. Acts 7, 4. With ἐν c. dat. Luke 13, 4 κατοικοῦντας ἐν Ἱερουσ. Acts 1, 20. 2, 5. 7, 2. 4. 9, 22. 11, 29. 13, 27. Heb. 11, 2. Rev. 13, 12. With ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. 3, 10. 6, 10. 8, 13. 11, 10 bis. 13, 8. 14 bis. [14, 6.] 17, 8; c. acc. ἐπὶ πάν τὸ πρόσωπον τῆς γῆς Acts 17, 26. With πρὸς, ὅπου, Rev. 2, 13 bis. With ἐκεῖ Matt. 12, 45. Luke 11, 26; impl. Acts 22, 12. Sept. for כְּשֶׁן c. ἐν Gen. 13, 12. 19, 29; c. ἐπὶ Lev. 20, 22. 25, 18. 19; ἐκεῖ Gen. 11, 2. So c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7; αἰτοῦ Palæph. 31. 11.—Trop. of God, see above in no. 1; c. ἐν Acts 7, 48. 17, 24. (Sept. and כְּשֶׁן Ps. 2, 4. 9, 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the hearts of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3, 17; and so τὸ πλῆρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. 2, 9. 1, 19. Of the spirit or disposition of mind, James 4, 5. Also ἡ δικαιοσύνη 2 Pet. 3, 13; comp. Sept. Jer. 32, 16.

κατοίκησις, εως, ἡ, (κατοικίω,) *a dwelling, habitation, abode*, Mark 6, 3. Sept. for כְּשֶׁן Gen. 10, 30.—Plut. Lysand. 28 med. Plato Tim. 71. b.

κατοικητήριον, ον, τό, (κατοικίω,) *a dwelling-place, dwelling*, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2, 22; κ. δαμόνων Rev. 18, 2. Sept. for כְּשֶׁן Nah. 2, 11; כְּשֶׁן Ex. 12, 20; כְּשֶׁן 2 Chr. 6, 30.

κατοικία, ας, ἡ, (κατοικίω,) *a dwelling, habitation, abode*, Acts 17, 26. Sept. for כְּשֶׁן Ex. 35, 3. Lev. 3, 17.—Pol. 5. 78. 5. Plut. M. Anton. 16 bis.

κατοπτρίζω, f. ἴσω, (κάπτρον, comp. ἔσπτρον,) *to show as in a mirror*, Plut. de placit. Philosoph. 3. 5 ult. Mid. *to look in a mirror, to behold as in a mirror*, Diog. Laert. de Plat. 3. 39 τοῖς μεδύουσι συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7.—In N. T. Mid. *to behold as in a mirror*, c. acc. 2 Cor. 3, 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15. So Philo 2 Alleg. p. 79. e, μηδὲ κατοπτρισαίμεν ἐν ἄλλῃ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. Læsnier Obs. p. 304.

κατόρθωμα, ατος, τό, (κατορθόω,) *any thing rightly done, a right action*, Lat. recte

factum, Plut. de Stoic. repugn. 11, 15. Cic. de Fin. 3. 7.—In N. T. *any thing successfully done or arranged, a worthy deed or measure*; Acts 24, 3 κατορθωμάτων γνωμένων τῷ θεῷ τοῦτο κτλ. *many excellent arrangements having been made for this nation*, i. e. in reference to the government and institutions, spoken in flattery to Felix. So 3 Macc. 3, 23 καταστρέφαι τὰ κατορθώματα.—Often of military deeds, achievements, Pol. 1. 19. 12. Diod. Sic. 5. 20. Plut. Camill. 37 bis. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

κατώ, adv. (κατά,) *down, downwards*. Comparat. κατωτέρω Matt. 2, 16.

1. Of place. a) Place whither, implying motion *down*; Matt. 4, 6 βάλε σκουρὸν κατώ. Luke 4, 9. John 8, 6. 8. Acts 20, 9. Sept. for כְּשֶׁן Ecc. 3, 21. Is. 37, 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) Place where, *below, underneath*; Mark 14, 66 ἐν τῇ αὐτῇ κατώ. Acts 2, 19. Matt. 27, 51. Mark 15, 38. Sept. for כְּשֶׁן Ez. 1, 27; כְּשֶׁן Ez. 31, 16. So Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7.—With art. ὁ, ἡ, τὸ κατώ, as adj. that *which is below, the low, earthly*, John 8, 23. Buttm. § 125. 6. So Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2, 16 ἀπὸ διέτους καὶ κατωτέρω *of two years old and under*, q. d. lower down. Sept. κατώ for כְּשֶׁן 1 Chr. 27, 23.—Diod. Sic. 1. 3 κατωτέρω. Æl. V. H. 3. 17 κατώ.

κατώτερος, α, ον, comparat. (κατώ,) *lower down, lower*. Eph. 4, 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς *he descended into the lower parts of the earth*, i. e. to ἄδης, ὕδατι, implying that Christ became subject to death; comp. 1, 20. Sept. εἰς τὰ κατώτατα τῆς γῆς for כְּשֶׁן רִיבְרִיבָה, i. e. Sheol, Ps. 63, 10; comp. Ez. 26, 20. Also Sept. κατώτερος for כְּשֶׁן 1 K. 9, 17.

κατωτέρω, see in κατώ.

Καῦδα, ας, ἡ, Vulg. Cauda, pr. n. of an island near Crete, Acts 27, 16 Lachm. for Rec. Κλαῦδη, where see more.

καῦμα, ατος, τό, (καίω,) *a burning, glow, heat*, Rev. 7, 16. 16, 9. Sept. for כְּשֶׁן Gen. 8, 22.—Epict. Ench. 29. 2. Xen. Mem. 4. 3. 9.

καυματίζω, f. ἴσω, (καῦμα,) *to burn, to scorch*, c. acc. Rev. 16, 8; Pass. Matt. 13, 6. Mark 4, 6. Rev. 16, 9.—Arr. Epict. 1. 6. 26. Plut. conjug. Præc. 12.

καῦσις, εως, ἡ, (καίω,) *a burning, burning up*. Heb. 6, 8 ἡς τὸ τέλος εἰς καῦσιν,

i. e. the end of which is to be burned. Sept. for כִּשְׂרָא Pl. inf. Is. 40, 16. 44, 15.—Plut. de tuend. Sanit. Præc. 9. Plato Rep. 406. d.

καυσδομαι, οὔμαι, (καῦσις,) only Pass. to be set on fire, to burn, 2 Pet. 3, 10, 12.—Trop. of a fever, Gal. et Dioscor.

καύσων, ὤσων, δ, (καίω, καύσω,) a burning, heat, e. g. of the sun, Matt. 20, 12. Luke 12, 55. James 1, 11. So Ecclus. 18, 16. Luc. Philop. 25. Artemid. III. p. 73. b.—Others in James 1. c. a scorching wind, i. e. the wind from the Arabian desert, as Sept. for קָדִים Job 27, 21; also ἀνεμος καύσων for קָדִים Jer. 18, 17. Ez. 17, 10. The Arabs also call this wind *Shurkiyeh* (Sirocco) pr. 'east wind,' though it comes mostly from the southern quarter; see Heb. Lex. art. קָדִים. Bibl. Res. in Palest. I. p. 305, comp. p. 287.

καυτηριάζω, f. ἄσω, (καυτήριον, καίω,) to cauterize, to brand with a hot iron; Pass. 1 Tim. 4, 2 κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν branded in their own consciences, having the marks, stigmata, of their guilt burnt in upon their consciences; i. e. being ever conscious of their guilt like branded criminals.—Hesych. κεκαυτηριασμένοι· μὴ ἔχοντες τὴν συνείδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἔδον ὥσπερ καυτήριά τινα προσήγε. Cic. de Off. 3, 21, 'qui conscientiae labe et vulnera in animo habent.'

καυχῶμαι, ὤμαι, f. ἥσομαι, Mid. depon. (kindr. ἀνέω,) 2 pers. pres. καυχᾶσαι Rom. 2, 17, 23; see Buttm. § 103. III. 1, marg. Winer § 13. 2. b. Lob. ad Phryn. p. 360.—To boast, to vaunt oneself, to glory, to exult, to rejoice, both in a good and bad sense; e. g. absol. 1 Cor. 1, 29. 31 δ καυχώμενος. 4, 7. [13, 3.] 2 Cor. 10, 13, 17. 11, 18. 30. 12, 1. 6. 11. Gal. 6, 14. Eph. 2, 9. With accus. of thing as to which or of which one boasts, comp. Buttm. § 131. 7, 8. 2 Cor. 9, 2 ἡν . . . καυχῶμαι Μακεδόσιν. 11, 30; acc. of degree 11, 16. With ἐν c. dat. of that in which one glories, e. g. of things Rom. 2, 23 δς ἐν νόμῳ καυχᾶσαι. 5, 3. 2 Cor. 5, 12. 10, 15. 16. 11, 12. 12, 9. Gal. 6, 13. James 1, 9. 4, 16; of persons, Rom. 2, 17 ἐν σεφ. 5, 11. 1 Cor. 1, 31. 3, 21. 2 Cor. 10, 17. Phil. 3, 3. 2 Thess. 1, 4. With ἐπὶ c. dat. Rom. 5, 2 ἐπ' ἀπιδ. So with κατὰ c. acc. as to any thing, 2 Cor. 11, 18; περὶ c. gen. 2 Cor. 10, 8; ὑπὲρ c. gen. 2 Cor. 7, 14 ὑπὲρ ὑμῶν κ. 9, 2. 12, 5 bis. Sept. absol. for חִזְקִי 1 Sam. 2, 3; for חִזְקִי c. acc. Prov. 27, 1; c. ἐν Jer. 9, 22. 23; c. ἐπὶ Prov. 25, 14.—Pind. Ol. 9. 58; c.

ἐπὶ Ecclus. 30, 2. Diod. Sic. 16. 70; c. acc. Lucian. Ocypr. 120; c. dat. Hdot. 7. 39.

καύχημα, ατος, τό, (καυχῶμαι,) a boasting, glorying, exulting, rejoicing. i. e.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; c. gen. Heb. 3, 6 τὸ καύχημα τῆς ἐλπίδος, i. e. the hope in which we rejoice. So ὑπὲρ τινος 2 Cor. 5, 12. 9, 3; absol. 1 Cor. 5, 6.—Plut. Agesi. 31. Pind. Isth. 5. 65.

2. Meton. boast, object of boasting; ground of glorying, of exultation, of rejoicing; Rom. 4, 2 ἔχει καύχημα. 1 Cor. 9, 15. 16. 2 Cor. 1, 14. Gal. 6, 4. Phil. 1, 26. 2, 16. Sept. for חִזְקִי Deut. 10, 21. Jer. 17, 14; חִזְקִי Prov. 17, 6.—Ecclus. 10, 22.

καύχησις, εως, ἡ, (καυχῶμαι,) a boasting, glorying, exulting, rejoicing, i. q. καύχημα, but found only in late writers.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; 2 Cor. 7, 14 ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου. 2 Cor. 7, 4. 9, 4. 11, 17. 1 Thess. 2, 19 στέφανος καυχήσεως, i. e. the crown in which we glory, rejoice. James 4, 16. So ὑπὲρ τινος 2 Cor. 8, 24. Sept. στέφ. καυχήσεως for חִזְקִי Prov. 16, 31. Ez. 16, 12. 23, 42.

2. Meton. boast, object of boasting; ground of glorying, of exultation, of rejoicing; Rom. 3, 27 πού οὐκ ἡ καύχησις; 2 Cor. 1, 12. 11, 10; ἐν Χριστῷ Rom. 15, 17; ὑπὲρ ὑμῶν 2 Cor. 7, 4. So 1 Cor. 15, 31 πῇ τῇ ὑμετέραν καύχῃσιν ἢ ἔχω, i. q. τῇ καύχῃσιν ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12, 13. Etymol. Mag. 400. 38.

Καβαρναούμ, see Καπερναούμ.

Κεγχρεά, ὤν, αἱ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city; Acts 18, 18. Rom. 16, 1. Comp. Strabo 8. p. 380.

κέδρος, ου, ἡ, the cedar, Heb. עֵדֶן, i. e. *cedrus coniferus* or *pinus cedrus*, a tree celebrated in O. T. and growing chiefly on Mount Lebanon; at the present day the number is greatly reduced; see Bibl. Res. in Palest. III. p. 440. (Hom. Od. 5. 60. AEL V. H. 5. 6.) Not found in N. T. except in the false reading τοῦ χειμάρρου τῶν κέδρων John 18, 1 Rec. See in Κεδρών.

Κεδρών, δ, indec. *Cedron*, Heb. קִדְרֹן (the turbid) *Kidron*, Josephus Κεδρών, ὠσος, Ant. 8. 1. 5; pr. n. of a winter-torrent (χειμάρρος) which begins a little northwest of Jerusalem, and flows through the valley of Jehoshaphat between the city and the mount of Olives, φάραγξ τοῦ Κεδρώνος Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. The valley continues

some distance directly south and then south-eastwardly by the convent of St. Saba to the Dead Sea. It is always dry except in the rainy season after very heavy rains. See Bibl. Res. in Palest. I. p. 396-402.—In N. T. John 18, 1 ὁ χειμάρρος τοῦ Κεδρὼν, *the brook (torrent) of Cedron*. So Sept. ὁ χείμ. Κεδρὼν for Heb. יְרֵדָה 2 K. 15, 13, 23, 6. 12. 2 Chr. 29, 10. al. Jos. Ant. 8 χείμ. Κεδρὼν Ant. 8. 1. 5.—Out of this name, later transcribers unacquainted with the Hebrew have made ὁ χειμάρρος τῶν κεδρῶν, *the brook of cedars*, John 18, 1 Rec. and also in Sept. 2 Sam. 15, 23. 1 K. 15, 13.

κείμαι, f. κείσομαι, *to lie*; also *to be laid*, i. q. Perf. Pass. of τίθημι, see Butt. § 109. II. 4.

1. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτῃ Luke 2, 12. 16; a dead body Matt. 28, 6. Luke 23, 53. John 11, 41. 20, 12. (Hdian. 2. 1. 19. Xen. An. 1. 8. 27.) Of things, Luke 24, 12 τὰ ὀνόματα κείμενα μόνα. John 20, 5. 6. 7. 21, 9; with ἐπὶ c. acc. 2 Cor. 3, 15. So c. ἐν Palæph. 46. 3. Luc. Pisc. 41.

2. As Perf. Pass. of τίθημι, *to be laid, set, placed*, e. g. as a foundation 1 Cor. 3, 11; a throne Rev. 4, 2; vessels John 2, 6. 19, 29. (Xen. An. 7. 3. 23.) With πρὸς τι *to be laid to or at*, as the stroke of an axe, Matt. 3, 10. Luke 3, 9. Also *to be laid up, deposited*, Luke 12, 19. (Xen. Œc. 7. 36.) Of a place, *to be set, situated, to lie*, Rev. 21, 16 πᾶς τετραγώνος κείται. Matt. 5, 14. So 2 Macc. 4, 33. Hdian. 3. 1. 11. Xen. An. 5. 4. 15.—Trop. of persons, *to be set, appointed*, c. εἰς final, for any thing Luke 2, 34. Phil. 1, 16. 1 Thess. 3, 3. Of laws, *to be given, made*, c. dat. 1 Tim. 1, 9. So Xen. Mem. 4. 4. 16.

3. *to be laid, situated*, in any state or condition durably, i. q. *to lie, to be*; c. ἐν, 1 John 5, 19 ὁ κόσμος κείται ἐν τῷ πονηρῷ, *is wholly given to wickedness*.—2 Macc. 3, 11. 4, 31. Hdot. 2. 171; comp. Hom. Σεῶν ἐν γούνασι κείται Od. 1. 267, 400.

κειρία, as, ἡ, *a band, bandage*, for swathing infants or dead bodies, Moscoph. κειρία ὁ τῶν νηπίων δεσμός, ἤγουρ ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς.—In N. T. only of a dead body, Plur. John 11, 44; comp. τὰ ὀνόματα John 20, 5. So Origen ad Joh. l. c. κειρία νεκρῶν εἰσι δεσμοί.

κεῖρω, f. κερῶ, pr. *to shear, to clip*, c. acc. e. g. a sheep Acts 8, 32, from Is. 53, 7 where Sept. for יָרַב. Spec. the head, *to cut off the hair*, Acts 18, 18 κειράμενος τὴν κεφαλὴν *having shorn his head*, i. e. having

had it shorn. 1 Cor. 11, 6 bis. So Sept. for יָרַב Job 1, 20. Jer. 7, 28; יָרַב 2 Sam. 14, 26.—ÆL. V. H. 3. 19. Xen. Hell. 1. 7. 8.

κέλευσμα, ατος, τό, (κελεύω,) *a call, cry, shout*, of command, incitement, urging on; 1 Thess. 4, 16 ὁ κύριος ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ.—Of the shout of sailors at the oar Luc. Catapl. 19; of soldiers rushing to battle Thuc. 3. 14; of a multitude Diod. Sic. 8. 15; of a huntsman to his dogs Xen. Ven. 6. 20.

κελεύω, f. εὔσω, pr. *to urge or drive on, māstigi* κελεύειν Hom. Il. 23. 642; comp. Passow s. v.—In N. T. and genr. *to exhort, to command, to order* something to be done; so with acc. and infin. aor. Matt. 14, 19 κελεύσας τοὺς ὄχλους ἀνακλίσθαι. v. 28. 18, 25. 27, 58. 64. Luke 18, 40. Acts 4, 15. 8, 38. 22, 30. 23, 10. 25, 6. 17; acc. impl. Matt. 8, 18. 14, 9. Acts 5, 34. 12, 19. 21, 33. (Judith 12, 1. Xen. Cyr. 2. 2. 9; acc. impl. Diod. Sic. 4. 61.) With acc. and inf. pres. Acts 21, 34 ἐκέλευσε ἄγεσθαι αὐτόν. 22, 24. 23, 3. 35. 24, 8. 25, 21. 27, 43; acc. impl. Acts 16, 22. (Xen. Cyr. 1. 4. 17; c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2.) With dat. and inf. aor. Matt. 15, 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν. Absol. Acts 25, 23. So Xen. Cyr. 1. 3. 9; absol. 1. 4. 18.

κενοδοξία, as, ἡ, (κενόδοξος,) *vain-glory, empty pride*, Phil. 2, 3.—Wisd. 14, 14. Luc. D. Mort. 10. 8. Pol. 3. 81. 9.

κενόδοξος, ου, ὁ, ἡ, adj. (κενός, δόξα,) *vain-glorious*, full of empty pride and ambition, Gal. 5, 26.—Pol. 27. 6. 12. ib. 39. 1. 1.

κενός, ἡ, ὁ, adj. empty, opp. to πλήρης full, e. g. πᾶς ἀνθρώπων κενὴ Hdian. 8. 1. 9. Xen. An. 1. 8. 20.—In N. T.

1. Pr. as αὐτὸν... ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12, 3. Luke 1, 58. 20, 10. 11. Sept. for עָרַךְ Gen. 31, 42. Deut. 15, 13.—Judith 1, 11. Plut. Camill. 11. Plato Rep. 370. e.

2. Trop. empty, vain, i. e. a) fruitless, without utility or success, Acts 4, 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15, 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15, 14 bis. 58. 1 Thess. 2, 1. So εἰς κενόν in vain 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16 bis. 1 Thess. 3, 5. Sept. for עָרַךְ Is. 55, 11; עָרַךְ Job 7, 6; εἰς κ. for עָרַךְ Jer. 6, 29. 18, 15. So Plut. de aud. Poet. 1 pen. Dem. 306. ult. εἰς κ. Diod. Sic. 19. 9. b) Of that in which there is nothing of truth or reality, empty, false, fallacious, e. g. κενοὶ λόγοι Eph. 5, 6;

κ. ἀπάτη Col. 2, 8. Sept. for קֶרֶס Ex. 5, 9; קֶרֶס Hos. 12, 1. (Dem. 19. 11. Plato Legg. 683. e.) Of persons, *vain, foolish*, James 2, 20. So Arr. Epict. 2. 19. 8.

κενοφωνία, ας, ἡ, (κενός, φωνή,) *empty words, vain babblings*, fruitless disputation, 1 Tim. 6, 20. 2 Tim. 2, 16. Some Mss. read καινοφωνία.—Hesych. κενοφωνίας· ματαιολογίας.

κενῶω, ᾶ, f. ὥσω, (κενός,) *to empty, to make empty*, Pass. Jer. 14, 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενῶθησαν.. Thuc. 8. 57.—In N. T. only trop.

1. In the phrase κενῶν ἑαυτὸν, *to empty oneself*, i. e. to lay aside rightful dignity and attributes by descending to an inferior condition, *to humble oneself*; Phil. 2, 7 ἐκένωσεν ἑαυτὸν, i. q. ἐταπείνωσεν ἑαυτὸν in v. 8. So Sept. κενός for קֶרֶס Neh. 5, 13. Orig. Homil. in Jer. 1, 7.

2. *to make empty, vain, fruitless*; Pass. Rom. 4, 14 κεκένωται ἡ πίστις. 1 Cor. 1, 17. Hence *to make void, to falsify*, i. e. to show to be without ground, fallacious, e. g. κἀνχημα 1 Cor. 9, 15. Pass. 2 Cor. 9, 3.—Hesych. κενῶῃ· μάταιος ἀποφανθῇ.

κέντρον, ου, τό, (κεντέω,) *a point, prick, sting*, e. g.

1. *a sting*, as of locusts, scorpions, Rev. 9, 10. So of bees, Ael. V. H. 1. 60. Plato Phaed. 91. c.—Trop. as a thing of venom, venomous weapon, ascribed to death personified; 1 Cor. 15, 55. 56 τοῦ σου, θάνατε, τὸ κέντρον; ... τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *the sting*, that by which death destroys, viz. *sin*; quoted laxly from Sept. Hos. 13, 14 where Heb. קֶרֶס plague, pestilence; comp. Hos. 5, 12.

2. *a goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pr. Hom. Il. 23. 387, 430. Xen. Cyr. 7. 1. 29.—In N. T. only in the proverbial expression πρὸς κέντρα λατρίσκειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts 9, 5. 26, 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28; *contra acumina calcitrare* Amm. Marc. 18. 5.

κεντυρίων, ωνος, δ, Lat. *centurio, a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἐκατόνταρχος, Mark 15, 39. 44. 45. See Adam's Rom. Ant. p. 370. Dict. of Ant. art. *Exercitus*, p. 504.

κενώς, adv. (κενός,) *vainly, in vain*, to no purpose, James 4, 5. Sept. for קֶרֶס

Is. 49, 4.—Arr. Epict. 2. 17. 6. Plut. de rect. rat. audiend. 6.

κεράλα, ας, ἡ, (κέρας,) pr. *a little horn*; hence *a point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11; of an island Philostr. Vit. Sophist. 1. 21. 2.—In N. T. *a point, apex* of a letter, e. g. of כ, פ, י, ב, ר, put for the least particle, *tiltle*, Matt. 5, 18. Luke 16, 17.—Philo in Flacc. p. 984. b. Plut. non posse suav. viv. sec. Epic. 18 ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

κεραμεύς, ἑως, δ, (κέραμος,) *a potter*, Matt. 27, 7. 10. Rom. 9, 21. Sept. for קֶרֶס Is. 29, 16.—Pol. 15. 35. 2. Plato Rep. 421. a.

κεραμικός, ἡ, ὄν, (κεραμεύς,) *of or made by a potter*; Rev. 2, 27 σκεῦη τὰ κεραμικά *a potter's vessels*, quoted from Ps. 2, 9 where Sept. σκεῦος κεραμέως for קֶרֶס יָדֵי. —Plut. de genio Socr. 20 mid. κεραμικοὶ τροχοί. Comp. Lob. ad Phryn. p. 147.

κεράμιον, ου, τό, (pr. neut. of adj. κέραμος earthen Xen. An. 3. 4. 7,) *an earthen vessel*, i. e. *a pot, pitcher, jar*; e. g. κέραμιον ὕδατος, *a jar of water*, Mark 14, 13. Luke 22, 10. Sept. for קֶרֶס Jer. 35, 5.—Plut. Cato Min. 46. Xen. An. 6. 1. 15.

κέραμος, ου, δ, (perh. κεράννυμι,) pr. *potter's clay*, Hdian. 3. 9. 10; *an earthen vessel* i. q. κέραμιον Hdot. 3. 6.—In N. T. *a tile*, of burnt clay, for covering roofs, Luke 5, 19. So Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

κεράννυμι, f. κέρασω, Pass. perf. κεκέρασμαι Buttm. § 114. Lob. ad Phryn. p. 582; *to mix, to mingle*, genr. Diod. Sic. 2. 26. Xen. Ath. 2. 8; spec. wine with water or spices, Sept. for קֶרֶס Is. 5, 22. Prov. 9, 2. 5. Xen. An. 1. 2. 13.—In N. T. trop. of the wine of God's wrath, which is mingled, prepared, poured out in a cup; see in θυμός and Heb. Lex. art. כֶּסֶד; so Rev. 18, 6 bis, ἐν τῷ ποτηρίῳ, ᾧ ἐκέρασε, κέρασατε αὐτῇ διπλοῦν, comp. 17, 2. 4.—Spec. *to pour out, to fill a cup*, with the wine already prepared; Pass. Rev. 14, 10 πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ κτλ. Comp. Hom. Od. 5. 93 κέρασσε δὲ νέκταρ ἐρυθρόν, where Eustath. οὐ δηλοῖ κράμα τι, ἀλλ' ἀπὸ τοῦ ἐνέχει κείται.

κέρας, ατος, τό, Plur. τὰ κέρατα uncontracted, Buttm. § 54. n. 1; *a horn*.

1. Pr. of a beast, Rev. 5, 6. 12, 3. 13, 1 bis. 11. 17, 3. 7. 12. 16. Sept. for קֶרֶס Gen. 22, 13. Dan. 7, 7. 8. So Ael. H. An. 12. 19, 20. Xen. Cyr. 2. 3. 9.—From the

Heb. a horn is put as the symbol of *strength*, *power*, the figure being taken from the bull and other animals that push with the horns, Sept. and כֶּרֶן Jer. 48, 25. Ps. 75, 11. Ecclus. 47, 5. 7. 11. Hence meton. Luke 1, 69 *κίρας σωτηρίας* a horn of deliverance, i. q. a strong deliverer. Sept. and Heb. כֶּרֶן Ps. 18, 3. 2 Sam. 22, 3. See Heb. Lex. כֶּרֶן.

2. Trop. of any extremity, projecting point, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9, 13. Comp. Ex. 27, 2 sq. where Sept. and כֶּרֶן; see Heb. Lex. כֶּרֶן c.—Of the wing of an army 2 Macc. 15, 20. Xen. Cyr. 2, 4, 29.

κεράτιον, ου, τό, (dimin. of *κίρας*.) pr. a little horn; in N. T. a pod, carob-pod, Luke 15, 16, i. e. the fruit of the carob tree, Rabb. קרוב, Arab. *kharrûb*, Gr. *keratella* (horn-tree), the *ceratonia siliqua* of Linn. Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe, and sometimes grows very large. It produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several small brown shining seeds like beans. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them. See Buxtorf. Lex. 821. Bibl. Res. in Pal. III. p. 58. Celsii Hierob. I. p. 226.—Galen. de fac. Aliment. II.

κερδαίνω, f. ανώ, (*κέρδος*.) later fut. κερδήσομαι, aor. 1 κέρδησα, Buttm. § 114. Lob. ad Phryn. p. 740; Pass. fut. 1 κερδηθήσομαι. For the anom. 3 plur. fut. Subj. κερδηθήσονται 1 Pet. 3, 1 in some editions, a corrupt form of the later Greek, see Wiener § 13. 1. e. Lob. ad Phryn. p. 721.—To gain, to acquire as gain, to win.

1. Pr. of things, c. acc. e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. 16, 26. Mark 8, 36. Luke 9, 25. In trade, c. acc. Matt. 25, [16.] 17. 20. 22; absol. James 4, 13. So Æl. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of avoiding any loss or evil, to gain, i. e. to save, to be spared from, to avoid, c. acc. Acts 27, 21 κερδήσαι (ἔδει) τὴν ὕβριν ταύτην καὶ. and so to have saved (avoided) this loss. So Jos. Ant. 2. 3. 2. Heliodor. 4. 10. Luc. Tyrann. 8.

2. Trop. of persons, to gain, to win any one, i. e. a) As a friend or patron, e. g. Χριστόν Phil. 3, 8; τὸν ἀδελφόν Matt. 18, 15. b) to gain over to one's side; in N. T. to win over to Christ and thus bring to

salvation, 1 Cor. 9, 19. 20 bis. 21. 22, where it is i. q. σώζω in v. 22. 1 Pet. 3, 1, comp. 1 Cor. 7, 16 where it is σώζω.

κέρδος, εος, ους, τό, gain, profit, Phil. 1, 21. 3, 7. Tit. 1, 11.—Luc. de Merc. cond. 40. Plato Legg. 835. b.

κέρμα, ατος, τό, (κείρω,) pr. a small piece, bit; hence collect. small coin, change, John 2, 15.—Jos. B. J. 2. 14. 6. Dem. 549. 27.

κερματιστής, ου, ὁ, (κερματίζω, κέρμα,) a money-changer, broker, John 2, 14, i. q. κολλυβιστής in Matt. 21, 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30, 13 sq. and this the money-changers, sitting in the porticoes of the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. At the present day, in oriental cities, money-changers are found in the most public places, sitting at little tables covered with various coins. Comp. art. τραπεζίτης, also Buxtorf. Lex. Rab. 2032.

κεφάλαιον, ου, τό, (κεφαλαῖος, κεφαλή,) a small head, capitulum, e. g. of a bird Diod. Sic. 3. 28.—In N. T. and genr. trop. the head, i. e.

1. the chief thing, main point. Heb. 8, 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what is now said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται.—Luc. Vit. Auct. 23. Dem. 520. 27. Plato Legg. 643. c, κεφάλαιον δὲ παιδείας λέγομεν τὴν ὁρσὴν τροφὴν.

2. the sum, amount, in computing, summing up, Theophr. Char. 25 [14]. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, a sum, capital; Acts 22, 28 πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Sept. and וְכָסֶר Lev. 5, 24 [6, 5]. So Jos. Ant. 12. 2. 3 med. Æschin. 68. 26.

κεφαλαιόω, ῶ, f. ὠσω, (κεφάλαιον,) to sum up, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, to smile or wound on the head, c. acc. Mark 12, 4 κάκεινον λιθοβολήσαντες ἐκεφαλαιώσαν, comp. Luke 20, 12 where it is τραυματίζαντες. See Lob. ad Phryn. p. 95.

κεφαλή, ἥς, ἡ, the head. 1. Pr. of man, Matt. 6, 17. 8, 20. 27, 30. Luke 7, 38; as cut off Matt. 14, 11. Mark 6, 27; of animals Rev. 9, 17. 19. 12, 3. al. Sept. for וְכָסֶר Gen. 3, 15. 40, 19. So Hadian. 4. 8. 4. Xen. An. 2. 6. 1.—Synecd. as the principal part, put emphatically for the whole person, Acts 18, 6 τὸ αἶμα ὑμῶν

ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. Sept. and וְנָרָא 2 Sam. 1, 16. 1 K. 2, 33. 38. Also Rom. 12, 20, quoted from Prov. 25, 22 where Sept. and וְנָרָא. So Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. Comp. Hom. Il. 11. 55. Od. 1. 343. AEl. V. H. 12. 8.—Trop. of things, *the head, the foremost, chief*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the chief corner-stone, the main foundation, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7, all quoted from Ps. 118, 22 where Sept. for תִּיבָה וְנָרָא; see in ἀκρογωνιαίος. Heb. Lex. וְנָרָא no. 4.

2. Trop. of persons, i. e. *the head, the chief*, one to whom others are subordinate; e. g. a husband in relation to a wife, 1 Cor. 11, 3 κεφαλὴ γυναικὸς ὡς ἀνὴρ. Eph. 5, 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12, 27,) 1 Cor. 11, 3. Eph. 1, 22. 4, 15. 5, 23. Col. 1, 18. 2, 10. 19. Of God in relation to Christ 1 Cor. 11, 3. Sept. and וְנָרָא Judg. 11, 8. 11. 2 Sam. 22, 24. +

κεφαλῖς, ἴδος, ἡ, (κεφαλῇ.) *pr. a little head*, e. g. a *bulb* of garlic Luc. Dial. Me-retr. 14. 3; *the head, knob*, of a column, etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8.—In N. T. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled; and hence meton. for *a roll, volume*; Heb. 10, 7 κεφαλῖς βιβλίου, quoted from Ps. 40, 8 where Sept. for וְנָרָא תִּיבָה.

κημιώω, ὦ, f. ὠσω, (κημός,) *to muddle*, i. q. φημιώω for which it stands in some Mss. 1 Cor. 9, 9.—Xen. Eq. 5. 3.

κήνσος, οὐ, δ, Lat. *census*, in Greek ἀπογραφὴ q. v. *pr. an enumeration of the people and valuation of property*, see Adam's Rom. Ant. p. 79, 128 sq. Dict. of Antt. art. *Census*.—In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, Matt. 17, 25. 22, 17 et Mark 12, 14 δοῦναι κήνσον Καίσαρι. Matt. 22, 19 νόμισμα τοῦ κήνσου, *the tribute-coin*, i. q. δηνάριον in Mark 12, 15.—Heeych. κήνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

κήπος, οὐ, δ, a *garden*, any place planted with herbs and trees, Luke 13, 19. John 18, 1. 26. 19, 41 bis. Sept. for גַּן Deut. 11, 10. Am. 4, 9.—Luc. Asin. 1. Xen. CEC. 4. 13.

κηπουρός, οὐ, δ, (κήπος, οἶκος,) a *garden-keeper, gardener*, John 20, 15.—Pol. 17. 6. 4. Plato de Legg. 316. e.

κηρίου, οὐ, τό, (κηρός,) a *honey-comb*, full of honey, Luke 24, 42. Sept. for מֶצֶת Prov. 24, 13. 19, 11.—Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Dem. 917. 24; Xen. Cyr. 4. 5. 57.—In N. T. *preaching, public discourse*.

1. Of prophets, e. g. *the denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12, 41. Luke 11, 32. Sept. for מִצִּיִּרְיֹן Jon. 3, 2.

2. Of Christ and his apostles, *the preaching* of the gospel, public instruction, 1 Cor. 1, 21. 2, 4. 15, 14. Tit. 1, 3. Meton. for the gospel preached, Rom. 16, 25. 2 Tim. 4, 17.—Clem. Alex. Strom. 6. 5, 6.

κήρυξ, υκος, δ, a *herald, public crier*, Diod. Sic. 18. 8. An. 5. 7. 3, 4.—In N. T. a *preacher*, public instructor, e. g. of the divine will and precepts, as Noah, 2 Pet. 2, 5; of the gospel, as Paul, 1 Tim. 2, 7. 2 Tim. 1, 11.

κηρύσσω v. -ττω, f. ξω, (κήρυξ,) *to be a herald or public crier*, Hom. Il. 17. 325. Luc. D. Deor. 24. 1; *to make proclamation* by a herald, Diod. Sic. 17. 109. Xen. Hell. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish*.

1. Genr. c. acc. Matt. 10, 27 κηρύξατε ἐπὶ τῶν δαμάτων. Luke 12, 3. Acts 10, 42. Rev. 5, 2. Sept. for מְבַרֵּךְ Ex. 32, 5. Esth. 6, 9. 11; מְבַרֵּךְ Joel 2, 1. So Hadian. 1. 7. 2. AEschin. 75. 30.—Also *to publish abroad, to laud publicly*; Mark 1, 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5, 20. 7, 36. Luke 8, 39. So Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

2. Espec. *to publish, to announce, to preach* religious truth, the gospel with its privileges and obligations, the gospel dispensation. a) *Pr. e. g. of John the Baptist*, Matt. 3, 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1, 4. 7. Luke 3, 3. Acts 10, 37. Of Jesus, Matt. 4, 17. 23. 9, 35. 11, 1. Mark 1, 14. 38. 39. Luke 4, 44. 8, 1. 1 Pet. 3, 19. Of apostles and teachers, Matt. 10, 7. 24, 14. 26, 13. Mark 3, 14. 6, 12. 13, 10. 14, 9. 16, 15. 20. Luke 9, 2. 24, 47. Acts 20, 25. 28, 31. Rom. 10, 8. 14. 15. 1 Cor. 9, 27. 15, 11. Gal. 2, 2. Col. 1, 23. 1 Thess. 2, 9. 2 Tim. 4, 2 κ. τὸν λόγον. (Act. Thom. § 1, τὸν λόγον.) So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8, 5. 9, 20. 19, 13. 1 Cor. 1, 23. 15, 12. 2 Cor. 1, 19. 4, 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν. 11,

4 bis. Phil. 1, 15. 1 Tim. 3, 16. b) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*; Acts 15, 21 *Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει*. Rom. 2, 21 *ὁ κηρύσσων μὴ κλέπτειν*. Gal. 5, 11 *εἰ περιτομὴν ἔτι κηρύσσω*. Luke 4, 18, 19, quoted from Is. 61, 1 where Sept. for *אָרָב*.

κῆτος, *eos, ovs, τό, a huge fish, sea-monster*, Matt. 12, 40. Sept. for *כִּתְיָא* 27 Jon. 2, 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, *ā, ὁ, Cephas*, later Heb. *קֶפֶס* (a rock, Buxt. Lex. 1032,) a surname of Simon Peter, i. q. Gr. *Πέτρος*, John 1, 43. 1 Cor. 1, 12. 3, 22. 9, 5. 15, 5. Gal. 2, 9. [1, 18. 2, 11. 14.]

κιβωτός, *οὐ, ἡ, an ark*, i. e. a wooden chest, coffer, *Æl. V. H. 9. 13. Lysias 121. 5.*—In N. T. spoken of the ark of the covenant, Heb. 9, 4. Rev. 11, 19. Sept. for *קִיבָּוֶת* Ex. 25, 10. Lev. 16, 2. al. (Jos. Ant. 4. 8. 44.) Of Noah's ark, Matt. 24, 38. Luke 17, 27. Heb. 11, 7. 1 Pet. 3, 20. Sept. for *קִיבָּוֶת* Gen. 6, 14 sq. 7, 1 sq. In like manner Josephus calls the latter *λάβραξ*, Ant. 1. 3. 2 sq.

κιθάρα, *as, ἡ, (κίθαρις)* whence Lat. *cithara*, Ital. *ghitara*, Engl. *guitar*, though the modern instrument is different. The ancient *cithara* and *lyre* were on the same plan, a sounding base or bottom, (larger in the lyre,) from which rose two horns as from the head of a stag. A cross-bar connected the two horns near the top; between which and the base the strings were stretched. The lyre was larger, and when played stood upright between the knees; while the cithara stood upon the knees of the player. Both were held with the left hand, and played with the right, sometimes with a plectrum or key. See Dict. of Ant. art. *Lyra*. *Æl. V. H. 14. 23. Luc. Imag. 14. Plato Rep. 399. d.*—In N. T. *cithara*, q. d. *a lyre, harp*, 1 Cor. 14, 7. Rev. 5, 8. 14, 2. 15, 2. Sept. for *קִיבָּוֶת* Gen. 31, 27. 1 Chr. 9, 11. Josephus describes the Heb. *קִיבָּוֶת*, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Heb. Lex. art. *קִיבָּוֶת*.

κίθαρίζω, *f. ἴσω, (κίθαρις)* to play upon the *cithara*, i. e. *genr. to play the lyre, to harp*, 1 Cor. 14, 7. Rev. 14, 2. Sept. for *קִיבָּוֶת* Is. 23, 16.—*Æl. V. H. 3. 32. Xen. Mem. 3. 1. 4.*

κίθαροδός, *οὐ, ὁ, (κίθάρα, δοιδός, φιδός)* a *lyrist, harper*, one who plays on the lyre or harp and accompanies it with song, Rev. 14, 2. 18, 22.—*Æl. V. H. 3. 43. Plato Conv. 179. d.*

Κιλικία, *as, ἡ, Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεία, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6, 9. 15, 23. 41. 21, 39. 22, 3. 23, 34. 27, 5. Gal. 1, 21. See Rosenm. Bibl. Geogr. I. ii. p. 196. Winer Realw. art. *Cilicia*.

κινάμωμον, *ου, τό, cinnamon*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18, 13. Sept. for *קִינָמוֹן* Ex. 30, 23; *קִינָמוֹן* Jer. 6, 20.—Diod. Sic. 2. 49. Hdot. 3. 111. Comp. Plin. H. N. 12. 42.

κινδυνεύω, *f. εὔσω, (κίνδυνος)* to be in danger, in peril, absol. Luke 8, 23. 1 Cor. 15, 30; c. inf. Acts 19, 27. 40.—Eccles. 31 [34], 12. Pol. 4. 12. 13. Xen. Hell. 1. 4. 15.

κίνδυνος, *ου, ὁ, (perh. κινέω)* danger, peril, Rom. 8, 35. 2 Cor. 11, 26 octies. Sept. for *קִינָמוֹן* Ps. 116, 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

κινέω, *ω, f. ἴσω, (κίω)* to move, to put in motion, c. acc. Matt. 23, 4 *οὐ θέλουσι κινήσαι αὐτά sc. τὰ φορτία*. Sept. Pass. for *קִינָו* Is. 41, 7; *קִינָו* Job 13, 25. (Xen. Conv. 2. 22.) So *κινέω τὴν κεφαλὴν to move or shake the head*, in derision, Matt. 27, 39. Mark 15, 29. Sept. for *קִינָו* 2 K. 19, 21. Ps. 22, 8. (Eccles. 12, 18. 13, 7.) Mid. *to move oneself, to move, intrans.* Acts 17, 28 *ζῶμεν καὶ κινούμεθα*. (Sept. Gen. 7, 21. *Æl. V. H. 1. 6. Xen. Cyr. 1. 4. 19.*) Trop. *to move, to stir up, to excite*, e. g. *στάσειν* Acts 24, 5. 21, 30 *ἐκινήθη ἡ πόλις ὅλη*. So Hdian. 7. 3. 4. Xen. Ag. 1. 37.—With *ἐκ τοῦ τόπου*, i. q. *to move away, to remove*, c. acc. Rev. 2, 5. 6, 14. So c. *ἀπὸ* Xen. An. 3. 4. 28; absol. Hdian. 6. 1. 6.

κίνησις, *εως, ἡ, (κινέω)* movement, motion, John 8, 3 *τὴν τοῦ ὕδατος κίνησιν*.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, *ὁ, indec. Kís, Heb. קִישׁ Kish*, pr. n. of the father of king Saul, Acts 13, 21; comp. 1 Sam. 9, 1.

κίχρημι, *f. χρώσω, (χράω, see Buttm. § 114.) to supply with, to lend*, c. acc. et dat. Luke 11, 5 *χρησόν μοι τρεῖς ἄρτους*.—Sept. Ex. 12, 36. *Æl. V. H. 14. 10. Xen. Mem. 3. 11. 18.*

κλάδος, ου, ὁ, (κλάω,) *a shoot, sprout, branch*, pr. young and easily broken off. Matt. 24, 32 ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γίνηται ὡπαλὸς καὶ τὰ φύλλα ἐκφύγῃ. 13, 32. 21, 8. Mark 4, 32. 13, 28. Luke 13, 19. Sept. for קִנְיָה Jer. 11, 16. Ez. 31, 7. So AEl. V. H. 2. 14. Theophr. H. Pl. 1. 8. 5.—Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. 11, 16. 17. 18. 19. 21. So Theophr. Char. 5 or 21 κλάδος Μελιταίος.

κλάζω, see κλάω.

κλαίω, f. κλαίσομαι Buttm. § 114; in N. T. fut. κλαίσω Luke 6, 25, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

1. Intrans. and absol. Matt. 26, 75 ἔκλαυσεν πικρῶς. Mark 14, 72. Luke 6, 21. 7, 13. 8, 52. John 11, 31. 33. 1 Cor. 7, 30. al. With ἐπὶ c. dat. *to weep for or over any one*, Luke 19, 41; ἐπὶ c. acc. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ κτλ. Joined with ἀλαλάζειν Mark 5, 38; with βορυβεῖν Mark 5, 39; ῥηρνεῖν John 16, 20; κόπτεσθαι Rev. 18, 9; ἀλολύζειν James 5, 1; πενθεῖν Mark 16, 10. Luke 6, 25. Rev. 18, 15. 19; so ἐπ' αὐτῇ v. 11. Sept. for קָנַי Gen. 33, 4. Num. 14, 1; ἐπὶ τῷα Judg. 14, 17. 2 Sam. 19, 1.—AEl. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

2. Trans. c. acc. *to beweeep, to bewail, to weep or lament for*, e. g. the dead, Matt. 2, 18 Παχὴλ κλαίονσα τὰ τέκνα αὐτῆς. Sept. for קָנַי Gen. 37, 34. Deut. 34, 8.—AEl. V. H. 6. 1. Xen. Cyr. 5. 2. 32. +

κλάσις, εως, ἡ, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24, 35. Acts 2, 42.—Theophr. Caus. Pl. 2. 14. 4 κλάσις ἀμπέλων. Plato Tim. 43. d.

κλάσμα, ατος, τό, (κλάω,) *a fragment, bit*, e. g. of food, Matt. 14, 20. 15, 37. Mark 6, 43. 8, 8. 19. 20. Luke 9, 17. John 6, 12. 13. Sept. for קֶבֶץ Lev. 2, 6. Judg. 19, 5.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, now *Gozzo*, a small island off the S. W. coast of Crete, Acts 27, 16; see Καῦδα.—It is also called Κλαύδος Ptol. 3. 7; and *Gaudos*, Mela 2. 7. Plin. H. N. 4. 20. See Pococke Descr. of the East, II. i. p. 240.

Κλαυδία, ας, ἡ, *Clauδία*, pr. n. of a christian female, 2 Tim. 4, 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. n.

1. *Tiberius Claudius Nero Drusus Germanicus*, the fourth Roman emperor, successor of Caligula, r. A. D. 41–54. Acts

11, 28. 18, 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11, 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. Dion Cass. 60. 11. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18, 2; comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts 23, 26.

κλαυθμός, οὔ, ὁ, (κλαίω,) *a weeping, wailing*, Matt. 2, 18. 8, 12. 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28. Acts 20, 37. Sept. for קָנַי Gen. 45, 2. Ezra 3, 13.—Æschyl. Agam. 1554. Plut. Romul. 19. Comp. Lob. ad Phryn. p. 325.

κλάω, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 mid.—In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, i. e. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes; also genr. Matt. 14, 19. 15, 36. Mark 8, 6. 19. Luke 24, 30. Acts 27, 35. Sept. and Heb. קָנַי קָנַי Jer. 16, 7; comp. Ia. 58, 7. Also in the Lord's supper and the *agape*, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 2, 46. 20, 7. 11. 1 Cor. 10, 16. 11, 24. (Act. Thom. § 27, 29.) Metaph. of the body, σῶμα, of Christ, as typically broken in the eucharist; 1 Cor. 11, 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον, where the allusion is to the death on the cross. So pr. Jos. B. J. 2. 8. 10.

κλείς, κλειδός, ἡ, acc. κλεῖν and κλεῖδα, Plur. acc. κλειδας and contr. κλεῖς, Buttm. § 44. § 58. Winer § 9. 2. n; *a key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16, 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3, 7 ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ, in a like sense, in allusion to Is. 22, 22 where Sept. τὴν κλεῖδα οἴκου Δαβὶδ for קֵיִי קֵיִי קֵיִי. Rev. 1, 18 τὰς κλεῖς τοῦ ᾄδου. 9, 1. 20, 1. Trop. Luke 11, 52 τὴν κλεῖδα τῆς γνώσεως, *the key of knowledge*, i. e. the means of attaining to the knowledge of the kingdom of God, the way of salvation; comp. Matt. 23, 13.—Pr. Sept. for קֵיִי קֵיִי Judg. 3, 25. Luc. Tim. 13. Plato Ax. 371. b.

κλείω, f. σω, Pass. perf. κείλεισμαι, aor. 1 ἐκλείσθη, for the σ see Buttm. § 98. n. 6. § 112. 20. c.

1. *to shut, to shut up, to close*, c. acc. Matt. 6, 6 κλείσας τὴν θύραν σου. 25, 10. Luke 11, 7. John 20, 19. 26. Acts 5, 23. 21, 30. Rev. 20, 3. 21, 25. Sept. for קָרַח Gen. 7, 16. Josh. 2, 7. (Hdian. 7. 11. 12. Xen. Cyr. 7. 5. 27.) So the heavens, τὸν οὐρανόν, i. e. the windows of heaven so that no rain can fall, Luke 4, 25. Rev. 11, 6; comp. Gen. 7, 11. 8, 2. Job 38, 37.

2. Trop. a) Matt. 23, 13 [14] κλείετε τὴν βασιλ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. willingly to prevent men from entering; comp. in κλείς. So of authority to exclude or admit, Rev. 3, 7 bis. 8. b) 1 John 3, 17 κλείσαι τὰ σπλάγχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted; comp. in σπλάγγχνον no. 2. a.

κλέμμα, atos, τό, (κλέπτω,) *theft*, Rev. 9, 21.—Dem. 736. 5. Xen. Œc. 14. 5.

Κλέοπας, α, δ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24, 18. Contracted for Κλεόπατρος Plut. Arat. 40; like Ἀντί- was for Ἀντίπατρος. Different from Κλωπᾶς q. v.

κλέος, έους, τό, (κλέω, καλέω,) *pr. report, rumour*, Hom. Il. 2. 486. Od. 13. 415.—In N. T. and genr. *fame, renown, glory*, 1 Pet. 2, 20. Sept. for שָׁרָה Job 28, 22. So Æl. V. H. 2. 32. Plato Legg. 625. a.

κλέπτῃς, ου, δ, (κλέπτω,) *a thief*, Matt. 6, 19. 20. 24, 43. Luke 12, 33. 39. John 10, 1. 12, 6. 1 Cor. 6, 10. 1 Thess. 5, 2. 4. 1 Pet. 4, 15. 2 Pet. 3, 10. Rev. 3, 3. 16, 15. Sept. for בָּזָז Ex. 22, 2. Joel 2, 9. So Dem. 1120. 14. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John 10, 8. 10. Sept. and בָּזָז Hos. 7, 1.

κλέπτω, f. κλέψω Matt. 19, 18. Rom. 13, 9, instead of the more usual fut. κλέψομαι Buttm. § 113. 5, and n. 7. Winer § 15.—*To steal*, absol. Matt. 6, 19. 20 διαρύσσουσι καὶ κλέπτουσι. Mark 10, 19. Luke 18, 20. John 10, 10. Rom. 2, 21 bis. Eph. 4, 28 bis. Fut. οὐ κλέψεις as imperat. Matt. 19, 18. Rom. 13, 9; see Winer § 44. 3. Matth. § 498. c. Sept. for בָּזָז Ex. 20, 15. Deut. 5, 19. (Dem. 422. 9. Xen. Mem. 4. 2. 15.) Spec. *to steal away, to take by stealth*, c. acc. e. g. a dead body, Matt. 27, 64. 28, 13. Sept. and בָּזָז 2 Sam. 21, 12. So Hdian. 2. 1. 5.

κλήμα, atos, τό, (κλάω,) *a shoot, sprout, branch*, i. q. κλάδος, *pr. such as are easily broken off*; in N. T. only of the vine, a

shoot, tendril, John 15, 2. 4. 5. 6. Sept. for קִנְיָה Ez. 12, 6. 7; קִנְיָה Ez. 15, 2.—Luc. D. Deor. 18. 2. Xen. Œc. 19. 8.

Κλήμης, εντος, δ, *Clement*, *pr. n. of a Christian Phil.* 4, 3; not improbably Clements Romanus.

κληρονομέω, ᾠ, f. ἔσω, (κληρονόμος,) *to have and hold a portion by lot*, Sept. for לָקַח Num. 26, 55. Josh. 16, 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14, 15), *to inherit, to be heir to any person or thing*; in Gr. writers c. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3; of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

1. *to inherit, to be heir*, absol. Gal. 4, 30 οὐ γὰρ μὴ κληρονομῆση δ υἱὸς τῆς παιδείας μετὰ κτλ. quoted from Gen. 21, 10 where Sept. for וָרִי ; as also Gen. 15, 4. Num. 27, 11.—Plato Legg. 923. e.

2. In later usage simply *to obtain, to acquire, to possess*; in N. T. only trop. of the friends of God as receiving admission to the kingdom of heaven and its privileges; c. acc. Matt. 5, 5 κληρονομήσουσι τὴν γῆν *they shall possess the land*, i. e. primarily the land of Canaan, but here put in a spiritual sense for the Messiah's kingdom; comp. Sept. and Heb. יָרִיךְ Ps. 37, 9. 11. 22. 29. 25, 13.—Also κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25, 34. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21; κλ. *ζωὴν αἰώνιον* Matt. 19, 29. Mark 10, 17. Luke 10, 25. 18, 18; ἀφ' αὐτοῦ 1 Cor. 15, 50; also Heb. 1, 4. 14. 6, 12. 12, 17. 1 Pet. 3, 9. Rev. 21, 7. Sept. for וָרִי Gen. 15, 7. Deut. 1, 21.—So genr. c. acc. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούσου ἀμπελῶνα προίκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phryn. p. 129.

κληρονομία, as, ῆ, (κληρονομέω,) *a portion by lot, an inheritance*.

1. *Pr. from one's ancestors, a patrimony*, Matt. 21, 38. Mark 12, 7. Luke 12, 13. 20, 14. Sept. for קִנְיָה Num. 27, 7. 8. 9. 10. 11.—Isocr. 393. a. Hdian. 5. 1. 13.

2. Genr. *a portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7, 5. Heb. 11, 8. Sept. and קִנְיָה Deut. 4, 38. Josh. 11, 23.—Hence trop. of admission to the kingdom of God and its privileges, Acts 20, 32. Gal. 3, 18. Eph. 1, 14. 18. 5, 5. Col. 3, 24. Heb. 9, 15. 1 Pet. 1, 4.

κληρονόμος, ου, δ, (κλήρος, νέμωμαι,) *pr. having and holding a portion by lot*; hence in N. T. and genr. *an heir*, see above in κληρονομέω.

1. Pr. Matt. 21, 38. Mark 12, 7. Luke 20, 14. Gal. 4, 1. Sept. for $\Theta\gamma\iota$ Jer. 8, 10. 2 Sam. 14, 7. So $\mathcal{A}l$. V. H. 13. 10. Lysias 907. 5. Plato Rep. 331. d.—Trop. κληρονόμος θεοῦ, *an heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8, 17 bis. Gal. 4, 7. So Gal. 3, 29 κληρονόμοι (τοῦ Ἀβραάμ), i. e. heirs of the blessings promised to Abraham.

2. Genr. *a possessor*, sc. of any thing received as a portion or possession, e. g. the kingdom of heaven, Rom. 4, 13. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κτλ. Tit. 3, 7. Heb. 1, 2. 6, 17. 11, 7. James 2, 5.

κληρος. ου, ὁ, (perh. κλάω,) *a lot*, i. e.

1. Pr. *a lot*, *die*, any thing used in determining chances, comp. Potter's Gr. Antt. I. p. 333. Dict. of Antt. art. *Sortes*. E. g. κληρὸν βάλλειν, Engl. *to cast lots*, Matt. 27, 35 bis. Mark 15, 24. Luke 23, 34. John 19, 24. Acts 1, 26 bis, ἴδωκαν κλήρους . . . καὶ ἔπεσαν ὁ κληρος. Sept. for $\beta\gamma\iota$ Ps. 22, 19. Jon. 1, 7.—Luc. Hermot. 40. Plut. M. Crass. 16 bis. Plato Legg. 946. b.

2. Meton. *a lot*, i. e. *a part*, *portion*, assigned by lot, Acts 8, 21 οὐκ ἔστι σοι μερὶς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ. Sept. and $\beta\gamma\iota$ Deut. 10, 9. 12, 12. Of *an office* to which one is appointed by lot or otherwise; Acts 1, 17. 25 λαβεῖν τὸν κληρὸν τῆς διακονίας, comp. v. 26.—Hence genr. *a portion*, *possession*, *heritage*, trop. Acts 26, 18 κληρὸν ἐν τοῖς ἡγιασμένοις. Col. 1, 12. Plur. id. 1 Pet. 5, 3 μηδ' ὡς κατακυριεύοντες τῶν κληρῶν, *not as lording it over the possessions*, *heritage*, of God or Christ, the church. So Wisd. 5, 5. Pr. of an estate, farm, $\mathcal{A}l$. V. H. 12. 61. Plato Crit. 118. e; also Plur. Hdot. 1. 76. Plato Crit. 119. a.

κληρῶω, ὦ, f. ὠσω, (κληρος,) *to lot*, *to choose by lot*, Hdot. 1. 94. Isocr. 144. a. Mid. *to obtain by lot*, $\mathcal{A}l$ schin. 28. 36; genr. *to obtain*, *to receive*, $\mathcal{A}l$. H. An. 1. 13.—In N. T. only Pass. aor. 1 ἐκληρώσθη, *to be allotted*, *to be chosen by lot*, and so genr. *to be chosen*, *appointed* of God, absol. Eph. 1, 11 ἐν ᾧ καὶ ἐκληρώσθημεν . . . εἰς τὸ εἶναι ἡμᾶς κτλ. *in whom we have been allotted*, *chosen*, etc. Comp. Eurip. Hec. 98 [102] ἵν' ἐκληρώσθην . . . δοῦλην.

κληῖσις, εως, ἡ, (καλέω,) *a call*, *summons*, Xen. Cyr. 3. 2. 14; *an invitation* to a banquet, 3 Macc. 5, 14. Xen. Conv. 1. 7.—In N. T. trop. *a call*, *calling*, *invitation*, to the kingdom of God and its privileges, i. e. that divine call by which Christians are introdu-

ced into the privileges of the gospel; Rom. 11, 29 ἡ κλήσις τοῦ θεοῦ. Eph. 4, 1. Phil. 3, 14. 2 Thess. 1, 11. 2 Tim. 1, 9. Heb. 3, 1. 2 Pet. 1, 10. Eph. 1, 18 et 4, 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the glorious hope of him whom God has called. (Clem. Alex. Strom. 6. 17.) So 1 Cor. 1, 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, *how* ye were called. 1 Cor. 7, 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain.

κλητός, ἡ, ὁ, (καλέω,) *called*, *invited*, e. g. to a banquet, Sept. for $\kappa\tau\eta\rho$ 1 K. 1, 41. 49. $\mathcal{A}l$ schin. 50. 1.—In N. T. trop. *called*, *invited*, to the kingdom of heaven and its privileges; genr. Matt. 20, 16 et 22, 14 πολλοὶ γὰρ εἰσι κλητοί, ὀλιγοὶ δὲ ἐλεκτοί. Emphat. of those who have obeyed this call, *the called*, i. q. *saints*, *Christians*; Rom. 1, 6. 7 κλητοὶ Ἰησοῦ Χρ. . . κλητοὶ ἄγιοι. 8, 28. 1 Cor. 1, 2. 24. Jude 1. Rev. 17, 14. Comp. Heb. $\kappa\eta\rho$ Is. 48, 12.—Spec. *called*, *appointed*, *chosen*, of God as an apostle; Rom. 1, 1 et 1 Cor. 1, 1 κλητός ἀπόστολος, comp. Gal. 1, 15.

κλίβανος, ου, ὁ, *an oven*, for baking bread, Matt. 6, 30. Luke 12, 28. Sept. for Heb. $\kappa\lambda\iota\beta$ Ex. 8, 3. Lev. 26, 26. So Hdot. 2. 92. Artemid. 2. 10. The Attic form was $\kappa\lambda\iota\beta\alpha\nu\omicron\varsigma$, Lob. ad Phryn. p. 179.—The Heb. $\kappa\lambda\iota\beta$, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Niebuhr's Arabien p. 51. D'Arvieux Mem. III. p. 270 sq. Jerome on Lam. 5, 10 "*Clibanus est coquendis panibus sivei vasculi ducta rotunditas, quæ sub urentibus flammis ardet intrinsecus.*"

κλίμα, ατος, τό, (κλίνω,) *inclination*, *slope*, Pol. 2. 16. 3 κλίμα τῶν ὀρέων. Also of the supposed *inclination* of the earth towards the poles in ancient geography, whence the northern hemisphere was divided into κλίματα, *climates* or *zones*, by lines parallel to the equator, according to the different lengths of the longest day; Vitruv. 1. 1. Dict. of Antt. art. *Clima*.—Hence in N. T. and genr. *a climate*, *a clime*, *region*, Gal. 1, 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15, 23. 2 Cor. 11, 10. So Pol. 5. 44. 6. Hdot. 2. 11. 8. Plut. $\mathcal{A}l$ mil. Paul. 5.

κλινάριον, ου, τό, (dim. κλίνη,) *a small bed*, *couch*; Acts 5, 15 $\kappa\lambda\iota\mu\alpha$. ἐπὶ κλιναρίων, Vulg. *in lectulis*, for Rec. ἐπὶ κλινῶν.—Aristoph. Fr. 33.

κλίνη, ἡς, ἡ, (κλίνω,) *a bed, couch*, on which one lies, reclines, rests. In the east, the poor sleep on mats or on the ground wrapped in their outer garment; those more wealthy on quilts or mattresses filled with cotton, which are spread on the floor or on the low sofas (divans) around the room, bedsteads being now unknown. See Bibl. Res. in Pal. III. p. 32. Russell's Aleppo I. p. 144.—In N. T.

1. *a bed*, in N. T. only as used for the sick, Mark 7, 30 et Rev. 2, 22, see in βάλω no. 1. f. Sept. and ἱψῆ Gen. 48, 2. 49, 3; genr. 2 Sam. 4, 7. 1 K. 17, 19. So Luc. Asin. 3. Isæus 59. 39. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, prob. a quilt or mattress, perh. on a light frame or bedstead, Matt. 9, 2. 6. Luke 5, 18. Acts 5, 15. So Lys. 101. 24 ἐν κλίνῃ περιφερόμενος. Comp. Sept. and ἱψῆ Cant. 3, 7. See Dict. of Antt. art. *Lectus*.

2. *a couch, sofa, divan*, for sitting or reclining; Luke 17, 34 ἴσονται δύο ἐπὶ κλίνης μίας, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24, 40. Sept. and ἱψῆ Am. 6, 4, comp. 3, 12. So Luc. Alex. 15 ἐπὶ κλίνης καθεζόμενος. Xen. Cyr. 8. 8. 16. Plato Prot. 317. d, e.—Spec. *a triclinium*, i. e. the couch on which they reclined at meals, see in ἀνάκειμαι no. 2; Mark 7, 4 βαπτισμοὺς ποτηρίων... καὶ κλινῶν. Prob. Mark 4, 21 et Luke 8, 16 ὁ λύχνος... ὑπὸ τὴν κλίνην. Sept. and ἱψῆ Esth. 7, 8. Ez. 23, 41. So Luc. Catapl. 16. Plato Rep. 373. a; also Luc. Tox. 28 ὑπὸ κλίνῃ. Dem. 609. 15 ὑπὸ κλίνῃ.

κλινιδιον, ου, τό, (dimin. κλίνη,) *a little bed*, Luke 5, 19. 24; comp. v. 18 where it is κλίνη q. v.—Luc. Asin. 2. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

κλίνω, f. πῶ, perf. κέκλινα, *to incline, to bend* any thing from a straight position, whether downwards or horizontally.

1. *to incline, to bow, to bow down*, c. acc. e. g. τὸ πρόσωπον εἰς τὴν γῆν, in reverence, Luke 24, 5; τὴν κεφαλὴν, as one dying, John 19, 30; also genr. τὴν κεφαλὴν, *to recline or lay the head*, for rest, Matt. 8, 20. Luke 9, 58. Comp. Sept. and ἱψῆ 2 K. 19, 16. So Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. *to incline, to decline*, spoken of the day, Luke 9, 12. 24, 29 κέκλειεν ἡ ἡμέρα. So Sept. for ἱψῆ Judg. 19, 11; ἱψῆ Judg. 19, 8; ἱψῆ Jer. 6, 4. So Pol. 3. 93. 7; also ἐγκλίνω Att. Alex. M. 3. 4. 4.

2. *to turn aside, to turn to flight*, Lat. *inclinare aciem*, c. acc. Heb. 11, 34 παρεμβο-

λὰς ἀλλοτρίων ἐκλιναν.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37; intrans. Pol. 1. 27. 8.

κλισία, ας, ἡ, (κλίνω,) *pr. place for reclining*; hence *a hut, cot, tent*, Hom. Od. 16. 1. Il. 1. 322; *a triclinium, couches*, for reclining at a meal, Pind. Pyth. 4. 237; *a table-party, a company reclining around a table*, Jos. Ant. 12. 2. 11.—In N. T. accus. κλισίας adverbially, *by table-parties, in companies*; Luke 9, 14 κατακλινετε αὐτοὺς κλισίας ἀνὰ πενήκοντα. Comp. Buttm. § 115. 4.

κλυστή, ἡς, ἡ, (κλίνω,) *thief*, Matt. 15, 19. Mark 7, 22. Sept. for inf. of ἔλθω Gen. 40, 15. Hos. 4, 2.—Dem. 1113. 17. Xen. Cyr. 1. 2. 6.

κλύδων, ωτος, ὁ, (κλύω,) *a dashing of the sea, surge, billows*, Luke 8, 24. James 1, 6. Sept. for ἱψῆ Jon. 1, 4. 11. 12.—Pol. 1. 27. 4. Diod. Sic. 3. 21; trop. Plato Legg. 758. a.

κλυδωνίζομαι, Pass. depon. (κλύδων,) *to surge, to be tossed in billows*; trop. *to fluctuate*. Eph. 4, 14 κλυδωνίζομενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for ἱψῆ Is. 57, 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristen. 1. ep. 37.

Κλώπας, ᾶ, ὁ, *Clotas*, pr. n. John 19, 25; elsewhere called *Alpheus*, see in Ἀλφάιος no. 1.

κνήσω, f. κνήσω, (κνάω,) on this form see Buttm. § 112. 12. Lob. ad Phryn. p. 254; *to rub, to scratch*; Mid. κνήσασθαι τὸ σὸς *to scratch one's own ear*, Luc. bis Acc. 1; τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence *to tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβὴν, ὡς λέγεται, κνήσειν οἶδεν ὄνος τὸν δνον.—In N. T. only Pass. *to be tickled, to feel an itching*, trop. 2 Tim. 4, 3 κνηζόμενοι τὴν ἀκοήν, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing; for the accus. see Buttm. § 131. 7. Winer § 33. 5. So Hesych. κνηζόμενοι τὴν ἀκοήν· ζητοῦντες εἰ ἀκούσαι κατ' ἡδονήν. Comp. κῆσις ὄτων Plut. de Superst. 5.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the southwestern part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27, 7. See Strabo 14. p. 653. Plin. H. N. 36. 4. 5.

κοδράντης, ου, ὁ, Lat. *quadrans*, q. d. *a farthing*, the fourth part of an *as*, ἀσάμιον, q. v. It was a small brass coin, equal to two λίπτα, i. e. nearly to two-fifths of one cent, or three-fourths of one farthing

sterling; Matt. 5, 26. Mark 12, 42. See in *ἀσσάρων*. Adam's Rom. Ant. p. 492.

κοιλία, as, ἡ, (κοῖλος,) *the belly*, e. g. the exterior, Sept. for *קִיבָּ* Judg. 3, 21. Pol. 39. 2. 7.—In N. T.

1. Genr. *the belly, the bowels*, as the receptacle of food; often as in Engl. for *the stomach*, either in men or animals, Matt. 12, 40 *ἐν τῇ κοιλίᾳ τοῦ κήτους*. 15, 17. Mark 7, 19. Luke 15, 16 *γεμίσει τὴν κοιλίαν αὐτοῦ*. Rom. 16, 18. 1 Cor. 6, 13 bis, *βρώματα τῇ κοιλίᾳ κτλ.* Phil. 3, 19. Rev. 10, 9. 10. Sept. for *קִיבָּ* Jon. 2, 2. Num. 5, 22.—Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

2. From the Heb. by synecd. *the womb*; Matt. 19, 12 *ἐκ κοιλίας μητρός*. Luke 1, 15. 41. 42. 44. 2, 21. John 3, 4. Acts 3, 2. 14. 8. Gal. 1, 15. Personified, for the woman herself, Luke 11, 27. 23, 29. So Sept. and *קִיבָּ* Gen. 25, 24. Is. 44, 2; *קִיבָּ* Gen. 25, 23. Ruth 1, 11; *קִיבָּ* Job 3, 11. 10, 18.

3. Trop. from the Heb. for *the inward parts, the inner man*, as in Engl. the breast, the heart. John 7, 38 *ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κτλ.* So Sept. and *קִיבָּ* Job 15, 35. Prov. 20, 27; *קִיבָּ* Ps. 40, 9.

κοιμάω, ὦ, f. ἴσω, (kindr. *κείμαι*.) *to make sleep, to put to sleep*, Hom. Il. 14. 236; trop. ib. 12. 281.—In N. T. and genr. Pass. *κοιμέομαι*, ὦμαι, with fut. Mid. *ήσομαι*.

1. *to be put to sleep, to fall asleep, to sleep*, intrans. Matt. 28, 13. Luke 22, 45 *κοιμώμενος ἀπὸ τῆς λύπης*. John 11, 12. Acts 12, 6. Sept. for *קָנָה* Is. 5, 27; *קָנָה* 1 Sam. 3, 15.—Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

2. *to sleep* the sleep of death, i. q. *to die, to be dead*; Matt. 27, 52. John 11, 11. Acts 7, 60 *τοῦτο εἰπὼν ἐκοιμήθη*. 13, 36. 1 Cor. 7, 39. 11, 30. 15, 6. 18. 20. 51. 1 Thess. 4, 13. 14. 15. 2 Pet. 3, 4. So Sept. often for *קָנָה* 1 K. 2, 10. 11, 43. Is. 43, 17.—2 Macc. 12, 45. Hom. Il. 11. 241. Soph. Electr. 509.

κοίμησις, εως, ἡ, (κοιμάω.) *a sleeping, sleep*; meton. *rest, repose*, John 11, 13.—Plut. Symp. 8. 7. 4. Plato Conv. 183. a.

κοινός, ἡ, ὅν, 1. *common, shared alike by all*; Acts 2, 44 *εἶχον ἅπαντα κοινά*. 4, 32. Tit. 1, 4. Jude 3.—Wisd. 7, 3. Hdian. 7. 8. 13. Xen. An. 3. 1. 43.

2. In the Levitical sense, *common*, not set apart and sacred; hence ceremonially i. q. *unlawful, unclean, profane*. Mark 7, 2 *κοινὰς χερσὶ τοῦτ' ἔσθιν ἀνίπτοις*. [v. 5.] Acts 10, 14 *οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον*. v. 28. 11, 8. Rom. 14, 14 ter. So 1 Macc.

1, 47. 62. Jos. Ant. 13. 1. 1 *κοινὸν βίον*.—Trop. under the gospel dispensation, *unholy, unconsecrated*; Heb. 10, 29 *τὸ αἷμα τῆς διαθήκης κοινὸν ἡγασάμενος*, i. e. unconsecrated, common, and therefore having no atoning efficacy. Rev. 21, 27 in later edit.

κοινῶω, ὦ, f. ὥσω, (κοινός,) *to make common, to communicate with others*, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unclean, to defile, ceremonially*, c. acc. Matt. 15, 11 bis. 18. 20 bis, *τὰ κοινῶντα τὸν ἄνθρ.* κτλ. Mark 7, 15 bis. 18. 20. 23. Heb. 9, 13. Also *to regard as common, to call unclean*, Acts 10, 15. 11, 9. (Hesych. *μὴ κοῖνου · μὴ ἀκάθαρτον λέγε.*) Hence genr. *to profane, to desecrate, to pollute*, c. acc. Acts 21, 28 *τὸν ἅγιον τόπον*. Absol. Rev. 21, 27 Rec.

κοινωνέω, ὦ, f. ἴσω, (κοινωνός,) *to have in common with others, to partake of or in a thing or person*.

1. Of things, c. gen. *to partake of any thing*; Heb. 2, 14 *κεκοινῶνκε σαρκὸς καὶ αἵματος*. (2 Macc. 5, 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.) With dat. *to partake in any thing*; Rom. 15, 27 *εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν τὰ ἔσθ.* 1 Tim. 5, 22. 1 Pet. 4, 13. 2 John 11. Rom. 12, 13 *ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες*, *sharing in the necessities of the saints*, i. e. aiding them. So Wisd. 6, 23. Plut. Arat. 8. Dem. 1436. 11.

2. Of persons, *to partake with any one*, c. dat. et ἐν, Gal. 6, 6 *κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ καθηγούτῃ ἐν πᾶσιν ἀγαθοῖς*, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. With eis Phil. 4, 15.—So dat. of pers. and gen. Pol. 2. 42. 5. Æl. V. H. 3. 17; dat. and eis Act. Thom. § 26.

κοινωνία, as, ἡ, (κοινωνέω,) *a partaking, sharing*, i. e.

1. *participation, communion, fellowship*, Acts 2, 42. 1 Cor. 1, 9. 10, 16 bis, *οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ.* 2 Cor. 6, 14. 8, 4 κ. *τῆς διακονίας*, *a part, share, in transmitting this alms*. 13, 13 κ. *τοῦ ἁγίου πνεύματος*. Gal. 2, 9 *δεξιὰ κοινωνίας τῆς ῥῆς*, *the right hand of fellowship*, the pledge of communion. Eph. 3, 9 Rec. Phil. 1, 5 κ. *ὑμῶν εἰς τὸ εὐαγγέλιον*, i. e. your participation in the gospel, accession to it. 2, 1. 3, 10. Philem. 6. 1 John 1, 3 bis. 6. 7.—Jos. Ant. 2. 5. 1 κ. *τῆς ὁμοίας συμφορᾶς*. Hdian. 8. 2. 11. Plato Soph. 252. b.

2. *communication to others, distribution*,

genr. Hdian. 1. 10. 3.—In N. T. meton. a *contribution*, a collection of money in behalf of poorer churches, Rom. 15, 26. 2 Cor. 9, 13. Heb. 13, 16. So Phavor. *κοινωνία*· ἡ ἐλεημοσύνη.

κοινωνικός, ἡ, ὄν, (κοινῶς,) *communicative, social*, Pol. 2. 41. 1.—In N. T. *communicating, ready to give, liberal*, 1 Tim. 6, 18. So Luc. Tim. 56 πρὸς ἄνδρα, οἶόν σε, ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

κοινωνός, οὐ, ὁ, ἡ, (κοινῶς,) a *partaker, partner, companion*, absol. 2 Cor. 8, 23 ὑπὲρ Τίτου, κοινωνός ἐμός. Philem. 17. So Ecclus. 41, 18. Hdian. 2. 8. 5. Plato Rep. 333. b.—With gen. of pers. of whom one is the companion, *with* whom he partakes in any thing, Matt. 23, 30. 1 Cor. 10, 20. Heb. 10, 33. (Sept. for כִּרְיָ Is. 1, 23. Hdian. 4. 14. 4.) With dat. of pers. *to* or *with* whom one is partner, Luke 5, 10 κοινωνοὶ τῷ Σίμωνι. Comp. Xen. Mem. 2. 6. 24.—With gen. of thing, 1 Cor. 10, 18 κοινωνοὶ τοῦ θυσιαστηρίου, i. e. of the victims sacrificed. 2 Cor. 1, 7. 1 Pet. 5, 1. 2 Pet. 1, 4. So Ecclus. 6, 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 26.

κοίτη, ἡς, ἡ, (κείμεναι,) a *lying down*, for rest or sleep, Hdot. 1. 10 ὥρη τῆς κοίτης bed-time.—Hence genr. and in N. T.

1. a *place of repose, a bed*; Luke 11, 7 τὰ παιδία μετ' ἐμοῦ εἰς τὴν κοίτην. So Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Cyr. 2. 3. 1.—Spec. *the marriage-bed*, and meton. for *marriage* itself, Heb. 13, 4. So Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θάλων μιάνειν τὴν κοίτην τοῦ γεννήσαντος. Eurip. Med. 152.

2. a *lying with* a woman, *cohabitation*, whether lawful or unlawful. Rom. 13, 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for כִּבְשָׁה Lev. 18, 22. Num. 31, 17. 18. 35. So Wied. 3, 13. 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. *emissio seminis* as necessary for conception; Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, *having conceived by one*. So Sept. εἰ ἔθωκέ τις τὴν κοίτην αὐτοῦ ἐν σοὶ for Heb. כִּבְשָׁה יָרָה Num. 5, 20. Lev. 18, 23; comp. Lev. 18, 20.

κοιτών, ὠνος, ὁ, (κοίτη,) a *bed-chamber*; Acts 12, 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλείως, *the king's chamberlain*, his chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for כִּבְשָׁה Ex. 8, 3; כִּבְשָׁה יָרָה 2 Sam. 4, 7.—Luc. Asin. 2. Diod. Sic. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

κόκκινος, ἡ, ὄν, adj. (κόκκος,) pr. referring to the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, *quercus coccifera*, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dyeing a crimson or deep rose color; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rosenm. Bibl. Alterthumsk. IV. ii. p. 447. Plin. H. N. 9. 65. ib. 16. 12.—Hence κόκκινος, *coccus-dyed, crimson*; Matt. 27, 28 χλαμύδα κοκκίνην, for which in Mark 15, 17 πορφύραν. Heb. 9, 19. Rev. 17, 3. 4. 18. 12. 16. Sept. for כִּנְזִיחַ Ex. 25, 4. 28, 5; כִּנְזִי Josh. 2, 18. 21. So Plut. Fab. Max. 15.

κόκκος, ου, ὁ, a *kernel, grain, seed*. Matt. 13, 31 κ. σινάπεως. 17, 20. Mark 4, 31. Luke 13, 19. 17, 6. John 12, 24 κ. τοῦ σίτου. 1 Cor. 15, 37.—Hdot. 4. 143. Plut. Mor. II. p. 3. See also in κόκκινος.

κολάζω, f. ἀσσαι, (kindr. κόλος, κολούω,) pr. *to curtail, to prune*, e. g. τὰ δένδρα Theophr. Caus. Pl. 5. 9. 11; trop. *to correct, to moderate*, Ael. V. H. 11. 3. Xen. Oec. 20. 12.—Hence in N. T. and genr. *to chastise, to punish*, c. acc. Acts 4, 21 πῶς κολάσονται αὐτούς. 2 Pet. 2, [4.] 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. n. So 2 Macc. 6, 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

κολακεία, ας, ἡ, (κολαξ,) *flattery*, 1 Thess. 2, 5.—Jos. B. J. 4. 4. 1. Dem. 1099. 9. Plato Gorg. 466. a.

κόλασις, εως, ἡ, (κολάζω,) a *curtailing, pruning*, e. g. κολασις τῶν δένδρων Theophr. Caus. Pl. 2. 4. 4.—In N. T. *punishment*, Matt. 25, 46 εἰς κολασιν αἰώνιον. 1 John 4, 18 see in ἔχω no. 2. d. a. So Wied. 16, 2. 24. Ael. V. H. 7. 15. Plato Rep. 380. b.

Κολασσαί, see Κολοσσαί.

κολαφίζω, f. ἴσω, (κολαφος, κολάπτω,) *to smite with the fist, to buffet*, c. acc. Matt. 26, 67 et Mark 14, 65 ἐκολάφισαν αὐτόν. Genr. *to buffet, to maltreat*, c. acc. 2 Cor. 12, 7. Pass. 1 Cor. 4, 11. 1 Pet. 2, 20.—Test. XII Patr. 708 κολαφίει τὰ τέκνα. Unknown to the Attics, who used κορδνλίω, Lob. ad Phryn. p. 175.

κολλάω, ῶ, f. ἴσω, (κόλλα glue,) *to glue together, to make cohere*, Luc. Hist.

conscr. 51. Plato Tim. 82. d.—In N. T. Mid. κολλάομαι, ὦμαι, and Pass. aor. 1 ἐκολλήσθην with Mid. signif. Buttm. § 136. 1, 2; *to adhere, to cleave to*, pr. of things, c. dat. Luke 10, 11 τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν. Prægn. in later edit. Rev. 18, 5 ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἐκ τοῦ οὐρανοῦ. Sept. for רָצָה Ps. 102, 6. Job 29, 10. (Anthol. Gr. I. p. 231.) Trop. of persons, *to join oneself unto*, c. dat. of thing, e. g. ἄρματι, *to follow, to accompany*, Acts 8, 29; τῷ ἀγαπῶ, *to cleave to*, Rom. 12, 9. Sept. and רָצָה 2 K. 3, 3. With dat. of pers. *to join oneself to any one*, to become his servant, Luke 15, 15; *to follow, to cleave to*, e. g. to a wife, so Lachm. Matt. 19, 5; also τῇ πόρῃ 1 Cor. 6, 16 (Ecclus. 19, 2); τῷ κυρίῳ v. 17 (Sept. and רָצָה 2 K. 18, 6); *to follow the side or party of any one, to associate with*, Acts 5, 13. 9, 26. 10, 28. 17, 34. Sept. and רָצָה 2 Sam. 20, 2. So 1 Macc. 3, 2. Plut. de Amicor. mult. 4.

κολλούριον v. κολλύριον, οὐ, τό, (dim. of κολλύρα coarse bread, cake,) pr. a small cake, cracknel, Sept. for רָצָה 1 K. 14, 3 Alex.—In N. T. collarium, eye-salve, made up in small cakes, κολλύραι, Rev. 3, 18. So Arr. Epict. 3. 21. 21. Luc. Alex. 21 κολλυρίον· σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κηροῦ, καὶ μαστίχης, κτλ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

κολλυβιστής, οὐ, ὁ, (κόλλυβος a small coin, Aristoph. Pax 1196, 1200,) a money-changer, broker, i. q. κερματιστής, Matt. 21, 12. Mark 11, 15. John 2, 15. They had their seats in the porticos of the outer court of the temple; see more in κερματιστής. Comp. in art. τραπεζίτης, and Adam's Rom. Ant. p. 501; also Rabb. קִטְבֵּי־בֵּית־בְּרִית Buxt. Lex. 2032.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phryn. p. 440.

κολλύριον, see κολλούριον.

κολοβόω, ᾶ, f. ὠσω, (κολοβός, κόλος.) *to dock, to cut off*, as members of the body, c. acc. Sept. 2 Sam. 4, 12. Diod. Sic. 1. 78 fin.—In N. T. trop. of time, *to cut off, to make short*, Pass. Matt. 24, 22 βία, et Mark 13, 20 βία, κολοβωθήσονται αἱ ἡμέραι. So Heb. חָצַק Prov. 10, 27, Sept. διγροσθήσονται.

Κολοσσαί or Κολασσαί, ᾶν, αἱ, Colosse, a city of Phrygia Major, situated near the Lycus some distance above (S. E.) of

its junction with the Meander; and not far from Hierapolis and Laodicea, east of the latter; Col. 1, 2. With these cities it was destroyed by an earthquake about A. D. 62. A modern village near the site is called *Konos* or *Chona*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. Pococke Descr. of the East, II. ii. p. 78. Hamilton's Res. in Asia Minor, I. p. 508, 510.

Κολοσσαεῖς, εως, ὁ, a Colossian; Plur. Κολοσσαεῖς, Colossians, only in the spurious subscription to the epistle.

κόλπος, ου, ὁ, the bosom, the lap, e. g.

1. Genr. the bosom, breast, of a man; John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was near to Jesus' bosom; comp. in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. So Lat. in sinu recumbo Plin. Ep. 4. 22.—Trop. *to be in or on the bosom of any one*, i. q. *to be in his embrace*, to be cherished by him as the object of strong affection and care; comp. in Engl. *bosom-friend*, etc. John 1, 18 ὁ ὢν ἐν τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16, 22 ἐν τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Λάзарον ἐν τοῖς κόλποις αὐτοῦ, i. e. in intimate communion with Abraham, as one of his beloved children; for the Plur. see *Æl.* V. H. 13. 30. Winer § 27. 3; comp. Engl. *embraces*. So Josephus de Macc. § 13 [4 Macc. 13, 16] οὕτω γὰρ θανάτῳ, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέχονται ἐν τοῖς κόλποις αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֶבְרִיתָי Dent. 13, 7. 28, 54. 56; comp. 2 Sam. 12, 3. 8. Is. 40, 11. So Ecclus. 9, 1. Plut. Cato Min. 33 ult. Γαβρίον, ἐκ τῶν Πομπησίου κόλπων ἀνθρώπων. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo."—Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. 8, 11. Luke 13, 29; see in ἀκαλίω no. 2. But the scene is here laid in ἔδῃ, and not in the Messiah's kingdom.

2. Spec. the bosom of an oriental garment, which falls down over the girdle, and is used for carrying things, as a sort of pocket. Luke 6, 38 δώσουσι ἐν τὸν κόλπον ὑμῶν. Sept. and רָצָה Is. 65, 6. Jer. 32, 18.—Luc. D. Mar. 12. 1. Pol. 3. 33. 2. Hdor. 6. 125. Comp. Hor. Sat. 2. 3. 172. Liv. 21. 18 "tunc Romanus, sinu ex toga facto."

3. Put for a bay, gulf, inlet of the sea, Acts 27, 39.—Jos. Ant. 3. 1. 5. Hidan. 8. 1. 12. Xen. Hell. 6. 2. 9.

κολυμβάω, ᾧ, f. ἴσω, *to dive, to swim*, absol. Acts 27, 43.—Hierocl. Facet. 1. Plut. Quæst. nat. 1. Plato Lach. 193. c.

κολυμβήθρα, ας, ἡ, (κολυμβάω,) *pr. a swimming-place; hence a pool, pond, any reservoir of water for swimming, bathing, fish, or the like; genr. ἡ κολ. τοῦ Σιλωάμ* John 9, 7. 11; a healing bath or pool, see Βηθεσδά, John 5, 2. 4. 7. Sept. for רִבְרָב 2 K. 18, 17. Is. 7, 3.—Diod. Sic. 11. 25. Plato Rep. 453. d.

κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts 16, 12; see Adam's Rom. man p. 72 sq. Dict. of Antt. art. *Colonia*. Philippī is here so called, because Augustus had colonized thither many of the partisans of Antony, Dion Cass. 51. 4. p. 445.

κομάω, ᾧ, f. ἴσω, (κόμη,) *to have long hair, to wear the hair long*, 1 Cor. 11, 14. 15.—Jos. Ant. 4. 4. 4. Luc. D. Deor. 15. 1. Xen. Lac. 11. 3.

κόμη, ης, ἡ, *the hair, head of hair*, 1 Cor. 11, 15. Sept. for כְּתָף Num. 6, 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

κομίζω, 1. ἴσω, Att. f. ἴω, (κομέω,) *to take care of, to provide for*, Hom. Il. 24. 541; so of one fallen in battle, *to take up and bear away* Hom. Il. 13. 196; hence *genr. to take up, to carry off*; e. g. as booty Hom. Il. 2. 875. ib. 11. 738.—In N. T. *genr.*

1. *to bear, to bring*, trans. Luke 7, 37 κομίσασα δάββατον κύρου.—1 Esdr. 4, 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

2. Mid. κομίζομαι, Att. f. κομοῦμαι, *to bear or bring to oneself, to take for oneself*, i. e. *to acquire, to obtain, to receive*; c. acc. Matt. 25, 27 ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. 6, 10. Col. 3, 25 κομίζεται ὁ ἡδίστος. Heb. 10, 36 κ. τὴν ἐπαγγελίαν. 11, 39. 1 Pet. 1, 9. 5, 4. 2 Pet. 2, 13; with παρὰ c. gen. Eph. 6, 8. So 2 Macc. 8, 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—Spec. *to receive back, to recover*, c. acc. Heb. 11, 19. Sept. for קָבַץ Gen. 38, 20. So 2 Macc. 10, 1. Diod. Sic. 12. 80.

κομψότερον, adv. compar. (κομψως,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John 4, 52; see in ἔχω no. 5.—Arr. Epict. 3. 10. 13 κομψως ἔχειν. Cic. ad Div. 16. 15 *belle habere*.

κομιάω, ᾧ, f. ἴσω, (κομία,) *to whiten, wash, to whiten, with lime*, Pass. Matt. 23, 27 τάφοις κεκομιαμένοις, *whited sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar; see Wetst. N. T. in loc. Acts 23, 3 τοίχε

κεκομιαμένε, *thou whited wall*, i. e. thou hypocrite, fair without and foul within. Sept. for תִּבְּרָא Deut. 27, 2. 4.—Diod. Sic. 19. 94. Plut. Cato Maj. 4 pen.

κοιορτός, οὔ, ὁ, (κοία, ὄρνυμι,) *dust*, *pr. as excited, flying*, Matt. 10, 14. Luke 9, 5. 10, 11. Acts 13, 51. 22, 23. Sept. for כִּבְרָא Nah. 1, 3; כִּבְרָא Deut. 9, 21.—Pok 5. 85. 1. Xen. An. 1. 8. 8.

κοπάζω, f. ἴσω, (κόπος,) *pr. 'to be beat out, weary'*, i. q. κοπιάω; hence *to relax, to abate, to cease*, intrans. e. g. of the wind, Matt. 14, 32. Mark 4, 39. 6, 51. Sept. for קָבַץ Gen. 8, 1; קָבַץ Jon. 1, 11. 12.—Eccles. 23, 17. Hdor. 7. 191.

κοπετός, οὔ, ὁ, (κόπτομαι,) *lamentation, wailing*, as accompanied with beating the breast, and the like; Acts 8, 2. Sept. for קָבַץ Gen. 50, 10. Zech. 12, 10. 11.—Dion. Hal. Ant. 11. 31. Plut. Fab. Max. 17.

κοπή, ης, ἡ, (κόπτω,) *slaughter, carnage*, Heb. 7, 1; in allusion to Gen. 14, 17 where Sept. for inf. קָבַץ; Sept. for קָבַץ Josh. 10, 20.—Judith 15, 7.

κοπιάω, ᾧ, f. ἴσω, (κοπία, κόπος,) *pr. as Engl. to be beat out*, i. e.

1. *to be weary, tired, to faint*, absol. Matt. 11, 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες. Rev. 2, 3; c. ἐκ John 4, 6 κ. ἐκ τῆς ὁδοπορίας. Sept. for קָבַץ Is. 40, 41.—Jos. B. J. 3. 10. 2. Aristoph. Theam. 795. Athen. 10. p. 416.

2. Spec. in N. T. *to weary oneself with labour*, like Heb. קָבַץ, i. e. *to labour, to work hard, to toil*, absol. Luke 5, 5 δι' ὁλης τῆς νυκτὸς κοπιῶσάντες οὐδὲν εἰλάβομεν. Matt. 6, 28 et Luke 12, 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νήθει. Acts 20, 35. 1 Cor. 4, 12. Eph. 4, 28. 2 Tim. 2, 6. Trop. of a teacher who labours in the gospel, John 4, 38 bis. 1 Cor. 15, 10. 16, 16. Sept. for Heb. קָבַץ Josh. 24, 13; קָבַץ Ps. 127, 1. (Anthol. Gr. IV. p. 134. 2 μὴ τρέχε, μὴ κοπία.) With ἐν *to labour in*, trop. ἐν λόγῳ 1 Tim. 5, 17; ἐν κυρίῳ i. e. in the work of the Lord, Rom. 16, 12 bis; ἐν ὑμῖν among you, 1 Thess. 5, 12. (Comp. Eccles. 6, 19.) With εἰς c. acc. of pers. upon or for whom, εἰς ἡμᾶς Rom. 16, 6; εἰς ὑμᾶς Gal. 4, 11. (Eccles. 24, 34.) With εἰς final, as εἰς τοῦτο ὅτι 1 Tim. 4, 10; εἰς δ Col. 1, 29; εἰς κενόν in vain Phil. 2, 16. Sept. κ. εἰς κενόν for קָבַץ Is. 65, 23. Jer. 51, 53.

κόπος, ου, ὁ, (κόπτω,) *pr. a beating; then wailing, grief*, as accompanied with beating the breast, i. q. κοπετός, Sept. for קָבַץ Jer. 45, 3; also the being beat out, wea-

riiness, Xen. An. 5. 8. 3.—Hence in N. T. *toil, labour, wearisome effort*, genr. John 4, 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*. 1 Cor. 3, 8. 15, 58 *ὁ κόπος ὑμῶν ἐν Χριστῷ*. 2 Cor. 6, 5. 10, 15. 11, 23. 27. 1 Thess. 1, 3 *ὁ κόπος τῆς ἀγάπης, the labour of love, work of beneficence*. 2, 9. 3, 5. 2 Thess. 3, 8. Heb. 6, 10. Rev. 2, 2. 14, 13. Sept. for *עָבַד* Gen. 31, 42. So Eccles. 14, 15. Arr. Epict. 2. 14. 2. Plut. de Superst. 7 mid.—Spec. *trouble, vexation*, in the phrase *κόπους παρέχειν τινί* , i. q. *to trouble, to vex any one* , Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. Sept. *κόπος* for *עָבַד* Job 5, 6. Jer. 20, 18. So *κόπους παρέχειν* Aristot. Probl. sect. 5. 38. Comp. *πόνον παρέχειν* Eccles. 29, 4. Hdot. 1. 177; *πράγματα παρέχειν* Hdot. 1. 155, 175.

κοπρία , *as, ἡ, (κόπος), pr. a dung-hill* Sept. for *עָבַד* 1 Sam. 2, 8. Arr. Epict. 2. 4. 4 sq.—In N. T. *dung, manure* , Luke 14, 35. 13, 8 Rec. Sept. for *עָבַד* 2 K. 9, 37. Jer. 25, 33. So Arr. Epict. l. c. Artemid. 2. 9.

κόπριον , *ου, τό, (κόπριος, κόπος), dung, manure* ; Plur. *κόπρια* Luke 13, 8 Grb.—Arr. Epict. 2. 4. 5. Plut. Pomp. 48 init. *κοπρίων κόφινος* .

κόπτω , *ι, ψω, to strike, to beat, to cut by a blow* .

1. *to cut off or down* , e. g. branches of trees, c. acc. Matt. 21, 8. Mark 11, 8. Sept. for *עָבַד* Num. 13, 24.—Plut. Pericl. 33 mid. Xen. An. 4. 8. 2.

2. Mid. *κόπτομαι, to beat or cut oneself* , i. e. the breast and body in the loud expression of grief; hence, i. q. *to lament, to wail, to bewail* , absol. Matt. 11, 17. 24, 30. Luke 23, 27; c. acc. Luke 8, 52; with *ἐπὶ τινα* Rev. 1, 7; *ἐπὶ τινι* 18, 9. Sept. for *עָבַד* absol. 2 Sam. 1, 12; c. acc. Gen. 23, 2. 50, 10; *ἐπὶ τινα* for *עָבַד* 2 Sam. 11, 26; *ἐπὶ τινι* Zech. 12, 10.—So absol. Hdot. 6. 58. Jos. Ant. 7. 1. 6. Plato Phæd. 60. a. Act. *κόπτεον τὴν βύραν* Luc. Nigr. 2. Dem. 1156. 18.

κόραξ , *ακος, ὁ, a raven* , Luke 12, 24. Sept. for *עָבַד* Gen. 8, 7.—Æl. H. An. 1. 35, 47. Hdot. 4. 15.

κοράσιον , *ιον, τό, (dim. κόρη), a girl, maiden, damsel* , Matt. 9, 24. 25. 14, 11. Mark 5, 41. 42. 6, 22. 28 bis. Sept. for *עָבַד* Ruth 2, 8. 22. 1 Sam. 25, 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like Germ. *Mädel* , Lob. ad Phryu. p. 73 sq.

κορβάν , *ὁ, indec. and κορβανῶς, ἂ, ὁ, corban, Heb. קָרְבָּן, i. e. an offering, oblation, gift to God* ; so Lev. 2, 1. 4. 13, where Sept. *δῶρον* .—In N. T.

1. Pr. *κορβάν* , something devoted to God, Mark 7, 11 *κορβάν, ὃ ἐστὶ δῶρον, κτλ.* —Jos. Ant. 4. 4. 4. *οἱ κορβάν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κτλ.*

2. Spec. *κορβανᾶς* , spoken of money offered in the temple, *the sacred treasury* ; hence by meton. *the treasury* , i. q. *γαζοφυλάκιον* q. v. Matt. 27, 6.—Jos. B. J. 2. 9. 4 *τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς* .

Κορέ , *ὁ, indec. Core or Kore, Heb. קֹרֵי (ice) Korah, pr. n. of a Levite who rebelled against Moses, Jude 11; see Num. c. 16.*

κορέννυμι , *f. κορέσω, Pass. perf. κεκόρεσμαι, aor. 1 ἐκόρεσθην, to sate, to satisfy, to fill with food and drink* ; Pass. or Mid. *to be sated, to be full* , i. e. *to have eaten and drunk enough* ; with gen. of thing, Pass. Acts 27, 38 *κορεσθέντες δὲ τροφῆς* . Trop. absol. 1 Cor. 4, 8.—Æl. V. H. 4. 9. Xen. Mem. 3. 11. 13; trop. Hdtan. 1. 13. 10.

Κορίνθιος , *α, ου, Corinthian, a Corinthian* , Acts 18, 8. 2 Cor. 6, 11.

Κόρινθος , *ου, ἡ, Corinth, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called bimaris, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. A lofty rock bore the citadel, called Akrocorinth. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: Non cuivis homini contingit adire Corinthum, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18, 12. Here Paul resided for more than 18 months (Acts 18, 11. 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. See Cellarius Not. Orb. I. 949 sq. Neander Gesch. d. Apost. Zeitalters I. p. 270 sq. 311 sq. edit. 3.—Acts 18, 1. 19, 1. 1 Cor. 1, 2. 2 Cor. 1, 1. 23. 2 Tim. 4, 20.*

Κορινθίος , *ου, ὁ, Cornelius, pr. n. of a Roman centurion at Cesarea, the first convert from the Gentiles, Acts 10, 1. 3. 7. 17. 21. 22. 24. 25. 30. 31.*

κόρος, ου, ὁ, *corus*, Heb. כֹּר cor, the largest Hebrew dry measure, equal to the קֶרֶת, i. e. to ten baths or ephahs, Ez. 45, 14; and therefore containing about 11½ bushels or 88½ gallons; see in βάτος II, and comp. Bæckh's Metrol. Untersuch. p. 259 sq.—Luke 16, 7 ἐκατὸν κόρους σίτου. Sept. for כֹּר 2 Chr. 2, 10. 27, 5; for קֶרֶת Ez. 45, 13.

κοσμέω, ᾧ, f. ἦσω, (κόσμος,) *to order, to arrange, as an army, to set in array, to draw up* Hom. II. 14. 388.—In N. T.

1. *to put in order, to prepare*, e. g. *lamps, to trim*, c. acc. Matt. 25, 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for קֶרֶת Ez. 23, 41.—Xen. Cyr. 8. 2. 6 τράπεζαν.

2. *to decorate, to adorn, to garnish*, c. acc. e. g. τὸν οἶκον as for a new dweller Matt. 12, 44. Luke 11, 25; a bride, νύμφην Rev. 21, 2; genr. 1 Tim. 2, 9. Luke 21, 5. Rev. 21, 19; Sept. for קֶרֶת Jer. 4, 30. Ez. 16, 11. (Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4.) Also Matt. 23, 29 κοσμεῖτε τὰ μνημεῖα, *ye decorate the sepulchres*, i. e. with garlands and flowers, or by adding columns or other ornaments. So Diod. Sic. 11. 33. Xen. Hell. 6. 4. 7. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀγυλλίως τάφον ἐστεφάνωσε.—Trop. *to adorn, to dignify, to display the worth and dignity of*; c. acc. Tit. 2, 10 τὴν διδασκαλίαν. 1 Pet. 3, 5 αἱ ἀγαθὴν γυναικας... ἐκόσμουσαν ἑαυτάς. So Eccles. 48, 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

κοσμικός, ῃ, ὄν, (κόσμος,) *worldly, terrestrial*, opp. ἐπουράνιος. Heb. 9, 1 ἄγιον κοσμικόν, comp. v. 23. So Plut. Consol. ad Apoll. 34 κοσμικὴ διάταξις.—Trop. *worldly*, as conformed to this world, belonging to the men of this world; Titus 2, 12 ἐπιθυμίας κοσμικαὶ *worldly lusts*. So Clem. Alex. Pæd. 1. 1 ὁ λόγος... τῆς κοσμικῆς συνηθείας ἐξαπατᾷ τὸν ἄνθρωπον.

κόσμιος, ου, ὁ, ῃ, adj. (κόσμος,) *well-ordered, decorous, modest*, in a moral respect, 1 Tim. 2, 9 γυνῆς ἐν καταστολῇ κοσμίᾳ. 3, 2 τὸν ἐπίσκοπον... κόσμιον.—Pol. 8. 11. 7. Xen. Hi. 5. 1.

κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατεῖω,) pr. *lord of the world*, Schol. in Aristoph. Nub. 397 Σεισάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, *κοσμοκράτωρ γεγονώς κτλ.*—In N. T. of Satan, *the prince of this world*, i. e. of worldly men; Plur. Eph. 6, 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels; comp. John 12, 31. 2 Cor. 4, 4. So Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα κα-

λοῦσιν. The Rabbins also have the epithet, קֶרֶת־קֶרֶת; see Buxt. Lex. Ch. 2006.

κόσμος, ου, ὁ, (prob. κομῖω,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καλίζειν. Pol. 1. 21. 11. Xen. Cæc. 8. 20.—Hence in N. T.

1. *decoration, ornament*, 1 Pet. 3, 3 οὐχ ὁ ἐξωθεν... κόσμος. Sept. for קֶרֶת Ex. 33, 4. 5. 6.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe, the world*, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. So Plato Gorg. 63. p. 508. α, φασὶ δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσιν. Plin. H. N. 2. 3, "nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22.—Hence

a) Genr. *the world, the universe*, the heavens and earth, Matt. 13, 35 ἀπὸ καταβολῆς κόσμου. 24, 21 ἀπ' ἀρχῆς κόσμου. Luke 11, 50. John 17, 5. 24. Acts 17, 24. Rom. 1, 20. Heb. 4, 3. (2 Macc. 7, 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει.) Meton. *the universe*, for the inhabitants of the universe, 1 Cor. 4, 9 ἑσάτρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.—Trop. as in Engl. *a world* of any thing, for an aggregate, congeries. James 3, 6 ἡ γλῶσσα... κόσμος ἀδικίας, *a world of iniquity*. Comp. Sept. Prov. 17, 6 τοῦ πιστοῦ ὁλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) Synecd. *the earth, this lower world*, as the abode of man. a) Pr. Mark 16, 16 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16, 21. 28. 21, 25. 1 Tim. 3, 16. 1 Pet. 5, 9. 2 Pet. 3, 6 ὁ τότε κόσμος. So ἔρχεσθαι εἰς τὸν κόσμον and the like, *to come or be sent into the world*, i. e. to be born John 1, 9; or to go forth into the world, to appear before men, John 3, 19. 6, 14. 1 Tim. 1, 15. Heb. 10, 5; also 1 John 4, 1. 2 John 7. John 3, 17. 1 John 4, 9. Hyperbolically, Matt. 4, 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1, 8. Comp. Luc. de Astrol. 12. β) Meton. *the world*, for the inhabitants of the earth, men, mankind; Matt. 5, 14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. 13, 38 ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος. John 1, 29. 3, 16 οὗτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3, 6. 19. 1 Cor. 4, 13. 2 Cor. 5, 19. Heb. 11, 7. 2 Pet. 2, 5 ἀρχαῖον κόσμον. 1 John 2, 2.

(Wisd. 10, 1. 14, 6. 14.) So hyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John 7, 4 φαίρεσιν σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12, 19. 14, 22. 18, 20. 2 Cor. 1, 12. 2 Pet. 2, 5 κόσμος δόξασθαι. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. 11, 12. 15; comp. Luke 12, 30.

c) In the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, and irregular desires. It is thus nearly i. q. ὁ αἰὼν οὗτος, ἡγῆται ἐπὶ τῇ, see fully in αἰὼν no. 2. b. α) Genr. and with οὗτος, John 12, 25 ὁ κόσμος τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τοῦτον, opp. εἰς ζωὴν αἰώνιον. 18, 36 bis, ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τοῦτου κτλ. 1 Cor. 5, 10. Eph. 2, 2. 1 John 4, 17. Without οὗτος, 1 John 2, 15. 16. 17. 3, 17. Spec. the wealth and enjoyments and cares of this world, this life's goods; Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰς τὸν κόσμον διδοὺς κερδήσει; Mark 8, 36. Luke 9, 25. 1 Cor. 3, 22. 7, 31. 33. 34. Gal. 6, 14. James 4, 4. 1 John 2, 17. β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God; so with οὗτος, John 12, 31 ἡ κρίσις τοῦ κ. τοῦτου. 1 Cor. 1, 20 σοφία τοῦ κ. τοῦτου. 3, 19. Gal. 4, 3. Col. 2, 8; as subject to Satan, John 12, 31 ὁ ἄρχων τοῦ κ. τοῦτου. 14, 30. 16, 11. Without οὗτος, John 7, 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. 14, 17. 19. 27. 31. 16, 8. 17, 6. 9. 1 Cor. 1, 21. 2 Cor. 7, 10. Phil. 2, 15. James 1, 27. +

Κουάρτος, ου, δ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16, 23.

κουύμι, cumi, Heb. imperat. fem. קומי arise, expressed in Greek letters, Mark 5, 41.

κουστωδία, as, ἡ, Lat. *custodia, custody*; in N. T. meton. *a watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27, 65. 66. 28, 11.—Hesych. κουστωδία· βοήθεια στρατιωτική.

κουφίζω, f. ἴστω, (κούφος,) *to be light*, intrans. Hes. Op. 461. Soph. Philoct. 735.—In N. T. trans. *to lighten*, e. g. a ship by throwing things overboard, c. acc. Acts 27, 28. Sept. for קומי Jon. 1, 5. So Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

κόφινος, ου, δ, *a basket, wicker-basket*, Lat. *cophinus*; Matt. 14, 20 δώδεκα κοφίνους πληρεῖς. 16, 9. Mark 6, 43. 8, 19.

Luke 9, 17. John 6, 13. Sept. for קומי Ps. 81, 5; קומי Judg. 6, 19. So Aristoph. Av. 1310. Plut. Pomp. 48 init. Xen. Mem. 3. 8. 6.—The κόφινος was proverbially the Jewish travelling-basket; comp. Juv. Sat. 3. 15 "Judæis, quorum cophinus fœnum-que supellex." 6. 542.

κράββατος, ου, δ, Lat. *grabatus, a small couch, bed, bedstead*, which might easily be carried about, or for travelling; called by the Greeks σκίμπος, σκιμπόδιον. Mark 2, 4. 9. 11. 12. 6, 55. John 5, 8. 9. 10. 11. 12. Acts 5, 15. 9, 33. Comp. Mark 1. c. with Luke 5, 18. 24.—Act. Thom. 50, 51. Arr. Epict. 1. 24. Poll. Onom. 10. 35. A Macedonian word, used only by very late writers, Sturz de Dial. Alex. p. 175. Lob. ad Phryn. p. 62. See in κλίση and Dict. of Antt. art. *Lectus*.

κράζω, f. κεκράξομαι, aor. 1 ἔκραξα, perf. 1 κέκραγα with the signif. of the present, Butt. 113. 7, and n. 13. 114 κράζω. Passow s. voc. This is strictly an onomatopœstic verb imitating the hoarse cry of the raven, *to croak*, Germ. *krächzen*; hence genr. and in N. T.

1. *to cry, to cry out*, intrans. e. g. of inarticulate cries, clamour, exclamation; so from fear, ἀπὸ τοῦ φόβου Matt. 14, 26; from pain Matt. 27, 50. Mark 15, 39 comp. v. 37. Rev. 12, 2; from abhorrence Acts 7, 57. Of demoniacs Mark 1, 26. 5, 5. 9, 26. Luke 9, 39. (Sept. for קרי 2 Sam. 13, 19. Jer. 25, 34.) Also in joy, by hyperb. Luke 19, 40 οἱ ἱεροὶ κεκραξόντες. Sept. for קרי Josh. 6, 16. Ps. 65, 14. So Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσίων κεκράγη. Luc. Tim. 11. Xen. An. 7. 8. 15.

2. Of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*; so followed by the words uttered, Mark 10, 48 ὁ δὲ πολλῷ μᾶλλον ἔκραξεν· νὴ Δαβὶδ κτλ. 15, 13. 14. Luke 18, 39. John 12, 13 καὶ ἔκραζον· ὡσαννὰ. Acts 19, 32. 34. 23, 6. al. So with φωνῇ μεγάλῃ Acts 7, 60; ἐν φωνῇ μεγάλῃ Rev. 14, 15. Followed by a tense or particip. of λέγω or the like; e. g. ἔκραξε λέγων Matt. 14, 30. Mark 3, 11. John 1, 15; ἔκραζον λέγοντες Matt. 8, 29. 27, 23; κράζων καὶ λέγων Mark 5, 7. Luke 4, 41; κράζοντες καὶ λέγοντες Matt. 9, 27. 21, 15; κράζας καὶ εἰρε Mark 9, 24; so with φωνῇ μεγάλῃ Rev. 6, 10. 7, 2. 10. 19, 17.

3. Of urgent prayer, entreaty, imprecation, *to cry, to cry out*; Rom. 8, 15 ἐν ᾧ κράζομεν· ἀββὰ, ὁ πατήρ. Gal. 4, 6. Trop. James 5, 4 ὁ μισθὸς τῶν ἐργατῶν... κράζει (πρὸς κύριον) i. e. for vengeance.

Sept. for פִּיִּי Ps. 23, 1. 30, 9; פִּיִּי 2 Sam. 19, 28. Jer. 11, 11. 12. +

κραπάλη, ης, ἡ, (prob. ἀράλη, ἀράλη, ἀρά(ω),) pr. a seizure of the head; hence in intoxication, debauch, and its consequences, giddiness, headache, nausea, Lat. *crapula*. Luke 21, 34 ἐν κραπάλῃ καὶ μέθῃ in revelling and drunkenness.—Hdian. 1. 17. 7, 22. Plut. de Adulat. et Amic. 20.

κρανίον, ου, τό, (dim. κῤῥανον,) a skull, Lat. *cranium*, Matt. 27, 33. Mark 15, 22. Luke 23, 33. John 19, 17. Sept. for רִבְיָא Judg. 9, 53. 2 K. 9, 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8. Plato Euthyd. 299. e.

κράσπεδον, ου, τό, (kindr. κροσσός, κρόσσαι,) the edge, margin, skirt, e. g. of a mountain Xen. Hell. 4. 6. 8; of a garment Theocr. 2. 53.—In N. T. a fringe, Heb. פִּיִּיִּי Num. 15, 38 sq. where the Jews are directed to wear fringes on the corners of the outer garment; Matt. 9, 20. 14, 36. 23, 5. Mark 6, 56. Luke 8, 44. Sept. for פִּיִּיִּי Num. 1. c.

κραταίος, ὁ, ὄν, (κράτος,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ Θεοῦ 1 Pet. 5, 6. So Sept. and ΠῑΓ Ex. 3, 19. Deut. 3, 24.—Esd. 8, 47. Pol. 2. 69. 8. Plut. M. Crass. 24.

κραταίω, ῥ. ὤσω, (κραταίος,) to make strong, to strengthen, found only in Sept. the N. T. and later writers, for the earlier κρατύνω, Passow s. v. Act. Sept. for ΠῑΓ 1 Sam. 23, 16. 2 K. 15, 19.—In N. T. only Pass. to become strong, to grow strong, Luke 1, 80 et 2, 40 ἐκραταιώτο πνεύματι. Eph. 3, 16. 1 Cor. 16, 13. Sept. for ΠῑΓ intr. 2 Sam. 10, 12. 2 Chr. 21, 4; γῤῥῥ Ps. 31, 25. So 1 Macc. 1, 62.

κρατέω, ὦ, ῥ. ἴσω, (κράτος,) to be strong, mighty, powerful; hence to hold sway, to rule, absol. Hom. Od. 13. 275; c. gen. to rule over, Hom. Il. 1. 79, 288.—In N. T. genr. to be or become master of, i. e.

1. to lay hold of, to lay hands on, to take, to seize. a) Genr. and c. acc. e. g. a person, Matt. 14, 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτόν. 18, 28. 21, 46. 22, 6. 26, 4. 48. 50. 55. 57. Mark 3, 21. 6, 17. 12, 12. 14, 1. 44. 46. 49. 51. Acts 24, 6. Rev. 20, 2. So of an animal, Matt. 12, 11. Sept. genr. for ἵηῤῥ Cant. 3, 4. 2 Sam. 6, 6. So Palæph. 2. 7, 9. ib. 32. 2. Xen. An. 4. 7. 15; animals Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29. b) Spec. to lay hold of, to take by the hand or other member; with acc. of pers. and also gen. of the part, Buttm. § 132. 5. e. and n. 10. Mark 9, 27 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς κτλ. (Test.

XII Patr. p. 590.) So with the acc. of pers. suppressed, κρατεῖν τῆς χειρὸς τινος, to take the hand of any one, to take by the hand, Matt. 9, 25. Mark 1, 31. 5, 41. Luke 8, 54; comp. Buttm. l. c. So Sept. and ΠῑΓ Gen. 19, 16. 2 Sam. 1, 11. Once c. acc. of the part, Matt. 28, 9 ἐκράτησαν αὐτοῦ τοὺς πόδας. So Sept. for ΠῑΓ Judg. 16, 26. c) Trop. c. gen. of thing, to lay hold of, to obtain, to win; Acts 27, 13 τῆς προσίσεως. Heb. 6, 18 κρ. τῆς προκειμένης ἐλπίδος. So Sept. Prov. 14, 18. Diod. Sic. 16. 20 κρ. τῆς προσίσεως.

2. to hold, to hold fast, not to let go, i. e. a) Of things, e. acc. Rev. 2, 1 ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1, 16 where it is ἔχων. Rev. 7, 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κτλ. Pass. Luke 24, 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. So Plut. Cato Min. 13. Luc. Amor. 44; c. gen. τῆς γλώττης Plut. de Lib. educ. 14. p. 22. b) Of persons, to hold in subjection, Pass. Acts 2, 24 καὶ οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Comp. Plut. Mor. II. p. 99.) So to hold one fast, i. e. to hold fast to him, to cleave to him, c. acc. e. g. in person Acts 3, 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κτλ. or in faith Col. 2, 19 τὴν κεφαλὴν i. e. Christ. c) Trop. e. g. of sins, to retain, not to remit, c. acc. John 20, 23 bis, see in δέω. Also to keep to oneself, e. g. τὸν λόγον Mark 9, 10. (Sept. κρατούμενα for enigmas Dan. 5, 12. Test. XII Patr. p. 683 ἐν ψυχῇ σου μὴ κρατήσης δόλῳ.) Genr. to hold fast in mind, to observe, c. acc. Mark 7, 3 κρατοῦντες τὴν παράδοσιν τῶν προσβυτέρων. v. 4. 8. 2 Thess. 2, 15. Rev. 2, 13. 14. 15. 25. 3, 11. (Test. XII Patr. p. 665 κρατεῖν τὸ βέλημα τοῦ Θεοῦ.) Once c. gen. Heb. 4, 14 κρατῶμεν τῆς ἐμολογίας, let us hold fast our profession, not swerve from it; so Plut. de vit. Pudor. 18 κρατῶν τῆς παρανώσεως κτλ.

κράτιστος, η, ου, adj. superl. (κρατός, κράτος,) used as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, in addressing persons of rank and authority, Luke 1, 3 κράτιστε Θεόφιλε. Acts 23, 26. 24, 3. 26, 25.—Joa. Vit. 76. Longin. 39 init. So genr. Plut. de Tranq. An. 1. Xen. Cyr. 8. 3. 3.

κράτος, εος, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293.—In N. T.

1. might, vigour, power; Acts 19, 20 κατὰ κράτος, mightily, vehemently, see in κατὰ Il. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1, 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, of his mighty power. Eph. 6, 10. Col.

1. 11. Sept. for קָרָא Is. 40, 26; comp. Sept. for קָרָא Ps. 89, 10.—Meton. *mighty*, collect. *mighty deeds*, Luke 1, 51 ἐποίησε κράτος ἐν βραχίονι κτλ. Comp. Heb. קָרָא 117. Sept. ποιεῖν δύναμιν Ps. 118, 16.

2. Spec. *power*, *dominion*. 1 Tim. 6, 16 φ τιμὴ καὶ κράτος αἰώνιον. Heb. 2, 14. 1 Pet. 4, 11. 5, 11. Jude 25. Rev. 1, 6. 5, 13.—Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12. Plato Legg. 713. a.

κραυγάζω, f. άσω, (κραυγή,) *to cry, to cry out*, i. q. κράζω, absol. Matt. 12, 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει, see in ἐρίσω. 15, 22. John 11, 43 φωνή μεγ. ἐκραύη. 18, 40. 19, 6. 15. Acts 22, 23. Sept. for קָרָא Ezra 3, 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phryn. p. 337.

κραυγή, ἡς, ἡ, (κράζω,) *a cry, out-cry*, e. g. as giving public notice, Matt. 25, 6. Rev. 14, 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, *clamour*, Acts 23, 9. Eph. 4, 31. (Pol. 2. 70. 6.) Of sorrow, *wailing*, Rev. 21, 4. Sept. for קָרָא Ex. 12, 30. (Xen. Hell. 6. 4. 16.) Of supplication, Heb. 5, 7; and so Sept. for קָרָא Job 34, 28.

κρέας, ατος, αος, τό, Plur. τὰ κρέατα, contr. κρέα Butt. § 54; *meat, flesh*, sc. of animals slaughtered, Rom. 14, 21. 1 Cor. 8, 13. Sept. for קָרָא Ex. 12, 8. Deut. 12, 15.—Luc. Prom. v. Cauc. 10. Xen. Mem. 4. 3. 10.

κρείσσω v. -ττων, ονος, ό, ἡ, compar. (pr. κραισσω, κρατύς,) used as comparat. of ἀγαθός, *better*, Butt. § 68. 1. Passow s. v. Comp. in κράτιστος.

1. *better, more useful, more profitable*, only Neut. τὸ κρείσσω, 1 Cor. 7, 9. 11, 17. 12, 31. Phil. 1, 23. Heb. 11, 40. 12, 24. 2 Pet. 2, 21. As adv. 1 Cor. 7, 38. Sept. for קָרָא Ex. 14, 12. Prov. 25, 25.—Arr. Epict. 1. 29. 13. Thuc. 4. 10.

2. *better in value or dignity, nobler, more excellent*; Heb. 1, 4 τοσούτω κρείττων γενόμενος. 6, 9. 7, 7. 19. 22. 8, 6 bis. 9, 23. 10, 34. 11, 16. 35. 1 Pet. 3, 17. Sept. for קָרָא Judg. 8, 2. Prov. 8, 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

κρεμάννυμι, f. κρεμάσω, Pass. aor. 1 ἐκρεμάσθην, *to hang up, to suspend*; Mid. κρέμαμαι after the form ἵσταμαι, *to hang, to be suspended*, intrans. A pres. form κρεμῶ is found only in very late writers, Passow s. v. Butt. § 114.

1. Act. with acc. impl. and with ἐπὶ c. gen. Acts 5, 30 et 10, 39 κρεμάσας (αὐτὸν) ἐπὶ ξύλου. Pass. c. eis Matt. 18, 6.

Absol. Luke 23, 39. Sept. c. ἐπὶ for קָרָא, Act. Gen. 40, 19. 22. Pass. Esth. 5, 14. 7, 10.—Luc. Asin. 39. Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

2. Mid. Acts 28, 4 κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. With ἐπὶ ξύλου Gal. 3, 13. Trop. c. ἐν, Matt. 22, 40 see in ἐν no. 3. c. a. Sept. κρεμáμενος for קָרָא Deut. 21, 23. 2 Sam. 18, 10; trop. Deut. 28, 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1; c. ἐκ Xen. Mem. 3. 10. 13. Trop. Philo T. II. ed. Mang. p. 420 ὡν αἱ τοῦ θύου ἐλπίδες ἐκρεμáστω.

κρημνός, οῦ, ό, (κρεμáννυμι,) *a steep place, precipice*, pr. overhanging, Matt. 8, 32. Mark 5, 13. Luke 8, 33. Sept. for קָרָא 2 Chr. 25, 12.—Diod. Sic. 1. 33. Plato Legg. 944. a.

Κρής, ητός, ό, *a Cretan*, Acts 2, 11. Tit. 1, 12 Κρήτες ἀεὶ ψεύσται, quoted from Epimenides, see in γαστήρ; comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρήτες εἰσι τοξεύειν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ητος, ό, *Crete*, pr. n. of a Christian at Rome, 2 Tim. 4, 10.

Κρήτη, ης, ἡ, *Crete*, now *Candia*, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἐκατόμυλις, Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars; see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1, 5. Acts 27, 7. 12. 13. 21.

κριθή, ης, ἡ, *barley*, Rev. 6, 6. Sept. for קָרָא Deut. 8, 8.—Palæph. 4. 1. Xen. An. 1. 2. 22.

κριθίνος η, ον, (κριθή,) *of barley*, as ἄρτοι κριθίνοι *barley loaves* John 6, 9. 13. Sept. for קָרָא 2 K. 4, 42.—Pol. 54. 9. 15. Xen. An. 4. 5. 26, 31.

κρίμα, ατος, τό, (κρίνω,) *judgment*, i. e.

1. The act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John 9, 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον *for judgment am I come into the world*, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4, 17. So of the judgment of the last day, Acts 24, 25 τὸ κρίμα τὸ μᾶλλον ἵστασθαι. Heb. 6, 2. Meton. for the office or power of judgment Rev. 20, 4. So Heb. קָרָא Sept. κρίσις Lev. 19, 15. Deut. 1, 17. Heb. Ex. 21, 32. 2. *judgment rendered, decision, award*.

a) Genr. Matt. 7, 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κρίθησεσθε. Rom. 5, 16. Plur. Rom. 11, 33 τὰ κρίματα αὐτοῦ, the judgments of God, his ordinances, acts of his providence, parall. with αἱ ἐδοὶ αὐτοῦ. Sept. for עֲשׂוֹתָ Zech. 8, 16. Ps. 17, 2. Plur. of God Ps. 19, 10. 119, 75. So Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις. Plut. de Stoic. repugn. 27. b) Offender, condemnation, sentence, implying also punishment as a certain consequence, Matt. 23, 13 διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Mark 12, 40. Luke 20, 47. 23, 40. 24, 20. Rom. 2, 2. 3 τὸ κρίμα τοῦ Θεοῦ. 3, 8. 13, 2. 1 Cor. 11, 29. 34. Gal. 5, 10. 1 Tim. 3, 6. 5, 12. James 3, 1. 2 Pet. 2, 3. Jude 4. Rev. 17, 1. 18, 20 see in ἐκ no. 1. b. Sept. and עֲשׂוֹתָ Deut. 21, 22. Jer. 4, 12. So Eccles. 21, 5.

3. From the Heb. a *law-suit*, cause, something to be judged, e. g. κρίματα ἔχειν, to have law-suits, to go to law, 1 Cor. 6, 7. Sept. and עֲשׂוֹתָ Job 23, 4. 31, 13.

κρίνον, ου, τό, a lily, Matt. 6, 28. Luke 12, 27. Sept. for קָדִישׁ Cant. 2, 16. 4, 5. —Theophr. C. Pl. 6. 6. 3. Plut. de rect. rat. aud. 15.

κρίνω, f. ὠώ, aor. 1 ἐκρίνα, perf. κέκρικα, Pass. aor. 1 ἐκρίθην, i. q. Lat. cerno by transp. of the vowel, pr. to separate, Hom. Il. 2. 362. ib. 5. 501; to distinguish, to discriminate between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11; to select, to choose out the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. to decide, to judge, i. e. to form or give an opinion after separating and considering the particulars of a case.

1. to judge in one's own mind, as to what is right, proper, expedient, i. q. to decide, to determine; so with the infin. Acts 15, 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κτλ. 3, 13 κρίνατος ἐκείνου ἀπολύειν, i. e. having decided in his own mind, not judicially. 20, 16. 25, 25. 1 Cor. 2, 2. 5, 3. Tit. 3, 12. With τοῦ c. inf. Acts 27, 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κτλ. (3 Macc. 1, 6. Xen. An. 3. 1. 7.) With acc. and infin. Acts 21, 25 κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς. So infin. εἶναι impl. comp. Matth. 5, 34. n. 1. Acts 13, 46 καὶ οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, and judge yourselves unworthy of eternal life. 16, 15. 26, 8. Rom. 14, 5 bis, δε μὲν κρίνει ἡμέραν (εἶναι) παρ' ἡμέραν, δε δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth one day to be above another; another judgeth every day sc. to be alike, for so we must supply from the force of the antithesis, comp. Matth. 5, 63. 3. (So c. inf. Arr.

Epict. 3. 29. 50. Xen. An. 1. 9. 5, 20; inf. impl. Wisd. 2, 22. Jos. Ant. 4. 8. 2 κρίσει-ητε εὐδαιμονίστατος. Xen. An. 3. 1. 12.) With acc. of thing, to determine on, to decree, Rev. 16, 5 ὅτι ταῦτα ἔκρινας. Acts 16, 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. a. Pol. 3. 6. 7.) With accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14, 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. 1 Cor. 7, 37 τοῦτο κέκρι-κεν, τοῦ τηρεῖν κτλ. So τοῦτο ὅτι, 2 Cor. 5, 14.

2. to judge, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable; so with acc. of pers. John 8, 15 ἐγὼ οὐ κρίνω οὐδένα. Rom. 2, 1. 3. 3, 7. 14, 3. 4. 10. 13. Col. 2, 16; with acc. of thing, 1 Cor. 10, 15. (Xen. Vect. 5. 11.) Absol. Matt. 7, 1 bis. 2 bis. Luke 6, 37 bis. John 8, 16. 26. Rom. 2, 1 bis. 1 Cor. 4, 5. Pass. 1 Cor. 10, 29. With interrog. e. g. εἰ, Acts 4, 19; genr. 1 Cor. 11, 13. (So εἰ Thuc. 4. 130; πότερον Xen. Cyr. 4. 1. 5.) With an adjunct of manner, e. g. κρίνειν κρίσιν John 7, 24, comp. Butt. § 131. 4; κρ. τὸ δίκαιον Luke 12, 57; ὁρῶς Luke 7, 43 (Arr. Epict. 2. 15. 6); κατ' ὅψιν John 7, 24; κατὰ σάρκα 8, 15.—Spec. to condemn, c. acc. Rom. 2, 27. 14, 22. James 4, 11 ter. 12. So Sept. and כִּרְיָה Job 10, 2.

3. to judge, in a judicial sense, viz. a) to sit in judgment on a person, to put on trial, to try, c. acc. John 18, 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts 23, 3. 24, 6. 1 Cor. 5, 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 16.) Pass. κρίνομαι, to be judged, to be tried, to be on trial; Acts 25, 10 οὐ με δεῖ κρίνεσθαι. Rom. 3, 4. (Sept. for עֲשׂוֹתָ Ps. 51, 6.) With περί τινας for anything Acts 23, 6. 24, 21; ἐπὶ τινι for, Acts 26, 6; ἐπὶ τινας before any one Acts 25, 9. 20. So Dem. 407. 20. Xen. Hell. 1. 7. 7; c. περί ib. 3. 5. 25; c. ἐπὶ τινας comp. Max. Tyr. 9. 4. Wetstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5, 22. 8, 50. Acts 17, 31 κρίνειν τὴν οἰκουμένην. Rom. 3, 6 πῶς κρίνει ὁ Θεὸς τὸν κόσμον. 2, 16 τὰ κρυπτά. 1 Cor. 5, 13. James 2, 12. 1 Pet. 1, 17. 2, 23. Rev. 11, 18. 20, 12. 13. Of Jesus as the Messiah and Judge, John 5, 30. 16, 11. 2 Tim. 4, 1 ὁ Χρ. τοῦ μᾶλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. 4, 5. Rev. 19, 11 Figuratively of the apostles, Matt. 19, 28. Luke 22, 30. 1 Cor. 6, 2. 3; ἐν ὑμῖν κρί-νεται ὁ κόσμος 1 Cor. 6, 2; comp. in βασι-

λείω no. 2. a. Wisd. 3, 8. Eccles. 4, 15. So c. ἐν Diod. Sic. 19. 51. b) In the sense to pass judgment upon, to condemn, c. acc. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον. κτλ. Luke 19, 22. Acts 13, 27. As implying also punishment, 1 Cor. 11, 31. 32. 1 Pet. 4, 6. (Genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.) So of the condemnation of the wicked and including the idea of punishment as a certain consequence, i. q. to condemn, to punish, c. acc. e. g. of God as judge, Acts 7, 7 καὶ τὸ θεῖον ... κρίνῃ ἐγώ, quoted from Gen. 15, 14 where Sept. for יָד. Rom. 2, 12. 2 Thess. 2, 12. Heb. 13, 4 καὶ μοιχοὺς κρίνῃ ὁ θεός. Rev. 6, 10. 18, 8. ib. v. 20 see in ἐκ no. 1. b. 19, 2. Of Jesus, John 3, 17 οὐ ... ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12, 47 bis. 48 bis. James 5, 9. Sept. and ὁ κρίνῃ Is. 66, 16. Ez. 38, 22. c) Once from the Heb. i. q. to vindicate, to avenge, Heb. 10, 30 κύριος κρίνῃ τὸν λαὸν αὐτοῦ, the Lord will avenge his people i. e. by punishing their enemies, quoted from Deut. 32, 26 or Ps. 135, 14 where Sept. for יָד; also Gen. 30, 6. Ps. 54, 3.

4. Mid. or Pass. κρίνομαι, to have a controversy with any one, to contend, e. g. a) Genr. c. dat. Matt. 5, 40 τῷ θέλοντί σοι κριθῆναι. Sept. for יָד Jer. 2, 9. Job 9, 3; Mic. 6, 1. So Hdot. 3. 130. Aristoph. Nub. 66. b) Before a court, i. q. to go to law, to have a law-suit; so c. μετά τινος with 1 Cor. 6, 6; ἐπὶ τινος before any one 1 Cor. 6, 1. 6. Sept. c. μετά τινος for Heb. עַל יָד Job 31, 13. Comp. Eurip. Med. 609. Plut. Symp. 1. 2. 3.

κρίσις, εως, ἡ, (κρίνω,) pr. separation, trop. division, dissension, Hdot. 5. 5. ib. 7. 26; decision, i. e. the decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. —In N. T. judgment, i. e.

1. Genr. judgment, opinion, formed and expressed. John 7, 24 τὴν δικαίαν κρίσιν κρίνατε. 8, 16. Comp. in κρίνω no. 2. —Jos. c. Ap. 1. 24 of ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

2. judgment in a judicial sense, i. e. a) The act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως the day of judgment, Matt. 10, 15. 11, 22. 24. 12, 36. Mark 6, 11. 2 Pet. 2, 9. 3, 7. 1 John 4, 17; ὥρα κρίσεως Rev. 14, 7; κρίσις μεγάλης ἡμέρας Jude 6; also simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12, 41. 42. Luke 10, 14. 11, 31. 32. Heb. 9, 27. So John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, now is this

world judged. 16, 8. 11. John 5, 27 et Jude 15 κρίσιν ποιῶν i. q. κρίνω, comp. John 5, 30 and in κρίνω no. 3. a. Meton. for the office and power of judgment, John 5, 22. Sept. for ὁ κρίνῃ Lev. 19, 15. Deut. 1, 17. Is. 28, 6. —Luc. Abdic. 11. Hdtan. 1. 11. 12. Xen. An. 6. 6. 20.

b) judgment given, sentence pronounced, genr. John 5, 30. 2 Pet. 2, 11 βλάσφημον κρίσιν, also Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. sentence of punishment, condemnation, e. g. to death Acts 8, 33, quoted from Is. 53, 8 where Sept. for ὁ κρίνῃ as also Jer. 39, 5; see in αἶψα no. 4. b. (Ael. V. H. 13. 37. Diod. Sic. 1. 82 pen.) Usually implying also punishment, as a certain consequence, e. g. from God, δίκαια αἱ κρίσεις αὐτοῦ, his judgments, punishments, Rev. 16, 7. 19, 2. 18, 10 comp. v. 8. 2 Thess. 1, 5 comp. v. 6. So Sept. and ὁ κρίνῃ Jer. 1, 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23, 33 κρίσις τῆς γενένης. Mark 3, 29. John 5, 29 ἀνάστασις κρίσεως. John 3, 19. 5, 24. Heb. 10, 27. James 2, 13 bis, see in κατακαυχέομαι. 5, 12 comp. v. 9. 2 Pet. 2, 4. —Trop. of moral judgment, condemnation; 1 Tim. 5, 24 τῶν ἀνθρώπων αἱ ἁμαρτίαι προηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, i. e. some men's sins are manifest, leading on to condemnation, i. e. accusing them, crying for condemnation; in others, they follow after, are only known afterwards.

3. Meton. a judgment-seat, tribunal, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16, 18. 2 Chr. 19, 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14, 38. B. J. 2. 20. 5; see Krebs. Obs. p. 19. —Matt. 5, 21. 22 ὥστος ἔσται τῇ κρίσει. Comp. Sept. and ὁ κρίνῃ Job 9, 32. 22, 4.

4. From the Heb. right, rectitude, justice, what is just and conformable to law, Matt. 23, 23. Luke 11, 42 παρίρχεσθε τὴν κρίσιν. So Sept. and ὁ κρίνῃ Deut. 32, 4. Gen. 18, 25. Jer. 22, 15. —Spec. the law, statutes, i. e. the divine law, the religion of Jehovah as revealed in the Gospel, Matt. 12, 18. 20, quoted from Is. 42, 1. 3. 4, where Sept. and ὁ κρίνῃ. See Gesen. Comm. on Is. 1. c.

Κρίσιμος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18, 8. 1 Cor. 1, 14.

κριτήριον, ου, τό, (κριτής,) *a criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq.—In N. T. *a judgment-seat, tribunal*, put for a court of justice, judges. a) Genr. James 2, 6 ἔλκουσιν ὑμᾶς εἰς κριτήρια. So Sept. Judg. 5, 10. Susann. 49. Pol. 16. 27. 2. Plato Legg. 767. b. b) Meton. *a law-suit, cause*, before a tribunal, 1 Cor. 6, 2. 4. Others take it as in lett. a.

κριτής, ου, ό, (κρίνω,) *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

1. Genr. James 2, 4 κριταὶ διαλογισμῶν ποτηρῶν, see in διαλογισμός. Matt. 12, 27. Luke 11, 19. In an unfavourable sense James 4, 11. Sept. for יִשְׂרָאֵל 1 Sam. 24, 16. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

2. In a judicial sense, one who sits to dispense justice, diff. from ό δικαστής where see fully; Matt. 5, 25 bis. Luke 12, [14.] 58 bis. 18, 2. 6. Acts 18, 15. 24, 10. Of Christ the final Judge, Acts 10, 42 κριτής τῶν ζώντων καὶ νεκρῶν. 2 Tim. 4, 8. James 5, 9 comp. v. 8. Of God, κριτὴ Σεφ πάντων Heb. 12, 23. James 4, 12. Sept. for יִשְׂרָאֵל Ezra 7, 4; מִלְּפָנֶיךָ Deut. 16, 18. Job 9, 24; of God Ps. 7, 12. 50, 6.—Diod. Sic. 1. 92. Xen. Hell. 4. 4. 3.

3. From the Heb. i. q. *a leader, ruler, chief*, Heb. מִשְׁפָּט, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13, 20. Comp. Judg. 2, 16 sq. Heb. Lex. art. מִשְׁפָּט no. 2.—Jos. Ant. 6. 5. 4.

κριτικός, ή, όν, (κριτής,) *skilled in judging, quick to discern and judge* of any thing, c. gen. Heb. 4, 12 κριτικός ἐνθυμήσεων κτλ.—Luc. de Saltat. 74. Plato Polit. 292. b.

κρούω, f. σω, *to knock, to rap*, e. g. at a door for entrance, c. acc. τὴν θύραν Luke 13, 25. Acts 12, 13; absol. Matt. 7, 7. 8. Luke 11, 9. 10. 12, 36. Acts 12, 16. Rev. 3, 20. Sept. for פָּקֹדֵי Judg. 19, 22. Cant. 5, 13.—Judith 14, 14; κ. τὴν θύραν Aristoph. Eccl. 317. Plato Prot. 310. a. Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phryn. p. 177.

κρυπτή, ής, ή, (κρυπτός,) *a crypt, vault, secret cell*; Luke 11, 33 εἰς κρυπτήν τίθησι.—Athen. 5. p. 205. a. Juvenal. 5. 106 cyptra.

κρυπτός, ή, όν, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. 10, 26 οὐδὲν ἔστι ... κρυπτόν δ' οὐ γνωσθήσεται. Mark 4, 22. Luke 8, 17. 12, 2; ἐν τῷ κρυπτῷ, *in secret*, where one cannot be seen of others, Matt. 6, 4 bis. 6 bis. 18 bis;

ἐν κρυπτῷ, *in secret, privately*, John 7, 4. 10. 18, 20. 1 Cor. 4, 5 τὰ κρυπτά τοῦ σκοτεινοῦ, *the secret works of darkness*. 2 Cor. 4, 2 see in ἀσχύνη no. 3. Sept. for חֲשֵׁמֶת Jer. 49, 9. (Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.) Trop. τὰ κρυπτά τινος, *the secrets of one's heart, secret thoughts*, Rom. 2, 16. 1 Cor. 14, 25. 1 Pet. 3, 4 ό κρυπτός τῆς καρδίας ἀνθρώπου, i. e. the internal man. Rom. 2, 29 ό ἐν τῷ κρυπτῷ Ἰουδαίος, *a Jew at heart*.—Eccclus. 1, 30. 4, 18.

κρύπτω, f. ψω, *to hide, to conceal*; Mid. or Pass. *to hide oneself, to be hid*; Pass. aor. 2 ἐκρύβην as Pass. *to be hid*, Matt. 5, 14. Luke 19, 42; and with Mid. signif. *to hide oneself* John 8, 59. 12, 36. Buttm. § 113. n. 6. § 136. 1, 2. Comp. Lob. ad Phryn. p. 317 sq.—Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. 13, 35. v. 44 ἐν εὐρὼν ἔκρυψε. [25, 18.] 1 Tim. 5, 25. Heb. 11, 23. Rev. 2, 17 τοῦ μάννα τοῦ κεκρυμμένου, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven, Ex. 16, 33 sq. Rev. 11, 19; comp. Heb. 9, 4. 11. Others unnecessarily suppose an allusion to the Jewish tradition, that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp. Wetst. N. T. and Schættg. Hor. Heb. in loc. With ἐν τινι, Matt. 13, 44 θησαυρὸς κεκρυμμένος ἐν τῷ ἀγρῷ. 25, 25; trop. Col. 3, 3. With εἰς τι Rev. 6, 15; ἀπό τινος *to hide from*, John 12, 36 Ἰησοῦς ἀπειλῶν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Luke 18, 34. 19, 42. Rev. 6, 16; so John 8, 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. *Jesus hid himself and afterwards went out of the temple*; or we may render ἐκρύβη adverbially, *he secretly went out*, comp. in ἀποστολῇ. Part. perf. κεκρυμμένος, *hidden*, as adv. *secretly*, John 19, 38, see Buttm. § 123. 6. Sept. for מִצְרַיִם Gen. 3, 8. 10; מִצְרַיִם Gen. 4, 13.—Hdian. 1. 14. 7. Plato Legg. 958. e; c. ἐν Hdian. 3. 4. 14; εἰς Diod. Sic. 4. 33; ἀπό Hom. Od. 23. 110.

κρυσταλλίζω, f. ἴσω, (κρύσταλλος,) *to be as crystal, clear and sparkling*, Rev. 21, 11.

κρύσταλλος, ου, ό, (κρύος, κρυσταίνω *to freeze*,) *crystal*, pr. any thing congealed and pellucid, e. g. *ice* Sept. for מֶיֶץ Job 6, 16. Plato Tim. 59. e.—In N. T. prob. *rock-crystal*, Rev. 4, 6. 22, 1. So Diod. Sic. 2. 52 init. Strabo 15. p. 717. Comp. Plin. H. N. 37. 9.

κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, Matt. 6, 18 bis Lachm. ἐν τῷ κρυφαίῳ, for ἐν τῷ κρυπτῷ Rec. Sept. for רִמְיָהוּ Jer. 23, 24.—Xen. Hi. 10. 6.

κρυφῇ, adv. (κρύπτω,) *secretly*, not openly, Eph. 5, 12. Sept. for רִמְיָהוּ Deut. 28, 57.—Soph. Ant. 85. Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

κτάομαι, ἄμαι, f. ἥσομαι, Mid. depon. *to get for oneself, to acquire, to procure*, by purchase or otherwise; perf. κέκτημαι as pres. *to have got, to possess*, see Buttm. § 113. 7; so c. acc. Matt. 10, 9. Luke 18, 12 πάντα ὅσα κτάμαι. 1 Thess. 4, 4 τὸ ἐαυτοῦ σκεῦος κτᾶσθαι, *to acquire his own vessel* i. e. a wife, in the oriental manner by purchase; see in σκεῦος no. 3. With an adjunct of price, e. g. gen. Acts 22, 28; διὰ c. gen. 8, 20; ἐκ c. gen. 1, 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κτλ. i. e. was the occasion of purchasing; comp. Rom. 14, 15. 1 Tim. 4, 16. With ἐν c. dat. trop. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience gain your own souls*, secure your salvation; comp. Matt. 10, 22 et 24, 13. Sept. for רִמְיָהוּ Gen. 4, 1. 25, 10.—Ecclus. 51, 28. AEl. V. H. 5. 9. Xen. Mem. 1. 6. 3.

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*; Matt. 19, 23 et Mark 10, 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts 2, 45. 5, 1 comp. v. 3 where is χωρίον. Sept. for רִמְיָהוּ Job 20, 29; רִמְיָהוּ Prov. 23, 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

κτῆνος, eos, ovs, τό, (κτάομαι,) pr. i. q. κτῆμα, *a possession, property*; spec. in Plur. *flocks and herds* of every kind, Pol. 12. 4. 14. Xen. An. 4. 5. 25.—In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. 18, 13; as yielding meat 1 Cor. 15, 39; as used for riding or burden Luke 10, 34. Acts 23, 24. Sept. for רִמְיָהוּ Ex. 9, 20; רִמְיָהוּ Num. 20, 8; רִמְיָהוּ Gen. 13, 2. 7; רִמְיָהוּ Gen. 30, 44.—Hdian. 4. 15. 13 of horses and camels. Luc. Asin. 13.

κτῆτωρ, opos, ό, (κτάομαι,) *a possessor, owner*, Acts 4, 34 κτῆτορες χωρίων.—Diod. Sic. VI. p. 196.

κτίζω, f. ἰσω, (κινδρ. κτάομαι,) pr. *to people and till a land*, Hom. Il. 20. 216; *to found a city*, Hom. Od. 11. 263. Diod. Sic. 1. 12. Plato Prot. 322. b.—In N. T. *to found, to create, to form*, e. g. of God as creating the universe or any of its parts, c. acc. Mark 13, 19 ἡς ἔκτισε ό Θεός. Eph. 3, 9.

Col. 3, 10. 1 Tim. 4, 3. Rev. 4, 11. 10, 6; absol. Rom. 1, 25; Pass. 1 Cor. 11, 9. Rev. 4, 11. Of Christ, Pass. Col. 1, 16 bis. Sept. for רִמְיָהוּ Deut. 4, 32. Ps. 89, 13. (Wisd. 11, 17. Ecclus. 17, 1. Aeschyl. Suppl. 172.) Trop. of a moral creation, renovation, Eph. 2, 10 κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργοις ἀγαθοῖς. v. 15. 4, 24. So Sept. and רִמְיָהוּ Ps. 51, 12.

κτίσις, εως, ή, (κρίζω,) *a founding of cities* Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 18.—In N. T. *creation*, i. e.

1. The act of creating, Rom. 1, 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8, 7.

2. Genr. *a created thing*, and collect. *created things*; Rom. 1, 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8, 39. Heb. 4, 13. So Wisd. 2, 6. Ecclus. 49, 16.—Spec. and collect. a) *creation in general*, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10, 6. 13, 19. 2 Pet. 3, 4. Col. 1, 15 πρωτότοκος πάσης κτίσεως. Rev. 3, 14. So Rom. 8, 19. 20. 21. 22. Spec. the visible creation, Heb. 9, 11. So genr. Judith 9, 12. 16, 14. b) Meton. for *man, mankind*, Mark 16, 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1, 23. Trop. 2 Cor. 5, 17 et Gal. 6, 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινός ἄνθρωπος in Eph. 4, 24.

3. Spec. *an ordinance, institution*, 1 Pet. 2, 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, i. e. every institution among men, as government, magistrates, etc.

κτίσμα, ατος, τό, (κρίζω,) *a place founded, a colony*, Strabo 7. p. 315.—In N. T. *a created thing, creature*, 1 Tim. 4, 4. James 1, 18. Rev. 5, 13. 8, 9. So Wisd. 9, 2. 13, 5.

κτιστής, ου, ό, (κρίζω,) *the founder of a city*, Diod. Sic. 11. 66 fin. Plut. Camill. 1.—In N. T. *a creator*, spoken of God, 1 Pet. 4, 19. So Ecclus. 24, 8. 2 Macc. 1, 24.

κυβεία, as, ή, (κύβος cube, die,) *dice-playing*, Athen. 10. p. 445. a. Xen. Mem. 1. 3. 2. Eccl. 1. 20.—In N. T. trop. *gambling, sleight, artifice*; e. g. ἐν κυβείᾳ ἀνθρώπων, *through the sleight of men*, Eph. 4, 14. So Rabb. רִמְיָהוּ Buxt. Lex. Chald. 1984. Theodoret. κυβείαν γὰρ τὴν πανουργίαν καλεῖ.

κυβέρνησις, εως, (κυβερνάω,) pr. *a steering, pilotage*, Plato Rep. 488. b.—In N. T. *a governing, direction*, put for concr. *governors, directors*, in the primitive churches, 1 Cor. 12, 28. Sept. for רִמְיָהוּ Prov. 11, 14. So Plut. Phocion 2 pen. Pind. Pyth. 10. 112.

κυβερνήτης, ου, ό, (κυβερνάω, Lat. gubernare,) *the governor of a ship*, i. e. *the steersman, pilot*, Lat. gubernator, who had the

sole direction of the ship, Acts 27, 11. Rev. 18, 17. See Potter's Gr. Antt. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כִּי־עַז Ez. 27, 8. 27. 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

κυκλεύω, f. εὔσω, (κύκλος,) to encircle, to surround, to compass, as besiegers a city or camp, c. acc. Rev. 20, 9 Lachm. for Rec. κυκλώ.—Strabo 6. p. 283.

κυκλόθεν, adv. (κύκλος,) from around, round about, Rev. 4, 3. 4. 8; c. gen. Rev. 5, 11 Rec. Sept. for כִּי־עַז Judg. 8, 34. 1 K. 4, 24.—Lys. 283. 14. Dio Chrys. Or. 6. 216. Comp. Lob. ad Phryn. p. 9.

κύκλος, ου, ὁ, a circle, in N. T. only in dat. κύκλῳ as adv. around, round about, comp. Buttm. § 115. 4. Mark 3, 34 περιβλεψάμενος κύκλῳ. 6, 6. 36. Luke 9, 12. Rom. 15, 19; c. gen. Rev. 4, 6 κύκλῳ τοῦ θρόνου. 5, 11 Grb. 7, 11. Sept. for כִּי־עַז Gen. 23, 17. Ex. 30, 3; c. gen. for inf. הִלֵּךְ Josh. 6, 3.—Hdian. 1. 15. 5. Xen. Hell. 6. 5. 17; c. gen. Xen. Cyr. 4. 5. 5.

κυκλώω, ᾶ, f. ᾠσω, (κύκλος,) to encircle, to surround, c. acc. John 10, 24. Acts 14, 20. Of besiegers, to surround, to compass, c. acc. Rev. 20, 9. Pass. Luke 21, 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. 11, 30. Sept. for כִּי־עַז 1 K. 7, 15; חֲנִיךְ Is. 29, 3.—Pol. 1. 17. 13. Æl. H. An. 2. 8. Thuc. 4. 32.

κυλίω, f. ἴσω, a later form i. q. κυλίνδω, Buttm. § 114; to roll, c. acc. e. g. λίθους Sept. for כִּי־עַז Josh. 10, 18; πῖνον Luc. Hist. conscr. 2.—In N. T. Mid. to roll oneself, to wallow, Mark 9, 20 ἐκυλίετο ἀφρίζων. So Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

κύλισμα, ατος, τό, (κυλίω,) pr. something rolled, a wheel, Symm. for כִּי־עַז Ez. 10, 13.—In N. T. a wallowing-place, i. q. κυλίστρα, 2 Pet. 2, 22 εἰς κύλισμα βορβόρου, see in βόρβορος. So Poll. Onom. I. 183; comp. κυλίστρα Xen. Eq. 5. 3.

κυλλός, ῆ, ὄν, (kindr. κοῖλος,) pr. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083; also of the limbs, as κυλλοποδίων of Vulcan, Hom. Il. 18. 371.—Hence genr. and in N. T. crippled, lame, espec. in the hands, Matt. 15, 30. 31. 18, 8. Mark 9, 43. So Aristoph. Av. 1379. Hipp. de Off. med. 6. p. 14. Poll. On. 4. 188. See Kypke I. p. 79.

κύμα, ατος, τό, (κύω,) a wave, billow, Matt. 8, 24. 14, 24. Mark 4, 37. Acts 27, 41. Jude 13. Sept. for כִּי־עַז Job 38, 11. Is. 43, 18.—Pol. 10. 10. 3. Plato Tim. 43. b.

κύμβαλον, ου, τό, (κύμβος,) a cymbal, 1 Cor. 13, 1. Sept. for כִּי־עַז 1 Chr. 13, 8.—Luc. Alex. 9. Xen. Eq. 1. 3.

κύμινον, ου, τό, cummin, cuminum sativum Linn. Heb. כִּמְצִי, Germ. Kümmel, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany; Matt. 23, 23. Sept. for כִּמְצִי Is. 28, 25. 27.—Theophr. H. Pl. 7. 3. 2, 3. Comp. Plin. H. N. 20. 57. Celsii Hierob. I. p. 516 sq.

κυνάριον, ου, τό, (dim. κύων,) a little dog, puppy, Matt. 15, 26. 27. Mark 7, 27. 28.—Arr. Epict. 2. 22. Plato Euthyd. 27. p. 298. d. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phryn. p. 180.

Κύπριος, ου, ὁ, a Cyprian, Cypriot, from Cyprus, Acts 4, 36. 11, 30. 21, 16.

Κύπρος, ου, ἡ, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. It was governed by a proconsul; see in ἀντιπαῖος. Acts 11, 19. 13, 4. 15, 39. 21, 3. 27, 4. Comp. Cellar. Notit. Orb. II. p. 225 sq. Pococke Descr. of the East, II. i. p. 210 sq. Rosenm. Bibl. Geogr. III. p. 378 sq.

κύπτω, f. ψω, to bend forwards, to stoop down, absol. Mark 1, 7. John 8, 6. 8. Sept. for כִּי־עַז 1 Sam. 24, 9. 1 K. 1, 16. 31.—Plut. Agessil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναῖος, ου, ὁ, a Cyrenian, from Cyrene in Africa, spoken of Jews born or residing there, Matt. 27, 32. Mark 15, 21. Luke 23, 26. Acts 6, 9. 11, 20. 13, 1.

Κυρήνη, ης, ἡ, Cyrene, a large and powerful city of Libya Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. Acts 2, 10. See 1 Macc. 15, 23. Jos. Ant. 14. 7. 2. Ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.

Κυρήνιος, ου, ὁ, Cyrenius, Lat. Quirinius, Luke 2, 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure

family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria; and as such took a census of the whole province with a view to taxation, which was completed in A. D. 8, according to the usual chronology, Acts 5, 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was perhaps a mere enrolment of persons (see in ἀπογραφή), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus or Varrus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus, either as a commissioner, or as his procurator, and is therefore called ἡγέμων, just as Volumnius had before been procurator and was called ἡγέμων, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined as procurator with Cyrenius himself, and so was called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but it does relate that he had been before sent into the east as imperial commissioner; Tacit. l. c. comp. 2. 42, and Jos. Ant. 18. 1. 1. The hypothesis is therefore a probable one, and is favoured also by the mode of expression in Luke: *This census took place FIRST (as the first) under Cyrenius.* See Ideler Chronol. II. p. 394 sq. Credner Beitr. z. Einl. in N. T. I. p. 230 sq. Münster Stern d. Weissen 88 sq.—Others take πρότερον for compar. πρότερα, and render *before Cyrenius*; but without sufficient authority; see Tholuck Glaubwürdigk. p. 182 sq. Huschke üb. d. Census, p. 89 sq.

κυρία, as, ἡ, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1. 5; comp. in κύριος I. 3. So Epict. Ench. 40 αἱ γυναῖκες κυρίαὶ καλοῦνται ἐπὶ τεσσαρεσκαίδεκα ἔτων. Genr. Sept. for רַבָּנִי Gen. 16. 4. 2 K. 5. 3. Xen. Hell. 3. 1. 12.—Others regard it as a fem. pr. n. *Cyria*, which was not unusual among the Greeks; comp. Gruteri Inscript. p. 1127. no. XI. Lücke Comm. in Joh. III. p. 351. ed. 2.

κυριακός, ὁ, (κύριος,) *pertaining to the Lord, to the Lord Jesus Christ*; e. g. κυριακὸν δείπνον *the Lord's supper* 1 Cor. 11. 20; κυρ. ἡμέρα *the Lord's day* Rev. 1,

10.—Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

κυριεύω, f. εὔσω, (κύριος,) *to be lord over any person or thing, to have dominion over*, c. gen. Luke 22, 25 οἱ βασιλεῖς τῶν ἑθνῶν κυριεύουσιν αὐτῶν. Rom. 14, 9. 2 Cor. 1, 24. Part. ὁ κυριεύων, *a lord, potentate*, 1 Tim. 6, 15 κύριος τῶν κυριεύοντων *Lord of lords*; comp. in βασιλεῖς no. 1. Trop. of things, Rom. 6, 9. 14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. 7, 1. Sept. for בָּשָׂא Judg. 9, 2. Is. 19, 4.—Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

κύριος, ου, ὁ, (κύριος,) *lord, master, owner*.

I. Generally: 1. The possessor, owner, master, e. g. of property, Matt. 20, 8 ὁ κύριος τοῦ ἀμπελῶνος. 21, 40. Gal. 4, 1. Sept. ὁ κύριος τοῦ ταύρου Heb. בָּשָׂא Ex. 21, 28. 29. 34. (Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.) So the *master* or *head* of a house, Mark 13, 35 κύριος τῆς οἰκίας. Matt. 15, 27. (Sept. and בָּשָׂא Ex. 22, 7.) The *master* or *possessor* of persons, servants, slaves, Matt. 10, 24. 24, 45 δοῦλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κτλ. v. 46. 48. 50. Acts 16, 16. 19. Rom. 14, 4. Eph. 6, 5. 9. Col. 3, 22. 4, 1. al. Sept. for בָּשָׂא Judg. 19, 11. Gen. 24, 9 sq. (Luc. Nigr. 26. Diod. Sic. 4. 63. Xen. Conv. 6. 1.) Spoken of a *husband*, 1 Pet. 3, 6 ὡς Ζάββα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. Sept. for רַבָּנִי Gen. 18, 12. So Plut. Mor. II. p. 210.—With gen. of thing, and without the art. *lord, master* of any thing, as having absolute authority over it, e. g. κύριος τοῦ θείου Matt. 9, 38. Luke 10, 2; κ. τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. So Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φυτὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

2. Of a *supreme lord, sovereign*, e. g. the Roman emperor Acts 25, 26. So Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. Brut. 30.—Of the heathen gods, 1 Cor. 8, 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. gods superior and inferior. So Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

3. As an honorary title of address, especially to superiors, as Engl. *Master, Sir*; Fr. *Sieur, Monsieur*; Germ. *Herr*; e. g. from a servant to his master Matt. 13, 27. Luke 13, 8; a son to his father Matt. 21, 30; to a teacher, master, Matt. 8, 25. Luke 9, 54, (comp. in ἐπιστάτης,) and so doubled Matt. 7, 21. 22. Luke 6, 46; to a person of dignity and authority, Mark 7, 28. John 4, 11. 15. 19. 49; to the Roman procurator Matt. 27, 63. Also in the respectful intercourse of common life, John 12, 21. 20, 15.

Acts 16, 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and אֲדֹנָי Gen. 19, 2. 23, 6. 11. 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

II. Spec. of God and Christ.

1. Of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יהוה *Jehovah*. With the art. ὁ κύριος, Matt. 1, 23. 5, 33. Mark 5, 19. Luke 1, 6. 28. Acts 7, 33. Heb. 8, 2. 10. James 4, 15. al. ssep. Without the art. κύριος Matt. 27, 10. Mark 13, 20. Luke 1, 58. Acts 7, 49. Rom. 4, 8. Heb. 7, 21. 1 Pet. 1, 25. al. ssep. So Sept. for יהוה, ὁ κύρ. Job 1, 7; κύρ. Gen. 11, 5. 18, 23; יהוה, ὁ κύρ. Is. 49, 14; κύρ. 1 K. 22, 6; יהוה, ὁ κύρ. Ps. 73, 28; κύρ. 1 K. 2, 26; יהוה, ὁ κύρ. 1 Sam. 23, 7; κύρ. Gen. 21, 2. 6; לַיהוה, ὁ κύρ. Job 8, 3; κύρ. Num. 23, 8; יהוה, κύρ. Job 6, 4. 14.—With adjuncts, without the art. e. g. κύριος ὁ θεός τῶν ἡμετέρων Matt. 4, 7. 10. 23, 37. Luke 1, 16. al. Sept. for יהוה יהוה Is. 25, 8. Ez. 4, 14; (so Judith 8, 14. 16.) κύριος σαβαώθ Rom. 9, 29. James 5, 4. Sept. and Heb. יהוה יהוה 1 Sam. 15, 2. Is. 1, 9. So κύριος παντοκράτωρ 2 Cor. 6, 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. 4, 8. 11, 17. al. Sept. for יהוה יהוה 2 Sam. 7, 8. Nah. 2, 14. Also κύριος τῶν κυριεύοντων *Lord of lords* 1 Tim. 6, 15, comp. in βασιλεύς no. 1. Further, κύριος οὐρανοῦ καὶ γῆς Acts 17, 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11, 25 πατήρ, κύριε τοῦ οὐρανοῦ καὶ γῆς. Luke 10, 21. Comp. Heb. יהוה יהוה Sept. κύριος ὁ θεός τοῦ οὐρανοῦ 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 5.

2. Of the *Lord Jesus Christ*. a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ἡγεστῆς, and ἐπιστάτης, comp. Matt. 17, 4 with Mark 9, 5 and Luke 9, 33; comp. also John 13, 13. 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος *THE Lord* emphat. Matt. 21, 3 ὁ κύριος πάντων χρεῖαν ἔχει. 28, 6. Luke 7, 13. 10, 1. John 4, 1. 20, 2. 13. Acts 9, 5. 1 Cor. 9, 5. al. ssep. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13, 13. 14; ὁ κύριος Ἰησοῦς Luke 24, 3. Acts 1, 21. 4, 33. al. b) As the *Supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1, 22; *Lord* of all, ὁ γὰρ πάντος κύριος πάντων Rom. 10, 12; comp. 9, 5. 1 Cor. 15, 25 sq. Heb. 2, 8. 1. Rev. 17, 14. With the art. ὁ κύριος Mark 16,

19. 20. Acts 8, 25. 19, 10. 2 Cor. 3, 17. Eph. 5, 10. Col. 3, 23. 2 Thess. 3, 1. 5. 2 Tim. 4, 8. James 5, 7. al. ssep. So c. gen. of pers. ὁ κύριός μου, Matt. 22, 44. Eph. 6, 9. Heb. 7, 14. Rev. 11, 8. Without the art. κύριος Luke 1, 76. 2 Cor. 3, 16. 17. Col. 4, 1. 2 Pet. 3, 10. For ἐν κυρίῳ see below.—With adjuncts, c. art. ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5, 5. 11, 23. Rom. 4, 24; ὁ κύρ. ἡμῶν Ἰησοῦς Heb. 13, 20; ὁ κ. ἡμῶν Χριστός once Rom. 16, 18; ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts 16, 31. Rom. 13, 14. al. Rom. 1, 4. 1 Cor. 1, 9. al. ὁ κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. 1, 2. 10. Gal. 6, 18. al. ssep. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. 3, 11. 1 Tim. 1, 2. 2 Pet. 1, 2. So without the art. κύριος Ἰησοῦς Rom. 10, 9. 1 Cor. 12, 3. Phil. 2, 19. al. Χριστός κύριος, the Messiah, Luke 2, 11; κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1, 7. 2 Cor. 1, 2. Phil. 1, 2. al. 2 Cor. 4, 5; κύριος ἡμῶν Ἰ. Χρ. Gal. 1, 3.—Spec. in the phrase ἐν κυρίῳ, *in the Lord*, without the art. found only in the usage of Paul except once Rev. 14, 13, and to be explained from the fact, that believers are represented as *one* with Christ; as members of his body Eph. 5, 30, comp. 1 Cor. 12, 27; or also of one spiritual body of which Christ is the Head Col. 3, 19, comp. Eph. 2, 20; and are therefore *in* Christ; see espec. in ἐν no. 1. c. a. Hence ἐν κυρίῳ is: a) *in the Lord*, after verbs of rejoicing, trusting, and the like, genr. Phil. 3, 1. 1 Cor. 1, 31. Phil. 2, 19. β) *in or by the Lord*, by his authority, Eph. 4, 17. 1 Thess. 4, 1. γ) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15, 58. 2 Cor. 2, 12. Gal. 5, 10. Eph. 2, 21. Col. 4, 17. δ) *in the work of the Lord*, in the gospel-work, Rom. 16, 8. 13. 1 Cor. 4, 17. 9, 2. Eph. 6, 21. 1 Thess. 5, 12. ε) As marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16, 11. Phil. 4, 1. Philem. 16. ζ) As denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16, 2. 23. 1 Cor. 7, 39. Eph. 6, 1. Phil. 2, 29. Col. 3, 18. +

κυριότης, *τις, ἡ, (κύριος,) lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1, 21. Col. 1, 16. 2 Pet. 2, 10. Jude 8.—Not found in classic writers.

κυρώω, ὦ, f. ὥσω, (κύρος,) *to make valid, sure, to confirm*, c. acc. e. g. διαθήκην Gal. 3, 15. 2 Cor. 2, 8 κυρώσαι εἰς αὐτὸν ἀγάπην. Sept. Pass. for ἔσπε Gen. 23, 20.—Jos. Ant. 10. 11. 6. Pol. 1. 11. 1, 3. Thuc. 8. 69.

κύων, κύων, δ, ἡ, a *dog*; Plur. οἱ κύωνες, *dogs*; Luke 16, 21. 2 Pet. 2, 22. Sept. for כִּלְבָּי Ex. 22, 31. Judg. 7, 5. (Æl. H. An. 8. 9. Xen. Mem. 2. 7. 13.) In the east dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offal and even corpses; comp. 1 K. 14, 11. 16, 4. 21, 19. Ps. 59, 6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us; 1 Sam. 17, 43. 2 K. 8, 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the present day; comp. Schœttgen Hor. Heb. p. 1145. See Rosenm. Bibl. Alterthk. IV. ii. p. 95. —Trop. for an impudent, shameless person, including the idea of uncleanness; so Phil. 3, 2, where it is spoken of Judaizing teachers, comp. Is. 56, 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) So in the proverb, Matt. 7, 6 μὴ δότε τὸ ἅγιον τοῖς κυσὶ, lit. *give not that which is holy unto dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Plur. also for Sodomites, catamites, Rev. 22, 15; so Sept. and כִּלְבָּי Deut. 23, 19, comp. v. 18.

κῶλον, ου, τό, (perh. κέλλω,) a *limb*, *member*, of the human body Eurip. Phœn. 1185 [1201]. Apollodor. Bibl. 3. 5; of an animal Diod. Sic. 3. 28.—In N. T. Plur. τὰ κῶλα, the *limbs*, for the *carcass*, *corpse*, as in Engl. the *bones*, Heb. 3, 17. So Sept. for כִּלְבָּי Num. 14, 29. 32. Is. 66, 24.

κωλύω, f. ὤσω, (κῶλος, kindr. κολάζω, κολούω,) pr. *to cut short*; hence genr. *to hinder*, *to prevent*, *to restrain*, pr. with acc. of pers. and gen. of thing, Acts 27, 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for כִּלְבָּי 1 Sam. 25, 26. (Pol. 2. 8. 8. Xen. Ag. 2. 2.) With acc. of pers. and inf. Acts 8, 36 τί κωλύει με βαπτισθῆναι. 16, 6. 24, 23. 1 Thess. 2, 16. Heb. 7, 23; acc. impl. Luke 23, 2. 1 Tim. 4, 3. Matt. 19, 14; inf. impl. Mark 9, 38. 39. 10, 14. Luke 9, 49. 11, 52. 18, 16. Acts 11, 17. Rom. 1, 13. 3 John 10; absol. Luke 9, 50. (Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4; acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικοὺς δροκούς ὀμνύνειν. Xen. Mem. 2. 6. 26; inf. impl. Xen. Hell. 7. 5. 26; absol. Xen. An. 4. 2. 25 ult.) With acc. of thing, 1 Cor. 14, 39 καὶ τὸ λαλεῖν γλώσσας μὴ κωλύετε. 2 Pet. 2, 16. (Hdian. 3. 1. 13. Xen. Mem. 4. 5. 5.) With acc. of thing and τοῦ c. inf. Acts 10, 47 μήτι τὸ ὕδωρ κωλύσαι... τοῦ μὴ βαπτισθῆναι τοῖτους, comp. Buttm. § 140. n. 10. Winer § 45. 4. b.—By Hebr. with acc.

of thing and ἀπὸ c. gen. of pers. Luke 8, 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for יִצְחָק Gen. 23, 6; יִצְחָק 2 Sam. 13, 13.

κῶμη, ης, ἡ, (κείμαι, κοιμάω,) a *village*, *hamlet*, *country-town*, without walls, opp. to a fortified city.

1. Genr. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9, 35. 10, 11. Luke 8, 1. 13, 22; ἀγροὶ καὶ κῶμαι *fields and villages* Mark 6, 36. Luke 9, 12; κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark 6, 56; ἡ κῶμη, al. κῶμαι, simply, Matt. 14, 15. 21, 2. Mark 6, 6. 11, 2. Luke 5, 17. 9, 6. 52. 56. 10, 38. 17, 12. 19, 30. 24, 13. 28. John 11, 1. 30. So John 7, 42 of Bethlehem, i. e. before the time of Rehoboam, who fortified it, 2 Chr. 11, 6. Meton. *villages* for the inhabitants of villages Acts 8, 25. Sept. for כְּנָעַי 1 Chr. 27, 25. Cant. 7, 12. So Pol. 2. 17. 9 φέκουν κατὰ κώμας ἀπειχίστους. Xen. Cyr. 3. 3. 28.—Spec. Mark 8, 27 αἱ κῶμαι Καισαρείας, the *villages of Caesarea*, i. e. lying around and dependent upon it. Sept. Plur. for כְּנָעַי Josh. 15, 45. 17, 11; כְּנָעַי Josh. 15, 31 sq. 19, 6 sq.

2. Apparently of a large *town* or *city*, perhaps without walls, or partly in ruins, e. g. the northern Bethsaida (Julias), Mark 8, 23. 26 his; comp. v. 22. Sept. for כְּנָעַי Josh. 10, 37. 15, 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσά τε ἡ πόλις κατεσκάφη· καὶ...παντός τε κόσμου καὶ τιμῆς ἀφαιρεθέν, τὸ Βυζάντιον κῶμη δουλεύειν Περσίοις δῶρον ἐδόθη.

κωμόπολις, εως, ἡ, (κῶμη, πόλις,) a *village-city*, *town*, i. e. a large village or town like a city, but without walls, Mark 1, 38.—Strabo 13. p. 887. b, καὶ τὸ Ὀλιον, δὲ νῦν ἐστὶ, κωμόπολις τις ἦν.

κῶμος, ου, δ, a *revel*, *carousal*, Lat. *comissatio*, a merry-making or rioting after supper, the guests often sallying into the streets with torches, music, frolic, and songs in honour espec. of Bacchus; Rom. 13, 13. Gal. 5, 21. 1 Pet. 4, 3.—2 Macc. 6, 6. Diod. Sic. 17. 72. Xen. Cyr. 7. 5. 25. Comp. Adam's Rom. Ant. p. 434. Dict. of Antt. art. *Comissatio*.

κῶνωψ, ωπος, δ, ἡ, a *gnat*, *culex*, as found in acid wine and vinegar, Matt. 23, 24; see in κάμηλος.—Aristot. H. An. 5. 19 οἱ δὲ κῶνωπες ἐκ σκωλήκων, οἱ γίνονται ἐκ τῆς περὶ τὸ δέξος λύως. Plut. adv. Stoic. 28; genr. Hdot. 2. 95. Comp. Buxt. Lex. 1516.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. n. 2; *Cos* or *Co*, now *Stanko* or *Stanchio*, a small and fertile island of

the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21, 1 *εἰς τὴν Κῶν*.—1 Macc. 15, 23 *εἰς Κῶ*. Jos. Ant. 14. 7. 2. See Strabo 14. p. 657.

Κωσάμ, δ, indec. *Cosam*, prob. Heb. קוֹסָם, pr. n. of a man Luke 3, 28.

κωφός, ἡ, ὄν, (κόπτω) pr. *blunted, dull*, e. g. a weapon comp. Hom. Il. 11. 390.—In N. T. trop. of the senses and faculties.

1. As to the tongue, the speech, *blunted, lame, dumb*; Matt. 9, 32. 33 *ἐλάλησεν ὁ κωφός*. 12, 22 bis. 15, 30. 31. Luke 1, 22. 11, 14 bis, *δαμόνιον κωφόν*, comp. in *ἔλαλος*. Sept. for קוֹפָה Hab. 2, 18.—Hdot. 1. 34 comp. 85. Xen. Cyr. 7. 2. 20.

2. As to the hearing, *blunted, dull, deaf*; Matt. 11, 5 *καὶ κωφοὶ ἀκούουσιν*. Mark 7, 32 comp. v. 33. v. 37 *τοὺς κωφοὺς ποιεῖ ἀκούειν*. 9, 25 *πνεῦμα ἔλαλον καὶ κωφόν*, see in *ἔλαλος*. Luke 7, 22. Sept. and קוֹפָה Ps. 38, 14. Is. 35, 5. 43, 8.—Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

A.

λαγχάνω, f. λήξομαι, aor. 2 *ἔλαχον*, perf. *ἔλαχα*.

1. *to obtain by lot, to have fall to one's lot*; c. gen. Luke 1, 9 *ἔλαχε τοῦ θυμιάσαι*, the different portions of the daily service being assigned by lot, see Wetst. N. T. in loc. Matth. § 328. So c. gen. Plut. de Fac. in orbe Lun. 20; absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Spec. *to lot, to distribute by lot, to cast lots*, with περί c. gen. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἔσται*. So absol. Diod. Sic. 4. 63 *ἔλαχον, καὶ συνίβη τῷ κλήρῳ λαχεῖν Θησία*.

2. Genr. *to obtain, to receive*, c. acc. Acts 1 17 *ἔλαχε τὸν κλῆρον*, see in κλῆρος no. 2. 2 Pet. 1, 1. Comp. Matth. l. c. p. 637.—3 Macc. 6, 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, δ, *Lazarus*, pr. n. a) The brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11, 1. 2. 5. 11. 14. 43. 12, 1. 2. 9. 10. 17. b) The poor man in our Lord's parable, Luke 16, 20. 23. 24. 25. Hence the modern *Lazaretto*.

λάτρη, adv. (*λαθεῖν, λανθάνω*), *secretly, privately*; Matt. 1, 19 *λάτρη ἀπολύσαι*. 2, 7. John 11, 28. Acts 16, 37. Sept. for קִלְכָּא Deut. 13, 7; קִלְכָּא 1 Sam. 18, 22.—Diod. Sic. 14. 75. Xen. Hell. 4. 8. 16.

λαίλαψ, ανος, ἡ, a *storm, tempest*, of wind with rain, Mark 4, 37. Luke 8, 23. 2 Pet. 2, 17. Sept. for קִלְכָּא Jer. 35, 32; קִלְכָּא Job 21, 18.—Pol. 30. 14. 6. Plut. Timol. 28.

λάκω, see λάσκω.

λακτίζω, f. ἴσω, (λάξ,) *to kick, to strike with the heel*, e. g. πρὸς κέντρα Acts 9, 5.

26, 14; see in κέντρον no. 2.—Luc. Hermot. 33. Xen. Mem. 2. 2. 7.

λαλέω, ὦ, f. ἴσω, *to speak, to talk*, pr. to use the voice, without any necessary reference to the words spoken, and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. So espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 *παιδάριον ὦν, δεινότητος λαλεῖν ἐδόκουν εἶναι*. Plut. de Garrul. 1; also of monkeys, *to chatter, to babble*, Plut. de Placit. Philosophor. 5. 20; of birds, *to twitter, to chirp*, Mosch. 3. 113. Theocr. 5. 34. Comp. Heb. קָלַל and קָלַח, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

1. Pr. of persons, *to speak*, absol. Matt. 9, 33 *ἐλάλησεν ὁ κωφός*. 12, 22. 15, 31. Mark 5, 35 *ἔτι αὐτοῦ λαλοῦντος*. Luke 7, 15. Acts 18, 9. James 1, 19. al. sæp. Sept. for קָלַח 1 Sam. 3, 9. 10. Is. 1, 2. (Luc. de Domo 3 ult. Hdian. 2. 4. 14 *ἔτι λαλοῦντα τὸν... φωνεῖν*.) With an adv. John 18, 23 *εἰ κακῶς ἐλάλησα*. 1 Cor. 13, 11 *ὡς νήπιος ἐλάλον*. So ὁρῶς Mark 7, 35; οὕτως Acts 7, 6. Heb. 6, 9; στόμα πρὸς στόμα *moult to mouth*, i. e. face to face, 2 John 12. (Sept. for קִלְכָּא קִלְכָּא Num. 12, 8; ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. with dat. *παρρησίᾳ boldly, openly*, John 7, 26. Acts 2, 6 *ἰδίᾳ διαλέκτῳ*. 6, 10. 1 Cor. 13, 1; genr. *γλώσσῃς λαλεῖν* see in γλῶσσα no. 2. d. Also with a prep. e. g. *εἰς ἄρα* 1 Cor. 14, 9 see in ἀήρ; ἐκ c. gen. of manner or source Matt. 12, 34; ἐκ τῶν ἰδίων λαλεῖ, John 8, 44; ἐν c. dat. 1 Cor. 12, 3 *ἐν πνεύματι*. 2. λαλῶν. With a particip. of manner, Luke 1, 64 *καὶ ἐλάλει εὐλογών*. 2 Cor. 11, 23.—In various constructions marking the person (or thing)

to or of whom one speaks, e. g. a) With dat. of pers. to *speak to* or *with* any one, Matt. 12, 47 *ζητοῦντές σοι λαλῆσαι*. Luke 1, 22. John 9, 29. 19, 10. Acts 7, 38. Rom. 7, 1. (Sept. and רָצָה Gen. 18, 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. *παρήσισι* John 7, 13. Eph. 5, 19 *λαλοῦντας ἑαυτοῖς ψαλμοῖς*, i. e. singing together; *ἐν* c. dat. 1 Cor. 14, 6. 21; *περί τινος* Luke 2, 38. With particip. *λέγων*, giving definiteness to the idea of *λαλεῖν*, Matt. 14, 27 *ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων*. 23, 1. 28, 18. Luke 24, 6. al. ssep. So Sept. for רָצָה רָצָה Gen. 17, 3. 34, 8; רָצָה רָצָה Gen. 22, 42. See Heb. Lex. art. רָצָה no. 1. b) With *μετὰ τινος*, to *speak with*, John 4, 27. 9, 37 *ὁ λαλῶν μετὰ σοῦ*. With *λέγω*, Mark 6, 50 *ἐλάλησε μετ' αὐτῶν καὶ λέγει*. Rev. 21, 9 *λέγων*. Sept. for עָצָה נִצָּח Numa. 11, 17; עָצָה Gen. 35, 13. c) With *πρός τινα*, to *speak to*, found only thrice except in Luke's writings (1 Thess. 2, 2. Heb. 5, 5. 11, 18; see below). Acts 4, 1 *λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν*. 21, 39. Sept. for רָצָה רָצָה Gen. 18, 27. 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by *εὐαγγελίζομαι* Luke 1, 19. Acts 11, 20; *λέγων* Acts 8, 26. 26, 31. 28, 25. With *λέγων* impl. Heb. 5, 5. 11, 18. So Sept. for רָצָה רָצָה c. רָצָה impl. 1 K. 21, 5. 2 K. 1, 1; comp. Gen. 41, 17. Ex. 32, 7. See Heb. Lex. art. רָצָה Piel no. 1. c. d) With *περί τινος*, to *speak about* or *of* any one, John 8, 26. 12, 41. Sept. for רָצָה רָצָה Ez. 33, 30. e) With acc. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from *λέγειν* c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 4 and 8; comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12, 34 *πῶς δύνασθε ἀγαθὰ λαλεῖν*. John 8, 20 *ῥήματα*. Rom. 15, 18 *τὸ 1 Cor. 9, 8 ταῦτα*. 14, 9. 2 Cor. 12, 4. 1 Tim. 5, 13. So Mark 2, 7 *λαλεῖ βλασφημίας*. Acts 6, 13 *ῥήματα βλασφ.* John 8, 44 *τὸ ψεῦδος*. Jude 15. 16. Sept. and רָצָה Ex. 4, 12. (Luc. Demonax 51 *ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων*. Plut. de Garrul. 23. Xen. Cyr. 1.4. 1.) With other adjuncts added, e. g. acc. et dat. of pers. Matt. 9, 18. John 14, 25. 15, 11. (Sept. Gen. 28, 15.) Or also dat. of manner, Mark 8, 32 *τὸν λόγον παρήσισι ἐλάλει*. 1 Cor. 14, 2; *διδά c. gen. of manner* 1 Cor. 14, 9; *ἐν* c. dat. of manner 2 Cor. 11, 17; *ἐν Χριστῷ* i. e. by his authority 2 Cor. 12,

19. Also *ἐκ κατὰ τινα* i. e. *according to* 2 Cor. 11, 17; *τὸ μετὰ τινος* Eph. 4, 25 (Sept. Gen. 31, 29); *τὸ περί τινος* Luke 2, 33; *τὸ πρὸς τινα* Acts 11, 14. Luke 24, 44; *πρὸς τὸ οὗς* Luke 12, 3. Sept. for רָצָה רָצָה Gen. 18, 19.

2. As modified by the context, where the sense lies not so much in *λαλεῖν* as in the adjuncts, e. g. a) Of one teaching, for *to teach, to preach*, absol. Luke 5, 4. 1 Cor. 14, 34. 35. 1 Pet. 4, 11; with an adv. John 12, 50. Acts 14, 1. Eph. 6, 20; with *ἐπὶ* v. *ἐκ* c. gen. of source or occasion John 7, 17. 18. 12, 49; *ἐκ* c. gen. of manner, John 3, 31; with a dat. of manner, *γλώσσας λαλεῖν*, Mark 16, 17. Acts 2, 4. al. see in *γλώσσα* no. 2. d. Also with an adjunct of pers. *to whom*, e. g. dat. John 15, 22. 1 Cor. 3, 1; adv. *παρήσισι* John 18, 20; *ἐν* c. dat. of manner Matt. 13, 10 *διὰ ἐν παραβολαῖς λαλεῖς αὐτοῖς*. 13, 34; *ἐπὶ τῷ ὀνόματι τινος* Acts 4, 17. 5, 40, see in *ἐν* II. 3. c. β. So *περί τινος* Luke 9, 11; *πρὸς τινα* Acts 11, 20. Further, with an acc. of the thing taught; absol. John 3, 11. 8, 30. 40. 18, 20. Acts 16, 14. 20, 30. Tit. 2, 1; and so in reference to the doctrines of Jesus, John 8, 28. 38. 12, 50. Acts 5, 20. 17, 19. 1 Cor. 2, 6. 7; *λαλεῖν καὶ διδάσκειν* Acts 18, 25. With pers. *to whom*, e. g. dat. Mark 2, 2 *ἐλάλει αὐτοῖς τὸν λόγον*. 4, 33. John 6, 63. Acts 8, 25; also with *ἐν* c. dat. of manner John 16, 25; *λέγων* Matt. 13, 3; *τὸ πρὸς τινα* Acts 3, 22. 1 Thess. 2, 2 *λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον*. b) Of those who *tell, relate, declare, announce* any thing, John 1, 37; *πρὸς τινα* et adv. Luke 2, 20; *περί τινος* John 9, 21. (So c. dat. Theophr. Char. 7 or 24.) With acc. of thing, Acts 4, 30. Matt. 26, 13; acc. of thing and dat. of pers. Acts 23, 28, and with *λέγων* impl. Matt. 13, 33. Also *περί τινος* Luke 2, 17. Acts 22, 10; *καθ' ὃν τρόπον* 27, 25; *παρά τινος* Luke 1, 45. c) Of prophecy, predictions, for *to foretell, to declare*, 2 Pet. 1, 21. James 5, 10. Acts 3, 24. 26, 22; *πρὸς τινα* Acts 28, 25; with acc. of thing, Luke 24, 25 *οἷς* by attr. for *ἑ*. Acts 3, 21; acc. et dat. of pers. John 16, 1. 4. So of a divine promise, Luke 1, 55. 70. d) Of what is said with authority, for *to direct, to charge, to prescribe*, c. dat. Mark 16, 19; acc. et dat. John 15, 11; acc. et *eis* et *περί* Heb. 7, 14. For *to publish, to promulgate*, authoritatively, Heb. 3, 5. 9, 19. e) Trop. *to speak* by writing, by letter, 2 Cor. 11, 17 *ἡς*. Heb. 2, 5. 2 Pet. 3, 16 *ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς*. Of one

dead who *speaks, exhorts*, by his example and faith, Heb. 11, 4.

3. Meton. of things as speaking, e. g. a) Of a law, *to speak, to prescribe*, Rom. 3, 19. b) Of the expiatory blood of Jesus, Heb. 12, 24 *κρείττον λαλοῦντι παρὰ τὸν Ἄβελ, speaking better than the blood of Abel*, since this latter cried only for vengeance, Gen. 4, 10. c) In the imagery of the Apocalypse, spoken of a voice, Rev. 1, 12, 4, 1, 10, 4; of thunders, which are said *λαλεῖν τὰς αὐτῶν φωνάς* Rev. 10, 3, 4; of a beast, Rev. 13, 5, 11, 15. So Heb. *רִשָּׁף*, Sept. *εἶπεν*, of the serpent, Gen. 3, 1, 4. +

λαλιά, *ais*, *ῆ*, (*λαλίω*), *a talking, gossip*, Aristoph. Nub. 931; *talkativeness*, Plut. de rect. rat. aud. 18. Plato Def. 416.—In N. T. *speech, utterance*, i. e. a) A manner of speaking, *a dialect*, Matt. 26, 73. Mark 14, 70. Sept. for *רִשָּׁף* Cant. 4, 3. b) Meton. what is uttered, *a saying, words*, John 4, 42, 8, 43. Sept. for *רִשָּׁף* Job 33, 1; comp. Sept. Is. 11, 3. So Pol. 32, 9, 4.

λαμά or *λαμμά*, *lama*, i. e. Heb. *מַה* or *מִמָּה*, *why? wherefore?* Matt. 27, 46 et Mark 15, 34, from Ps. 22, 2 where Sept. *vari*.

λαμβάνω, f. *λήψομαι*, aor. 2 *ἔλαβον*, perf. *ἐλάβα*; *to take*, and also *to receive*.

1. *to take, to lay hold of, to grasp, to seize, to take and keep hold of*.

a) Pr. with the hand, to or with oneself; c. acc. expr. or impl. a) Genr. c. acc. Matt. 14, 19 *καὶ λαβὼν τοὺς πέντε ἄρτους. 25, 1 λαβοῦσαι τὰς λαμπάδας. 26, 26. 52. 27, 6. 30. 48. Mark 9, 36. Luke 22, 17. John 12, 3. 13. 13, 4. 13. 30. 1 Cor. 11, 23. Rev. 5, 8. 22, 17; with *ἐκ τινος* added, John 16, 14. Rev. 5, 7. Sept. for *מִמָּה* Gen. 18, 8. Num. 16, 17, 18; *מִמָּה* Josh. 6, 4. Is. 2, 4. (Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.) Trop. *τιμὴν ἑαυτῷ* λ. Heb. 5, 4; *δύναμιν* Rev. 11, 17. (Xiphilin. Galb. p. 187 *νομίζων οὐκ ἐιληφέναι τὴν ἀρχήν, ἀλλὰ δεδόσθαι αὐτῷ*.) Part. *λαβὼν* is often used before other verbs by a species of pleonasm, in order to express the idea more fully and graphically, comp. in *ἀνίστημι* II. 1. a. Passow in *λαμβάνω* ult. Matt. 13, 31 *ὃν λαβὼν ἄνθρωπος ἔσπειρεν*. v. 33; acc. impl. Luke 24, 43. Acts 16, 3. So Sept. Josh. 2, 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. 9) Of taking food or drink, c. acc. John 19, 30. Acts 9, 19 *καὶ λαβὼν τροφήν*. 1 Tim. 4, 4; absol. Mark 15, 23. So Heb. *מִמָּה*, see Heb. Lex. also Plut. Pomp. 2 pen. γ) *to take to or with any one*, c. acc. e. g.*

Matt. 16, 5 *ἐπελάβοντο ἄρτους λαβεῖν*. v. 7. 25, 4. John 18, 3; also c. *μετ' αὐτῶν* Matt. 25, 3. (Xen. Cyr. 2. 4. 22.) Spec. *λαμβάνειν γυναῖκα* *to take a wife, to take as a wife*, Mark 12, 19. 20. 21. 22. Luke 20, 28 sq. Sept. for *מִמָּה* Gen. 6, 2. 11, 29. So Jos. Ant. 1. 16. 3. Plut. T. Gracch. 1. Xen. Cyr. 8. 4. 16. δ) *to take upon oneself, to bear*, trop. Matt. 10, 38 *τὸν σταυρόν*. 8, 17 *τὰς ἀσθενείας ἡμῶν*, quoted from Is. 53, 4 where Heb. *מִמָּה*, Sept. *φέρειν*. ε) *to take up, to gather up*, Matt. 16, 9. 10 *πόσους κοφίνους ἐλάβετε*, comp. Mark 8, 19. 20. Trop. *λαβεῖν τὴν ψυχὴν*, opp. *τίθημι*, John 10, 17. 18. So pr. Xen. CEC. 8. 2. ib. 9. 10.

b) *to take out from a number, to choose*, c. acc. Acts 15, 14 *λαβεῖν ἐξ ἑσῶν λαόν*. Pass. Heb. 5, 1.—Sept. Amos 2, 11. Pol. 5. 63. 1. Xen. An. 1. 1. 6.

c) *to take, i. e. to seize, to lay hold of, with the idea of force, violence*. a) Pr. c. acc. Matt. 21, 35 *καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἵδεραι κτλ.* v. 39. Mark 12, 3. 8. John 19, 1; absol. 2 Cor. 11, 20. (Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.) So in hunting or fishing, *to take, to catch*, Luke 5, 5; trop. 2 Cor. 12, 16 *δὶ ὧν ἡμῶν ἔλαβον*, comp. Matt. 4, 19. So Palaeoph. 28. 3. Xen. Cyr. 1. 4. 9. β) Trop. of any strong affection or emotion, *to seize, to come or fall upon any one*, c. acc. e. g. *ἐκστασις ἔλαβεν πάντας* Luke 5, 26; *φόβος* 7, 16; *πεπαισμός* 1 Cor. 10, 13. Sept. for *מִמָּה* Ex. 15, 15. (2 Macc. 9, 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.) So of an evil spirit, demon, Luke 9, 39; comp. Jos. Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by force, c. acc. Matt. 5, 40 *καὶ τὸν χιτῶνά σου λαβεῖν*. Rev. 3, 11 *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου*. 6, 4 *ἐκ τῆς γῆς*. Sept. for *מִמָּה* Gen. 27, 35. 31, 1.—Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up a person*, i. e. *to receive him as a friend or guest into one's house or society*, i. q. *δέχομαι*. a) Genr. c. acc. John 19, 27 *ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια*. 2 John 10 *εἰς οἰκίαν*. John 6, 21 *εἰς τὸ πλοῖον*. (Hom. Od. 7. 255.) Trop. of a teacher or the like, *to receive, to acknowledge*, to embrace and follow his instructions, John 1, 12. 5, 43. 13, 20. 14, 17. So of doctrine, *to receive, to embrace*, e. g. *τὸν λόγον* Matt. 13, 20. Mark 4, 16; *τὴν μαρτυρίαν* John 3, 11. 32. 33. 1 John 5, 9; *τὰ ῥήματα* John 12, 48. 17, 8. β) From the Heb. *λαμβάνειν πρόσωπόν τινος*, *to accept the person of any one*, Heb. *קָבַץ מִמָּה*, pr.

spoken of a king or judge who receives or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13, 10; hence *to favour any one*, both in a good and bad sense, see Heb. Lex. art. לָקַח no. 3. b. In N. T. only in a bad sense, *to accept one's person*, i. q. *to be partial towards him*, absol. Luke 20, 21; c. gen. Gal. 2, 6 πρόσωπον θεός ἀνθρώπου οὐ λαμβάνει. So Sept. for לָקַח Ps. 82, 2. Lev. 19, 15.

f) Trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν i. q. *to begin*, Heb. 2, 3. (Æl. V. H. 2. 28. Hdian. 7. 11. 1.) ἀφορμὴν λαμβ. *to take occasion*, Rom. 7, 8. 11. (Diod. Sic. 4. 32 καίρῳ.) θάρσος λαμβ. *to take courage*, i. q. θάρρειν, see in θάρσος, Acts 28, 15; ἱκανὸν λαμβ. *to take security*, Acts 17, 9; λήθην λ. *to forget*, 2 Pet. 1, 9. (Æl. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφὴν τινος λ. *to take the likeness or form of any one*, *to liken oneself to him*, Phil. 2, 7; πείραν λαμβ. *to make trial of*, i. e. *to attempt*, Heb. 11, 29; (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54;) or also i. q. *to have trial of*, *to experience*, Heb. 11, 36. (Xen. Ec. 17. 1.) συμβούλιον λαμβ. *to take counsel*, i. q. *to consult*, Matt. 12, 14. 27, 1. 7. 28, 12; ὑπόδειγμα τινα λαμβ. *to take any one as an example*, James 5, 10; ὑπόμνησιν λαμβ. *to recollect*, *to remember*, 2 Tim. 1, 5; χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. 14, 11; and with ἐπὶ c. gen. 14, 9. 20, 4.

2. *to have given me*, *to receive*, *to obtain*, *to partake of*.

a) Genr. and absol. Matt. 7, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10, 8. John 16, 24. 1 Cor. 4, 7; with acc. Matt. 20, 9 ἔλαβον ἀπὸ θηνάριον. v. 10. 25, 16 πέντε τάλαντα λαβόν. Mark 10, 30. 11, 24. John 4, 36. Acts 3, 3. Rom. 4, 11. 1 Cor. 9, 24. Gal. 3, 14. Phil. 3, 12 comp. in καταλαμβάνω no. 2. Heb. 11, 35. James 1, 12. 1 Pet. 4, 10. Rev. 4, 11. (Æl. V. H. 9. 31. Xen. Cyr. 3. 3. 7.) With ἐκ τινος partitively, see in ἐκ no. 1. d. John 1, 16. Rev. 18, 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάθῃτε. (Palæph. 52. 3.) With an adjunct of the source added, e. g. ἀπὸ c. gen. from, 1 John 2, 27; παρὰ c. gen. from any one Acts 2, 33. James 1, 7. Rev. 2, 27; (Hdian. 4. 7. 3;) or spoken de conatu, John 5, 34. 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44; ὑπὸ c. gen. 2 Cor. 11, 24 ὑπὸ Ἰουδαίων . . . ἔλαβον (πληγὰς), comp. Luc. Cronos. 16. Xen. Cyr. 1. 3. 16.

b) Of an office or dignity, *to receive*, *to*

obtain, either as committed or transmitted, c. acc. e. g. ἐπισκοπὴν Acts 1, 20; κλήρω v. 25; ἐπαρτίαν Heb. 7, 5; βασιλείαν Luke 19, 12. 15; c. παρὰ τινος Acts 20, 24. So Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts 24, 27, comp. διαδέχομαι. So Lat. *successorem accipere* Plin. Ep. 9. 13.

c) Spec. *to receive* tribute, rent, i. q. *to collect*, *to exact*, c. acc. Matt. 17, 24 οἱ τὰ δίδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21, 34. Heb. 7, 8; so c. ἀπὸ τινος Matt. 17, 25. 3 John 7.—Xen. Mem. 1. 6. 3; παρὰ τινος Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) Trop. *to receive* instruction, i. q. *to be instructed*, *to learn*, absol. Rev. 3, 3 μνημόνευε οὖν πῶς εἰληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἔκαστα λαμβάνουσιν, i. e. *μανθάνουσιν*.

e) Trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to receive commandment*, παρὰ τινος John 10, 18. 2 John 4; περί τινος Col. 4, 10; πρὸς τινα Acts 17, 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5, 11; κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23, 13. James 3, 1; c. dat. reflex. Rom. 13, 2; οἰκοδομὴν λαμβ. *to receive edification*, i. q. *to be edified*, 1 Cor. 14, 5; παραγγελίαν λαμβ. *to receive a charge* Acts 16, 24; περιτομὴν λαμβ. i. q. *to be circumcised* John 7, 23. +

Λάμεχ, ὁ, indec. Lamech, Heb. לֶמֶךְ, pr. n. of a patriarch, the father of Noah, Luke 3, 36; see Gen. 5, 25 sq.

λαμμῶ, see λάμα.

λαμπάς, ἄδος, ἡ, (λάμπω, Heb. לָמַח,) a light, e. g. a torch, lamp, or lantern; genr. Acts 20, 8 λαμπάδες ἱκαναί. Rev. 4, 5. (Sept. for לָמַח Gen. 15, 17. Ex. 20, 18.) Prob. a torch, Rev. 8, 10. John 18, 3. Sept. and לָמַח Judg. 15, 4. 5. So Hdian. 4. 2. 20. Plato Ax. 372. a.—Also a lamp, fed with oil, Matt. 25, 1. 3. 4. 7. 8. Sept. and לָמַח Judg. 7, 16. 20. On the form of ancient lamps see Dict. of Antt. art. *Lucerna*.

λαμπρός, ὁ, ὄν, (λάμπω,) shining, bright, radiant, e. g.

1. Pr. of a star, Rev. 22, 16 ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. So Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, radiant, and hence *white*, spoken of angels Acts 10, 30. Rev. 15, 6. 19, 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23, 11; comp. Mark 15,

17. etc. (Pol. 10. 4. 8. Diod. Sic. 1. 91.) Hence *splendid, sumptuous*, of raiment, James 2, 2. 3 ἱστῆς λαμπρά. Also genr. Rev. 18, 14 τὰ λαμπρά, *costly things*. So Diod. Sic. 20. 7. Xen. Conv. 1. 4.

2. Spec. *clear, limpid*, Rev. 22, 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον.—Æschyl. Eum. 695. Xen. Hell. 5. 3. 19.

λαμπρότης, *τιητος, ἦ, (λαμπρός,)* *brightness, splendour*, λ. τοῦ ἡλίου Acts 26, 13. Sept. for מִלְּךָ Is. 60, 3; מִלְּךָ Dan. 12, 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

λαμπρῶς, adv. (λαμπρός,) *splendidly, sumptuously*, Luke 16, 19.—Jos. Ant. 6. 1. 3. Plut. Pomp. 46. Plato Tim. 27. b.

λάμπω, f. ψω, (comp. Heb. נָתַן, see Heb. Lex.) *to give light, to shine, to be bright*; c. dat. Matt. 5, 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Absol. 17, 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17, 24. Acts 12, 7. 2 Cor. 4, 6 ἐκ σκοτῶντος φῶς λάμψαι. Trop. Matt. 5, 16. 2 Cor. 4, 6. Sept. for מִלְּךָ Prov. 4, 18; מִלְּךָ Dan. 12, 3.—Plut. Symp. 6. 7. 2 pen. Xen. Mem. 4. 7. 7.

λανθάνω, f. λήσω, aor. 2 ἔλαθον, *to be hid, concealed, unbeknown*; absol. Mark 7, 24 οὐκ ἠδυνήθη λαθεῖν. Luke 8, 47. (Æl. V. H. 4. 20 init.) With acc. of pers. *to be hid as to any one*, i. e. *from him, to escape his notice*, Lat. *latere aliquem*; Acts 26, 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. 3, 5. 8; see Matth. § 412. 5, comp. Buttm. § 131. 2. So Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13. —Joined with the participle of another verb it has the force of an adverb, i. q. *secretly, unawares*; Heb. 13, 2 ἔλαθόν τινες ξενίσαντες ἄγγελους. Buttm. § 144. n. 6. Winer § 58. 4. So Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

λαφευτος, ἦ, ὄν, (λαφεῖω; λᾶς, ξίω,) *stone-hewn, rock-hewn*, of a sepulchre hewn in the rock, Luke 23, 53; comp. in λατομίω.—Sept. Deut. 4, 49. Aquil. Num. 21, 20. 23, 14.

Λαοδίκεια, as, ἦ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus some distance above its junction with the Meander, south of Hierapolis and west of Colosse. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 62 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eske-hissar*. See Strabo 12. p. 578. Plin. H. N. 5. 29. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.

O. v. Richter p. 521. Hamilton's Res. in Asia Minor, I. 514 sq.—Col. 2, 1. 4, 13. 15. 16. Rev. 1, 11. [3, 14.]

Λαοδικεῖς, ἑως, ὁ, a *Laodicean*, Col. 4, 16. Rev. 3, 14.

λαός, οὐ, ὁ, *people, the people at large*, the mass, not like δῆμος a body politic.

1. Pr. and genr. *a people, nation, tribe*, i. e. *the mass of any people*; Luke 2, 10 ἦντι ἔσται παντὶ τῷ λαῷ. Rev. 5, 9. Plur. Luke 2, 31. Acts 4, 25 quoted from Ps. 2, 1 where Sept. for עַם. Sept. for עַם Job 36, 31. Ez. 20, 41. So Hom. Od. 6. 194. Hdt. 5. 42. Strabo 14. p. 984. a.—Spec. of the Jews as the people of God's choice, only Sing. Matt. 1, 21. 2, 4. 6. Mark 7, 6. Luke 2, 32. John 11, 50. Heb. 7, 5. al. smp. So Sept. and עַם Ex. 1, 20. 8, 1. Deut. 2, 4. al. smp.—Trop. of Christians as God's spiritual Israel, Sing. Tit. 2, 14. Heb. 2, 17. 4, 9. 13, 12.

2. In a more limited sense, *the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7, 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8, 47. 9, 13 εἰς πάντα τὸν λαὸν τούτων *for all this multitude*. 18, 43. 23, 27 πληθὺς τοῦ λαοῦ καὶ γυναικῶν. Acts 3, 9. 11. 12. 5, 37. 18, 10. So Hom. Il. 18. 502. ib. 23. 728.—Spec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2, 47. 21, 30. 36; of Galilee Matt. 4, 23. 9, 35. Sept. and עַם Gen. 19, 4. 23, 7. 12. 13. (Hom. Od. 13. 156. Plut. Romul. 26.) As distinguished from magistrates and the higher classes, Matt. 26, 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 27, 25. 64. Mark 11, 32. Luke 19, 48. 20, 6. 23, 13. Acts 6, 12. al. Sept. and עַם Ex. 18, 22. 26. Josh. 6, 8. 10. +

λάρυγξ, υγγος, ὁ, *larynx, the throat, gullet*, as an organ of the voice, Rom. 3, 13, quoted from Ps. 5, 10 where Sept. for לִינָה.—Ecclus. 6, 5. Aristoph. Ran. 575 [583]. Eurip. Cycl. 157. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phryn. pp. 65, 470.

Λασαία, as, ἦ, *Lasea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27, 8.

λάσκω, f. λακήσω, *to sound, to ring*, Hom. Il. 14. 25. ib. 30. 377; in aor. 2, *to crack, to knock, to snap*, in breaking, Hes. Theog. 694. Hom. Il. 13. 616.—In N. T. and later, *to crack open, to burst*, intrans. Acts 1, 18 ἐλάκυσεν μέσος, *he burst asunder in the midst*, i. e. Judas having hanged him-

self (Matt. 27, 5), the rope broke and the fall caused the bursting of the abdomen. So Act. Thom. § 33 δ δὲ δράκων φυνήσκει δάκνησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

λατομέω, ὦ, f. ἤσω, (λᾶς, τέμνω,) to cut stone, to hew in stone, e. g. μνημεῖον, δ' ἐλατόμωσεν ἐν τῇ πέτρᾳ Matt. 27, 60. Mark 15, 46. Sept. and 𐤋𐤕𐤍 Is. 22, 16. Deut. 6, 11. —Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

λατρεία, ας, ἡ, (λατρεύω,) service, pr. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503.—In N. T. service of God, worship, John 16, 2. Rom. 9, 4. 12, 1. Heb. 9, 1. 6. Sept. and 𐤋𐤕𐤍 Ex. 12, 25. 26. Josh. 22, 27.—Plut. de Adulat. et Amic. 12. Plato Phædr. 49. p. 244. e.

λατρεύω, f. εὔσω, (λατρίς one hired,) to work for hire or as a slave, to serve, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύω ib. § 41.—In N. T. in respect to God, to serve, to worship. a) Genr. c. dat. Matt. 4, 10 et Luke 4, 8 κύριον τὸν Θεόν... αὐτῷ μόνῳ λατρεύσεις. Luke 1, 74. 2, 37. Acts 7, 42. 24, 14. 27, 23. Rom. 1, 9. Phil. 3, 3. 2 Tim. 1, 3. Heb. 9, 14. 12, 28. Rev. 22, 3; absol. Acts 26, 7. Sept. and 𐤋𐤕𐤍 Deut. 6, 13. 10, 12. Josh. 24, 15. Once of idol-worship, Rom. 1, 25 ἐλάτρευον τῇ κτίσει κτλ. Sept. and 𐤋𐤕𐤍 Deut. 4, 28. Judg. 2, 11. 13. So Eurip. Ion 152. Plut. de Pyth. orac. 26. b) Spec. of an external ritual worship, i. q. to serve as priest, to officiate, c. dat. τῇ σκηνῇ Heb. 8, 5. 13, 10; and so in the celestial temple Rev. 7, 15. Also genr. for to offer sacrifice, to worship, absol. Heb. 9, 9. 10, 2; comp. Sept. and 𐤋𐤕𐤍 Ex. 3, 12. 7, 16.

λάχανον, ου, τό, (λαχάινω,) pr. 'a plant in tilled ground;' hence a garden-plant, herb, vegetable. Matt. 13, 32 μείζον τῶν λαχάνων πάντων. Mark 4, 32. Luke 11, 42. Rom. 14, 2. Sept. for 𐤋𐤕𐤍 1 K. 21, 2; 𐤋𐤕𐤍 Gen. 9, 3.—Luc. Philopseud. 8. Plato Rep. 372. c.

Λεββαῖος, ου, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10, 3; see in Ἰούδας no. 4.

λεγεών, ὄνος, ὁ, Lat. legio, a legion, the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6000, etc. See Adam's Rom. Ant. p. 366 sq. Dict. of Antt. art. Legio.—In N. T. a legion, for an indefinitely great number, e. g. of angels Matt. 26, 53; of demons Mark 5, 9. 15. Luke 8, 30. So Rabb. 𐤋𐤕𐤍, Buxt. Lex. Chald. 1123.

λέγω, f. ξω, primarily to lay, Germ. legen; Pass. or Mid. to lie, Germ. liegen. E. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102; to lay together, to collect, Lat. lego, colligo, Hom. Il. 23. 239. Od. 24. 72; Mid. to gather for oneself, to choose, to pick out, Hom. Il. 21. 27. Od. 24. 108. Also to lay down or before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite and connected words, to discourse; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for 𐤋𐤕𐤍.—In N. T.

1. to lay before, to relate, e. g. παραβολήν, to put forth, to propound, with acc. and dat. of pers. Luke 18, 1 ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς. 13, 6; with πρὸς τινα Luke 12, 41. 14, 7. So of events or the like, to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9, 21; πρὸς τινα 24, 10.—Palæph. 7. 2. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπαύμενα ἐν τοῖς ἐξῆς λεχθήσεται. Xen. Mem. 3. 6. 13.

2. to say, to speak, to discourse, see above; genr. and construed:

a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. a) Followed by the words uttered, Matt. 1, 20 ἄγγελος... ἐφάνη αὐτῷ, λέγων· Ἰωσήφ κτλ. 8, 2. Mark 6, 2. Luke 2, 13. 12, 54. John 1, 29 καὶ λέγει· Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ. v. 36. Acts 4, 16. Rom. 9, 25. Heb. 1, 6. 8, 13. James 3, 23. al. ssep. (Xen. Conv. 4. 1.) So with ὅτι before the words quoted, Matt. 9, 18. Mark 2, 12 λέγοντας· ὅτι οὐδέποτε αὐτὸς εἶδομεν. 3, 21. Luke 4, 41. 23, 5. John 8, 33. Acts 2, 13. 6, 11. Rom. 3, 8. al. ssep. Comp. Buttm. § 139. m. 58, 61. (Palæph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. 𐤋𐤕𐤍, as introducing the exact words, q. d. in these words, e. g. Matt. 5, 2 ἐδίδασκεν αὐτοὺς, λέγων· μακάριοι κτλ. 6, 31 μὴ οὖν μαριμνήσητε, λέγοντες· τί φάγομεν κτλ. 9, 30. 12, 38. 16, 7. Mark 1, 7. 24. 11, 31. Luke 4, 35. 36. 7, 39. 20, 5. John 4, 31. 51. Acts 2, 13. 40. 24, 2. Heb. 12, 26. Rev. 6, 10. al. ssep. but not found in the acknowledged epistles of Paul. Sept. and 𐤋𐤕𐤍 Gen. 1, 22. 2, 16. Lev. 1, 1. al. ssep. So Palæph. 7. 7. β) With acc. of thing or person, e. g. the thing spoken, Matt. 21, 16 ἀκούετε τί οὗτοι λέγουσιν; Mark 11, 23. Luke 8, 8 ταῦτα λέγων. John 5, 34. Rom. 10, 8. Eph.

6. 12 al. smp. Hence τὰ λέγόμενα Luke 16, 34. Acts 8, 6. (Hdian. 4. 14. 7 ἔλεγε τοιάδε. Xen. An. 7. 7. 43.) With acc. of person spoken of, but only in attraction with *ὅτι*, see Buttm. § 151. I. 6. Winer § 63. 4. a. John 8, 54 ὁ πατήρ... ὃν ὑμεῖς λέγετε, *ὅτι* δεῖς ὑμῶν ἐστί. 9, 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οἰκιστὰς εἰσι. γ) With acc. and inf. comp. Matth. § 537. p. 1056. John 12, 29 ἔλεγε βροσὴν γεγονέναι. Matt. 16, 13. Luke 11, 18. Acts 4, 32. 5, 36. Rom. 15, 8. 2 Tim. 2, 18; εἶναι impl. Rev. 2, 20. So Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. δ) With *ὅτι* instead of the accus. and inf. comp. in *ὅτι* no. 3. Buttm. § 141. n. 2. Winer § 45. 2. Mark 9, 11. Luke 9, 7. John 4, 20 καὶ ὑμεῖς λέγετε, *ὅτι* ἐν Ἱερουσ. ἐστὶν ὁ τόπος κτλ. 1 Tim. 4, 1. So with *ὅτι* and the apodosis impl. in the phrase σὺ λέγεις, Matt. 27, 11. John 18, 37; comp. Luke 22, 70 ὑμεῖς λέγετε, *ὅτι* ἐγὼ εἶμι. So Xen. Cyr. 1. 3. 17. ε) With an adv. or adverbial phrase, John 13, 18 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3, 5 et Gal. 3, 15 λ. κατ' ἀνθρώπων. Metaph. Rev. 18, 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3, 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart, in or among themselves*, i. e. *to think*, comp. in εἶπον, no. 1. ζ. Heb. Lex. 723 no. 2.

b) With a further adjunct of the person to whom one speaks, in the dat. or with *μετά, πρός*; and also of whom, with *ἐς, περί, ὑπέρ*. The adjunct of the object is then always present or implied, in some one of the preceding constructions. α) With dat. of pers. e. g. with the words uttered, Matt. 8, 26 καὶ λέγει αὐτοῖς· τί δεῖλοί ἐστε κτλ. 14, 4. Mark 2, 5. 14. 2 John 10. 11. al. smp. So with dat. of thing personified Matt. 21, 19. Rev. 6, 16. Also with *ὅτι* before the words quoted, comp. above in lett. a. δ. Luke 8, 49. John 4, 42. So too καὶ ἔλεγε αὐτῷ or the like is put after other verbs of speaking, like λέγων, comp. in lett. a. α. Mark 9, 31. 14, 61 ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κτλ. With an acc. of thing, John 16, 7. 2 Thess. 2, 5. Rev. 2, 7; acc. of pers. of whom, as object, John 8, 27. Phil. 3, 18. With *ὅτι* instead of acc. et inf. Matt. 16, 18. John 16, 26. With an adverbial construction of manner, as Mark 3, 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4, 2. 12, 38. With *περί τινος* Matt. 11, 7. β) With *μετ' ἄλλῃ λων*, with *one another*, followed by the words spoken, John 11, 56. γ) With *πρός* c. acc. of pers. *to whom*, e. g. with the words uttered, Mark 10, 26. Luke 14, 7. John 4, 15. Heb. 7, 21. (Xen. Cyr.

1. 3. 14.) With *ὅτι* of citation, Luke 4, 21; with an acc. of thing, 11, 53; with *περί τινος* 7, 24.—Further with an adjunct of person of whom one speaks: δ) With *ἐς* c. acc. of, *concerning* any one, genr. Eph. 5, 32; with the words uttered, Acts 2, 25; with an acc. of thing Luke 22, 65. So Xen. Mem. 1. 5. 1. ε) With *περί* c. gen. of pers. with the words uttered, John 1, 48. Matt. 11, 7; with acc. of thing Acts 8, 34. John 1, 22. 9, 17. Tit. 2, 8; with *ὅτι* for inf. Luke 21, 5. ζ) With *ὑπέρ σεαυτοῦ*, *to speak for oneself*, Acts 26, 1.

c) Meton. of things, e. g. α) A voice, φωνὴ λέγουσα Matt. 3, 17. Rev. 6, 6; c. dat. Acts 9, 4. Rev. 16, 1; dat. of manner Acts 26, 14. β) A writing, scripture, ἡ γραφή, with the words quoted John 19, 37. James 4, 5. 6; τί Rom. 4, 3. Gal. 4, 30; with ἡ γραφή impl. Gal. 3, 16. Eph. 4, 8. So Hdot. 1. 124. ib. 8. 22. γ) A law, ὁ νόμος, c. acc. 1 Cor. 9, 8; absol. v. 10. 14, 34. δ) Genr. ὁ χρηματισμός Rom. 11, 4; ἡ δικαιοσύνη, as personified, 10, 6.

d) Trop. for *to mean, to have in mind, to mean to say*, comp. above in lett. a. ε. Heb. Lex. 723 no. 2; so c. imper. Gal. 5, 16; c. acc. of thing, 1 Cor. 10, 29 συνειδήσω δὲ λέγω κτλ. 1, 12. Gal. 3, 17; acc. of pers. John 6, 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark 14, 71.—Jos. Ant. 6. 5. 5. Luc. D. Deor. 3. 1. Xen. CEC. 17. 8.

3. Spec. *to say, to speak*, as modified by the context, where the particular sense lies not so much in λέγω *per se*, as in the adjuncts, e. g. α) Before questions, for *to ask, to inquire*, followed by the words spoken, Matt. 9, 14. Mark 5, 30. 14, 14. Luke 7, 20. John 7, 11 καὶ ἔλεγον· τοῦ ἐστὶν ἐκεῖνος; Rom. 10, 19; c. dat. of pers. Mark 6, 37. Luke 16, 5. 22, 11. With *εἰ whether*, Acts 25, 20; c. dat. of pers. 21, 37. b) Before replies, for *to answer, to reply*, followed by the words spoken, e. g. after a direct question, Matt. 17, 25. John 18, 17; c. dat. of pers. Matt. 18, 22. 20, 7. 21; also with *ὅτι* of citation Matt. 19, 8. John 20, 13; preceded by ἀποκρίσεις Mark 8, 29. Luke 3, 11. Without a preceding question, with dat. of pers. and the words spoken, Matt. 4, 10. 26, 35. Luke 16, 29. John 2, 4; with ἀποκρίσεις etc. Mark 9, 19. Luke 11, 45. c) In affirmations, for *to affirm, to maintain, to declare*, e. g. with the words uttered, Mark 14, 31 ὁ δὲ ἐκ περυσίου ἔλεγε μᾶλλον· ἐὰν κτλ. Gal. 4, 1. 1 John 2, 4; with acc. and inf. Matt. 22, 23. Luke 24, 23 οἱ λέγουσιν αὐτὸν ζῆν. 23, 2; acc.

impl. James 2, 14. 1 John 2, 6, 9; with *ὅτι* instead of acc. et inf. Matt. 17, 10. Rom. 4, 9. With a dat. of pers. in the phrases λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, and the like, in solemn affirmations, genr. Matt. 11, 22. Mark 11, 24. Luke 4, 25; c. ἀμὴν Matt. 5, 18. 25, 12. al. ἀμὴν, ἀμήν, John 1, 52. 3, 3. 8, 51. al. comp. in ἀμὴν no. 3. So in the middle of a clause, Matt. 11, 9 καί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Luke 7, 14. 11, 51. 15, 10. With *ὅτι* for acc. c. inf. Matt. 3, 9. Mark 9, 13. Luke 4, 24. John 3, 11. d) Of teaching, for *to teach, to inculcate*, so with the proposition taught, Matt. 15, 5; c. acc. Acts 1, 3; acc. et infin. Acts 21, 21; acc. impl. 15, 24; acc. et dat. of pers. Matt. 10, 27. John 8, 16. 16, 12. So absol. Xen. Conv. 4. 13. e) Of predictions, *to foretell, to predict*, c. acc. et dat. Mark 10, 32; acc. Luke 9, 31; dat. John 13, 19. f) Of what is spoken with authority, *to command, to direct, to charge*, absol. Matt. 23, 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. So c. acc. Luke 6, 46; acc. et dat. Mark 13, 37. John 2, 5; dat. of pers. and imperat. Matt. 5, 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε κτλ. 8, 4. 20, 8. Mark 5, 41. 6, 10. Luke 5, 24. John 2, 7, 8; c. dat. et inf. Rev. 13, 14; c. inf. Rom. 2, 22; with *ἵνα* Acts 19, 4. (So c. inf. Xen. An. 1. 3. 8. lb. 7. 1. 40.) Also *to charge, to exhort*, c. dat. Acts 5, 38; c. dat. et inf. Acts 21, 4; c. τοῦτο et inf. Eph. 4, 17. g) Of calling out, i. q. *to call, to exclaim*, etc. Matt. 25, 11 λέγουσαι· κύριε, κύριε, ἀνοίξον ἡμῖν. Luke 13, 25. Acts 14, 11. h) Trop. *to say or speak* by writing or message, e. g. with the words written, Luke 1, 63 ἔγραψε, λέγων κτλ. 20, 42; c. acc. 1 Cor. 7, 6, impl. Philem. 21; acc. et dat. 1 Cor. 15, 51; c. dat. 1 Cor. 6, 5. 10, 15. 2 Cor. 6, 13; with *ὅτι* for acc. and inf. Gal. 5, 2; τοῦτο *ὅτι* 1 Thess. 4, 15; with an adv. or the like, 2 Cor. 7, 8. 11, 16. Phil. 4, 11. So Sept. and חֲבֵלָה 2 K. 10, 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40. 4. *to call, to name*, i. q. καλέω, pr. *to speak of* as being or being called so and so; always with two accus. one the direct object, and the other an epithet or predicate; so Matt. 19, 17 τί με λέγεις ἀγαθόν; Mark 15, 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke 20, 37. John 5, 18. 15, 15. Acts 10, 28. al. Pass. Matt. 13, 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11, 24. Part. λεγόμενος, *called, named*, Matt. 2, 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9, 9 ἀνθρώπον μαρδαίον λεγόμενον. 26, 3. 14. Mark 15, 7. John 4, 5. 9, 11. 22, 1. Acts 3, 2. Eph. 3, 11; also *surnamed*, Matt. 4, 18 Σίμωνα τὸν

λεγόμενον Πέτρον. 10, 2. 4, 11. (Eedr. 8. 41. Jos. Ant. 12. 3. 2. Palaeoph. 7. 6. Plato Phaedr. 272. b.) With the idea of *translation* into another language, e. g. fully, John 1, 39 ραββί, δὲ λέγεται ἐρμηνεύμενον, διδάσκαλε. 19, 17 ὃς λέγεται ἰβραϊστί, Γολγοθᾶ. Acts 9, 36. Simply, John 4, 25 Μεσσίας, δὲ λεγόμενος Χριστός, i. e. in Greek. 11, 16 Θωμᾶς δὲ λεγόμενος Δίδυμος. 20, 16 ραββουνί, ὃ λέγεται διδάσκαλε, comp. 1, 39. +

λείμμα, *artos, τό, (λείπω), a remnant, remainder*, what is left, meton. of pers. Rom. 11, 5. Sept. for רֶחֶץ Josh. 13, 12; רֶחֶץ 2 K. 19, 4.—So genr. Plut. Nicias 17. Hdot. 1. 119.

λείος, *a, ov, Lat. laevis, smooth, level*, even, opp. τραχύς. Luke 3, 5 εἰς οὐδὺν λείας, quoted from Is. 40, 4 where Heb. חֲרָבָה, Sept. εἰς πέδια.—Æl. V. H. 3. 1. Xen. Mem. 2. 1. 20 λείη ὁδός. Plato Legg. 718. e.

λείπω, *f. ψω, to leave, to forsake*, c. acc. Hdian. 1. 10. 2. Xen. Ven. 3. 3.—In N. T.

1. Pass. *to be left, forsaken* of any thing, i. e. *to be destitute of, to lack*; c. gen. James 1, 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. 2, 15. Comp. Buttm. § 132. 10. a. With *ἐν μηδενί* James 1, 4, i. e. *to be wanting in nothing*, i. q. τίλειος, ἀλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μᾶς ἀρετῆς ἀπελείπετο.

2. Intrans. *to fail, to lack, to be wanting*, c. dat. of pers. Luke 18, 22 *τί ἐν σοὶ λείπει*. Tit. 3, 13. Part. τὰ λείποντα Tit. 1, 5.—Wisd. 19, 4. Pol. 13. 2. 2. Diod. Sic. 1. 5. Plato Legg. 728. a. On the derivation of the intrans. from the transitive signif. see Passow s. v.

λειτουργέω, *ω, f. ἦσω, (λειτουργός), pr. to do public service, to serve the public*, at one's own expense, intrans. Dem. 833. 25. Xen. Mem. 2. 7. 6.—In N. T. genr. *to serve, to minister*, e. g.

1. Publicly in religious worship, as the priests of the O. T. absol. Heb. 10, 11; of christian teachers, c. dat. τῷ κυρίῳ Acts 13, 2. Sept. for רֶחֶץ Num. 18, 2. Deut. 10, 8.—Dion. Hal. Ant. 2. 22. Plut. an seni sit ger. Resp. 17 τῷ Πυθίῳ λειτούργουντα.

2. Spec. in a more private sense, *to minister to any one, to supply pecuniary aid*, c. dat. Rom. 15, 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖται λειτούργουντα αὐτῷ ἐν κακῷ. Plut. l. c. 17 ὥς λειτούργηκότες (σοι) πολλὸν χρόνον.

λειτουργία, *as, ἡ, (λειτουργός), public service, public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as

a part of the system of finance, *Æl. V. H. 6. 6. Dem. 1209. 2; Plato Legg. 949. c; comp. Xen. CEC. 2. 6. Böckh Staatshaush. der Ath. I. p. 480, comp. II. p. 62. Potter's Gr. Ant. I. p. 85. Dict. of Antt. art. Leiturgia.*—In N. T. genr. *service, ministry, official charge, e. g.*

1. Of the public ministrations of the Jewish priesthood; Luke 1, 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ*. Heb. 8, 6. 9, 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, Phil. 2, 17 *λειτουργία τῆς πίστεως ὑμῶν*. Sept. and רבך Ex. 38, 21. Num. 8, 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

2. In a wider sense, *friendly service, kind office*, genr. Phil. 2, 30. (Luc. Saltat. 6. Plut. an seni sit ger. Resp. 6.) Spoken of *alms*, i. e. public collections in the churches, 2 Cor. 9, 12.

λειτουργικός, ἡ, ὡν, (λειτουργός,) pertaining to the public service, e. g. of the temple, Sept. *שעיר ל. for רבך* Num. 4, 12; רבך ל. Num. 4, 26.—In N. T. Act. *ministering*, rendering service to others, Heb. 1, 14 *λειτουργικὰ πνεύματα, eis diakonias κτλ.* See on the ministry of angels Ps. 34, 8. 91, 11 sq. Matt. 18, 10. Luke 1, 19. 2, 9. 13. Acts 12, 7. 27, 23. Philo de Gigant. p. 286.

λειτουργός, οὔ, δ, (λείτος v. λείτος, λαός, ἔργον,) a public servant, minister, such as in Athens performed or administered the *λειτουργία* at their own expense; see in *λειτουργία*, and the authorities there cited.—In N. T. *a minister, servant, viz.*

1. Genr. e. g. τοῦ Θεοῦ, Rom. 13, 6. Heb. 1, 7 *ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πρὸς φλόγα*, quoted from Ps. 104, 4 where Sept. for רבך; comp. 1 K. 10, 5. So Ecclus. 10, 2. Philo de Charitat. 3. p. 700. d. Plut. de defect. Orac. 13.—Spec. Phil. 2, 25 *λειτουργὸν τῆς χρείας μου, a minister for my wants*, i. e. one who ministers to my wants.

2. Spec. of *a priest* in the Jewish sense, Heb. 8, 2 *τῶν ἁγίων λειτουργός*. So Sept. and רבך Neh. 10, 39. Jer. 33, 21. Of Paul as *a minister* of Christ, of the gospel, Rom. 15, 16 *eis τὸ εἶναι με λειτουργὸν ἰ. X. eis τὰ εὐαγγ.*—Philo Allegor. 3. 46. p. 86. a. λ. τῶν ἁγίων.

λέντιον, ου, τό, Lat. lintum, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting, John 13, 4. 5.—Galen. de Comp. Med. 9. Sueton. Calig. 26 'succinctos linteis.' See Adam's Rom. Ant. p. 449.

λεπίς, ἰδος, ἡ, (λέπος, λέπαι,) a scale, flake, e. g. from the eyes Acts 9, 18. Sept. of fish, for רבך Lev. 11, 9. 10. —Of fish Plut. de Solert. anim. 28 bis. Diod. Sic. 20. 91 of thin plates, laminæ.

λέπρα, as, ἡ, (λεπρός,) leprosy, in which the skin becomes *scaly*; see Jahn § 188 sq. Matt. 8, 3. Mark 1, 42. Luke 5, 12. 13. Sept. for רבך Lev. 13, 2. 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

λεπρός, οὔ, δ, (λέπος, λεπς,) pr. 'scaly, scabby'; hence a leper, one diseased with leprosy, Matt. 8, 2. 10, 8. 11, 5. Mark 1, 40. Luke 4, 27. 7, 22. 17, 12. Σίμων δ λεπρός, Simon the leper, who had been a leper, Matt. 26, 6. Mark 14, 3. Sept. for רבך Lev. 13, 44. 45; רבך 2 Sam. 3, 29. 2 K. 7, 3.—Jos. Ant. 3. 11. 4. Aristoph. Achar. 723.

λεπτόν, οὔ, τό, (λεπτός, λεπός,) the name of the smallest Jewish coin, like Engl. mile. Its value was half a κοδράντης q. v. or the eighth part of an ἀσάριον q. v. It was therefore equal to about one fifth of one cent, or three eighths of one farthing. Mark 12, 42. Luke 12, 59. 21, 2.—Pr. λεπτόν κέρμα Alciph. I. Ep. 9; λεπτόν νόμισμα Pollux On. 9. 92.

Λεὺτ or Λευί, acc. Λεὺν, Winer § 10. 1, Levi, Heb. לוי (a joining), pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7, 5. 9. Rev. 7, 7.

2, 3. Two of the ancestors of Jesus, Luke 3, 24. 29.

4. One of the apostles, Λευί, the son of Alphaeus, called also Matthew, Mark 2, 14. Luke 5, 27. 29; comp. Matt. 9. 9.

Λευίτης, ου, δ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3, 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple-service. Luke 10, 32. John 1, 19. Acts 4, 36. See Num. 1, 50 sq. 4, 1 sq. 8, 5 sq. Jos. Ant. 9. 13. 3.

Λευιτικός, ἡ, ὡν, Levitical, pertaining to the Levites, Heb. 7, 11.

λευκαίνω, f. αἰώ, (λευκός,) to whiten, to make white, e. g. τὰς στολὰς Rev. 7, 14; absol. Mark 9, 3. Sept. for רבך Ps. 51, 9. Is. 1, 18.—Hom. Od. 12. 172. Eurip. Cycl. 17.

λευκός, ἡ, *du*, (λευσσω, *luco*, Lat. *luceo*), *pr. light, emitting light, shining, glittering, radiant*; hence *radiant white*.

1. *Pr. of raiment, espec. that of angels*, Mark 16, 5. John 20, 12. Acts 1, 10. Rev. 3, 4. 5. 18. 4, 4. 6, 11. 7, 9. 13. 19, 14. Luke 9, 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Matt. 17, 2 λευκά ὡς τὸ φῶς. 28, 3 et Mark 9, 3 λ. ὡσεὶ χιών, comp. Dan. 7, 9 where Sept. for יָרִיף. Of a throne Rev. 20, 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμνον λευκὸν ἥλιος ὥς.

2. *Genr. white*, e. g. hair Matt. 5, 36. Rev. 1, 14; a stone Rev. 2, 17; a cloud 14, 14; a horse 6, 2. 19, 11. 14; a field ripe for the harvest John 4, 35. Sept. for יָרִיף Lev. 13, 3. 4. Zech. 1, 8. 6, 3.—Hom. Il. 10. 437. Hdian. 5. 6. 16. Xen. Ag. 1. 28.

λέων, *onros*, ὁ, *a lion*, Heb. 11, 33. 1 Pet. 5, 8. Rev. 4, 7. 9, 8. 17. 10, 3. 13, 2. Sept. for לָוִי 1 Sam. 17, 34. 36. 37; יָרִיף Judg. 14, 5. 8. 9. So Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for *a hero, powerful deliverer*, Rev. 5, 5 ὁ λέων ὁ ὢν ἐκ φυλῆς Ἰούδα, comp. Neh. 2, 13. Jer. 49, 18. Also proverbially for great danger; 2 Tim. 4, 17 ἐγγύς ἐστιν ἐκ στόματος λέοντος, i. e. from imminent danger of life; see Ps. 22, 22. Jer. 2, 15; comp. Dan. 6, 22 sq.

λήθη, *ns*, ἡ, (λαμβάνω,) *forgetfulness, oblivion*, e. g. λήθη λαμβάνειν i. q. *to forget*, 2 Pet. 1, 9; comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. An. 4. 35. Xen. Mem. 1. 2. 21.

ληνός, οὐ, ὁ, ἡ, *a trough*, e. g. for drinking, watering, Sept. for לֶחָיִם Gen. 30, 39. 42. Hom. Hymn. in Merc. 104.—In N. T. *a wine-trough, wine-vat*, viz.

1. The upper vat or *press*, Heb. לֶחָיִם, into which the grapes were cast and trodden by men, Rev. 14, 19. 20 bis. 19, 15. Sept. for לֶחָיִם Neh. 13, 15. Is. 63, 2. So Diod. Sic. 3. 63. Anacr. 52. 4.—It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat; see Kämpfer Amœnitatt. p. 377. d'Arvieux Mem. III. p. 327 sq. At the present day on Mount Lebanon the grapes are trodden out in baskets; Biblloth. Sacra, 1846, p. 385 sq.

2. The lower vat or *trough*, dug in the rock or earth as above, Matt. 21, 33, i. q. ὑπολήμιον Mark 12, 1; comp. also Is. 5, 2 where Heb. כֶּבֶד, Sept. *πολήμιον*. Sept. ληνός for כֶּבֶד Prov. 3, 10. Joel 2, 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

λήρος, οὐ, ὁ, *idle talk*, Luke 24, 11.—Æschin. 34. ult. Xen. An. 7. 7. 41.

λησστής, οὐ, ὁ, (ληΐς, ληΐζομαι,) *a plunderer, robber*, Matt. 21, 13 σπήλαιον ληστών. 26, 55. Mark 11, 17. 14, 48. Luke 10, 30. 36. 19, 46. 22, 25. John 10, 1. 18, 40. 2 Cor. 11, 26. Matt. 27, 38. 44 et Mark 15, 27, comp. Luke 23, 33 κακοῦργοι. Trop. John 10, 8, comp. in ἐλέπτῃς. Sept. σπήλαιον ληστών for יַעֲרֵי צִדְקָה Jer. 7, 11.—Hdian. 1. 10. 3. Xen. Hell. 6. 4. 35.

λήψις, *ews*, ἡ, (λαμβάνω,) *a receiving, receipt*, only Phil. 4, 15, for which see in δόσις no. 2.—Eccclus. 41, 19. 42, 7. Plato Rep. 332. a, ἡ ἀπόδοσις καὶ ἡ λήψις.

λίαν, *adv. much, very, exceedingly*; so with a verb, Matt. 2, 16 ἐνυμῶν λίαν. 27, 14. Luke 23, 8. 2 Tim. 4, 15. 2 John 4. 3 John 3. Sept. for לִיָּה Gen. 4, 5. 1 Sam. 11, 15. (Æschin. 6. 21. Xen. An. 6. 1. 28.) With an adj. Matt. 4, 8 ὅρος ὑψηλὸν λίαν. 8, 28. Mark 9, 3. Sept. for לִיָּה Gen. 1, 31. (Paleph. 28. 1. Xen. Ag. 5. 4.) With other adverbs, Mark 1, 35 πρῶτῃ ἐννυχον λίαν, see in ἐννυχος. 6, 51. 16, 2. (Luc. Pisc. 34.) For the phrase οὐ ὑπὲρ λίαν 2 Cor. 11, 5. 12, 11, see in ὑπερλίαν.

λίβανός, οὐ, ὁ, (Heb. לְבָנֹהֶן,) *pr. arbor thurifera, the tree which produces frankincense, growing chiefly in Arabia*; Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 30 sq. Celsii Hierob. I. p. 281 sq. Rosenm. Bibl. Alterthk. IV. i. p. 153 sq. —Later and in N. T. *frankincense*, i. q. *libanotós*, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex. 30, 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2, 11. Rev. 18, 13. Sept. for Heb. לְבָנֹהֶן Ex. 1. c. Lev. 2, 1. 5, 11.—Diod. Sic. 5. 41. Hdian. 4. 8. 20. Theophr. H. Pl. 9. 1. 2, 6.

λίβανωτός, οὐ, ὁ, (λίβανός,) *pr. frankincense*, Ael. V. H. 11. 5. Hdian. 5. 5. 12.—In N. T. meton. *a censor* for burning incense, *thuribulum*; Rev. 8, 3 ἔχων λίβανωτὸν χρυσοῦν. v. 5.

Διβερτίνος, οὐ, ὁ, Lat. *libertinus*, *a Libertine, a freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. Dict. of Ant. arts. *Ingenui, Libertus*. In N. T. Acts 6, 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Διβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who

having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. they and their descendants as Roman freed-men. The term *Λιβερτίνοι* thus became for them a sort of proper name, at least among the Jews at Jerusalem. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, *Leg. ad Cai.* p. 1014. c, or *Opp.* II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, *Annal.* 2. 85; comp. Sueton. *Tiber.* 36. See Læsner *Obs.* in *N. T.* p. 180. —Some read by conject. *Λιβυστίνων*, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts 2, 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica; and towards the west Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. *Plin.* H. N. 5. 5. *Jos. Ant.* 14. 7. 2. Comp. in *Κυρήνη*. *Rosenm. Bibl. Geogr.* III. p. 361, 367.

Λιθάζω, f. *άσω*, (λίθος,) to stone, to pelt with stones, in order to wound or kill, c. acc. *John* [8. 5.] 10, 31. 32. 33. 11, 8. *Acts* 5, 26. 14, 19. 2 *Cor.* 11, 25. *Heb.* 11, 37. Sept. and *ἔρξ* 2 *Sam.* 16, 6. 13.—Intrans. *Pol.* 10. 29. 5. *Strabo* 15. p. 705 λ. ἐν σκοπῶν.

Λιθινός, η, ον, (λίθος,) stone, of stone, made of stone; *John* 2, 6 ὑδρίαὶ λίθιναι. 2 *Cor.* 3, 3. *Rev.* 9, 20. Sept. for *ἔρξ* *Gen.* 35, 14. *Ex.* 31, 17.—*Luc. Demon.* 67. *Xen. An.* 3. 4. 7, 9.

Λιθοβολέω, ᾶ, f. ἥσω, (λίθος, βάλλω,) to throw stones at any one, to stone, in order to wound or kill, i. q. *Λιθάζω*, c. accus. *Matt.* 21, 35. 23, 37. *Mark* 12, 4. *Luke* 13, 34. *Acts* 7, 58. 59. 14, 5. As a Mosaic punishment, *John* 8, 5; comp. *Lev.* 20, 10 et *Deut.* 22, 22, also v. 21 where Sept. and *ἔρξ*. *Heb.* 12, 20, comp. *Ex.* 19, 13 where Sept. and *ἔρξ*. Sept. also for *ἔρξ* *Lev.* 20, 27. 24, 14. 16.—*Plut. Platon. Quest.* 7. *Dio Cass.* 999. 7.

Λίθος, ου, ὁ, a stone, small or large.
1. Pr. e. g. of small stones, *Matt.* 4, 3
ἵνα of *λίθοι* οὗτοι ἄνθρωποι γίνωνται. v. 6. 7, 9.

Mark 5, 5. al. Sept. and *ἔρξ* 1 *Chr.* 12, 2. 2 *Chr.* 1, 15. (*Xen. An.* 5. 2. 14.) Of stones for building, *Matt.* 24, 2. *Mark* 13, 1 *ἴδε* ποταμοὶ λίθοι. v. 2. *Luke* 19, 44; here for the size and beauty of the stones with which the temple was built, see *Jos. Ant.* 15. 11. 3. B. J. 5. 5. 1 sq. *Ezra* 5, 8 where Sept. λίθοι ἐλεγκτοὶ for *ἔρξ* *ἔρξ*. (*Xen. Mem.* 3. 1. 7.) Of a mill-stone λ. μυλικός *Mark* 9, 42. *Rev.* 18, 21. (*Hdian.* 3. 1. 14.) Of a stone for covering the mouth of a sepulchre, *Matt.* 27, 60. 68. 28, 2. *Mark* 15, 46. *Luke* 24, 2. *John* 11, 38. al. Sept. and *ἔρξ* *Gen.* 29, 2. 3. 8. 10. (*Luc. de Luctu* 19.) Of stone tablets 2 *Cor.* 3, 7; comp. *Ex.* 31, 1. 4. Of idols carved in stone, i. e. statues of marble, *Acts* 17, 29; so Sept. and *ἔρξ* *Deut.* 4, 28. 28, 36. Of precious stones, e. g. λίθος τίμιος *Rev.* 17, 4. 18, 12. 16. 21, 11. 19; trop. 1 *Cor.* 3, 12; λίθος ἰάσω *Rev.* 4, 3. 21, 11. Sept. and *ἔρξ*, λ. τίμ. 2 *Sam.* 12, 30. 1 *K.* 10, 2. 11; λ. σμ. *Ex.* 35, 25. *Ex.* 10, 1. So *Jos. Ant.* 10. 2. 2. *Hdian.* 4. 8. 21.

2. Trop. spoken a) Of Christ, as ὁ λίθος ἀκρογωνιαίος, *Eph.* 2, 20. 1 *Pet.* 2, 6; see in ἀκρογωνιαίος. As ὁ λίθος ζῶν 1 *Pet.* 2, 4, see in ζῶν no. 1. c. As ὁ λίθος προσκόμματος, the stone of stumbling, *Rom.* 9, 32. 33. 1 *Pet.* 2, 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer; comp. *Is.* 8, 14 et ibi *Gesen. Comm.* b) Of Christians, as λίθοι ζῶντες 1 *Pet.* 2, 5, see in ζῶν no. 1. c. —

Λιθόστρωτος, ου, ὁ, ἡ, adj. (λίθος, στρώννυμι,) stone-strowed, paved, Sept. for *ἔρξ* *Esth.* 1, 6. 2 *Chr.* 7, 3. App. *Bell. Civ.* 3. 26 ἐν λιθοστρώτῳ πῶλει. *Arr. Epict.* 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσῃς, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, *Plin.* H. N. 36. 60, 64. *Suston. Cæs.* 46. Adam's *Rom. Ant.* p. 529.—In *N. T.* *Neut.* τὸ λιθόστρωτον, the Pavement, *John* 19, 13, as pr. name of a place (τόπος) in Jerusalem, where Pilate gave sentence against Jesus; in Aramaean *Gabbatha* (ridge), see in γαββαθᾶ. It was just without the praetorium; and there Pilate set up his tribunal or seat in public, before all the people, as was not unusual; see *Jos. B. J.* 2. 9. 3. ib. 2. 14. 8. Not improbably there may have been on this spot an elevated space or permanent platform paved with marble for this very purpose; whence the

name. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium.—Others suppose the similar pavement in the outer court of the temple to be meant, Sept. 2 Chr. 7, 3. Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple.—See Wetstein N. T. in loc. Krebs Obs. in N. T. p. 158.

Λικμῶς, ὦ, f. ἥσως, (Λικμός,) *to winnow* grain; in the East this is done by throwing it up with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. CEC. 18. 2, 6; see Bibl. Res. in Palest. II. p. 277, 371. Hence, *to scatter, to disperse*, Sept. Is. 17, 13. Amos 9, 9. Wisd. 11, 19.—In N. T. trop. Matt. 21, 44 et Luke 20, 18 ἐφ' ὃν δ' ἂν πείσῃ (ὁ λίθος), *λικμήσει αὐτόν, it shall scatter him to the winds*, i. e. crush him in pieces, make chaff of him; comp. Sept. for Chald. ܠܝܡܝܢ Aph. Dan. 2, 44; ܠܝܡܝܢ Job 27, 21.

Λιμὴν, ἑνός, ὁ, *a haven, harbour, port*, Acts 27, 12 bis. v. 8 see in art. Καλοὶ λιμῆνες. Sept. for ܠܝܡܝܢ Ps. 107, 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ἡς, ἡ, (Λεῖβα,) *pr. water left standing or stagnant; hence a pool, lake*, e. g. the lake of Genesareth, Luke 5, 1 παρὰ τὴν λ. Γεννησαρέτ. 5, 2, 8, 22, 23, 33. Of a lake of burning sulphur, e. g. γέεννα q. v. Rev. 19, 20. 20, 10, 14 bis. 15. 21, 8; comp. in ᾧδης. Sept. for ܠܝܡܝܢ Ps. 107, 35. 114, 8.—Diod. Sic. 2. 4. Xen. Hell. 3. 2. 19.

Λιμός, οὗ, ὁ, (Λείπω, λείψωμαι,) also Dor. ἡ λιμός in Mss. Luke 15, 14. Acts 11, 28, comp. Lob. ad Phryn. p. 188; *pr. failure, want of food; hence hunger, famine*.

1. Of single persons, *hunger*, 2 Cor. 11, 27 ἐν λιμῷ καὶ δίψει. Luke 15, 17. Rom. 8, 35. Sept. for ܠܝܡܝܢ Lam. 5, 10.—So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

2. Of cities or countries, *famine, scarcity* of grain, Matt. 24, 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13, 8. Luke 4, 25. 15, 14. 21, 11. Acts 7, 11. 11, 28. Rev. 6, 8. 18, 8. Sept. for ܠܝܡܝܢ Gen. 12, 10. Ruth 1, 1. al.—Diod. Sic. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, *flax*, the plant, Sept. for ܠܝܢܐ Ex. 9, 31. Xen. Ath. 2. 11, 12.—In N. T. and genr. what is made of flax, *linen*, e. g. raiment, Rev. 15, 6 ἐνδεδυμένοι λίνον καθαρόν. Sept. and ܠܝܢܐ Is. 19, 9. So Hom. Il. 9. 661. Od. 13. 73.—Put also

for the wick of a lamp, i. e. a strip of linen; Matt. 12, 20 λίνον τυφόμενον οὐ σβέσεις, *the smoking wick he will not quench*, i. e. the faint and just expiring light he will not extinguish, quoted from Is. 42, 3 where Sept. and ܠܝܢܐ. Sense: the Messiah will comfort the oppressed, and not add to their sorrows.

Λίνος, ου, ὁ, *Linus*, *pr. n. of a Christian*, 2 Tim. 4, 21.

Λιπαρός, ὁ, ὄν, (λίπος,) *fatty, oily, ointed*, Hom. Od. 15. 352. Xen. Mem. 2. 1. 31; *fat*, e. g. ܠܝܡܝܢ Xen. Cyr. 1. 4. 11, ἡ γῆ Sept. Neh. 9, 35; *full, fresh, ruddy*, e. g. the goddess Θέμις, Hes. Theog. 901; λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29.—In N. T. trop. of things, espec. as belonging to ornament and luxury, *brilliant, precious, sumptuous*; Rev. 18, 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλωτο. So Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, as, ἡ, Lat. *libra*, *a pound*, in weight; John 12, 3 λαβοῦσα λίτραν μύρον. 19, 39. So Pol. 22. 26. 19. Plut. Poplic. 15.—The λίτρα varied in different countries; the Roman *libra* was divided into 12 ounces, and was equivalent to nearly 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Bæckh Metrolog. Untersuch. p. 160 sq. 170 sq. Dict. of Antt. art. *Libra*. Rabb. ܠܝܬܪܐ, Buxt. Lex. 1138 sq.

Δίψ, λιβός, ὁ, *pr. n. for the south or south-west wind, Africus*, Pol. 10. 10. 1. Hdot. 2. 25. Sept. for ܠܝܢܐ Ps. 78, 26.—In N. T. meton. *the south*, the southern quarter, Acts 27, 12. Sept. for ܠܝܢܐ Gen. 13, 14; ܠܝܢܐ Num. 2, 10. So Pol. 9. 27. 5.

Λογία, as, ἡ, (λόγος,) *a collection*, e. g. of money, 1 Cor. 16, 1, 2. Suid. λογίαν· τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

λογίζομαι, f. ἴσους, Mid. depon. (λόγος,) aor. 1 ἐλογισάμην; also Pass. aor. 1 ἐλογίστην Mark 15, 28. al. and fut. 1 λογισθήσομαι Rom. 2, 26, in the Passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. So too even pres. λογίζομαι is sometimes Passive, Rom. 4, 4. 5. 24. 9, 8; see Winer § 39. 7. c. Buttm. Ausf. Sprachl. § 113. n. 7.—*Pr. to reason*, i. e. to use the reason; hence *to reckon, to count, to compute*, espec. in numerical calculations, Hdot. 7. 28. Luc. D. Mort. 4. 1.—Hence in N. T.

1. *to reckon or count to any one*, *pr. to put to one's account*; c. dat. Rom. 4, 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. So Dio Chrysost. 48. p. 534. b,

οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλαμμάτων τὰς εὐχὰς λογίζονται. *Æl. H. An.* 3. 11 ult. Dem. 1148. 20.—Trop. *to count to any one, to impute, to attribute*, pr. c. dat. of pers. and acc. of thing, but often in the Pass. construction: a) Genr. Rom. 4, 6 φῖ δὲ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, *to impute, to lay to one's charge*, and with a negat. *not to impute*, i. e. *to overlook, to forgive*; Rom. 4, 8 μακάριος ἀνὴρ φῖ οὐ μὴ λογίσθῃται κύριος ἁμαρτίαν, quoted from Ps. 32, 2 where Sept. for לִי צַדִּיק. 2 Cor. 5, 19 (comp. Col. 2, 13). 2 Tim. 4, 16. 1 Cor. 13, 5. Sept. and צַדִּיק 2 Sam. 19, 20. b) With εἰς τι, e. g. Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. With ἡ πίστις or the like Rom. 4, 3. 22. Gal. 3, 6. James 2, 23; εἰς impl. Rom. 4, 10. 23. 24. Comp. Gen. 15, 6 where Sept. and לִי צַדִּיק. So 1 Macc. 2, 52.

2. *to reckon, to reason, to think, to consider*; absol. Mark 11, 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς. With ὅτι Heb. 11, 19. [John 11, 50]; τοῦτο ὅτι 2 Cor. 10, 7. With acc. of thing, *to think upon, to consider*, Phil. 4, 8 ταῦτα λογίζεσθε. So Wisd. 2, 1. Isocr. p. 79. b. Xen. Hi. 1. 11; c. ὅτι Xen. Hell. 2. 4. 28; ταῦτα Thuc. 7. 73.—Spec. *to reason out, to think out*, to find out by thinking, c. acc. 2 Cor. 3, 5 οὐκ ἴκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαι τι κτλ. Comp. Sept. and צַדִּיק Jer. 11, 19. 50, 45. So Liban. 44. p. 914. d, ἀφ' ἑαυτῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κτλ.

3. *to reckon, to count, to judge, to suppose*, as the result of reasoning, c. acc. et inf. Rom. 3, 28 λογίζομεθα γάρ, δικαιουσθαι πιστεῖ ἀνθρώπων. Phil. 3, 13. 2 Cor. 11, 5. Rom. 6, 11. 14, 14. With ὅτι instead of acc. et inf. Rom. 8, 18 λογίζομαι γάρ, ὅτι οὐκ ἔξια κτλ. and with τοῦτο ὅτι 2, 3. 2 Cor. 10, 11; absol. 1 Pet. 5, 12. Sept. and צַדִּיק Is. 53, 4. (Hdian. 2. 11. 14. Diod. Sic. 13. 112. Xen. Mem. 3. 9. 6; c. ὅτι Hdian. 3. 8. 6.) Genr. *to reason, to judge*, absol. 1 Cor. 13, 11 ὡς νήπιος ἐλογίζομαι. With εἰς τινα 2 Cor. 12, 6. Also i. q. *to purpose*, 2 Cor. 10, 2 λογίζομαι τομῆσαι. Sept. and צַדִּיק Neh. 6, 2. So Xen. An. 2. 2. 13.

4. *to reckon as or for any thing, to count, to regard, to hold*, c. acc. et ὡς 1 Cor. 4, 1 οὕτως ἡμᾶς λογίζεσθω ἀνθρώπος, ὡς ὑπηρετὰς Χρ. 2 Cor. 10, 2 ult. Rom. 8, 36 quoted from Ps. 44, 23 where Sept. and צַדִּיק, as also Am. 6, 5. (So c. dupl. acc. Wisd. 5, 4. 15, 15.) With εἰς c. acc. *for or as any*

thing, see εἰς no. 3. a. Acts 19, 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9, 6.) Rom. 2, 26. 9, 8 τὰ τέκνα... λογίζεται εἰς σπέρμα, where λογίζεται is either Pass. or we may supply δὲ θεός, ἡ γραφή, or the like. Sept. for לִי צַדִּיק 1 Sam. 1, 13. With μετὰ c. gen. *to reckon with or to, i. e. to count as*; Mark 15, 28 et Luke 22, 37 μετὰ ἀνθρώπων ἐλογίσθη, quoted from Is. 53, 12 where Sept. for לִי צַדִּיק Niph. So Heb. צַדִּיק, Sept. προσλογίζεσθαι μετὰ, Ps. 88, 5.

Λογικός, ἡ, ὄν, (λόγος,) *reasonable, rational*, pertaining to the reason, mind, understanding, not material or physical; Rom. 12, 1 λογικὴ λατρεία, comp. John 4, 23 et Rom. 7, 25. 1 Pet. 2, 2 τὸ λογικὸν ἄδολον γάλα, i. e. rational (spiritual) and pure nourishment for the soul.—Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Att. Epict. 1. 1. 4 ἡ δύναμις ἡ λογικὴ i. e. reason. Plato Locr. 99. e.

Λόγιον, ου, τό, (neut. of λόγος,) pr. *something uttered, effatum*; e. g. from God, an oracle, a divine communication; so of oracles in the O. T. Acts 7, 38; espec. those relating to the Messiah, Rom. 3, 2. So through Christ, the doctrines of the gospel, Heb. 5, 12. 1 Pet. 4, 11. Sept. for לִי צַדִּיק Ps. 12, 7.—Diod. Sic. 2. 14. Hdol. 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος,) Att. *learned, erudite*, i. q. πολυίστωρ, Dion. Hal. Ant. 1. 7. Hdol. 2. 77.—In N. T. *skilled in speech, eloquent, an orator*, i. q. λεκτικός, Acts 18, 24 ἀνὴρ λόγιος. So Jos. Ant. 17. 6. 2. Luc. Pseudol. 24. Epict. Ench. 44. Plut. Cic. 49. See Lob. ad Phryn. p. 198.

Λογισμός, ου, ὁ, (λογίζομαι,) pr. *reckoning* i. e. the art, arithmetic, Xen. Mem. 4. 7. 8.—In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. 2, 15. (Genr. Wisd. 9, 14. Dem. 127. 24. Plato Tim. 34. a.) Spec. *thought, imagination, conceit*, 2 Cor. 10, 5 λογισμούς καθαιρούντες. Sept. for לִי צַדִּיק Prov. 6, 18. Jer. 11, 19.

Λογομαχέω, ῶ, f. ἦσω, (λόγος, μάχη,) *to strive about words, to dispute about trifles*, 2 Tim. 2, 14.

Λογομαχία, ας, ἡ, (λογομαχέω,) *word-strife, dispute about trifles*, 1 Tim. 6, 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. See Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

1. Pr. *word*, not in the grammatical sense

like *ἔπος* and *ῥῆμα*, but as uttered by the living voice, a *speaking, speech, utterance*, Lat. *vox*. Matt. 8, 8 *μόνον εἰπὲ λόγον*. Luke 7, 7. 23, 9. 1 Cor. 14, 9. Heb. 12, 19. al. Sept. for *דָּבָר* Gen. 44, 18. (Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.) So *εἰπεῖν λόγον κατὰ τινος*, to *speak a word against any one*, Matt. 12, 32; *εἰς τινα* id. Luke 12, 10. (Jos. Ant. 15. 3. 9.) Also *ὁ λόγος τοῦ Θεοῦ*, the *word of God*, his omnipotent voice, decree, 2 Pet. 3, 5. 7. Sept. and *דָּבָר* Ps. 33, 6; comp. Gen. 1, 3. Ps. 148, 5.

2. *word*, *emphat.* i. e. a *saying, declaration, sentiment uttered*, Lat. *dictum, effatum*. a) Genr! John 6, 60 *σκληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20, 20. Matt. 7, 24 *δοῖς ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10, 14. Luke 4, 22. al. Sept. and *דָּבָר* Prov. 4, 4. 20. (Æl. V. H. 14. 15 *τοὺς Σωκράτους λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15, 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, i. e. in v. 3 sq. 19, 22 comp. v. 21. Mark 7, 29 comp. v. 28. John 2, 22. 4, 50. 7, 40 comp. v. 37. 10, 19. Acts 5, 24. Tit. 3, 8. Rev. 19, 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12, 38. Acts 20, 35. Rom. 13, 9. 1 Cor. 15, 54. 1 Tim. 3, 1. Sept. and *דָּבָר* 1 K. 2, 4. With gen. of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9, 9; *λ. τῆς ὀρκωμοσίας* Heb. 7, 28. Also *ὁ λόγος τοῦ προφήτου*, etc. the *word, declaration, of the prophet*, i. e. the prediction, prophecy, Luke 3, 4. John 12, 38. Acts 15, 15. 2 Pet. 1, 19. Rev. 1, 3. Spec. a *proverb, maxim*, John 4, 37. So Æl. V. H. 1. 19. Plato Symp. 195. b. b) In reference to religion, religious duties, i. q. *doctrine, precept*; Acts 18, 15 *εἰ δὲ ζήτημά ἐστι περὶ λόγου κτλ.* 15, 24. Tit. 1, 9. Heb. 2, 2; *λόγοι τῆς πίστεως* 1 Tim. 4, 6; *λόγος δικαιοσύνης* (see in *ἀπειρος*) Heb. 5, 13; *λόγος ἀνθρώπων* 1 Thess. 2, 13. 2 Tim. 2, 17; of a teacher John 15, 20. Sept. and *דָּבָר* Ex. 34, 27. 28. (1 Macc. 2, 83. 84.) Espec. of God, *λόγος τοῦ Θεοῦ*, the *word of God, divine declaration, oracle*; John 10, 35 *πρὸς οὐδὲ ὁ λ. τοῦ Θεοῦ ἐγενέτο*. 5, 38. As announcing good, the *divine promise*, Rom. 9, 6. Heb. 4, 2; (Sept. and *דָּבָר* Ps. 33, 4. 56, 5;) or evil, Heb. 4, 12. Rom. 3, 4 from Ps. 51, 6 where Sept. and *דָּבָר*. Rom. 9, 28 from Is. 10, 22. 28, where Sept. for *דָּבָר* (Bar. 2, 1.) In relation to duties, a *precept*, John 8, 55. 5, 24. Mark 7, 13. Sept. and *דָּבָר* Ex. 35, 1. So of the divine declarations, precepts, oracles, relating to

the instructions of men in religion, the *word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke 5, 1 *ἀκούειν τὸν λόγον τοῦ Θεοῦ*. John 17, 6. Acts 4, 29. 31. 8, 14. 1 Cor. 14, 36. 2 Cor. 4, 2. Col. 1, 25. 1 Thess. 2, 13. Tit. 1, 3. Heb. 18, 7; with *τοῦ Θεοῦ* impl. Mark 16, 20. Luke 1, 2. Acts 10, 44. Phil. 1, 14. 2 Tim. 4, 2 *κήρυξον τὸν λόγον*. James 1, 21. 1 Pet. 2, 8. Rev. 12, 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1, 13. 2 Tim. 2, 15; *λ. τῆς ζωῆς* Phil. 2, 16; *λ. τῆς σωτηρίας* Acts 13, 26; *λ. τῆς βασιλείας* Matt. 13, 19, and with *τῆς β.* impl. v. 20 sq. Mark 4, 14; *λ. τοῦ εὐαγγελίου* Acts 15, 7; *λ. τοῦ σταυροῦ* 1 Cor. 1, 18; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 20, 32. In the same sense of Christ, *ὁ λόγος τοῦ Χρ.* John 6, 24. 14, 23. 24. Col. 3, 16; *λ. τοῦ κυρίου* Acts 8, 25; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 14, 3.

3. *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, a holding forth, harangue. a) Pr. and genr. Matt. 22, 15 *ὅπως αὐτὸν παγιδέωσιν ἐν λόγῳ*. Luke 9, 28. Acts 14, 12 *ὁ ἡγούμενος τοῦ λόγου*. 2 Cor. 10, 10; *ἐν λόγῳ* in *word*, in *discourse*, James 3, 2. 1 Tim. 4, 12; *ἐν λόγῳ κολακείας*, in *flattering words*, 1 Thess. 2, 5; *διὰ λόγου*, by *word*, by *discourse*, orally, Acts 15, 27. 2 Thess. 2, 2. 15. In antith. *λόγος* and *ἔργον*, *word* and *deed*, Col. 3, 17. 2 Cor. 10, 11; comp. in *ἔργον* no. 2. b. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) So *λόγος* and *δύναμις* 1 Cor. 4, 19. 20. 1 Thess. 1, 5. Also *περὶ οὐ πολλὸς ἡμῖν ὁ λόγος* of *what we have much to say*, Heb. 5, 11. With a gen. 1 Tim. 4, 5 *διὰ λόγου Θεοῦ καὶ ἐντεύξεως* through the *word of God and supplication*, i. e. through prayer to God, comp. v. 4. So genr. Jos. Ant. 4. 8. 24. Hdian. 1. 4. 1. Dem. 319. 9; c. *περὶ* Palæph. 21. 2. — Spec. a) Of teachers, *discourse, teaching, preaching, instruction*. Matt. 7, 28 *ὅτε συνελεσεν ὁ Ἰ. τοὺς λόγους τούτους*. 26, 1. Luke 4, 32. 36. John 4, 41. Acts 2, 41. 13, 15. 20, 7 *παρέτεινε τὸν λόγον*. 1 Cor. 1, 17. 2, 1. 4. 1 Tim. 5, 17 *ἐν λόγῳ καὶ διδασκαλίᾳ*. 1 Pet. 3, 1. So in antith. *λόγος* and *ἔργον* Luke 24, 19. Acts 7, 22; comp. above. (Xen. Mem. 2. 3. 6.) Also *ὁ λόγος ἀληθείας* 2 Cor. 6, 7. James 1, 18; *ὁ λ. καταλλαγῆς* 2 Cor. 5, 19 comp. v. 18. β) Of those who relate any thing, a *narrative, story*, John 4, 39. Acts 2, 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. a *history, treatise*, i. e. a book of narration *περὶ τινος* Acts 1, 1. So Dion. Hal. Ant. 1. 74. Æl. V. H. 7. 14.

Xen. Ag. 10. 8. γ) In the sense of conversation, colloquy, Luke 24, 17. (Æl. V. H. 13. 31. Xen. Ag. 3. 5.) Hence answer, reply, Matt. 5, 37.

b) Meton. the power of speech, utterance, delivery, eloquence; 2 Cor. 11, 6 ἰδιώτης τῷ λόγῳ. 1 Cor. 12, 8. Eph. 6, 19.—Isocr. p. 27. b. Plato Rep. 376; i. q. δύναμις λόγων Hdtan. 7. 5. 10.

c) Meton. for the subject of discourse, a topic, matter, thing, e. g. a) Genr. Matt. 19, 11. Luke 1, 4 ἵνα ἐπιτηδῆς περὶ τῶν κατήχθους λόγων τῇν ἀσφάλειαν. Acts 8, 21 comp. v. 12. Sept. and ἡγῶν suppl. e. g. 2 Sam. 3, 12. 11, 18. So Pol. 8. 14. 5. Hdtot. 1. 21. Plato Apol. 34. e. β) Spec. matter of dispute, discussion, a question, e. g. judicial, Acts 19, 28 (Dem. 942. 17); moral, Matt. 21, 24 ἐρωτήσω ὑμᾶς κατὰ λόγον ἕνα. So Diog. Laert. Stilpo II. 11 θρωιστὴν τινα λόγων ἐρωτήσαι.

4. word, i. e. talk, rumour, report; Matt. 28, 15 καὶ διεφθμίσθη ὁ λόγος αὐτῶν κτλ. Mark 1, 45. John 21, 23; with περὶ τινος Luke 5, 15. 7, 17. Acts 11, 22. Sept. and ἡγῶν 1 K. 10, 6. So Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7; c. περὶ ib. 6. 6. 13.—Hence for mere talk, pretence, show, Col. 2, 23 λόγων μὲν ἔχοντα σοφίας. So Diod. Sic. 13. 4, opp. ἀλήθεια. Dem. 93. ὁ λόγοι ταῦτα καὶ προφάσεις.

II. Reason, the reasoning faculty, as that power of the soul which manifests itself in speech, Lat. ratio; Dem. 783. 2 μηδέποτε ἐκ λόγου ταῦτα σκοπεῖν. Arr. Epict. 1. 12. 26. Plato Phædr. 270. c, ὁ ἀληθὴς λόγος.—In N. T.

1. a reason, ground, cause. Matt. 5, 32 παρεκτός λόγου πορείας. Acts 10, 29. Sept. ἐπὶ λόγου for Heb. ἡגלל 2 Sam. 13, 22. (Pol. 28. 11. 7. Xen. An. 6. 2. 10.) Spec. κατὰ λόγον i. q. with reason, reasonably, for good cause, Acts 18, 14. So 3 Macc. 3, 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.

2. reason, reasons, as demanded or given, i. e. a reckoning, account. a) Pr. συναίρειν λόγον μετὰ τινος to take up an account with any one, i. e. to reckon with, Matt. 18, 23. 25, 19; ἀποδιδόναι λόγον, to render an account, e. g. τῆς οἰκονομίας Luke 16, 2; also Phil. 4, 15. 17, see in δόσις. So Diod. Sic. 1. 49. Luc. Abdic. 8. Plut. Camill. 13. b) Trop. account, i. e. the relation and reasons of any transaction, an explanation; so ἀποδιδόναι v. δίδοναι λόγον, to give account, e. g. τῆς συστρώφης Acts 19, 40; with περὶ τινος Matt. 12, 36. Rom. 14, 12; absol. Heb. 13, 17. 1 Pet. 4, 5. So λόγον

αἰτεῖν περὶ τινος 1 Pet. 3, 15; also Heb. 4, 13 πρὸς τὸν ἡμῶν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. מַגְדָּלָה Dan. 6, 3. So Diod. Sic. 1. 37 ἀποδιδ. λόγον περὶ. Dem. 227. 26 δίδοναι λόγον. Xen. CEC. 11. 22. c) Trop. λόγον ποιοῦμαι, to make account of, i. e. to regard, to care for; Acts 20, 24 σθένος λόγον ποιούμεαι, i. e. I make account of none of these things, am not moved by them. So Jos. Ant. 2. 5. 8. Dion. Hal. Ant. 9. 50 λόγον οὐθένος αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος. +

III. With the art. ὁ Ἄλογος, the Word, the Logos, only in the writings of John, John 1, 1 ter. 14. 1 John 1, 1. [5, 7.] Rev. 19, 13. It here stands for the divine pre-existent nature of the Messiah, which "became flesh and dwelt among us" as Jesus Christ, the God-man; John 1, 14. This use of ὁ λόγος by John may perhaps be accounted for from the following considerations. In the O. T. the word of Jehovah (יהוה דבר, Sept. ῥῆμα v. λόγος) sometimes appears as personified, or at least is used for Jehovah himself; Gen. 15, 1. 4. 5. 7-9. 1 K. 13, 9. 17. 19, 9. 11 sq. Among the later Jews this usage became more definite and frequent, especially in the Chaldee Targums; in which the word of Jehovah (Chald. יהוה דבר מרבה) is often put where the Hebrew reads יהוה Jehovah, or יהוה יהוה God; so Gen. 19, 24. 20, 8. Ex. 17, 16. Lev. 26, 12. Is. 45, 11. al. See Buxtorf Lex. Chald. 125. In like manner the wisdom of God (יהוה דבר, σοφία) appears in the O. T. as personified, Prov. 8, 12. 22-31; also Eccles. c. 24. Wisd. 7, 21 sq. Later Jewish writers identify or at least connect this σοφία with ὁ λόγος τοῦ Θεοῦ; so Eccles. 1, 5 Complut. πηγή σοφίας λόγος Θεοῦ ἐν ὑψίστοις, comp. Philo de Profugis § 20. p. 466. This λόγος also appears as personified and as the agent in creation, Wisd. 9, 1. 18, 15. More developed is this doctrine of a λόγος τοῦ Θεοῦ in Philo; whether from any reference to the πους or λόγος of Plato is uncertain; see Plato Philob. p. 30. b. Epinom. p. 986. Of this hypothesis Philo speaks as ὁ δεύτερος Θεός, ὅς ἐστιν ἐκείνου [Θεοῦ] λόγος, Fragm. in Euseb. Præp. Evang. 7. 13, also in Phil. Opp. ed. Mang. II. p. 625. He calls him ὁ πρωτόγονος τοῦ ὄντος λόγος, as also ὁ πρωτόγονος αὐτοῦ λόγος, and ὁ πρωτόγονος υἱός; de Prof. § 20. p. 466; de Somn. 1. 37. p. 597; de Agricult. § 12. p. 195. b. Of him he also says: λόγος δὲ ἐστὶν εἰκὼν Θεοῦ, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, de Monarch. 2. 5. p.

823. b; comp. Col. 1, 15. 16. 2 Cor. 4, 4. Heb. 1, 2. 3. It would hence appear, that in the Jewish philosophy of that age there was much subtle speculation respecting this divine Word, רִבְּרִי , λόγος; and therefore the apostle John, in the very beginning of his Gospel, sets out with declaring the real and true Logos, in opposition to the unreal and false hypostasis of a prevailing philosophy, perh. of the Gnostics; John 1, 1 $\text{ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος}$, comp. v. 14. See genr. Lücke, Tholuck, Wetstein, on John 1, 1. Bleek Hebräerbr. II. p. 41. Neander Gesch. d. Apostol. Zeitalt. ed. 2, II. p. 503. [Engl. II. p. 64.] Hagenbach's Dogmengesch. I. § 40 sq. Dörner Lehre von d. Person Christi, 1845, Th. I. Dähne Gesch. Darstell. der Jüd. Alexandr. Religionsphilos. I. p. 114 sq.—Some here take ὁ λόγος for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both these interpretations are without any philological support.

λόγχη, ης, ἡ, the point of a weapon, pr. the triangular iron head of a lance or javelin Hdot. 7. 69. Xen. An. 4. 7. 16.—In N. T. a lance, spear, John 19, 34. Sept. for רִבְּרִי Neh. 4, 13. 16. So Plut. Pyrrh. 33 fin. Xen. An. 2. 2. 9.

λοιδορέω, ὦ, f. ἴσω, (λοιδορος,) to rail at, to revile, c. acc. John 9, 28 ἐλοιδόρησαν αὐτόν . Acts 23, 4. Pass. 1 Cor. 4, 12. 1 Pet. 2, 23. Sept. for רִבְּרִי Deut. 33, 8.—Diod. Sic. 20. 33. Xen. An. 3. 4. 49.

λοιδορία, ας, ἡ, (λοιδορέω,) a railing, reviling, 1 Tim. 5, 14. 1 Pet. 3, 9 bis, $\text{λοιδορίαν ἀντὶ λοιδορίας}$. Sept. for רִבְּרִי Prov. 20, 3.—Luc. Tim. 55. Xen. Hi. 1. 14.

λοιδορος, ου, ὁ, ἡ, adj. railing, reviling; as Subst. a railer, reviler, 1 Cor. 5, 11. 6, 10. Sept. for רִבְּרִי Prov. 25, 25.—Luc. Fugit. 27. Plut. Mor. II. p. 15 ult.

λοιμός, οῦ, ὁ, a pestilence, plague, Matt. 24, 7 et Luke 21, 11 λοιμοὶ ἔσονται . Sept. for רִבְּרִי Jer. 27, 6. 28, 8. So $\text{Ἰ. V. H. 6. 10. Plato Conv. 201. d.}$ —Trop. of a malignant and mischievous person, a pest; Acts 24, 5 $\text{εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν}$. Sept. for רִבְּרִי 1 Sam. 2, 12; רָב Ps. 1, 1; רָב Ez. 7, 21. So Dem. 794. 5; also pestis Cic. in Catil. 2. 1.

λοιπός, ἡ, ὄν, (λείπω,) left, remaining, other, e. g.

1. Plur. Matt. 25, 11 $\text{αἱ λοιπαὶ παρθένοι}$. Acts 2, 37 $\text{τοὺς λοιποὺς ἀποστόλους}$. Rom. 1, 13. 2 Cor. 12, 13. 2 Pet. 3, 16. al. Ab-

sol. οἱ λοιποί, the rest, the others, Matt. 22, 6. Mark 16, 13. Luke 18, 9. Rom. 11, 7. Rev. 2, 24. Neut. τὰ λοιπά Mark 4, 19. Luke 12, 26. 1 Cor. 11, 34. Sept. for רִבְּרִי Josh. 13, 27. 2 K. 1, 18; רִבְּרִי Josh. 17, 2; רָב Ezra 4, 7.—Luc. Vit. Auct. 27. Hdian. 4. 2. 20. Plato Polit. 289. d; τὰ λ. Xen. Ag. 2. 22.

2. Adverbially: a) Gen. τοῦ λοιποῦ sc. χρόνου, pr. for the rest of the time, i. e. in future, henceforth, Gal. 6, 17. Comp. Buttm. § 132. 5. b. Herm. ad Vig. p. 706. So Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. b) Neut. acc. τὸ λοιπόν, for the rest, as to the rest; spoken of time, henceforward, henceforth, 1 Cor. 7, 29. Heb. 10, 13. (Plut. Mor. II. p. 64. 4. Xen. An. 2. 2. 5.) Also further, still further; Matt. 26, 45 et Mark 14, 41 $\text{καθεύετε τὸ λοιπὸν καὶ ἀναπαύεσθε}$; do ye sleep on still further and take your rest? (Jos. Ant. 2. 6. 7 οἱ μὲν οὖν ἄλλοι τοῦ κατ' αὐτοὺς ἀπηλλαγμένοι θεοῦ, ἐν τῇ περὶ τὸν Βενιαμὴν φροντίζοντες τὸ λοιπὸν ἦσαν. ib. 18. 8. 3 pen. comp. Plato Phædr. 256. c.) Others in Matt. and Mark l. c. render henceforth, with or without irony; but against the next clause, espec. in Mark.—Spec. τὸ λοιπὸν in a transition, at the beginning of a clause, as to the rest, furthermore, finally, Eph. 6, 10. Phil. 3, 1. 4, 8. [1 Thess. 4, 1.] 2 Thess. 3, 1. c) Acc. λοιπόν, also ὁ δὲ λοιπὸν 1 Cor. 4, 2, as to the rest, further, furthermore, finally, 1 Cor. 1, 16. 4, 2. 2 Cor. 13, 11. 1 Thess. 4, 1. 2 Tim. 4, 8. Acts 27, 20. So Palæph. 52. 7. Arr. Epict. 1. 24. 1. Ἰ. V. H. 8. 14. +

Λουκᾶς, ᾧ, ὁ, Luke, contr. from Lat. Lucanus, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys and came with him to Rome; comp. Acts 16, 10. 40. 28, 16. He is probably the same who is called ὁ ἱατρός Col. 4, 14; but must not be confounded with Λούκιος Lucius in Acts 13, 1.—2 Tim. 4, 11. Philem. 24. Col. 4, 14.

Λούκιος, ου, ὁ, Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13, 1. Rom. 16, 21.

λουτρόν, οῦ, τό, (λούω,) a bath, place for bathing, Hdian. 3. 6. 19. Xen. Ath. 2. 10; water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. a washing, ablution, i. e. the act, spoken of baptism Eph. 5, 26. Tit. 3, 5. So Act. Thom. § 25; pr. Sept. for רִבְּרִי Cant. 4, 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

λούω, f. σω, to *bathe*, to *wash*, but only a person or the whole body; not merely the hands and face, which is expressed by *νίπτω*. So c. acc. Acts 9, 37 *λούσαντες δὲ αὐτήν*. Acc. impl. et ἀπό, Acts 16, 33 *ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν*. Pass. John 13, 10. 2 Pet. 2, 22. Heb. 10, 23 *λελουμένοι τὸ σῶμα ὕδατι καθαρῷ*, where for the acc. comp. Buttm. § 131. 7. § 134. n. 2. Sept. for *לָוָה* Lev. 8, 7. Ruth 3, 3. So Luc. Luct. 11. Plato Phæd. 115. a. Xen. Mem. 3. 13. 3.—Trop. to *cleanse*, to *purify*, c. acc. et ἀπό, Rev. 1, 5 *λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κτλ.* Comp. Sept. and *לָוָה* Is. 1, 16.

Λύδδα, ης, ἡ, *Lydda*, a large village situated ten or twelve miles southeast from Joppa, Acts 9, 32. 35. 38.—Jos. Ant. 20. 6. 2 *Λύδδα κάμη, πόλεως τοῦ μεγέθους οὐκ ἀποδείουσα*. Heb. *לוד* 1 Chr. 8, 12; called also by the Greeks *Diaspolis*. See Reland Palest. p. 877. Bibl. Res. in Pal. III. p. 49 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16, 14. 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus; of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T. but not the province itself.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14, 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicē*, in the *Lycaonic dialect*, Acts 14, 11; see in *Λυκαονία*. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27, 5.

λύκος, ου, ὁ, a *wolf*, Matt. 10, 16. Luke 10, 3. John 10, 12 bis. Sept. for *לָוִי* Is. 11, 6. (Xen. Mem. 2. 7. 14.) Trop. of a rapacious and violent person, wolf-like, Matt. 7, 15. Acts 20, 29. So Act. Thom. § 25; comp. Sept. and *לָוִי* Zeph. 3, 4.

λυμαίνομαι, Mid. depon. (λύμα,) pr. to *stain*, to *disgrace*, by insult, indignity i. e. to *insult*, to *treat with indignity*, to *maltreat*, c. acc. Hdor. 8. 28; c. dat. Hdor. 9. 79.—In N. T. to *injure*, to *make havoc of*, to *destroy*, c. acc. Acts 8, 3 *Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν*. Sept. for *לָוָה* Jer. 48, 18. Am. 1, 11. So Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

λυπέω, ὦ, f. ἥσω, (λύπη,) to *grieve*, to *distress*, to *make sad*; Pass. or Mid. to *be grieved*, to *be sad*, *sorrowful*. So c. acc. 2 Cor. 2, 2. 5 bis. 7, 8 bis. Pass. or Mid. Matt. 14, 9. 17, 23 *ἐλυπήθησαν σφόδρα*. 18, 31. 19, 22. 26, 22. 37. Mark 10, 22. 14, 19. John 16, 20. 21, 17. 2 Cor. 2, 2. 4. 6, 10. 7, 9 ter. 11. 1 Thess. 4, 13. 1 Pet. 1, 6. Sept. for *לָוָה* Deut. 15, 10. Jon. 4, 1; *לָוָה* 2 Sam. 19, 2. So Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—Spec. to *aggrieve*, to *offend*, c. acc. Eph. 4, 30. Pass. Rom. 14, 15 *εἰ διὰ βρώματα ὁ ἀδελφός σου λυπείται*. So Æl. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

λύπη, ης, ἡ, *grief*, *sorrow*, John 16, 6. 20. 21. 22. Luke 22, 45. Rom. 9, 2. 2 Cor. 2, 1. 3. 7. 7, 10 bis. 9, 7. Phil. 2, 27 bis. Heb. 12, 11. Sept. for *לָוָה* Gen. 42, 38; *לָוָה* Jonah 4, 1. So Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. *cause of grief*, *grievance*, *trouble*, 1 Pet. 2, 19. So Sept. Prov. 31, 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3, 1; see fully in *Ἀβιληνή*.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, *χiliarchos*, commanding in Jerusalem, Acts 23, 26. 24, 7. 22.

λύσις, εως, ἡ, (λύω,) a *loosening*, *disjunction*, pr. of or from any tie or constraint; spoken in N. T. of the conjugal tie, *separation*, *divorce*, 1 Cor. 7, 27.—Comp. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102.

λυσιτελέω, ὦ, f. ἥσω, (λυσιτελής; λύω, τίλος,) pr. 'to pay or make good expenses incurred;' hence to *make oneself useful*, to *be useful*, *profitable*, *better*; so impers. 3 pers. pres. Luke 17, 2 *λυσιτελεῖ αὐτῷ ... ἡ κτλ.* i. e. *it were better for him*.—Ecclus. 29, 11. Xen. Cyr. 2. 4. 12; genr. Æl. V. H. 13. 39. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, also τὰ Λύστρα, gen. *ων*, *Lystra*, a city in the southern part of Lycaonia in Asia Minor; so ἡ Λ. Acts 14, 6. 21. 16, 1; τὰ Λ. Acts 14, 8. 16, 2. 2 Tim. 3, 11. Pliny refers it to Lycaonia, 5. 32;

but Ptolemy assigns it to Isauria, 5. 4; comp. in Ἰκόνιον. Perh. at the modern *Bir Bir Küisseh*; see Hamilton's Res. in Asia M. II. p. 317-320.

λύτρον, ον, τό, (λύω,) *loosing-money, a ransom*, the price paid for the release of any one; trop. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀπὸ πολλῶν, *to give his life a ransom for the deliverance of many*, i. e. from the consequences of sin and guilt. Sept. for רִבְזָה Lev. 25, 24. 51; רִבְזָה Ex. 30, 12. Num. 35, 31. 32.—Hdian. 4. 6. 12. Thuc. 6. 5. Plato Rep. 393. d.

λυτρώω, ῶ, f. ὠσω, (λύτρον,) *to ransom, to let go free for a ransom*, Diod. Sic. 19. 78 ult. Plato Theat. 165. e.—In N. T. only Mid. λυτρώομαι, f. ὠσομαι, *to release by payment of ransom, i. e. to ransom, to redeem, to deliver*; trop. c. acc. Luke 24, 21 λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans and genr. from their present fallen state. Also with ἀπὸ, Tit. 2, 14 λ. ἡμᾶς ἀπὸ πασθῆς ἀνομίας, i. e. from the power and consequences of iniquity. Pass. aor. 1 λυτρώσθην in Pass. sense, c. ἐκ 1 Pet. 1, 18. Sept. for בְּרִיָּה Is. 44, 22 sq. also for יְרֵמְיָה c. ἀπὸ Ps. 119, 134; ἐκ Ps. 130, 8.—1 Macc. 4, 11; pr. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

λυτρώσις, εως, ἡ, (λυτρώομαι,) *a ransoming*, Plut. Arat. 11.—In N. T. trop. *redemption, deliverance*, from evils, Luke 1, 68. 2, 38; from sin and its consequences, Heb. 9, 12. Sept. for בְּרִיָּה Lev. 25, 48; רִבְזָה Ps. 111, 9. 130, 7.

λυτρωτής, οῦ, ὁ, (λυτρώομαι,) *a redeemer, deliverer*, Acts 7, 35 τοῦτον ὁ θεὸς . . . λυτρωτὴν ἀπίστωιεν. Sept. for בְּרִיָּה Ps. 19, 15. 78, 35.—Act. Thom. 6. 10, 57.

λυχνία, as, ἡ, (λύχνος,) *a light-stand, lamp-stand, candlestick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phryn. p. 313 sq. Matt. 5, 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4, 21. Luke 8, 16. 11, 33. Heb. 9, 2. Sept. for חֲרִיצָה Ex. 25, 31. Lev. 24, 4. So Ecclus. 26, 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Symbolically in the Apocalypse, of a christian church Rev. 1, 12. 13. 20 bis. 2, 1. 5; of a christian teacher or prophet Rev. 11, 4, in allusion to Zech. 4, 2 sq. where Sept. and חֲרִיצָה.

λύχνος, ου, ὁ, *a light*, i. e. portable, as *a candle, lamp, lantern*; Matt. 5, 15 οὐδὲ καίουσιν λύχνον. Mark 4, 21. Luke 8, 16.

11, 33. 36. 12, 35 ἵστωσαν ἡμέων . . . οἱ λύχνοι καίόμενοι *let your lamps stand burning*, i. e. be ye ready, watch. (Comp. Matt. 25, 7 sq.) Luke 15, 8. 2 Pet. 1, 19. Rev. 18, 23. 22, 5. So ὁ λύχνος τοῦ σώματος, for the eye, Matt. 6, 22. Luke 11, 34. Sept. for חֲרִיצָה Ex. 25, 37. Zech. 4, 2. (Arr. Epict. 2. 17. 27. Diod. Sic. 3. 12 pen. Plato Conv. 218. b.) Trop. of John the Baptist as a distinguished teacher, John 5, 35; of the Messiah, τὸ ἀρνίον, Rev. 21, 23. Comp. Sept. and חֲרִיצָה Ps. 119, 105. Prov. 6, 23.

λύω, f. ὠσω, 1. *to loose, to loosen*, what is fast, bound, i. q. *to unbind, to untie*; spoken of a ligature or any thing fastened by it. a) Genr. and c. acc. Mark 1, 7 λύσω τὰς ἑλμάνας τῶν ὑποδημάτων αὐτοῦ. Luke 8, 16. John 1, 27. Acts 7, 33. 13, 25. (Sept. for חֲרִיצָה Ex. 3, 5. Hdian. 1. 11. 12 τὴν ζώνην.) Trop. τὸν δεσμόν τῆς γλώσσης, the impediment, Mark 7, 35; τὰς ὁδούς τοῦ σωῆτος Acts 2, 24, see in ὁδὸν no. 2. (Comp. AEL. H. An. 12. 5.) Here belongs also the phrase ὁ δὲ λύσις ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς Matt. 16, 19 bis. 18, 18 bis, i. e. *whatsoever ye shall loose on earth*; see fully in δέω no. 1. b) Of animals tied, e. g. τὸν πῶλον Mark 11, 2. 4. 5. Luke 19, 30. 31. 33 bis. Absol. Matt. 21, 2; ἀπὸ τῆς φαντῆς Luke 13, 15. Sept. for חֲרִיצָה Job 39, 5. So Xen. An. 3. 4. 35. c) Of a person swathed in bandages, grave-clothes, e. g. Lazarus, John 11, 44.

2. Of persons bound or confined, *to let go loose, to set free*, c. acc. e. g. prisoners, Acts 23, 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24, 26. Rev. 9, 14. 15. 20, 3. 7 ἐκ τῆς φυλακῆς. Trop. Luke 13, 16. 1 Cor. 7, 27 λείψαι ἀπὸ γυναῖκος, i. e. *art thou free from a wife*, in antith. with δέδεσαι. Sept. for חֲרִיצָה Ps. 105, 20. 146, 7.—Plut. M. Anton. 15. Xen. Cyr. 3. 2. 12; ἐκ δεσμῶν Plato Rep. 360. c.

3. *to loosen, to dissolve*, i. e. *to sever, to break, to break up*; c. acc. e. g. τὰς σφραγίδας Rev. 5, 2. 5. Acts 27, 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern was broken up*, went to pieces, from the violence of the waves. (Plut. Pyrrh. 6 τὴν ἐπιστολήν. Id. Dion 53 τὸν τάφον.) Trop. of an assembly, τὴν συναγωγὴν Acts 13, 43. So Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορῇ.—Hence

4. Of any thing built up, an edifice, *to break down, to demolish, to destroy*, c. acc. John 2, 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2, 14. Trop. 1 John 3, 8. Also of the world

as to be destroyed by fire, q. d. *to dissolve, to melt*, 2 Pet. 3, 10. 11. 12. So Esdr. 1, 5 λ. τὰ τείχη ἱερουσ. Hom. II. 2. 118. ib. 16. 100. — Trop. of a law, institution, *to break*, i. e. a) *to make void, to do away*; John 10, 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5, 19. So Dem. 31. 12. b) *to transgress, to violate*, John 7, 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5, 18 τὸ σάββατον. So Thuc. 6. 14 τοὺς

νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωίς, ἰδος, ἡ, *Lois*, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1, 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17, 28. 29. 32. 2 Pet. 2, 7. See Gen. 11, 31. 13, 6 sq. 14, 12 sq. 19, 1 sq.

M.

Μαάθ, ὁ, indec. *Maath*, pr. n. of an ancestor of Jesus, Luke 3, 26.

Μαγαδάν, ἡ, indec. *Magadan*, Matt. 15, 39 Lachm. for Rec. Μαγδαλά q. v.

Μαγδαλά, ἡ, indec. *Magdala*, Heb. מגדל (tower) *Migdal*, Chald. מגדל, a place on the western shore of the lake of Gennesareth, about three miles north of Tiberias; now a small village called *Mejdel*; see Biblical Res. in Pal. III. p. 298. Comp. Josh. 19, 38.—Matt. 15, 39. Mark 8, 10.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a fem. appellative, spoken of one of the women called Mary, i. e. *Mary of Magdala*, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24, 10. John 19, 25. 20, 1. 18. Comp. in *Μαρία* no. 3.

Μαγεδών, indec. pr. n. *Magedo*, *Me-giddo*; so Matthæi Rev. 16, 16. for Rec. Ἀρμαγεδδών q. v.

μαγεία, ας, ἡ, (μάγος,) *magic*; Plur. μαγίαι, *magic arts, sorceries*, Acts 8, 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. 12. Plato Alc. 122. a.

μαγεύω, f. εἶσω, (μάγος,) *to practise magic, sorcery*, absol. Acts 8, 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *Magus*, Plur. Μάγοι, *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*, Heb. מג; and from the same stem comes Gr. μέγας, Lat. *magis, magnus*. Comp. Jer. 39, 8. Heb. Lex. art. מג. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Æl. V. H. 2. 17. Hdtan. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. μάγος for Chald. ܡܕܢܐ *enchanter, magician*, Dan. 1, 20. 2, 2. 27. 5, 7; i. q. Chald. ܡܕܢܐ Sept. σοφός Dan. 2, 12. 18. 24. 27. 5, 7. 8; comp. 5, 11. 12.—In N. T.

1. Plur. *the Magi*, wise men, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2, 1. 7. 16 bis.

2. *a magician, sorcerer, diviner*, Acts 13, 6. 8. Sept. for ܡܕܢܐ as above.—Hdtan. 4. 12. 6, 8. Æschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מגוג, pr. n. of a son of Japhet Gen. 10, 2; but in N. T. put symbolically for remote heathen nations; see fully in Γόγ. Rev. 20, 8.

Μαδιάν, Μαδιάμ, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7, 29; comp. Gen. 25, 2. They would seem to have dwelt in the region extending from the eastern shore of the Gulf of Akabah, (where Josephus and the Arabian geographers place a city *Madyan*) to the borders of Moab on the one side, and to the vicinity of Sinai on the other. They were nomadic in their habits; and bands of them moved about to different places; comp. Ex. 3, 1. 18, 5. Num. c. 31. Judg. c. 6–8. Jos. Ant. 2. 11. 1. See Heb. Lex. art. מִדְיָן.

μαῖζος, οὔ, ὁ, (kindr. μάξα, μάσσω,) *the breast, pap*, Rev. 1, 13 Lachm. for μαστρός Rec.—Hom. II. 5. 393. Eurip. Bacch. 700. Luc. Tragop. 110.

μαθητεύω, f. εἶσω, (μαθητής,) *to disciple*, i. e.

1. Intrans. *to be the disciple of any one*, c. dat. Matt. 27, 57 καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.—Plut. X. Orator. Vit. 1 init. Ib. 4. p. 140, ἐμαθήτευσε δ' αὐτῷ καὶ Θεόδοτος.

2. Trans. *to train as a disciple, to teach, to instruct*, c. acc. Acts 14, 21 μαθητεύσαντες ἱκανούς. Matt. 28, 19. Pass. Matt. 13, 52. Comp. 3ηραμβεύς no. 2.

μαθητής, οὔ, ὁ, (μαθήσκω,) *a disciple, scholar, follower of a teacher*, genr. Matt.

10, 24; of the Pharisees Matt. 22, 16; of John the Baptist Matt. 9, 14. Mark 2, 18. Luke 5, 33. John 3, 25; of Jesus Matt. 5, 1. Mark 8, 27. Luke 8, 9. John 3, 22. al. *sæpiss.* Spec. the twelve apostles, Matt. 10, 1. 11, 1. 20, 17. Luke 9, 1. Plur. *emphat.* for *true disciples*, John 13, 35. 15, 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6, 1. 2. 11, 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. +

μαθήτρια, *as, ἡ*, (*μαθήτης*), *a female disciple*, i. e. a female Christian, Acts 9, 36.—Diod. Sic. 2. 52. Diog. Laert. Speus. 4. 2. Mæris, *μαθητρίς*, *ἀπικώς* *μαθήτρια*, *ἀληκώς*.

Μαθουσάλα, *δ*, indec. *Mathusala*, Heb. מֶתְשֶׁלַח (*dart-man*) *Methuselah*, the oldest of the patriarchs, having lived 969 years; see Gen. 5, 21 sq.—Luke 3, 37.

Μαϊνάν, *δ*, indec. *Mainan*, pr. n. of an ancestor of Jesus, Luke 3, 31.

μαίνομαι, f. *μανοῦμαι*, Mid. depon. *to be mad, to rave*, spoken of persons who so speak and act as to seem out of their senses, absol. John 10, 20. Acts 12, 15. 26, 24. 25. 1 Cor. 14, 23.—Sept. Jer. 29, 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

μακαρίζω, f. *ισω*, (*μάκαρ*), Att. fut. *ιω*, Buttm. § 96. 9; *to pronounce happy, to call blessed*, c. acc. of pers. Luke 1, 48. James 5, 11. Sept. for *ἡσῶ* Gen. 30, 13. Is. 3, 11.—Diod. Sic. 13. 58. Xen. Mem. 1. 6. 9.

μακάριος, *α, ον*, (collateral form of poet. *μάκαρ*), *happy, blessed*, e. g. of God 1 Tim. 1, 11. 6, 15. Genr. Matt. 5, 3 sq. Luke 1, 45. 6, 20 sq. Rom. 4, 7. al. *sæp.* With *μᾶλλον*, Acts 20, 35 *μακαρίων ἐστὶ μᾶλλον, more blessed is it*. Compar. *μακαριώτερος*, *happier*, 1 Cor. 7, 40. Sept. for *ἡσῶ* Ps. 1, 1. Deut. 33, 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. +

μακαρισμός, *οὔ, δ*, (*μακαρίζω*), *a pronouncing happy, blessedness*; hence *λέγειν τὸν μακαρισμὸν τινας*, i. q. *μακαρίζειν*, Rom. 4, 6. 9. Gal. 4, 15 *τίς οὖν ἦν ὁ μ. ὑμῶν, how ye then called yourselves blessed*.—Plut. Solon 27 fin. Plato Rep. 591. d. On nouns ending in *σμος*, see Lob. ad Phr. p. 511.

Μακεδονία, *as, ἡ*, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus; E. on Thrace and the Ægean; W. on the Adriatic and Illyricum; and N. on Dardania and Mæsia. It was the original kingdom of Philip and

Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in *Θεσσαλονίκη*, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great later provinces, Macedonia and Achaia; see in *Ἀχαΐα*. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts 16, 9. 10. 12. 18, 5. 19, 21. 22. 20, 1. 3. Rom. 15, 26. 1 Cor. 16, 5 bis. 2 Cor. 1, 16 bis. 2, 13. 7, 5. 8, 1. 11, 9. Phil. 4, 15. 1 Thess. 1, 7. 8. 4, 10. 1 Tim. 1, 3.

Μακεδών, *ὄνος, δ*, *a Macedonian*, Acts 16, 9. 19, 29. 27, 2. 2 Cor. 9, 2. 4.

μάκελλον, *ου, τό*, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10, 25.—Luc. Diss. c. Hes. 7. Plut. Quæst. Rom. 54. See Adam's Rom. Ant. p. 569. Dict. of Antt. art. *Macellum*.

μακράν, *adv.* (*μακρός*), strictly for *μακράν ὁδόν*, *a long way*, Buttm. § 115. 4; i. e. as in Engl. *a great way, far, far off*. Luke 15, 20 *μακράν ἀπείχοντες*. Acts 22, 21. So c. *ἀπὸ τινος*, Matt. 8, 30 *ἦν δὲ μακράν ἀπ' αὐτῶν*. Mark 12, 34. Luke 7, 6. John 21, 8. Acts 17, 27. Sept. for *רַחֵק* Josh. 9, 22. Judg. 18, 7. So Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. *οἱ μακράν*, *those far off, those remote* from God, i. e. the Gentiles as opp. *οἱ ἐγγύς* the Jews, Eph. 2, 13. 17; comp. Is. 57, 19 where Sept. and *רַחֵק*; see in *ἐγγύς* no. 1. So *οἱ εἰς μακράν* Acts 2, 39, comp. in *εἰς* no. 4. See Buttm. § 125. 6.

μακρόθεν, *adv.* (*μακρός*), *from far, afar off*; Mark 8, 3 *μακρόθεν ἤκουσιν*. 11, 13. Luke 18, 13. 22, 54. 23, 49. Sept. for *רַחֵק* Gen. 22, 4. 37, 17. 2 K. 2, 7. So Philo quod somn. a Deo mitt. p. 575. b. Æl. H. An. 2. 15. ib. 15. 12. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synonym. *ἀπὸ μακροῦ*, *from far, afar off*, Matt. 26, 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν* (comp. Luke 22, 54). Matt. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for *רַחֵק* 2 K. 19, 25; *רַחֵק* Ps. 138, 6. So Polemo Physiogn. 1. 6. Greg. Naz. Or. 25. p. 484. c. See Lob. ad Phr. p. 46 ult. Comp. the like use of Heb. *רַחֵק*, Heb. Lex. art. *רַחֵק* no. 3. h.

μακροθυμέω, *ᾶ, f. ἥσω*, (*μακρός, θυμός*), pr. *to be long-minded*, i. e. slow to anger, passion, excitement. Hence

1. *to be long-suffering, forbearing, to bear patiently*; absol. 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ. With εἰς τινα 2 Pet. 3, 9; ἐπὶ τινι, Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς, i. e. though he bear long with them, is slow to avenge them (comp. Eccclus. 32 or 35, 18). Matt. 18, 26, 29; πρὸς τινα 1 Thess. 5, 14. Sept. for מְרַחֵם מְרַחֵם Prov. 19, 11.—So c. ἐπὶ τινι Eccclus. 18, 11. 32 [35], 18; absol. 2 Macc. 6, 14. Plut. de Gen. Socrat. 23 pen.

2. *to wait patiently, to be patient*, absol. Heb. 6, 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. James 5, 7, 8; c. ἐπὶ τινι James 5, 7.—Artemid. 4. 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενόσπουδεῖν.

μακροθυμία, as, ἡ, (μακροθυμέω,) *longanimity, slowness to anger, passion, excitement, i. e. long-suffering, forbearance, patient endurance*; genr. Rom. 2, 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; 9, 22. 2 Cor. 6, 6. Gal. 5, 22. Eph. 4, 2. Col. 3, 12. 1 Tim. 1, 16. 2 Tim. 3, 10. 4, 2. 1 Pet. 3, 20. 2 Pet. 3, 15. Sept. and מְרַחֵם מְרַחֵם Prov. 25, 15. Jer. 15, 15. So Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. Menand. p. 203.—Spec. *patient endurance of evil, patience*, Col. 1, 11. Heb. 6, 12. James 5, 10. So Sept. Is. 57, 15.

μακροθύμως, adv. (μακροθυμέω,) *patiently, i. e. with indulgence, with clemency*, Acts 26, 3.

μακρός, ὁ, ὄν, (μάκος, μήκος,) *long, extended in space or time*.

1. Of space, e. g. from one point to another; hence *far, far distant*; Luke 15, 13 et 19, 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for מְרַחֵם מְרַחֵם Prov. 7, 19. So Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42.—Acc. μακράν as Adv. see in its order.

2. Of time, e. g. μακρὸν χρόνον Hdian. 5. 3. 5.—In N. T. only Neut. Plur. μακρά as Adv. *long*, e. g. μακρὰ προσευχόμενοι *praying long*, making long prayers, Matt. 23, 14 [13]. Mark 12, 40. Luke 20, 47.—Jos. Ant. 6. 11. 10. Luc. Tim. 38. Plato Prot. 334. d.

μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) pr. 'long-timed,' i. e. *long-lived*; Eph. 6, 3 ἵνα μ. γένῃ, quoted from Ex. 20, 12 et Deut. 5, 16 where Sept. for מְרַחֵם מְרַחֵם.

μαλακία, as, ἡ, (μαλακός,) *softness, trop. for timidity* Pol. 3. 79. 4; *delicacy, effeminacy*, Luc. D. Deor. 10. 6, 8. Plato Rep. 410. d.—In N. T. *weakness, disease*, e. g. of body, Matt. 4, 23 θεραπεύων πᾶσαν μαλακίαν. 9, 35. 10, 1. Sept. for מְרַחֵם Deut. 7,

15. 2 Chr. 16, 12.—Comp. μαλακίζεσθαι *to be weakly, sickly*, Ael. V. H. 3. 19; μαλακὸς ἔχειν Luc. D. Deor. 9. 1.

μαλακός, ὁ, ὄν, *soft*, pr. to the touch; spoken of raiment as made of soft materials, of fine texture, ἱμάτια μαλακά Matt. 11, 8 bis. Luke 7, 25. So Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Xen. Mem. 2. 1. 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6, 9. So Dion. Hal. Ant. 7. 2. Plut. de capiend. ex inim. util. 4.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵ֫ל (praise of God) *Mahaleleel*, pr. n. of the son of Cainan, Luke 3, 37; comp. Gen. 5, 12.

μάλιστα, adv. superl. (μάλα,) *most, most of all, especially*. Acts 20, 38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κτλ. 25, 26. 26, 3. Gal. 6, 10. Phil. 4, 22. 1 Tim. 4, 10. 5, 8. 17. 2 Tim. 4, 13. Tit. 1, 10. Philem. 16. 2 Pet. 2, 10.—Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

μᾶλλον, adv. comparat. (μάλα,) *more, rather*, Lat. *potius*; in various connections.

1. Genr. 1 Cor. 14, 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κτλ. v. 5. 2 Cor. 5, 8; before a gen. 1 Cor. 14, 18 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν. (Xen. An. 3. 12. 1.) Also πολλῶ μᾶλλον, *much more*, Matt. 6, 30. Mark 10, 48. Luke 18, 39. Rom. 5, 9. 10. 15. 17. 1 Cor. 12, 22. 2 Cor. 3, 9. 11. Phil. 2, 12. Heb. 12, 9. 25; πῶς μᾶλλον, *how much more*, Matt. 7, 11. 10, 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12. 24. Philem. 16. Heb. 9, 14; τοσοῦτ' μ. *so much the more* Heb. 10, 25; μᾶλλον καὶ μᾶλλον, *more and more*, Phil. 1, 9 ἔτι μ. καὶ μ. περισσεύει. (Diog. Laert. 9. 10. 2; ἔτι μ. Dion. Hal. Ant. 9. 6.) With ἢ or ἥ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτλ. John 3, 19. Acts 4, 19. 5, 29. 27, 11. 1 Tim. 1, 4. 2 Tim. 3, 4; μᾶλλον ἥπερ John 12, 43. (Xen. Mem. 4. 4. 17; comp. Herm. ad Vig. p. 719.) So ellipt. where ἢ and its verb are to be supplied in thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2, 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾶν.—Intens. *the more, the rather, much more*. Matt. 27, 24 μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, i. q. μᾶλλον θορυβεῖται, comp. v. 23, i. e. but that there was the more a tumult. Mark 14, 31 comp. v. 29. Luke 5, 15. John 5, 18 διὰ τοῦτο οὐκ μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. v. 16. John 19, 8. Acts 5, 14. 9, 22. 22, 2 comp. 21, 40. 2 Cor. 7, 7. 12, 9. Phil. 1, 12. 3, 4. 1 Thess. 4, 1. 10. 2 Pet.

1, 10. (Thuc. 5. 44.) So *οὐ μᾶλλον* in interrogat. 1 Cor. 9, 12. 2 Cor. 3, 8 comp. v. 7.

2. Joined with a word in the positive, *μᾶλλον* forms a periphrase for the comparative, like Engl. *more*; Matth. 5. 458. So before *ἦ*, Acts 20, 35 *μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν*, *it is more blessed*. 1 Cor. 9, 15. Gal. 4, 27; before *εἰ*, Mark 9, 42 *καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κτλ.*—So c. gen. Xen. Cyr. 3. 1. 30.

3. Emphat. with another comparative, either in form or sense; comp. Matth. 1. c. Winer 536. 3. n. 1. Mark 7, 36 *μᾶλλον περισσώτερον*. 2 Cor. 7, 18. Phil. 1, 23 *πολλῷ γὰρ μᾶλλον κρείσσον*. (Hdnt. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) Also with verbs of comparison, Matth. 6, 26 *οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν*; Heb. 11, 25 *μᾶλλον ἐλόμηνος*. So *μ. ἐλέσθαι* Dem. 946. 7. Xen. Mem. 1. 6. 4.

4. After a negative clause or prohibition expr. or impl. *rather*; so *δὲ μᾶλλον*, *but rather*, Matth. 10, 6 *πορεύεσθε δὲ μᾶλλον κτλ.* v. 28. 25, 9. Mark 5, 26. Luke 10, 20. Eph. 4, 28. Heb. 12, 13. (Thuc. 1. 123.) *ἐλλὰ μᾶλλον*, *but rather*, Rom. 14, 13 *μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον*. Eph. 5, 4. 1 Tim. 6, 2. 1 Cor. 7, 21 *μή σοι μελέται· ἀλλ' εἰ καὶ ... μᾶλλον χρῆσαι*. Impl. Mark 15, 11 *ὥστε [μή τὸν Ἰησοῦν ἀλλὰ] μᾶλλον τὸν Β. ἀπολύσῃ αὐτοῖς*, comp. v. 9. So *οὐχὶ μᾶλλον* in interrog. 1 Cor. 5, 2. 6, 7 bis.

5. Intens. *μᾶλλον δέ* before an antithetic clause, *or rather, yea more*; Rom. 8, 34 *Χρ. ὁ ἀποθανὼν; μᾶλλον δὲ καὶ ἔγερθεῖς*; Gal. 4, 9. Eph. 5, 11.—*Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.*

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכִּי (counsellor) *Mallich*, pr. n. of a servant, John 18, 10.

μάμμη, ης, ἡ, a *grandmother*, 2 Tim. 1, 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis 19 fin. A word of the later Greek instead of the earlier *τήμη*, Lob. ad Phryn. p. 183 sq.

μαμωνᾶς, μαμμωνᾶς, ᾧ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. ܡܡܢܐ, ܡܡܢܐ, (r. ܡܡܢ,) pr. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16, 9. 11; and personified like Gr. *πλοῦτος*, Matth. 6, 24. Luke 16, 13.—Suid. *μαμωνᾶς· πλοῦτος γῆινος, χρυσός*.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts 13, 1.

Μανασσῆς, ἡ, ὁ, acc. ἡ, *Manasses*, Heb. מְנַסֵּחַ (making forget) *Manasseh*, pr. n.

1. The son of Joseph, adopted by Jacob, Rev. 7, 6.

2. A king of Judah, son of Hezekiah, r. 699–644 B. C. noted for his idolatry and cruelty, Matt. 1, 10 bis. See 2 K. c. 21. 2 Chr. c. 33.

μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*.

1. Genr. by inquiry from others, or from teaching, study, observation, *to learn, to be taught*; absol. Matth. 9, 13 *πορευθέντες δὲ μάθετε, τί ἐστὶ κτλ.* John 6, 45. 1 Cor. 14, 31. 1 Tim. 2, 11. 2 Tim. 3, 7; with *ἀπό τινος* Matth. 11, 29. With acc. of thing, Rom. 16, 17 *ἢν ὑμεῖς ἐμάθετε*. 1 Cor. 14, 35. Phil. 4, 9. 2 Tim. 3, 14; with *ἀπό τινος* Matth. 24, 32 et Mark 13, 28. 1 Cor. 4, 6 *ὥστε ἐν ἡμῖν μάθετε τὸ μὴ ὑπερ κτλ.* in us, i. e. by our example. Also with acc. impl. John 7, 15; c. *ἀπό τινος* Col. 1, 7; *παρά τινος* 2 Tim. 3, 14. With acc. of person, *to learn any one*, i. e. his doctrines, precepts, Eph. 4, 20. Sept. c. acc. for *μαθή* Ps. 119, 71. 78. Deut. 5, 1. So absol. Hdian. 8. 7. 8; c. inf. *Æl. V. H. 3. 32*; c. acc. Xen. Mem. 3. 9. 3; κ *τινος* *Æl. 13. 6*; *παρά τινος* Cyr. 2. 2. 6.—Spec. *to learn* by information, *to be informed*, c. *ἐν* Acts 23, 27; *ἀπό τινος* Gal. 3, 2. (*Æl. V. H. 2. 42*). Xen. Cyr. 6. 1. 31.) Also *to understand, to comprehend*, Rev. 14, 3. So Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

2. *to learn* by experience, i. q. *to do habitually, to be wont*, with an inf. expr. or impl. Phil. 4, 11 *ἐγὼ γὰρ ἔμαθον ... αὐτάρκειας εἶναι*. 1 Tim. 5, 4. 13. Tit. 3, 14; c. acc. Heb. 5, 8 *ἔμαθεν τὴν ὑπακοήν*.—Xen. An. 3. 2. 25.

μανία, as, ἡ, (*μαίνομαι*) *mania, madness*, Acts 26, 24.—Wisd. 5, 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16, 31. 35; τὸ μάννα Num. 11, 6. Josephus ἡ μάννα Ant. 5. 1. 4.—In N. T. John 6, 31. 49. 58. Heb. 9, 4; symbolically Rev. 2, 17 see in *κρίνω*. Comp. Ex. 16, 31 sq. Jos. Ant. 3. 1. 6. Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin similar to honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or *Turfa*, *Tamarix gallica* *mannifera*. This the Arabs collect, and

regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting to more than five or six hundred pounds each year. It has been ascertained within the present century, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus, called *coccus maniparus*; see Ehrenb. Symbol. Phys. Berl. 1829. But the characteristics of the modern manna correspond in scarcely a single particular with the ancient manna as described in the Old Testament; nor is it a possible supposition, that there could have been a supply of it sufficient for a host like that of Israel, amounting to at least two millions of persons. See genr. Bibl. Res. in Palest. I. p. 170, 550. Niebuhr's Arabien p. 145. Burckhardt's Trav. in Syr. p. 599 sq. Heb. Lex. art. מָן.

μαντεύομαι, f. εἰσομαι, Mid. depon. (μάντις, μανίρομαι,) to utter responses as from an oracle, to divine, to foretell, Acts 16, 16. Sept. for εἰρη Deut. 18, 10. 1 Sam. 28, 8. —Æl. V. H. 2. 17. Luc. D. Deor. 1. 2. Plato Tim. 72. b.

μαραίνω, f. αἰώ, pr. to put out, to quench fire, Hom. H. Merc. 140. Pass. to go out, to die away, of fire, Hom. Il. 9. 912. Hence to make pine away, to dry up, cause to wither, Sept. for מָרַח Job 15, 30. Meleag. 104, in Anthol. Gr. I. p. 30. Pass. to wither, to fade away, pr. of roses Wisd. 2, 8; of the body, person, Jos. B. J. 6. 5. 1.—In N. T. Pass. trop. of a person in prosperity, to fade away, e. g. ὁ πλούσιος James 1, 11. So Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ δόμῃ μαραινομένη.

Μαρὸν ἁδὰ, *Maran-aiha*, Aramaean מַרְוֶה יְרֵחַ, i. q. κύριος ἔρχεται, the Lord cometh to judgment, 1 Cor. 16, 22. Buxt. Lex. Chald. 1248.

μαργαρίτης, ου, ὁ, (μάργαρος,) a pearl, Matt. 13, 45. 46 ὅσα πολῖτιμον μαργαρίτης. 1 Tim. 2, 9. Rev. 17, 4. 18, 12. 16. 21, 21 bis. Trop. Matt. 7, 6 comp. in κύων. —Æl. H. An. 10. 13 ὁ ἐν ταῖς γυναῖξιν θαυμαστός μαργαρίτης. Theophr. Fragm. 2. 36. Comp. Plin. H. N. 9. 53, 54.

Μαρθὰ, ἡς, ἡ, *Martha*, a sister of Lazarus, Luke 10, 38. 40. 41. John 11, 1. 5. 19. 20. 21. 24. 30. 39. 12, 2.

Μαρία, ας, ἡ, or *Μαριάμ*, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם (rebellion) *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, written

Μαρία Matt. 1, 16. 18. 2, 11. Mark 6, 3. Luke 1, 41. Acts 1, 14; *Μαριάμ* Matt. 1, 20. 13, 55. Luke 1, 27. 30. 34. 38. 39. 46. 56. 2, 5. 16. 19. 34.

2. *Mary*, *Μαρία*, the mother of James the Less and Joseph, sister to Jesus' mother (John 19, 25) and wife of Alphaeus or Clopas; see in Ἀλφάιος no. 1, and Ἰάκωβος no. 2. Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. Luke 24, 10. John 19, 25.

3. *Mary Magdalene*, i. e. of Magdala, *Μαρία*, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24, 10. John 19, 25. 20, 1. 11. 16. 18.

4. *Mary*, *Μαρία*, a sister of Lazarus and Martha, Luke 10, 39. 42. John 11, 1. 2. 19. 20. 28. 31. 32. 45. 12, 3.

5. *Mary*, *Μαρία*, mother of John surnamed Mark, Acts 12, 12.

6. *Mary*, *Μαριάμ*, a christian female at Rome, Rom. 16, 6.

Μάρκος, ου, ὁ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John surnamed Mark, Acts 12, 12. 25. 15, 37; the nephew of Barnabas Col. 4, 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second after separating from Paul, Acts 15, 39 comp. 12, 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. 4, 11; and is also affectionately called *son* by Peter, just as Timothy is by Paul, 1 Pet. 5, 13; comp. Acts 12, 12. 2 Tim. 1, 2.

μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω,) stone, rock, Hom. Il. 12. 380.—Later and in N. T. i. q. Lat. *marmor*, *marble*, Rev. 18, 12. So Ep. Jer. 72. Diod. Sic. 3. 14.

μάρτυρ, see in μάρτυς.

μαρτυρέω, ᾶ, f. ἴσω, (μάρτυς,) to witness, i. e.

1. to be a witness, to be able or ready to testify, c. dat. commodi, John 3, 28 αὐτοὶ ὑμῖν μοι μαρτυρεῖτε, ὅτι κτλ. Acts 22, 5.—Xen. Hell. 1. 1. 31.

2. to bear witness, to testify, to the truth of what one has seen, heard, knows. a) Pr. and genr. with περί c. gen. to bear witness of or concerning any person or thing; John 1, 7. 8 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. v. 15. 2, 25. 5, 31. 32. 8, 13. 14. 18. 15, 26. 21, 24; c. δεῖ 7, 7; c. περί impl. 15, 27 comp. 26. 18, 23 μαρτύρησον περὶ τοῦ κακοῦ, i. e. show it, prove it, by your testimony. With δεῖ as equiv. to acc. et inf. Winer § 45. 2. ult. John 1, 34 καὶ μαρτύρησας ὅτι οὗτός ἐστιν κτλ. 4, 44. 12, 17. 1 John 4, 14. Luke 11, 48; also c. dat.

comm. v. incomm. Matt. 23, 31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κτλ. Rom. 10, 2 μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζήλον θεοῦ ἔχουσιν. Gal. 4, 15 μαρτυρῶ ὑμῖν, ὅτι κτλ. Col. 4, 13; κατὰ τι-νος; 1 Cor. 15, 15 ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ. (So c. ὅτι et dat. Xen. Cyr. 8. 8. 1.) Followed by the words testified, after λέγων, εἶπε, ὅτι of quotation, or the like; John 1, 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κτλ. 4, 39. 13, 21; c. dat. comm. Acts 13, 22. [Rev. 22, 18.] With an accus. expr. or impl. e. g. of a kindred or synonym. noun, John 5, 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5, 9. 10. So 1 Tim. 6, 13 μ-τὴν καλὴν ὁμολογίαν. (Arr. Epict. 4. 8. 32. Dem. 1131. 4.) With acc. of thing genr. to testify any thing, to bear witness of or concerning any thing; John 3, 11 ὁ ἐώρακαμεν μαρτυροῦμεν. v. 32. 1 John 1, 2. Rev. 1, 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22, 20 ὁ μαρτυρῶν ταῦτα, in a causative sense, comp. v. 16; acc. et dat. Rev. 22, 16 μαρτυρῆσαι ὑμῖν ταῦτα. With an acc. impl. from the con- text, e. g. τὰ περὶ ἐμοῦ Acts 23, 11; τοῦτο or the like, John 19, 35 καὶ ὁ ἐωρακὼς μεμαρ-τύρηκε. Acts 26, 5. Heb. 10, 15. 1 John 5, 6. 7. 8. So genr. Ael. V. H. 9. 11. Dem. 1131. 23; c. acc. et dat. Arr. Epict. 4. 1. 145.—With a dat. of pers. or thing to or for whom, in favour of whom one bears testimony; John 3, 26 ᾧ σὺ μεμαρτύρηκας. 5, 33. 18, 37. 3 John 3. 6; dat. impl. 2 Cor. 8, 3. 3 John 12 μαρτυροῦμεν. Pass. c. ὑπό Rom. 3, 21; c. ὅτι Heb. 7, 8. So Xen. Cyr. 8. 8. 1, 27. b) Trop. of God as testifying by his Spirit, by signs, miracles, works; c. περὶ John 5, 37. 8, 18. 1 John 5, 9. 10; ὅτι of quot. Heb. 7, 17; τῷ λόγῳ, to, in favour of, Acts 14, 3. Of the Scriptures and prophets, c. περὶ John 5, 39; with a dat. and inf. c. acc. Acts 10, 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) Also of one's deeds, works, c. περὶ John 5, 36 τὰ ἔργα δ' ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10, 25. So Sept. Gen. 31, 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3. c) Emphat. to testify strongly, to bear honourable testimony. Pass. to be well testified of, to have good witness; c. dat. Acts 15, 8 θεὸς ἐμαρτύρησεν αὐτοῖς κτλ. Heb. 11, 4 ἐπὶ τινι. Pass. c. inf. Heb. 11, 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence genr. to speak well of, to applaud, c. dat. Luke 4, 22 πάντες ἐμαρτύρουν αὐτῷ. (Jos. Ant. 10. 2. Ael. V. H. 1. 30.) Pass. to be lauded, to be of good report, Acts 6, 3; c. ὑπό Acts 10, 22. 16, 2. 22, 12. 3 John 12; c. ἐν 1 Tim. 5, 10. Heb. 11, 2; c. διὰ v. 39. So Jos. Ant. 3. 2. 5. M. An- tonin. 7. 62.

3. Mid. μαρτυρέομαι, οὔμαι, only twice in N. T. a) With dat. Acts, 26, 22 Rec. μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, bearing my testimony both to small and great. Not thus found in Gr. writers; hence some read μαρτυρόμενος. b) Spec. to call to witness, to invoke, like μαρτύρομαι, so Dion. Hal. 7. 49 ult. μαρτυρούμενος θεούς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54 τῆς γυ-ναικὸς τοὺς θεοὺς μαρτυρομένης. Hence in N. T. to invoke, to obtest, to charge, c. acc. impl. 1 Thess. 2, 12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρούμενοι κτλ. Sept. for 𐤓𐤕𐤓𐤕 Gen. 43, 3. Lam. 2, 13.

μαρτυρία, as, ἡ, (μαρτυρέω,) witness, testimony, as borne, given; comp. in μαρ-τύριον.

1. Of judicial testimony, Mark 14, 56. 59 οὐδὲ οὕτως ὡς ἦν ἡ μαρτυρία αὐτῶν. Luke 22, 71. John 8, 17; μαρτ. κατὰ τινος Mark 14, 55. Sept. for 𐤓𐤕 Prov. 25, 18.—Dem. 846. 24. Plato Legg. 937. a.

2. Genr. testimony to the truth of any thing. a) Pr. John 19, 35 καὶ ὁ ἐωρακὼς μεμαρτύρηκε, καὶ ἀληθινή αὐτοῦ ἐστὶν ἡ μαρ-τυρία. 21, 24. 1 John 5, 9 τὴν μ. τῶν ἀν-θρώπων. 3 John 12. Also of a poet Tit. 1, 13. So Arr. Epict. 3. 22. 86. Diod. Sic. 3. 73 [72]. Plato Conv. 179. b. b) Spec. in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; genr. John 5, 34 οὐ παρὰ ἀνθρώπων τὴν μ. λαμβάνω. 1 John 5, 10 μ. ἐν ἐαντῷ. So from John the Baptist, John 1, 7. 19. 5, 36; from other teachers Rev. 11, 7. 12, 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22, 18 μ. περὶ ἐμοῦ. Also from God, John 5, 32. 1 John 5, 9 bis. 10. 11. Of Christ's testimony respecting himself, John 3, 11. 32. 33. 5, 31. 8, 13. 14; also in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus, i. e. what he testified and taught re- specting himself and his gospel, and hence equiv. to the gospel; Rev. 1, 2 ὃς ἐμαρτύ-ρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. v. 9. 20, 4. 19, 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας, for the testi- mony of Jesus is the spirit of prophecy, i. e. implies the prophetic spirit in those who are its ministers, and thus makes them fellow- servants with the angel. Also ἔχειν τὴν μ. τοῦ Ἰησοῦ, to have and hold fast the testi- mony of Jesus, Rev. 12, 17. 19, 10; impl. 6, 9; comp. John 14, 21 et 2 John 9. c) Emphat. honourable testimony, good report, 1 Tim. 3, 7. So Ecclus. 31 [34], 23. Jos. Ant. 6. 10. 1.

μαρτύριον, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. *μαρτυρία*. Thom. Mag. *μαρτύριον* κρείττον ἢ *μαρτυρία*.

1. Genr. *testimony*, 2 Cor. 1, 12 τὸ μ. τῆς *συνειδήσεως*. So historically, Acts 4, 33 τὸ μ. τῆς *ἀναστάσεως* τοῦ κυρίου i. e. of, *concerning* his resurrection. Heb. 3, 5 εἰς μ. τῶν *λαληθησομένων*, for *testimony*, for *testifying*. (Æl. V. H. 2. 5. Xen. Conv. 8. 34.) In reference to Jesus and his doctrines, e. g. from teachers, 2 Thess. 1, 10. Also τὸ μαρτύριον τοῦ Χριστοῦ, *the testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*, 1 Cor. 1, 6. 2 Tim. 1, 8. 1 Cor. 2, 1 τὸ μ. τοῦ Θεοῦ id.—Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς, *as a testimony unto them*, Matt. 8, 4. 24, 14. Mark 1, 44. Luke 5, 14. 21, 13; also *against them* Matt. 10, 18. Mark 6, 11. 13. 9. James 5, 3, and so ἐπ' αὐτούς Luke 9, 5. Also 1 Tim. 2, 6 τὸ μαρτύριον καιροῖς ἰδίοις, *the testimony in due time*, i. e. to be made known in its time, in apposit. with the preced. participial clause, comp. Tit. 1, 3. Sept. for *ἵνα* Deut. 31, 26. Josh. 22, 27. So Hdot. 8. 120. Xen. Hell. 1. 7. 4.

2. From the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, put for *the tabernacle of the congregation*, Heb. מִזְבֵּחַ לְהִשָּׁח, Acts 7, 44. Rev. 15, 5. So Sept. for מִזְבֵּחַ לְהִשָּׁח Ex. 29, 42. 44. 40, 22. 24, deriving מִזְבֵּחַ from מִצֵּב to testify, instead of from מִצֵּב to assemble; see Heb. Lex. art. מִצֵּב no. 2. a.

μαρτύρομαι, f. μαρτυροῦμαι, Mid. depon. (μάρτυς,) *to call to witness, to invoke as witness*, e. g. the gods Dem. 799. 6. Plato Phil. 12. b.—Hence in N. T. genr. *to invoke, to obtest, to protest*, to make an earnest and solemn appeal e. g. a) By way of affirmation, protestation, c. dat. et *δτι*, Acts 20, 26 μαρτύρομαι ὑμῖν *δτι* κτλ. q. d. I solemnly affirm, I call God to witness. Gal. 5, 3. So Jos. B. J. 3. 8. 3. Plut. Lysand. 6 πρὸς τινα. b) By way of exhortation, *to obtest, to exhort solemnly, to charge*, c. acc. et inf. Eph. 4, 17. Acts 26, 22 in some editions, see in μαρτυρέω no. 3. So Pol. 13. 8. 6. Thuc. 6. 80.

μάρτυς, υπος, ὁ, ἡ, *a witness*, dat. *μαρτυρί*, acc. *μαρτυρία*, Plur. dat. *μαρτυρί*. The nom. *μάρτυρ* belonged only to the Æolic dialect, and is not found in N. T. but became current in later ecclesiastical writers in the sense of *martyr*; see Buttm. Ausf. Sprachl. § 58. p. 230.

1. *a witness*, in a judicial sense; Matt. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 26, 65. Mark 14, 63. Acts 6, 13. 7, 58. 2 Cor. 13, 1. 1 Tim. 5, 19. Heb. 10, 28. Sept. for *ἵνα* Deut. 17, 6. Prov. 24, 28.—Dem. 1025. 22. Xen. Hell. 1. 7. 6.

2. Genr. *a witness*, one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2, 10 ὑμεῖς *μαρτυρεῖτε* καὶ ὁ Θεός, ὡς ὁσίως κτλ. 1 Tim. 6, 12; *μαρτυρῶ* ἐστὶν ὁ Θεός Rom. 1, 9. Phil. 1, 8. 1 Thess. 2, 5; *μαρτυρία* τ. Θεοῦ ἐπι-καλεῖν 2 Cor. 1, 23. So in allusion to those who are spectators at a public game, Heb. 12, 1. Sept. and *ἵνα* Gen. 31, 50; comp. Sept. Is. 43, 10. So Jos. Ant. 15. 5. 3. Luc. Phalar. 1. 1. Xen. Ag. 4. 5; in a public game, Longin. de Subl. § 14.—Espec. of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus; Luke 24, 48 ὑμεῖς δὲ ἐστε *μαρτυρεῖτε* τούτων. Acts 1, 8. 22. 2, 32. 3, 15. 5, 32. 10, 39. 41. 13, 31. 26, 16. 2 Tim. 2, 2 ἀκούσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. With a dat. Acts 22, 15. 1 Pet. 5, 1. So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11, 3; of Jesus, ὁ *μάρτυς* ὁ πιστός Rev. 1, 5. 3, 14; comp. John 1, 19. 14, 6.

3. *a martyr*, one who by his death bears witness to the truth; Acts 22, 20 Στεφάνου τοῦ *μαρτύρος* σου. Rev. 2, 13. 17, 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers; see Suicer Thes. Eccl. s. voc.

μασσάομαι, ᾠμαι, f. ἥσομαι, Mid. depon. (μάσσω,) *to chew, to gnaw*, e. g. τὰς γλώσσας in pain, Rev. 16, 10.—Sept. Job 30, 4. Jos. B. J. 6. 3. Luc. Ocyp. 122. In Gr. writers oftener *μασάομαι*, Theophr. H. Pl. 4. 9. Aristoph. Eq. 717.

μαστιγῶ, ᾠ, f. ᾠσω, (μάστιξ,) *to scourge*, c. acc. e. g. persons as criminals, Matt. 10, 17. 20, 19. 23, 34. Mark 10, 34. Luke 18, 33. John 19, 1; see in *ἰμάς* no. 2. Sept. for *ἵνα* Ex. 5, 14. Deut. 25, 3. So Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, *to chastise, to correct*, c. acc. Heb. 12, 6 *μαστιγοῖ* δὲ πάντα υἱὸν *ὃν* παραδέχεται, quoted from Sept. Prov. 3, 12 where Heb. מַצַּחֵ, i. e. as a father. Sept. and *ἵνα* Prov. 17, 10. So Tob. 13, 2. 5.

μαστιῶ, f. ἰξω, (μάστιξ,) *to scourge*, c. acc. e. g. a person as criminal Acts 22, 25.

Sept. for מַסְתִּיךְ Num. 22, 5.—Luc. Tim. 23. Plut. Alex. M. 42 ult.

μάστιξ, *mos, ḥ, a whip, scourge*, see in *Imēs* no. 2; Acts 22, 24. Heb. 11, 36. Sept. for מַסְתִּיךְ 1 K. 12, 11. 14. So Luc. Anis. 44. Xen. An. 3. 4. 25.—Trop. a scourge from God, i. e. *disease, plague*; Luke 7, 21 ἀπὸ νόσων καὶ μαστίγων. Mark 3, 10. 5, 29. 34. Sept. for מַסְתִּיךְ Ps. 32, 10; 32 Ps. 39, 12. 89, 33. So Hom. Il. 12. 37. Æschyl. Theb. 608.

μαστός, *ov, ḥ, (collat. μαζός), the breast, pap*; Luke 11, 27 μακάριοι οἱ μαστοὶ οὗς ἐβλάσας. 23, 29. Rev. 1, 13. Sept. for מַסְתִּיךְ Job 3, 12. Cant. 1, 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

ματαιολογία, *as, ḥ, (ματαιολόγος), vain talk, empty angling*, 1 Tim. 1, 6.—Porphyrt. de Abst. 4. 16. Plut. de Lib. educand. 9 mid.

ματαιολόγος, *ov, ḥ, adj. (μάταιος, λέγω), given to vain talking*; Subst. a vain talker, empty wrangler, Tit. 1, 10.—Athen. 617. a.

μάταιος, *u, ov, (μάτηρ), vain, empty, idle, fruitless*, Tit. 3, 9; πίστις 1 Cor. 15, 17; ἀρησικία James 1, 26; ἀναστροφὴ 1 Pet. 1, 18. So 1 Cor. 3, 20 ἐν εἰσὶ μάταιοι, quoted from Ps. 94, 11 where Sept. for מַסְתִּיךְ, as also Zech. 10, 2; for מַסְתִּיךְ Is. 31, 2. So Hdian. 6. 7. 24. Xen. Vect. 4. 41. Plato Tim. 40. d.—From the Heb. רֵא רֵא, *vanities, nothings*, for idols, idolatry, Acts 14, 15. Sept. and מַסְתִּיךְ 1 K. 16, 13. 2 K. 17, 15. Jer. 2, 5. 8, 19.

ματαιότης, *ητος, ḥ, (μάταιος), vanity, emptiness*; 2 Pet. 2, 18 ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι. (Sept. for מַסְתִּיךְ Ps. 4, 3.) Spec. *frailty, transiency*; Rom. 8, 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. Sept. for מַסְתִּיךְ Ps. 39, 6. 62, 10. Ecc. 1, 2. 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. 4, 17. Sept. and מַסְתִּיךְ Ps. 26, 4. 119, 37. 144, 8. 11.

ματαιόω, *ω, f. ὠσω, (μάταιος), pr. to make vain*, Sept. for מַסְתִּיךְ Jer. 23, 16.—In N. T. from the Sept. only *Pass. to become vain*, i. e. *foolish, perverse, wicked*; Rom. 1, 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; comp. v. 23, and see in *μάταιος* fin. So Sept. and מַסְתִּיךְ 2 K. 17, 15. Jer. 2, 5; comp. Sept. for מַסְתִּיךְ 2 Sam. 13, 12. 26, 21.

μάτηρ, *adv. (μάτηρ), in vain, to no purpose, fruitlessly*; Matt. 15, 9 et Mark 7, 7

μ. δι' εἰσέναν μ. Sept. for מַסְתִּיךְ Jer. 2, 30.—Hdian. 1. 4. 7. Xen. CEC. 7. 40.

Ματθαῖος, *ov, ḥ, Matthew*, (i. q. *Ματθαίας*,) one of the apostles, the writer of the first Gospel, called also *Levi*, and originally a publican, δ τελώνης, Matt. 10, 3. 9. Mark 3, 18. Luke 6, 15. Acts 1, 13. Comp. Mark 2, 14. Luke 5, 27.

Ματθάν, *ḥ, indec. Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1, 15 bis.

Ματθαί, *ḥ, indec. Matthei*, pr. n. of two men, Luke 3, 24. 29.

Ματθίας, *a, ḥ, Matthias*, (i. q. *Ματθαίας*,) pr. n. of the apostle chosen in the place of Judas, Acts 1, 23. 26.

Ματθαδά, *ḥ, indec. Matthaia*, Heb. מַתְתָּא (gift of Jehovah), pr. n. m. Luke 3, 31.

Ματθαῖος, *ov, ḥ, Mattheias*, Heb. מַתְתָּא (gift of Jehovah) *Matthiah*, pr. n. of two men, Luke 3, 25. 26.

μάχαιρα, *as, ḥ, a large knife, slaughter-knife*, worn by Homer's heroes along with the sword, Il. 3. 271. Hdot. 2. 61. Æl. V. H. 8. 3.—In N. T. a sword, pr. for cutting; Matt. 26, 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 tor. 55. Mark 14, 43. 47. 48. Luke 21, 24. 22, 36. 38. 49. 52. John 18, 10. 11. Acts 16, 27. Heb. 4, 12. Rev. 6, 4. 13, 10 bis. 14; trop. Eph. 6, 17. Sept. for מַסְתִּיךְ Gen. 34, 25. Judg. 3, 16. (Diod. Sic. 16. 94. Xen. An. 1. 8. 6.) Spec. for the sword of justice, i. e. of the executioner, Acts 12, 2. Rom. 8, 35. Heb. 11, 34. 37; φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13, 4. So Æschin. 38. 11. Philostr. Vit. Apollon. 7. 16; comp. Sueton. Vitell. c. 15.—Meton. the sword for war, opp. εἰρήνη, Matt. 10, 34. Sept. and מַסְתִּיךְ Jer. 14, 13; מַסְתִּיךְ Sept. ὁλεμος Lev. 26, 6.

μάχη, *ης, ḥ, (μάχομαι), a fight, battle*, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29.—In N. T. genr. *strife, conflict, controversy*; 2 Cor. 7, 5 ἔβωθεν μάχαι. 2 Tim. 2, 23. Tit. 3, 9 μάχας νομικάς, i. e. *strifes about the Mosaic law*. James 4, 1. Sept. for מַסְתִּיךְ Gen. 13, 7; מַסְתִּיךְ Prov. 15, 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

μάχομαι, *f. ἴσσομαι, Mid. depon. to fight*, pr. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30.—In N. T. genr. *to strive, to contend*, e. g. physically in a private quarrel, Acts 7, 26. (Sept. for מַסְתִּיךְ Ex.

21, 22. 2 Sam. 14, 6.) Also in words, to strive, to dispute, e. g. πρὸς ἀλλήλους John 6, 52; recipr. 2 Tim. 2, 24. James 4, 2. Sept. for עָרָא Gen. 31, 36. Neh. 13, 25. So Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

μεγαλαυχέω, ᾧ, f. ἥσω, (μέγας, αὐχέω,) to boast largely, to play the braggart, James 3, 5.—2 Macc. 15, 32. Plut. Consol. ad Apoll. 6 pen. Diod. Sic. 15. 16.

μεγαλείος, α, ον, (μέγας, μεγάλη,) great, glorious, wonderful; e. g. τὰ μεγαλεία, great things, wonderful works, Luke 1, 49. Acts 2, 11. Sept. for מְגִלִּים Ps. 71, 19.—Pol. 8. 3. 1. Xen. Mem. 4. 5. 2.

μεγαλειότης, ητος, ἡ, (μεγαλείος,) greatness, majesty, glory, e. g. τοῦ θεοῦ Luke 9, 43; τοῦ κυρίου 2 Pet. 1, 16; τῆς Ἀρτέμιδος Acts 19, 27. Sept. for מְגִלִּים Jer. 33, 9.—1 Esdr. 1, 5. Jos. Ant. 8. 4. 3.

μεγαλοπρεπής, έος, οὖς, ὁ, ἡ, adj. (μέγας, πρέπω,) befitting a great man, magnanimous, Xen. Mem. 3. 10. 5.—In N. T. magnificent, most splendid, of things, 2 Pet. 1, 17 ὑπὸ τῆς μεγ. δόξης. So 2 Macc. 15, 13. Luc. D. Mar. 15. 1. Xen. Hi. 2. 2.

μεγαλύνω, f. νῶ, (μέγας,) to make great, to enlarge.

1. Genr. c. acc. e. g. τὰ κρόσθεα τῶν ἱματίων Matt. 23, 5; τὸ ἔλεος μετὰ τινος, to show one great mercy, do him great kindness, Luke 1, 58. Sept. and Heb. בְּרָאִתְּ תִפְּרָה Gen. 19, 19; comp. Ps. 87, 11.—Plut. Themist. 27. Thuc. 5. 98.

2. Spec. to magnify, to extol, to praise, c. acc. Luke 1, 46 τὸν κύριον. Acts 5, 13. 10, 46. 19, 17. 2 Cor. 10, 15. Phil. 1, 20. Sept. for בָּרָא Ps. 34, 4. 2 Sam. 7, 26.—Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

μεγάλως, adv. (μέγας,) greatly, much; Phil. 4, 10 ἐχάρην μεγάλως.—Sept. 1 Chr. 29, 10. Pol. 4. 61. 5. Xen. Hi. 4. 5.

μεγαλωσύνη, ης, ἡ, (μέγας,) greatness, majesty, i. e. the divine majesty, meton. for God himself, Heb. 1, 3. 8, 1; also in ascriptions, Jude 25. Sept. for מְגִלִּים Deut. 32, 3; מְגִלִּים 1 Chr. 29, 11. Ps. 145, 6.—Test. XII Patr. p. 586; meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is μέγιστος.

μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου. Compar. μείζων, Superl. μέγιστος once 2 Pet. 1, 4. A double compar. is μαιζότερος 2 John 4, see under διαχριστότερος.—Great, large, pr. of physical magnitude.

1. Of men or animals, great in size, stat-

ure, John 21, 11 ἰχθύς. Rev. 12, 3 δράκων. v. 14. Of persons, i. q. full-grown, Heb. 11, 24 μέγας γενόμενος; and so μικρὸς καὶ μέγας, small and great, Acts 8, 10. 26, 22. Heb. 8, 11. Rev. 11, 18. Sept. for מְגִלִּים Ez. 29, 3. 17, 3. Gen. 19, 11. So Palæph. 40. 1, 2. Hdian. 2. 9. 6; of pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, δ μείζων, the greater, the elder, Lat. major natu, Rom. 9, 12, quoted from Gen. 25, 23 where Sept. for מְגִלִּים. Comp. Xen. Ven. 9. 8.

2. Of things, great, e. g. a) In size, extent, Matt. 27, 60 λίθον. Mark 13, 2 οίκίαν. Luke 12, 18. 16, 26 χάσμα. (Palæph. 29. 5.) Luke 22, 12. Acts 10, 11. 1 Cor. 16, 9 οὐρα. Rev. 8, 10. 11, 8. 14, 19. 18, 21. al. Trop. of guilt John 19, 11. Sept. for מְגִלִּים Josh. 10, 2. 11; trop. 2 Sam. 13, 16. So Hdian. 3. 7. 5. ib. 4. 15. 14. b) In measure, e. g. tall, large, Luke 13, 19 δένδρον. Matt. 13, 32. Mark 4, 32; or long, Rev. 6, 4 μάχαιρα; or large, broad, Rev. 9, 14 πόντος, 20, 1 ὁκεανός. So Hdian. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χεῖρας. c) Of number or amount, Mark 5, 11 ἀγέλη. 1 Tim. 6, 6. Heb. 10, 35; trop. John 15, 13. Acts 4, 33 χάρις. James 4, 6. Sept. and מְגִלִּים 1 K. 8, 68. 2 Chr. 7, 8. So Hdian. 7. 4. 9 πλῆθος. d) In price, cost, great, costly, splendid, Luke 5, 29 δοχή. 14, 16 δαίπνον. 2 Tim. 2, 20. Heb. 9, 11. Sept. and מְגִלִּים Gen. 21, 8. Jer. 52, 13. Of a day, celebration, great, solemn, John 7, 37. 19, 31; elsewhere of the day of judgment Acts 2, 20. Jude 6. Rev. 6, 17. 16, 14. So Sept. and מְגִלִּים Mal. 4, 5. Joel 2, 11. 31. e) Trop. great in estimation, weight, importance; Matt. 22, 36. 38 ἐντολή. Eph. 5, 32 et 1 Tim. 3, 16 μυστήριον. 1 John 5, 9 μαρτυρία. 1 Cor. 9, 11. So μείζων greater, more important, Matt. 23, 19. 1 Cor. 13, 13. Heb. 11, 26; μέγιστος 2 Pet. 1, 4. Sept. for מְגִלִּים 1 Sam. 22, 15. So Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

3. Trop. great in force, intensity, effect, e. g. a) As affecting the external senses, great, vehement, violent, Matt. 8, 24 σεισμός μέγας. Luke 21, 11. (Æl. V. H. 6. 9.) Mark 4, 37 λαίλαψ. v. 39 γαλήνη. John 6, 18 ἄνεμος. (Dem. 1213. 27.) Rev. 11, 19 χάλασα. 16, 21. So likewise πτώσις Matt. 7, 27; ῥίγμα Luke 6, 49; φωνή Matt. 24, 31 (Hdian. 1. 8. 12); κραυγή Acts 23, 9. Rev. 14, 18; κράζω μείζων adv. more vehemently, Matt. 20, 31 (Hdrot. 2. 141. 4). Also πυρετός Luke 4, 38; κορετός Acts 8, 2. Sept. Gen. 50, 10. b) As affecting the mind, causing emotion, e. g. Matt. 2, 10 χα-

ρὰν μεγ. 3 John 4. Mark 5, 42 ἔκστασιν μ. Luke 2, 9 φόβον. Rom. 9, 2 λύπη. Rev. 12, 12 θυμός μ. (Æschin. 63. 10 ὀργή. Xen. Cyr. 4. 2. 10 φόβος.) So of events, Matt. 24, 21 ἐλπίς. Luke 4, 25 λιμός. 21, 23. Acts 8, 1 διωγμός. James 3, 1 κρίμα. Rev. 16, 21 πληγή. (Sept. Job 2, 13. Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. 24, 24. Luke 21, 11. Acts 6, 8; δυνάμεις Acts 8, 13; δύναμις μ. Acts 4, 33. 8, 10. So μεῖζονα sc. ἔργα John 1, 51. 5, 20. 14, 12. Joined with θαυμαστός Rev. 15, 1. 3. 2 Cor. 11, 15 τί μέγα οὖν ἡθαῖ *wonder then?* comp. v. 14. Sept. and לִיָּא Deut. 6, 22. 10, 21. 29, 3. So Dem. 1046. 10. Æschin. 79. 13.

4. Trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt. 20, 25. Mark 10, 42. Matt. 5, 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4, 14 ἀρχιερέα μ. 10, 21. 13, 20. Of God, Tit. 2, 13. Rev. 19, 17; of Diana Acts 19, 27. 28. 34. 35. Genr. *great, distinguished*, Matt. 5, 19 οὗτος μέγας κληθήσεται. Mark 10, 43. Luke 7, 16 προφήτης. Acts 8, 9. So μεῖζων c. gen. Matt. 11, 11. Luke 7, 28. John 13, 16. 1 Cor. 14, 5; simply Matt. 18, 1. Luke 22, 24. 2 Pet. 2, 11. Sept. and לִיָּא 2 Sam. 7, 9. Neh. 11, 14. So Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10.—In a bad sense, *great, noted, ἡ πόρνη* Rev. 17, 1. 19, 2. So Æsch. 22. 28 πόρνος.

5. Implying censure, i. q. *too great, lofty, boastful, arrogant*. Rev. 13, 5 στόμα λαλοῦν μέγαλα καὶ βλασφημίας. So Sept. and Chald. דָּבָר דָּבָר Dan. 7, 8. 20. Heb. לִיָּא Sept. μεγαλορρήμων Ps. 12, 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Dem. 1124. 25 μέγα λαλεῖν. Plato Phæd. 95. b. +

μέγεθος, eos, ous, τό, (μέγας,) *greatness*, trop. Eph. 1, 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for לִיָּא Ex. 15, 16.—Æschin. 82. 16. Plato Polit. 290. d. So phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

μεγιστᾶνες, ὧν, οἱ, (μέγας, μέγιστος,) *the great, Lat. magnates*, i. e. chiefs, nobles, princes, Mark 6, 21. Rev. 6, 15. 18, 23. Sept. for מַגִּישְׁתָּא Jer. 14, 3. Nah. 2, 5; מַגִּישְׁתָּא Jon. 3, 7; מַגִּישְׁתָּא 2 Chr. 36, 18.—Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. dat. μεγιστᾶνι occurs once Ecclus. 4, 7.

μέγιστος, see in μέγας init. and no. 2. e.

μεθερμηνεύω, f. εὐσω, (μετά, ἐρμηνεύω,) *to interpret over* from one language into another, *to translate*; in N. T. only Pass. Matt. 1, 23 δ ἔστι μεθερμηνεύμενον. Mark 5, 41. 15, 22. 34. John 1, [39]. 42. Acts 4, 36. 13, 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11. Pol. 6. 26. 6.

μέθη, ης, ἡ, (kindr. μέθυ, comp. Germ. Meth,) *strong drinking, drunkenness, a drunken-frolic*, Luke 21, 34. Rom. 13, 13. Gal. 5, 21. Comp. in κραπιάλη. Sept. for יִרְמָה Ez. 23, 33. 39, 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεσιστάνω 1 Cor. 13, 2; comp. Buttm. § 106. n. 5. § 112. 10.—*To set or move over* from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms, for which see in ἵστημι.

1. *to remove*, c. acc. 1 Cor. 13, 2 ὥστε ὄρη μεσιστάνειν. Of persons, *to translate*, c. acc. et els Col. 1, 13. Sept. for שָׁחַב Is. 54, 10. So Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce, to turn away*, c. acc. ὄχλον ἱκανόν Acts 19, 26. Sept. for רִיבָה Is. 59, 15. So Xen. Hell. 2. 2. 5.

2. Of persons, *to remove* from office, e. g. a king, *to depose*, c. acc. Acts 13, 22, comp. 1 Sam. c. 16; a steward, *to dismiss*, Pass. Luke 16, 4 θῶν μετασταθῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. Sept. for רִיבָה 1 K. 15, 13.—So c. ἀπό Pol. 4. 87. 9.

μεθοδεία, as, ἡ, (μεθοδεύω; μετά, ὁδός,) *art, artifice, wile*, only in N. T. Eph. 4, 14. 6, 11.—Hesych. μεθοδείας· τέχναι. So μεθοδεύω to use artifice Pol. 38. 4. 10.

μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὄρος,) *bordering upon, border, frontier*, e. g. πόλις Jos. B. J. 4. 11. 2; γῆ Thuc. 2. 27.—In N. T. Plur. neut. τὰ μεθόρια sc. χωρία, *the borders, confines*, Mark 7, 24 τὰ μ. Τύρου καὶ Σιδῶνος. So Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

μεθύσκω, f. ὑσω, (μέθυ, comp. in μέθη,) *to make drunk*; Mid. *to become drunk, to be drunken*, like Engl. *to get drunk*; hence *to carouse*; Pass. aor. 1 ἐμεθύσθη in Mid. signif. Buttm. § 136. 1, 2; comp. § 112. n. 6. Absol. Luke 12, 45 πίνειν καὶ μεθύσκεσθαι. John 2, 10. 1 Thess. 5, 7; c. dat. οἶνον Eph. 5, 18. Trop. ἐκ τοῦ οἴνου τῆς πορνείας Rev. 17, 2. Sept. Act. for רִיבָה Jer. 51, 7. Hab. 2, 15; Mid. for רִיבָה Prov. 4, 17.—Luc. de dea Syr. 22. Pol. 4. 57. 3. Plato Conv. 176. c; trop. ib. Legg. 649. d.

μέδυσος, ὁ, ἡ, adj. (μέδν,) *drunken*; Subst. *a drunkard*, 1 Cor. 5, 11. 6, 10. Sept. for כָּזָב Prov. 23, 21; רִשְׁוֹ Prov. 26, 9.—Luc. Tim. 55 μ. καὶ πάρονος. Plut. Cato Min. 24. Earlier writers used μέδυσος only of females, later ones also of men, Lob. ad Phryn. p. 151 sq.

μεδύω, (μέδν,) only in pres. and imperfect; all other forms belonging to μεθύσκω q. v. Buttm. § 114.—*To be drunk, to get drunk*; hence *to carouse*; absol. Matt. 24, 49 μετὰ τῶν μεθύοντων, *with the drunken*. Acts 2, 15. 1 Cor. 11, 21. 1 Thess. 5, 7. Trop. ἐκ τοῦ αἵματος Rev. 17, 6. Sept. for רִשְׁוֹ 1 Sam. 1, 13. Job 12, 25; trop. οὐ ἀπὸ οἴνου for רִשְׁוֹ Is. 51, 21. So AEL. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

μειζων, μειζότερος, see in μέγας init.

μέλαν, ανος, τό, (neut. of μέλας,) *black colour or dye, ink*; 2 Cor. 3, 3 ἐπιστολή ἐγγεγραμμένη οὐ μέλαν. 2 John 12. 3 John 13.—Dem. 313. 11. Plato Phædr. 276. c. See Plin. H. N. 35. 25. Dict. of Antt. art. *Atramentum*.

μέλας, αια, ω, *black*; Matt. 5, 36 σπρίξ. Rev. 6, 5. 12. Sept. for חֹרֶף Lev. 13, 37. Cant. 1, 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ἄ, ὁ, *Meleas*, pr. n. m. Luke 3, 31.

μέλει, impers. see in μέλω.

μελετάω, ὦ, f. ἤσω, (μέλω, μέλει,) *to care for, to take care of* any thing, i. e. so as to be able to perform it, Hes. Op. 314, 441; comp. Tittm. de Synon. N. T. p. 176.—Hence in N. T. Lat. *meditare, to meditate, to revolve in mind*; c. acc. of thing, Mark 13, 11. 1 Tim. 4, 15 ταῦτα μελέτα. Acts 4, 25 τί ἐμελέτησαν κενά; quoted from Ps. 2, 1 where Sept. for חֲשַׁבְתִּי; also for חֲשַׁבְתִּי Ps. 119, 148. So Dem. 1129. 9. Xen. Mem. 1. 2. 21.

μέλι, ινος, τό, *honey*, Lat. *mel*, Rev. 10, 9. 10. Matt. 3, 4 et Mark 1, 6 μέλι ἄγριον, see in ἄγριος. Sept. for חֲמֵץ Judg. 14, 8. 18.—Diod. Sic. 19. 94. Xen. Hell. 5. 3. 19.

μελισσιος, ου, ὁ, ἡ, adj. (μέλισσα,) *of bees, made by bees*; Luke 24, 42 ἀπὸ μ. κηρίου *of bee-comb, honey-comb*.

Μελίτη, ης, ἡ, *Meliua*, now *Malta*, an island of the Mediterranean, lying south of Sicily, Acts 28, 1. It was anciently a Carthaginian colony (Diod. Sic. 5. 12); and the Phœnician language still exists there in a corrupt dialect; comp. Acts 28, 2. Gesen. Monum. Phœn. p. 11. Here Paul was

shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece; see Ἀδρίας and Acts 27, 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28, 11 sq.—There was another *Meliua*, a small island in the Adriatic Gulf, on the Illyrian coast, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island; comp. Acts 28, 11.

μέλλω, f. ἤσω, (kindr. μέλω,) impf. ἔμελλον and ἡμελλον Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, constr. with an infin. of that which one is about to do or suffer, mostly the inf. *future* (in N. T. least of all), often inf. *present*, and rarely inf. *aorist*; which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Winer § 45. 8 pen. For the force of the inf. pres. and aor. after μέλλω, as implying duration or transientness, see Buttm. § 137. 5.

1. Genr. *to be about to do, etc.* a) So with inf. pres. Luke 7, 2 ἔμελλε τελευτᾶν, *was about to die, was at the point of death*. John 4, 47. Acts 21, 27. 27, 33. With inf. aorist, Rev. 3, 2 δ μέλλει ἀποθανεῖν. 12, 4. So c. pres. 2 Macc. 9, 18. AEL. V. H. 1. 11; c. aor. Hdtan. 2. 10. 9. Thuc. 6. 31. b) Also as implying purpose, i. q. *to have in mind, to intend, to will, c. inf. pres.* Matt. 2, 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10, 1. John 6, 6. Acts 3, 3. 12, 6. Rev. 10, 4; c. inf. aor. Rev. 2, 10 ἰδοὺ μέλλει βαλεῖν. 3, 16. So c. pres. Xen. An. 5. 7. 5; c. aor. AEL. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

2. Spec. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place; so c. inf. pres. Matt. 11, 14 Ἡλίας ὁ μέλλων ἔρχεσθαι. 20, 22. Mark 10, 32. Luke 9, 31. 44. John 11, 51. Acts 28, 6. Rom. 4, 24. 8, 13. Heb. 1, 14. James 2, 12, Rev. 2, 10 δ μέλλεις πάσχειν. With inf. aor. Rom. 8, 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. Gal. 3, 23. With inf. fut. Acts 11, 28 λιμὸν μέγαν μέλλειν ἔσσεσθαι. 24, 15. So c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3; c. aor. Xen. 6. 1. 40; c. fut. Xen. Mem. 2. 2. 5.—Hence particip. μέλλων, ούσα, ον,

impending, coming, future; Matt. 3, 7 ἀπὸ τῆς μελλούσης ὀργῆς. 12, 32. Rom. 5, 14. 1 Tim. 4, 8. Heb. 9, 11. 13, 14; τὰ μέλλοντα *things to come*, Rom. 8, 38. 1 Cor. 3, 22; εἰς τὸ μέλλον, *in future, hereafter*, Luke 13, 9. 1 Tim. 6, 19. So Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

3. Also, *may, can, will*, implying possibility, probability, what one hopes or fears; c. inf. pres. Matt. 24, 6. Luke 22, 23 ὁ τοῦτο μέλλων πράσσειν *who might or could do this*. Acts 20, 38. 1 Tim. 1, 16. With inf. fut. Acts 27, 10 θεωρῶ ὅτι μετὰ ὕβρεως . . . μέλλειν ἰστέσθαι τὸν πλοῦν. So c. pres. Xen. Cyr. 4. 3. 3; c. fut. Xen. An. 4. 7. 16.

4. *to be ever about to do a thing*, i. e. *to linger, to delay*. Acts 23, 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. +

μέλος, eos, ous, τό, 1. *a limb, member*, of the body; Matt. 5, 29. 30 ἐν τῶν μελῶν σου. Rom. 12, 4 bis. 1 Cor. 12, 12 bis. 14. 18. 19. 20. 22. 25. 26 quater. James 3, 5. 6. So Hdot. 1. 119. Æl. V. H. 14. 7. Plato Tim. 76. e.—Plur. τὰ μέλη, *the members*, collect. for *the body*, as the seat of the desires and passions, Rom. 6, 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης. v. 19 bis. 7, 5. 23 bis. Col. 3, 5. James 4, 1. 1 Cor. 6, 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἔστιν . . . πόρνης μέλη, i. e. *your bodies are Christ's bodies, they belong to Christ and not to a harlot*.

2. Trop. *a member* of the church, of which Christ is the Head, 1 Cor. 12, 27. Eph. 5, 30; ἀλλήλων μέλη *members of one another*, i. e. as intimately united in christian fellowship, Rom. 12, 5. Eph. 4, 25.

Μελχί, ὁ, indec. *Melchi*, Heb. מֶלֶךְ (my king) *Malchi*, pr. n. of two of Jesus' ancestors, Luke 3, 24. 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלֶךְ צַדִּיק (king of righteousness), pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham; comp. Gen. 14, 18 sq. Jos. Ant. 1. 10. 2.—Heb. 5, 6. 10. 6, 20. 7, 1. 10. 11. 15. 17. 21.

μέλω, f. μελήσω, *to be for care and concern to any one*; as ἀνθρώποισι μέλω Hom. Od. 9. 20.—Hence in N. T. Impers. μέλει, impf. ἔμελε, imperat. μελέτω 1 Cor. 7, 21, *it is for care, it concerns*, with dat. of person; but so that it may usually be rendered personally, *he cares for, he taketh care of*. So pr. c. gen. of the object, Buttm. § 132. 5. e. 1 Cor. 9, 9 μὴ τῶν βόων μέλει θεῷ; *doth God take care of oxen?* c. gen. impl.

1 Cor. 7, 21. So Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—With περί c. gen. Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός, i. e. *thou carest for no one*, art impartial. Mark 12, 14. John 10, 13. 12, 6. 1 Pet. 5, 7. So 1 Macc. 14, 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a Neut. nominat. Acts 18, 17 οὐδὲν τούτων Γαλλίῳ ἔμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them; see Matth. § 348. n. 2; comp. Buttm. § 129. 18. So Hom. Il. 5. 490. Eurip. Hippol. 104.—With δε, Mark 4, 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10, 40. So c. ὡς Xen. Cyr. 3. 2. 13.

μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane, skin, parchment*, 2 Tim. 4, 13 φέρε . . . μάλιστα τὰς μεμβράνας.—Comp. Plin. H. N. 13. 21.

μέμφομαι, f. ψομαι, Mid. depon. *to find fault with, to blame, to censure*, c. dat. Heb. 8, 8 μεμψόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. 9, 19. Mark 7, 2 Rec.—Jos. c. Ap. 1. 20. Luc. D. Deor. 5. 3. Xen. Mem. 3. 5. 20.

μεμψιμοίρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα,) *finding fault with one's lot, repining, complaining*, Jude 16.—Plut. de cohib. Ira 13. Luc. D. Deor. 20. 4.

μέν, a conjunctive particle expressing affirmation or concession, *truly, indeed*, and at the same time pointing forward to something antithetic or different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where there is antithesis, μέν . . . δέ may be rendered *indeed . . . but*; in many instances, however, they merely mark transition, and cannot well be given in English. See genr. Buttm. § 149. m. 11. Kühner § 322. Matth. § 622. Herm. ad Vig. p. 838 sq. The place of μέν is *after* the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16, 22), never at the beginning; see Winer § 65. 5.

1. Where there is a definite antithesis, and μέν retains its concessive power, *indeed*, e. g. a) Followed by δέ in the apodosis, so that μέν . . . δέ is i. q. *indeed . . . but*; Matt. 3, 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος. 9, 37 ὁ μὲν θερισμός πολὺς, οἱ δὲ ἐργάται ὀλίγοι. Mark 1, 8. John 16, 22. Acts 1, 5. Rom. 2, 7. 8. 1 Cor. 12, 20. Phil. 3, 1. Heb. 3, 5. 6. 1 Pet. 1, 20. al. sæpiss. Placed irregularly, i. e. before the word to which it refers, Acts 22, 3. Tit. 1, 15 Rec. Comp.

Winer l. c. note. (Sept. Job 42, 5. Æl. H. A. 2. 31. Xen. Mem. 1. 6. 11.) So too μέν γάρ and μέν οὖν, where each particle retains its own proper force, e. g. μέν γάρ ... δέ, for indeed ... but, Acts 13, 36 Δαβὶδ μὲν γάρ ... ὅν δὲ ὁ Σαῦς ἡγάγειν κτλ. for David indeed ... but. 23, 8. 25, 11. Rom. 2, 25. 1 Cor. 11, 7. Heb. 7, 18. al. Inverted Acts 28, 22. (Wied. 7, 30. Xen. Mem. 1. 2. 5.) Also μέν οὖν ... δέ, where οὖν is illative and μέν refers to δέ, indeed therefore, then ... but, Acts 18, 14 sq. εἰ μὲν οὖν ἦν ἀδίκημά τι ... εἰ δὲ ζήτημα κτλ. 19, 28 sq. 1 Cor. 9, 25. Phil. 2, 23. So Xen. Mem. 4. 2. 40.

b) With some other particle in the apodosis, Buttm. l. c. Matth. l. c. Winer § 64. 2. e. fin. E. g. μέν ... ἀλλὰ Rom. 14, 20; μὲν γάρ ... ἀλλὰ Acts 4, 16 sq. 1 Cor. 14, 17. (Luc. D. Deor. 8 pen. Xen. Œc. 3. 6.) μέν ... ὅππειτα John 11, 6 sq. James 3, 17; comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μέν ... καὶ Acts 27, 21 sq. 1 Thess. 2, 18. (Luc. D. Deor. Marin. 8. 1.) μέν ... πλὴν Luke 22, 22. (Hdian. 6. 7. 11, 20.) So μέν οὖν ... καὶ Acts 26, 4 comp. v. 6; μέν οὖν ... τῶν Acts 17, 30.

c) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. 12, 9; or because the apodosis itself is omitted, e. g. a) Where the apodosis is obviously implied, Winer l. c. init. Matth. § 622. 6. Acts 19, 4 Ἰωάννης μὲν ἰβάντισε βάπτισμα μετανοίας κτλ. supp. 'but not so Jesus.' Rom. 7, 12 ὥστε ὁ μὲν νόμος ἄγιος, supp. 'but not this abuse of it,' comp. v. 7 sq. Col. 2, 23. Heb. 6, 16. So Soph. Antig. 1336. β) Where through a change of construction the writer neglects the apodosis, Winer l. c. Acts 1, 1 τὸν μὲν πρῶτον λόγον κτλ. where the apodosis would regularly come in before v. 3, 'but in this second book;' but the writer neglects it and turns to something else. Rom. 1, 8. 10, 1. 2 Cor. 12, 12; μὲν γάρ 11, 4. γ) Or sometimes the apodosis is as it were obliterated, and then μέν serves to insulate some person or thing, and so to exclude every thing else which might otherwise be expected, Lat. *quidem*, Buttm. l. c. So espec. with a pers. pron. as ἐγὼ μὲν, I indeed, I at least, 1 Cor. 3, 4. Rom. 11, 13. 1 Thess. 2, 18; ἐγὼ μὲν οὖν Acts 26, 9. Also μὲν γάρ, as πρῶτον μὲν γάρ Rom. 3, 2. 1 Cor. 11, 18. So Xen. Cyr. 1. 4. 12. Conv. 2. 5.

d) Vice versa, δέ sometimes stands in the apodosis without μέν in the protasis,

e. g. Luke 11, 47; οὐαὶ ὑμῖν, ὅτι ... οἱ δὲ πατέρες ὑμῶν κτλ. See Matth. § 238. 4.

2. Where the antithesis is less definite, so that μέν ... δέ serve to mark transition or are merely continuative; here the force of μέν cannot well be given in English, while δέ is to be rendered *but*, *and*, etc. Thus

a) Simpl. μέν ... δέ, Matt. 25, 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια κτλ. *he shall set the sheep on his right hand, but (and) the goats on his left.* Luke 13, 9. 23, 56 comp. 24, 1. Acts 14, 12. Rom. 8, 17. 1 Cor. 1, 23. 2 Tim. 4, 4. Jude 8. Comp. Buttm. l. c. Matth. § 622. So 2 Macc. 3, 40 comp. 4, 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.

b) With οὖν, i. e. μέν οὖν, in Engl. only *therefore, then*, e. g. a) Followed by δέ, Mark 16, 19 ὁ μὲν οὖν κύριος ἀνελήφθη ... ἐκείνοι δὲ ἐξελθόντες κτλ. John 19, 24 sq. Acts 1, 6 sq. 2, 41 comp. 42. 5, 41 comp. 6, 1. 8, 4 sq. 9, 31 sq. 12, 5. 13, 4 comp. 6. 14, 3 sq. 15, 3 sq. 23, 18 sq. 28, 5 sq. β) Without δέ, where μέν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 842. n. 342. Acts 23, 22. 1 Cor. 6, 4. Heb. 7, 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Followed by καὶ, Acts 1, 18. 26, 4 comp. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea then, indeed, certainly, verily*, comp. Viger. p. 541 et Herm. p. 842. n. 343. Acts 26, 9. Heb. 9, 1. 1 Cor. 6, 7 ἦδη μὲν οὖν ὤλεσεν ἡττήματα ὑμῶν ἵνα ἴσθης, ὅτι κτλ. *now assuredly there is wholly a fault among you, that etc.* (Xen. Cyr. 8. 3. 37.) So ἀλλὰ μὲν οὖν Phil. 3, 8; see in ἀλλὰ no. 2. d.

3. In clauses expressing partition or distribution: a) With the art. ὁ, ἡ, τό, or the relat. ὅς, ἣ, ὅ, Buttm. § 126. 2, 3. E. g. followed by δέ, as ὁ μὲν ... ὁ δέ, *the one ... the other, this ... that*, Phil. 1, 16. 17. Heb. 7, 5. 6. 21 sq. also *one ... another*, and Plur. *some ... others*, Matt. 22, 5. 6. Acts 14, 4. 17, 32; ὁ μὲν ... ἄλλος δέ, *one ... another*, Matt. 16, 14. John 7, 12. So ὁς μὲν ... ὁς δέ, *the one ... the other*, Luke 23, 33. 2 Cor. 2, 16; ὁς μὲν ... ὁ δὲ ἀσθενῶν, *the one ... but the weak*, Rom. 14, 2; also *one ... another*, Plur. *some ... others*, Matt. 13, 8. Acts 27, 44. Rom. 9, 21. Jude 22. 1 Cor. 12, 28 οὗς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὁς μὲν ... ἄλλος δέ, *one ... another*, Matt. 13, 4 sq. Mark 4, 4. 5. 1 Cor. 12, 8 sq. Followed by καὶ, as ὁς μὲν ... καὶ ἕτερος, *one*

...and another, Luke 8, 5 sq. b) With other pronouns, as ἐγὼ μὲν... ἐγὼ δέ ter 1 Cor. 1, 12; ἄλλος μὲν... ἄλλος δέ 1 Cor. 15, 39; τίς μὲν... τίς δέ Phil. 1, 15; τοῦτο μὲν... τοῦτο δέ, partly... partly, Heb. 10, 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702. So Isocr. Panegy. p. 44. d. Hdot. 3. 106. c) With an adv. as ὧδε μὲν... ἐκεῖ δέ Heb. 7, 8, comp. Buttm. § 149. m. 14. Genr. John 16, 9. 10. 11. +

μενούν, better μὲν οὖν, see in μὲν no. 1. a, b, and no. 2. b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342; comp. in μὲν init.

μενούνγε, i. q. μὲν οὖν but stronger, *yea then rather, yea indeed, yea verily*, comp. in μὲν no. 2. b. β; Luke 11, 28. Rom. 9, 20. 10, 18. Phil. 3, 8. Comp. Viger. p. 541. So Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage; Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in μενούν.

μέντοι conjunct. (μὲν, τοι enclit.) pr. i. q. μὲν affirmative or concessive, but stronger, *indeed then, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. § 149. m. 27. Kühner § 316. n. Matth. § 622. So Plato Phaed. p. 68. b. p. 73. d. Xen. Lac. 1. 1.—Hence in N. T.

1. *indeed then, indeed therefore*; or, the force of μὲν being lost in English, *therefore, then*, i. q. μὲν οὖν, see in μὲν no. 2. b; so followed by δέ, James 2, 8.—Xen. Hell. 4. 8. 5. Hi. 1. 25.

2. As marking exception or contrast, *yet, yet still, nevertheless, howbeit*, John 4, 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; 7, 13. 12, 42 ὅμως μέντοι. 20, 5. 21, 4. 2 Tim. 2, 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5; ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμνηκα, Buttm. § 101. n. 9. § 112. 6; plupf. 3 plur. μεμνήκεισαν 1 John 2, 19, see Buttm. § 83. n. 7. Winer § 12. 8.

1. Intrans. *to stay, to remain, to abide*, Lat. *maneo*.

a) In a place, i. e. of persons remaining or dwelling in a place; so c. adv. Matt. 10, 11 κακεῖ μέinate. 26, 38. John 2, 12. With ἐν c. dat. of place Luke 8, 27 ἐν οἰκίᾳ οὐκ ἔμεινεν. John 7, 9. 8, 35. Acts 20, 15. 27, 31. 2 Tim. 4, 20; ἐν τῇ οἰκίᾳ impl. John 8, 35. Acts 16, 15. With μετά c. gen. of person Luke 24, 29, and with the notion of help John 14, 16. With παρά c. dat. of

pers. John 14, 25. Acts 18, 3. 20, and with the notion of help John 14, 17. Also καὶ εἰ αὐτὸν μένειν *to dwell by oneself* Acts 28, 16 comp. 30. With σύν c. dat. of pers. Luke 1, 56. Spec. i. q. *to lodge*, c. ποῦ John 1, 39. 40; ἐν c. dat. of place Luke 19, 5; παρά c. dat. of pers. John 4, 40. Acts 9, 43, comp. 10, 6. Sept. c. μετά for κατὰ Gen. 24, 55. So c. adv. 1 Macc. 11, 40. Xen. An. 1. 3. 11; ἐν Hdian. 4. 3. 10; μετά Plut. Mor. II. p. 25; παρά Ceb. Tab. 9.—Of things, with ἐπὶ c. gen. John 19, 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (Comp. Hdian. 4. 4. 9.) Trop. with ἐπὶ c. dat. 2 Cor. 3, 14.

b) In any state or condition, c. adv. 1 Cor. 7, 8. 40 ἐὰν οὕτω μείνῃ. With ἐν c. dat. John 12, 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. 7, 20. 24. 1 John 3, 14; c. ἐν impl. Phil. 1, 25 comp. 24. (Hdian. 2. 1. 15.) With dat. of pers. *to remain to one*, i. e. in his power, Acts 5, 4. (Sept. Dan. 4, 23; comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition or character; 1 Cor. 7, 11 μένετω ἄγαμος. 2 Tim. 2, 13 ἐκείνος πιστὸς μένει. Heb. 7, 3 μένει ἱερεὺς. Also things, John 12, 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts 27, 41 ἡ μὲν πρόρα ἔμεινεν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm, steadfast, Rom. 9, 11; opp. to κατακαίεσθαι 1 Cor. 3, 14. Part. μένον opp. πραεῖν, i. e. *remaining unsold*, Acts 5, 4 οὐχὶ μένον, σοὶ ἔμεινε; comp. above. So Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures; 1 Cor. 15, 6 οἱ πλείους μένουσιν ἕως ἄρτι. Matt. 11, 23 μέχρι τῆς σήμερον. John 21, 22. 23 ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17, 10 ὅλιγον αὐτὸν δεῖ μῆναι, i. e. retain his power, opp. πεσεῖν. John 12, 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9, 9. 1 Pet. 1, 25. (Sept. Ps. 9, 8. 112, 6. 9.) So εἰς ζωὴν αἰώνιον John 6, 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain* or *endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, and the like; 1 Cor. 13, 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13, 1. John 15, 16. Heb. 10, 34. 12, 27. 2 Cor. 3, 11.

c) Of the *relation* in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with* any one, is i. q. *to be and remain united with* him, one with him, in heart, mind, will; e. g. with ἐν c. dat. of pers. John 6, 56 ἐν ἐμοὶ μένει, κατὰ ἐν αὐτῷ. 14, 10. 15, 4. 5. 6. 7. 1 John 2, 6. 3, 24. 4, 15. 16; μετά

τινος 1 John 2, 19. So *to remain* in any thing, is i. q. *to remain steadfast, to persevere* in it, e. g. with *ἐν* c. dat. John 8, 31 *ἐν τῷ λόγῳ*. 15, 9 et 1 John 4, 16 *ἐν τῇ ἀγάπῃ*. 1 John 2, 10 *ἐν τῷ φωτί*. 2 John 9 *ἐν τῇ διδαχῇ*. So 1 Tim. 2, 15 *ἐὰν μείνωσιν ἐν πίστει*. (2 Macc. 8, 1.) Vice versa, and in a like general sense, the same *things* are said *to remain* in a person, e. g. with *ἐν* c. dat. of pers. John 5, 38 *τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν*. 15, 11. 1 John 2, 14, 3, 17 *πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ*; 2 John 2. Comp. in *ἔχω* no. 2. d. β. ult.—In a kindred sense, spoken of divine gifts, privileges, with *ἐπὶ* τινα, John 1, 32, 33 *τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ' αὐτόν*. 1 John 3, 15 *ἐν αὐτῷ*. So of evils, John 3, 36 *ἡ ὀργὴ τοῦ θ. μένει ἐπ' αὐτόν*. 9, 41 *ἡ οὖν ἀμαρτία ὑμῶν μένει* sc. *ἐφ' ὑμᾶς*, i. q. *ye remain* in your sin.

2. Trans. *to stay* for any one, *to wait* for, *to await*; c. acc. Acts 20, 5 *οὗτοι ἔμενον ἡμᾶς ἐν Τρωάδι*. v. 23 *δεσμά με καὶ θλίψεις μένουσι*. Sept. for *ἵστη* Is. 8, 17.—Dem. 50. 26. Xen. An. 4. 4. 20. +

μερίζω, f. *ίσω*, (μερίς,) *to part, to divide into parts*, c. acc. Plato Parm. 131. c; Pass. Xen. An. 5. 1. 9.—Hence in N. T.

1. *to divide out, to distribute*, c. acc. e. g. *τοὺς ἰχθύας* Mark 6, 41. Sept. for *ῥῆν* Ex. 16, 9. Josh. 14, 5. So Hdian. 1. 17. 3.—Hence genr. *to distribute, for to assign, to grant, to bestow*; so of God Rom. 12, 3. 1 Cor. 7, 17. 2 Cor. 10, 13; genr. Heb. 7, 2. So Sept. Job 31, 2. Eccclus. 45, 20 or 28.

2. Mid. *μερίζομαι* τι μετὰ τινας, *to divide any thing with another, to share with*; Luke 12, 13 *μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν*. Comp. *ῥῆν* Sept. Prov. 29, 24.—Dem. 913. 1; comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.

3. Trop. Pass. of persons, *to be divided into parties and factions, to be disunited*; Matt. 12, 25 bis. 26. Mark 3, 24. 25. 26. (Pol. 8. 23. 9.) Spec. 1 Cor. 1, 13 *μεμέρισται ὁ Χριστός*; *is Christ divided?* i. e. are there parts or divisions in Christ? 1 Cor. 7, 34 *μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, a wife and a virgin are divided, different, sc. in their interests*. So Hdian. 3. 10. 6.

μερίμνα, as, ἡ, (μερίς, μερίζω,) *care, anxiety, anxious thought*, as dividing up and distracting the mind; Matt. 13, 22 et Mark 4, 19 *μερίμναι τοῦ αἰῶνος τούτου*, i. e. for this world's goods, worldly cares. Luke 8, 14. 21, 34. 2 Cor. 11, 28. 1 Pet. 5, 7.—Sept. Ps. 55, 23. Æschyl. Eum. 360. Plut. de Virt. et Vit. 2.

μεριμνάω, ὦ, f. ἡσώ, (μερίμνα,) *to care, to be anxious, troubled, to take anxious thought*; absol. Matt. 6, 27 *τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κτλ.* v. 31. Luke 12, 25. Phil. 4, 6. (Plato Rep. 607. c.) With dat. of that for which, Matt. 6, 25 *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν*. Luke 12, 22; *eis τὸ αὐριον* Matt. 6, 34; *περί* c. gen. Matt. 6, 28. Luke 12, 26; *περί* c. acc. Luke 10, 41; *ὑπὲρ* c. gen. 1 Cor. 12, 25; *πῶς* Matt. 10, 19. Luke 12, 11. (Dem. 576. 23 *μεριμνῶν τὰ δίκαια λέγειν*.) With accus. of thing, pr. as *to or for* which one cares, Butt. 131. 7; hence *to care for, to take care of*, 1 Cor. 7, 32. 33. 34 bis, *μεριμνᾷ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσμου*. Matt. 6, 34 *τὰ ταύτης*. Phil. 2, 20 *τὰ περί ὑμῶν*. So Wisd. 12, 22. Xen. Cyr. 8. 7. 12 *καὶ τὰ πολλὰ μεριμνᾶν*.

μερίς, ἰδος, ἡ, (μέρος,) *a part*, e. g.

1. Of a country, i. e. a division, province, Acts 16, 12; see in *Macedonia*. So Sept. and *ῥῆν* Josh. 18, 6. Comp. *μεριδάρχης* 1 Macc. 10, 65. Jos. Ant. 12. 5. 5.

2. Genr. *a part* assigned, *portion, share*, trop. Acts 8, 21 *οὐκ ἔστι σοι μερίς . . . ἐν τῷ λόγῳ τούτῳ*. Sept. and *ῥῆν* Gen. 31, 14. Deut. 12, 12. So pr. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke 10, 42 *τὴν ἀγαθὴν μερίδα ἐξέλεξαστο*. Sept. and *ῥῆν* Ecc. 3, 22. 9, 9. Dan. 4, 12.

3. As implying *participation, fellowship*. 2 Cor. 6, 15 *τίς μερίς πιστῷ μετὰ ἀπίστου*; Col. 1, 12 *eis τὴν μερίδα τοῦ κλήρου*, i. e. so as to be partakers of the inheritance, etc. Sept. for *ῥῆν* Deut. 10, 9. Ps. 50, 18.

μερισμός, οὗ, ὁ, (μερίζω,) *partition, division, separation*, Heb. 4, 12. So Plut. Rep. ger. Præc. 15. p. 85. Plato Legg. 903. b.—Also *distribution*, and so for *gift*, Heb. 2, 4 *πνεύματος ἁγίου μερισμοῖς*, comp. in *μερίζω* no. 1. So genr. Pol. 31. 18. 1.

μεριστής, οὗ, ὁ, (μερίζω,) *a divider, distributor*, Luke 12, 14.

μέρος, εος, ους, τό, (kindr. *μείρομαι*,) *a part*, e. g.

1. In respect to a whole, *a part, a portion, piece*. a) Genr. and absol. John 19, 23 bis, *τέσσαρα μέρη κτλ.* Rev. 16, 19. With gen. of the whole, Luke 15, 12 *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*. 24, 42 *ἰχθύος ὁπτοῦ μέρος*. So c. gen. impl. Luke 11, 36 *μὴ ἔχον τι μέρος σκοτεινόν*, sc. *τοῦ σώματος*, and so Eph. 4, 16. (In full Hdian. 8. 4. 27.) Acts 5, 2 supp. *τῆς τιμῆς*. 23, 6 supp. *τοῦ συνεδρίου* comp. v. 1, and so v. 9; or it may in v. 9 be rendered *party*. 19, 27 *τοῦτα κινδυνεύει τὸ μέρος, this part, this branch of*

labour, this our trade. So genr. Diod. Sic. 1. 28; c. gen. Hdian. 7. 12. 13. Xen. Cyr. 1. 6. 14; gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. μέρος τῆς in some part, partly, 1 Cor. 11, 18; Buttm. § 131. 7. (Thuc. 2. 64.) ἀπὸ μέρους, in part, partly, in some degree, 2 Cor. 1, 14. 2, 5. Rom. 11, 25. 15, 15. 24. (Diod. Sic. 13. 108.) ἐκ μέρους, in part, partly, i. e. imperfectly, 1 Cor. 18, 9 bis. 12. v. 10 τὸ ἐκ μέρους this in part, this piecemeal knowledge; also in particular, individually, 1 Cor. 12, 27; κατὰ μέρος particularly, in detail, Heb. 9, 5, see in κατὰ II. 3. c. So Pol. 1. 4. 3. Thuc. 4. 26. b) Of a country, the earth, a part, tract, region; Matt. 2, 22 εἰς τὰ μέρη τῆς Γαλιλαίας. 15, 21. 16, 13. Mark 8, 10. Acts 2, 10; absol. 19, 1. 20, 2. So Eph. 4, 9 τὰ κατώτερα μέρη τῆς γῆς, see in κατώτερος. Sept. for תחת Neh. 3, 15. (Hdian. 2. 11. 8. ib. 6. 5. 15.) So of a ship, a part, side, quarter; John 21, 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. and שם Ex. 26, 35. So 1 Macc. 9, 12. c) Trop. a part of a general topic, a particular; Col. 2, 16 ἐν μέρει ἑορτῆς ἢ νομηνίας κτλ. in the particular of a festival, i. e. in respect of. Also ἐν τῷ μέρει τούτῳ, in this particular, in this respect, 2 Cor. 3, 10. 9, 3. 1 Pet. 4, 16. So Philo in Flacc. p. 989. d. Ael. V. H. 8. 3.

2. a part assigned, portion, share; Rev. 22, 19 ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pr. each in his part or turn, by course, one after another, 1 Cor. 14, 27. (Pol. 3. 55. 8.) Also portion, lot, destiny, as assigned of God; Matt. 24, 51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται. Luke 12, 46. Rev. 21, 8. Sept. for שָׁרָה Ecc. 5, 18; comp. in μέρος no. 2.—Soph. Antig. 147. Thuc. 1. 127.

3. As implying participation, fellowship; John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. 20, 6. Comp. in μέρος no. 3.

μεσημβρία, as, ἡ, (μέσος, ἡμέρα, Buttm. § 19. n. 1,) mid-day, noon, Acts 22, 6. Sept. for מִצְחָרָה Gen. 43, 16. 25. So Hdian. 1. 17. 1. Xen. Hell. 5. 3. 1.—Meton. the mid-day quarter, the south, Acts 8, 26. So Jos. Ant. 4. 6. 2. Xen. Cyr. 1. 1. 5.

Μεσσίας, in some Mss. for Μεσσίας.

μεσιτεύω, f. εὔσω, (μεσίτης,) to be a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71; to mediate for any one, to intercede, Jos. Ant. 7. 8. 5.—In N. T. to intervene with any thing, i. e. to interpose; Heb. 6, 17 ὁρκῶ ἐμειρέναι he interposed with an oath, i. e. between himself and the other party, by way of confirmation,

ratification, pledge. Comp. μεσίτης Jos. Ant. 4. 6. 7.

μεσίτης, ου, ὁ, (μέσος, εἶμι to go,) a go-between, a mediator, one who intervenes between two parties, e. g.

1. As an interpreter, intermedium, a mere medium of communication, e. g. Moses, Gal. 3, 19. 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

2. As an intercessor, reconciler; so of Christ, 1 Tim. 2, 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. 8, 6. 9, 15. 12, 24. Sept. for מְשִׁיחַ Job 9, 33.—Plut. Is. et Osir. 46. The earlier Greeks used μέσος δικαστής Thuc. 4. 83; or μεσιδῖος Aristot. Polit. 5. 6. See Lob. ad Phryn. p. 121 sq.

μεσονύκτιον, ιου, τό, (μεσονύκτιος; μέσος, νύξ,) midnight, Luke 11, 5. Acts 16, 25. 20, 7. Put for the midnight watch Mark 13, 35; comp. in φυλακή. Sept. for מִצְחָרָה Judg. 16, 3. Ruth 3, 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry; Lob. ad Phryn. p. 53.

Μεσοποταμία, as, ἡ, (μέσος, ποταμός,) Mesopotamia, pr. 'Mid-river,' the fertile tract of country lying between the rivers Euphrates and Tigris, extending from the northern mountains to Babylon and below, Acts 2, 9. 7, 2. The Hebrew name was מִצְרַיִם אֶרֶץ Syria of the two rivers Gen. 24, 10; also אֶרֶץ שֵׁנִי the Plain of Syria, Gen. 25, 20. 28, 2. It now belongs to the Turkish dominion, under the name el-Jezirah, the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 183, 156. Ritter Erdk. Th. XI.

μέσος, ἡ, ὅν, (kindr. with μετά,) mid, middle, midst.

1. Adj. e. g. μέση ἡμέρα, mid-day, μέση νύξ mid-night, Acts 26, 13. Matt. 25, 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27, 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. So Sept. Ex. 11, 4. 1 K. 3, 20. Esdr. 9, 41.—In an adverbial sense, Buttm. § 123. 6. Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19, 18. Acts 1, 18. With a gen. John 1, 26 μέσος δὲ ὑμῶν ἔστηκε in the midst of you, among you. Matt. 14, 24 τὸ δὲ πλοῖον ἦν μέσον τῆς θαλάσσης ἦν, the vessel was now mid-way of the lake. Comp. Buttm. § 132. 5. b. Matth. § 354. η. Sept. for מִצְחָרָה Gen. 15, 10. So Luc. Conv. 43; c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5.

2. Neut. τὸ μέσον as Subst. the middle,

the midst, only with prepositions. a) ἀνά μέσον, in the midst of, among, c. gen. of pers. or thing, Matt. 13, 25. Mark 7, 31. 1 Cor. 6, 5. Rev. 7, 17. See more in ἀνά no. 1. b) διὰ μέσον, through the midst of, c. gen. of pers. or place, Luke 4, 30. 17, 11. John 8, 59. Sept. for מִן Jer. 37, 4. So Plut. Solon 14. Xen. An. 1. 4. 4. c) εἰς μέσον, eis τὸ μέσον, into the midst of an assembly, etc. Mark 3, 8 ἔχειται εἰς τὸ μέσον. Luke 4, 35. 5, 19. Also by attraction in Mark 14, 60. Luke 6, 8. John 20, 19, 26; see in εἰς no. 4. Sept. for מִן Ex. 14, 23; מִן Ex. 11, 4. So Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. d) ἐκ μέσον, out of the midst, c. gen. of pers. from among Matt. 13, 49. Acts 17, 33. 23, 10. 1 Cor. 5, 2. 2 Cor. 6, 17. Sept. for מִן Ex. 7, 5; מִן Ex. 31, 13. Absol. αἶρειν ἐκ τοῦ μέσου to take away from the midst, tollere e medio, i. e. to abolish, to destroy, Col. 2, 14; also γίνεσθαι ἐκ μέσου id. neut. 2 Thess. 2, 7. So Xen. An. 1. 5. 14 ἐκ τοῦ μέσου ἐξίστασθαι. e) ἐν μέσῳ, ἐν τῷ μέσῳ, in the midst, absol. Matt. 14, 6 ὠρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8, 9, comp. v. 2. (Xen. Cyr. 7. 5. 46.) With gen. of thing or place, Mark 6, 47 ἐν μ. τῆς θαλάσσης. Luke 21, 21. 22, 55. Acts 17, 22. Heb. 2, 12. Rev. 1, 13. 2, 1. [2, 7.] 4, 6. 5, 6. 6, 6. 22, 2. With gen. of pers. in the midst of, among, Matt. 18, 20. Luke 2, 46 ἐν μέσῳ τῶν διδασκάλων. 22, 27. 55. 24, 36. Acts 1, 15. 2, 22. 27, 21. 1 Thess. 2, 7. Phil. 2, 15. Rev. 5, 6. Also by attract. in Matt. 10, 16. 18, 2. Mark 9, 36. Luke 8, 7. 10, 3. John 8, 3. Acts 4, 7; see in ἐν no. 4. Sept. for מִן Gen. 1, 6. 23, 10; מִן Deut. 29, 11. So Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. f) κατὰ μέσον τῆς νυκτός, about midnight, Acts 27, 27. Sept. for מִן Josh. 1, 11. So Xen. An. 6. 2. 17 κατὰ μ. τῆς Θρήνης, comp. Cyr. 5. 3. 52.

μεσότηχον, ου, τό, (μέσος, τοῖχος,) a middle-wall, partition, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2, 14. Some suppose here an allusion to the wall between the inner and outer courts of the temple; see in ἱερὸν and Jos. B. J. 5. 5. 2; comp. Rev. 11, 1. 2.—Clem. Alex. 6. 13. Athen. 7. p. 281. d. τὸν... μεσότηχον.

μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) mid-heaven, the midst of the heavens, Rev. 8, 13. 14, 6. 19, 17.—Eustath. ad II. 8. 68. Comp. μεσουρανίω Porph. de Abstin. IV. 8. Strabo 2. p. 169. c.

μεσός, ὦ, f. ὦσω, (μέσος,) to be in the middle, in the midst, mid-way, intrans. John 7, 14 τῆς ἑορτῆς μεσούσης, i. e. at the middle of the festival.—Sept. Ex. 12, 29. Thuc. 5. 57. Xen. Hell. 2. 2. 24.

Μεσσίας, ου, ὁ, Messias, Heb. מָשִׁיחַ Messiah, i. e. the Anointed, to which Χριστός Christ corresponds in Greek; John 1, 42. 4, 25.

μεστός, ἡ, ὄν, full, filled, stuffed, with a gen. of that of or with which a person or thing is full, Buttm. § 132. 10. a. John 19, 29 bis, σκευὸς ὄξους μεστόν κτλ. 21, 11. James 3, 8. Sept. for מִלֵּךְ Ez. 37, 1. Nah. 1, 10. So Hdtan. 5. 4. 4. Xen. An. 1. 4. 19.—Trop. Matt. 23, 28 μεστοί ὅστε ὑποκρίσθαι. Rom. 1, 29. 15, 14. James 3, 17. 2 Pet. 2, 14. So Sept. Prov. 6, 34. Xen. Conv. 1. 13.

μεστόω, ὦ, f. ὦσω, (μεστός,) to fill, Pass. to be filled, to be full, c. gen. Acts 2, 13 γλεῦκος μεμεστωμένοι εἰσὶ.—3 Macc. 5, 10; trop. Soph. Antig. 780. Plato Legg. 649. b.

μετά, prep. (kindr. μέσος,) governing the genitive and accusative, in the poets also the dative; with the primary signif. mid, amid, Germ. mit, i. e. in the midst, with, among, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Matth. § 587. Winer § 51. 5. h. p. 451. Buttm. § 147. n. 1. Tittm. de Synon. N. T. p. 176.

1. With the GENITIVE, implying companionship, fellowship. E. g.

1. with, i. e. mid, amid, among, in the midst of, as where one is said to sit, stand, or be with or in the midst of others, with gen. plur. of pers. or thing. Matt. 26, 58 ἐκάθιστο μετὰ τῶν ὑπηρετῶν. Mark 1, 13. 14, 54. 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24, 5. John 18, 5. Acts 20, 18. Rev. 21, 3. al. 1 John 4, 17. Comp. Matth. et Winer l. c.—Hom. Od. 10. 320. Eurip. Hec. 209. Xen. Hell. 4. 8. 16.

2. with, i. e. together with, along with.

a) Pr. and with gen. of pers. a) Where one is said to go, remain, sit, stand, or be with any one, in his company; so with a notation of place added, Matt. 5, 25 ἔως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke 11, 7. 22, 21. John 3, 26. 11, 31. Rev. 3, 21. al. Often without notation of place, e. g. μένιν, διαμένιν, περιπατεῖν, οἰκεῖν μετὰ τινος, to abide, walk, dwell with any one, Luke 24, 29. 22, 28. John 6, 66. 1 Cor. 7, 13; trop. μένιν μετὰ τινος, to continue on the side of any one, of his party, 1 John 2, 19. So

εἶναι μετὰ τινος, *to be with any one*, i. e. in his company; Matt. 9, 15 ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος. Mark 5, 18. Luke 15, 31. John 7, 33. 2 Tim. 4, 11; also γενέσθαι μετὰ τινος id. Acts 7, 38. 9, 19; εἶναι impl. Mark 9, 8. John 18, 26; trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετὰ τινος, οἱ μετὰ τινος, *those with any one*, his companions, Matt. 12, 3. 4. Mark 16, 10. Luke 6, 3. 4. Tit. 3, 15. (Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.) Trop. *to be of one's side or party*. Matt. 12, 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) Also *to be present with any one for aid*, e. g. God, John 3, 2 ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ, 8, 29. Acts 7, 9. 2 Cor. 13, 11; εἶναι impl. Matt. 1, 23. Rom. 15, 33; trop. ἡ χεὶρ κυρίου Luke 1, 66. Acts 11, 21. Also Jesus, Matt. 28, 20; εἶναι impl. 2 Thess. 3, 16; the Holy Spirit John 14, 16. Also with εἶναι impl. *to be ever with any one*, i. e. to be ever bestowed, given, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16, 20. 24. 1 Cor. 16, 23. 24. Heb. 13, 25. 2 John 3. Rev. 22, 21. β) Where one is said *to do or suffer any thing with another*, implying joint or mutual action, influence, suffering; Matt. 2, 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5, 41. 12, 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18, 23. Mark 3, 6. 7. Luke 5, 29. 30. John 11, 16. 19. 18. Acts 24, 1. Rom. 12, 15 bis. 1 Thess. 3, 13. Heb. 13, 23. Rev. 3, 20. al. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So where *with* is equivalent to *and*, as often in English, i. e. where καὶ might stand; Matt. 22, 16 ἀποστελλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples *and* the Herodians, 2, 11. 19, 10. 1 Cor. 16, 11. γ) With gen. of a pers. pron. after verbs of *having or taking with oneself*; Matt. 15, 30 ἔχοντες μετ' ἐαυτῶν χυλοὺς κτλ. 25, 3. Mark 14, 33. 2 Tim. 4, 11. So Diod. Sic. 20. 4. δ) Where the accompaniment implies only nearness, contiguity; Matt. 21, 2 καὶ πᾶλον μετ' αὐτῆς. Rev. 14, 1. Acts 2, 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, *in thy presence, near thy person*; quoted from Ps. 16, 11 where Sept. for ἡ'β'β' Γ'β'. ε) After the verb ἀκολουθεῖν, *to follow*, Luke 9, 49 οὐκ ἀκολουθεῖ μετ' ἡμῶν. Rev. 6, 8. 14, 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353; comp. Matth. § 403. p. 738. So Dem. 608. 13. ζ) After verbs compounded with σύν, instead of the more usual dative, Matt. § 405. Acts 1, 26 συγκα-

τενηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8, 18. Gal. 2, 12. Matt. 17, 3. 20, 2. So Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) Trop. with gen. of thing, e. g. α) As expressing the state or emotion of mind which accompanies the doing of any thing, *with* which one acts; Matt. 28, 8 ἐξελθούσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3, 5. Luke 14, 9. Acts 20, 19. 24, 3. Eph. 4, 2 bis. 2 Thess. 3, 12. 1 Tim. 2, 9. Heb. 10, 22. al. ssep. Comp. Matth. 1. c. So 1 Macc. 7, 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15. β) As marking an external action, circumstance, or condition *with* or *by* which another action or event is accompanied, e. g. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ. 24, 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. Matt. 27, 66 *together with the watch*. Mark 6, 25. 10, 30 comp. Winer l. c. p. 451. Luke 9, 39. 17, 20. Acts 5, 26. 13, 17. 14, 23. 24, 18. 2 Cor. 8, 4. 1 Tim. 4, 14. Heb. 5, 7. 7, 21. al. ssep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6, 23 εἰρήνη . . . καὶ ἀγάπη μετὰ πίστεως κτλ. Col. 1, 11. 1 Tim. 1, 14. 2, 15. 3, 4. 2 Tim. 2, 10. Heb. 9, 19. al. γ) With gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. 24, 30 μετὰ δυνάμεως καὶ δόξης. Mark 14, 43 ὄχλος πολλὸς μετὰ μαχαίρων κτλ. John 18, 3. Acts 26, 12; comp. 9, 2 et 22, 5. So Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἴνου ἐλθεῖν. δ) After the verb μίγνυμι *to mingle*, Matt. 27, 34 ὄξος μετὰ χολῆς μεμιγμένον. Luke 13, 1 ὃν τὸ αἷμα Ἡλίας ἐμιξε μετὰ τῶν θυσιῶν αὐτῶν. So Plato Tim. p. 35. a, μίγνυς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἔν. The more usual construction is with the dat. Matth. § 403. b; comp. Hdian. 5. 5. 16.

c) From the Heb. μετὰ is sometimes put like וְ, וְכֵן, where the common Greek construction is different, espec. after verbs and nouns implying joint or mutual action, influence, suffering, where in Engl. also we say *with*; e. g. α) After words implying accord or discord, Luke 23, 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (So c. dat. Xen. Mem. 2. 1. 33.) Rom. 12, 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22, 45; c. dat. Job 5, 23. Eccles. 6, 6.) Heb. 12, 14. John 3, 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6, 6. 7. Rev. 2,

16 πολεμήσω μετ' αὐτῶν. 11, 7. 12, 17. 13, 7. Here the dat. is more common, Matth. § 404. c. β) After μοιχεύω, πορνεύω, and the like; Rev. 2, 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17, 2. 18, 3. 9; also 14, 4. So Heb. מִיָּה c. רַחֵם Jer. 23, 17; c. אֵי Sept. ἐν Ez. 16, 17. Heb. Lex. מִיָּה no. 1. The common construction is c. accus. see under these verbs. γ) After words signifying participation, fellowship; 2 Cor. 6, 15. 16 τίς μερὶς πιστῶ μετὰ ἀπίστου κτλ. John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1, 3. 6. 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8, 29; comp. Matth. § 389. i. a. Also λογίζεσθαι μετὰ τινος, to be reckoned, counted, with any one; Mark 15, 28 et Luke 22, 37 καὶ μετὰ ἀνόντων ἐλογίσθη, quoted from Is. 53, 12 where Heb. רַחֵם מִיָּה, Sept. ἐν. So c. dat. Hdot. 8. 136. δ) After verbs implying to speak or talk with any one; Mark 6, 50 καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν. Rev. 4, 1; also John 6, 43. 16, 19. So מִיָּה c. אֵי Sept. μετὰ Gen. 31, 29; c. רַחֵם Sept. πρὸς Gen. 23, 8. 42, 30. For the more usual dat. see in λαλέω, διαλέγω, etc. ε) ποιεῖν τι μετὰ τινος, to do with any one, i. e. to or towards him, corresponding to Heb. מִיָּה c. אֵי; Luke 1, 72 ποιῆσαι θεοῦ μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. So Heb. and Sept. Gen. 24, 12. Sept. ἐν Gen. 40, 14. Also μεγαλύνει τι μετὰ τινος Luke 1, 58, for Heb. מִיָּה בְּיָמָיו; see in μεγαλύνω. For the more usual acc. or dat. see in ποίω no. 2. d.

II. With the ACCUSATIVE, μετὰ strictly implies motion towards the middle, into the midst of any thing, Hom. II. 2. 376; and then also motion after any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing; see Passow μετὰ C. 1. Winer § 53. f. Hence also spoken of succession either in place or time, after. In N. T.

1. Of succession in place, after, behind; once, Heb. 9, 3 μετὰ τὸ δεύτερον καταπέτασμα.—Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. Of succession in time; e. g. with a noun of time, Matt. 17, 1 μετ' ἡμέρας ἕξ after six days. 25, 19 μετὰ δὲ χρόνον πολύν. Mark 8, 31. Acts 12, 4. 28, 11. Gal. 1, 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15, 13; οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1, 5; comp. in οὐ, and Winer § 23. 5. n. (Palæph. 5. 3. Hdian. 5. 6. 2. Æl. V. H. 9. 21.) With a noun of person, Acts 5, 37 μετὰ τοῦτον ἀνέστη Ἰούδας. 19, 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an

event or point of time; Matt. 1, 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13, 24. Luke 9, 28. John 13, 27. 2 Pet. 1, 15. So Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο after these things, after this, Mark 16, 12. Luke 5, 27. John 3, 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) With an adj. Luke 22, 58 μετὰ βραχύ, see in βραχύς no. 1. Acts 27, 14 μετὰ οὐ πολὺ. (Jos. 1. 12. 2.) With an infin. c. art. Matt. 26, 33 μετὰ δὲ τὸ ἐγερθῆναι με, i. e. after that I am risen again. Mark 1, 14. Luke 12, 5. Acts 1, 3. 1 Cor. 11, 25 μετὰ τὸ δευπνήσαι. Heb. 10, 26. So Hdian. 2. 9. 6.

NOTE. In composition μετὰ implies: a) Fellowship, partnership; as μεταδίδωμι, μετέχω, μεταλαμβάνω. b) Proximity, contiguity; as μετόριον. c) Motion or direction after, as μεταπέμπομαι. d) Sequence in time; as μετέπειτα. e) Transition, transposition, change, over, away, Lat. trans; as μεταβαίνω, μετατίθημι, μεδίστημι. +

μεταβαίνω, f. βήσομαι, (βαίνω,) to go or pass over from one place to another, to remove; e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10, 7; trop. John 5, 24. 1 John 3, 14. So Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. Trop. 2 Macc. 6, 9. 24. Plut. Thes. 5.—Hence genr. to pass over or away, to depart, c. ἀπὸ Matt. 8, 34; ἐκ ἐπὶ πρὸς John 13, 1; c. adv. Matt. 11, 1 μετέβη ἐκεῖθεν. 12, 9. 15, 29. 17, 20 bis. John 7, 3. Acts 18, 7. So Pol. 21. 10. 12. Plato Crat. 438. a.

μεταβάλλω, f. αλῶ, (βάλλω,) to throw, or turn over, e. g. with a plough c. acc. Xen. Œc. 16. 13; to turn about, Hom. II. 8. 94; to change, Diod. Sic. 1. 12.—In N. T. Mid. to change oneself, to change one's mind, Acts 28, 6. So Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. Hell. 2. 3. 31.

μετάγω, f. ξω, (ἄγω,) to lead over from one place or country to another, to transfer, Pol. 5. 1. 9. Diod. Sic. 20. 3 fin.—In N. T. to move or turn about, from one place to another, James 3, 3. 4.

μεταδίδωμι, f. δώσω, (δίδωμι,) to give to any one as his share, to share with, i. e. to impart, to communicate; c. dat. Luke 3, 11 ὁ ἔχων δύο χιτῶνας, μεταδίδω τῷ μὴ ἔχοντι. Eph. 4, 28. Part. absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12, 8. With acc. and dat. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. 2, 8.—So c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1; c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition, a setting in another place. Hence*

1. *Pr. translation, removal from one place or state to another, Heb. 11, 5.—Diod. Sic. 1. 23.*

2. *mutation, change; Heb. 7, 12 νόμον μετάθεσις. 12, 27.—2 Macc. 21, 24. Thuc. 5. 29.*

μεταίρω, f. ἀρῶ, (αἶρω,) *pr. to lift away, to take away, from one place to another, Dem. 395 ult. Sept. for ἡῖρη 2 K. 25, 11.—In N. T. intrans. or with ἐαυτὸν impl. to take oneself away, i. e. to go away, to depart; Matt. 13, 53 μετήρην ἐκείθεν. 19, 1. Comp. Buttm. § 113. n. 1. § 130. n. 2. So Aquil. Gen. 12, 8 καὶ μετήρην ἐκείθεν for רָחַל וְהָיָה, Sept. ἀπέστη.*

μετακαλέω, ᾧ, f. ἐσώ, (καλέω,) *to call away from one place to another, Sept. Hos. 11, 1. Æschin. 49. 30; to call back, to recall, Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. Mid. to call away to oneself, to call for, to invite, c. acc. Acts 7, 14 μετεκαλίσαστο τὸν πατέρα αὐτοῦ Ἰακώβ. 10, 32. 20, 17. 24, 25. So Achill. Tat. 4. p. 243 καὶ δέχεται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλίσασθαι.*

μετακινέω, ᾧ, f. ἦσω, (κινέω,) *to move from one place to another, to move away, to remove; Pass. trop. Col. 1, 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, not moved away from the hope, not fallen away, not wavering.—Pr. Hdot. 1. 51. Luc. Contempl. 6. Xen. Eq. 7. 6.*

μεταλαμβάνω, f. λήφωμαι, (λαμβάνω,) *to receive with others, to take a share of any thing, to partake of, to share; c. gen. 2 Tim. 2, 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6, 7. 12, 10. Spec. τροφῆς μεταλαμβάνειν, to partake of food, to take food, Acts 2, 46. 27, 33. 34. So Æl. V. H. 9. 5. Xen. Hell. 3. 5. 2.—Hence genr. to take, to have, c. acc. Acts 24, 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2. So Pol. 2. 16. 15 καιρὸν.*

μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing; 1 Tim. 4, 3 εἰς μετάληψιν, i. e. to be partaken of, enjoyed.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς. Plato Parm. 131. a.*

μεταλλάσσω v. ἵτω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another, c. acc. et ἐν, Rom. 1, 25; εἰς v. 26.—Plut. Cic. 31 τὰ ἱμάτια. So c. εἰς Diod. Sic. 4. 51. Plato Polit. 291. b.*

μεταμέλομαι, f. ἥσομαι, *Pass. depon. (μίλω, μελόμαι,) Pass. aor. 1 μετεμελήσθη, Buttm. § 113. 4 and n. 5; pr. to transfer or*

change one's care; hence, to change one's mind or purpose, after having done any thing; Matt. 21, 29 ὑστερον δὲ μεταμελήσεις. v. 32. Heb. 7, 31 quoted from Ps. 110, 4 where Sept. for עָנַן. Oftener with the idea of regret, sorrow, to repent, to feel sorrow, remorse; Matt. 27, 3 of Judas. 2 Cor. 7, 8 bis.—1 Macc. 11, 10. Diod. Sic. 15, 9. Xen. Cyr. 4. 6. 5.

μεταμορφόω, ᾧ, f. ὥσω, (μορφόω,) *to transform, to transfigure, e. g. ἐαυτὸν Æl. V. H. 1. 1. Athen. 8. p. 334. c.—In N. T. Mid. to change one's form, to be transfigured, Matt. 17, 2. Mark 9, 2. (Æl. V. H. 14. 8.) Trop. to be transformed in mind and heart, Rom. 12, 2 μεταμορφούσθε τῇ ἀκακώσει τοῦ νοῦς. 2 Cor. 3, 18.*

μετανόω, ᾧ, f. ἦσω, (νοέω,) *pr. to perceive afterwards, to have an afterview; hence to change one's view, mind, purpose; Sept. for עָנַן Zech. 8, 14. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow; genr. Luke 17, 3 καὶ ἐὰν μετανοήσῃ, ἄφεσι αὐτοῦ. v. 4; with ἐνί c. dat. 2 Cor. 12, 21. So Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.—In a religious sense, implying sorrow for unbelief and sin, and the turning from them unto God and the gospel of Christ; absol. Matt. 3, 2 μετανοείτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 11, 20. Mark 1, 15. 6. 12. Luke 13, 3. 5. 15, 7. 10. 16, 30. Acts 2, 38. 3, 19. 17, 30. 26, 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν repent and turn to God, i. e. from idolatry. Rev. 2, 5 bis. 16. 21. 3, 3. 19. 16, 9. Prægn. c. ἀπό, Acts 8, 22 μετανοήσον ἀπὸ τῆς κακίας repent [and turn] from this evil; see in ἀπό no. 1. b. ζ. With ἐκ, Rev. 2, 21 ἐκ τῆς πορνείας. v. 22. 9, 20. 21. 16, 11. Sept. c. ἀπό for עַל Jer. 8, 6. (Jos. Ant. 7. 7. 3, c. περὶ.) As attended with acts of external sorrow, penance, Matt. 11, 21 ἂν ἐν σάκκῳ καὶ σποδῶ μετανοήσαν. 12, 41. Luke 10, 13. 11, 32; comp. Jonah 3, 5–10. For εἰς in Matt. 12, 41 et Luke 11, 32, see in εἰς no. 3. e. a. So Test. XII Patr. p. 590, 607; called also μετάνοια τῆς σαρκός p. 611.*

μετάνοια, as, ἡ, (μετανόω,) *change of mind or purpose, repentance; genr. Heb. 12, 17 μετανοίας γὰρ τόπον οὐχ εὔρε, he found no place for a change of mind, i. e. in his father Isaac; comp. Gen. 27, 34. 37 sq. So Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.—In a religious sense, repentance, penitence, implying sorrow for unbelief and sin, and a turning from them unto God and the gos-*

pel of Christ. Matt. 3, 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9, 13. Mark 1, 4. 2, 17. Luke 3, 3. 8. 5, 32 καλίσαι... ἁμαρτωλοὺς εἰς μετάνοιαν. 15, 7. 24, 47. Acts 5, 31 δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 11, 18 τὴν μετάνοιαν εἰς ζωὴν. 13, 24. 19, 4. 20, 21 τὴν εἰς θεὸν μετάνοιαν. 26, 20. Rom. 2, 4. 2 Cor. 7, 9. 10. 2 Tim. 2, 25. Heb. 6, 1. 6. 2 Pet. 3, 9. So Wisd. 12, 19. Jos. Ant. 4. 6. 10 fin.

μεταξύ, adv. and prep. (μετά,) in the midst, between.

1. Adv. e. g. of place, *between*, Wisd. 18, 23. Hom. II. 1. 156.—In N. T. only of time, *mean time, mean while*, e. g. ἐν τῷ μεταξύ (χρόνῳ), in the mean time, John 4, 31; comp. Buttm. § 125. 6. (Xen. Conv. 1. 14; fully Hdian. 3. 8. 20.) Also ὁ μεταξύ, pr. *intervening, intermediale*, put for *next following, next*, as Acts 13, 42 τὸ μεταξύ σάββατον, the next Sabbath; Buttm. l. c. So Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομώνος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλείων. Plut. Instit. Lacon. 42 οἱ μεταξύ Μακεδονικοὶ βασιλεῖς.

2. Prep. with gen. of place or pers. Matt. 23, 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11, 51. 16, 26. Acts 12, 6. So Jos. Ant. 7. 10. 4. Æl. V. H. 3. 1. Xen. Cyr. 7. 1. 10.—Trop. of pers. Matt. 18, 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts 15, 9. Rom. 2, 15 μεταξύ ἀλλήλων, *between one another*, i. e. in turn, alternately. So Plut. de Amic. et Adulat. 1.

μεταπέμπω, f. ψω, (πέμπω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15.—In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts 10, 5. 22. 29. 11, 13. 24, 24. 26. 25, 3. Pass. Acts 10, 29. Sept. for פִּתְּחֵי Num. 23, 7. So 2 Macc. 15, 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

μεταστρέφω, f. ψω, (στρέφω,) to turn about, from one direction to another, Plut. Otho 4. Xen. Cyr. 3. 3. 28.—In N. T. to turn into something else, to change, Pass. c. eis James 4, 9. Acts 2, 20 ὁ ἥλιος μεταστράφησεται εἰς σκότος, quoted from Joel 3, 4 [2, 31], where Sept. for נִפְחֵי Niph. (1 Macc. 9, 41.) In a bad sense, to change for the worse, to pervert; c. acc. Gal. 1, 7 μεταστρέψαι τὸ εὐαγγέλιον. So Ecclus. 11, 31. Test. XII Patr. p. 688.

μετασχηματίζω, f. ισω, (σχηματίζω, σχῆμα,) to transform, to change the form or appearance of any thing, c. acc. Phil. 3, 21 δε μετασχηματίσει τὸ σῶμα τῆς ταπεινώ-

σεως. Mid. c. eis, to transform oneself into another shape or character, 2 Cor. 11, 13 μετασχηματίζόμενοι εἰς ἀποστόλους. v. 14; c. ὡς v. 15. So Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Plato Legg. 903. e. Mid. Test. XII Patr. p. 530.—Trop. to transfer figuratively, to apply metaphoricallly, c. eis τινα 1 Cor. 4, 6. So Plato Legg. 906. c.

μετατίθημι, f. τίσω, (τίθημι,) to transpose, to put in another place. Hence

1. to transport, to transfer, to translate; Pass. Acts 7, 16 καὶ μετερέστησαν εἰς Συρίαν. Heb. 11, 5 bis, Ἐνῶχ μετερέστη sc. εἰς τὸν οὐρανόν κτλ. comp. 2 K. 2, 11. So Sept. Gen. 5, 24. Diod. Sic. 17. 29. Plato Conv. 191. c.—Mid. to transfer oneself, to go over from one side or party to another; hence, with ἀπὸ and eis, to fall away from one to another, Gal. 1, 6. So 2 Macc. 7, 24. Athen. 7. p. 281. e. Pol. 3. 111. 8.—Trop. to transfer to another use or purpose, to pervert, to abuse, c. acc. Jude 4 τὴν χάριν τοῦ θεοῦ μετατίθεναι εἰς ἀσέλγειαν, so as to pervert the grace of God unto licentiousness.

2. to change, by putting one thing in place of another; Pass. Heb. 7, 12 μετατιθεμένης τῆς ιερωσύνης, the priesthood being changed. So Plato Minos 316. c, τοὺς νόμους. Xen. Mem. 4. 4. 14.—Others, being transferred, as in no. 1.

μετέπειτα, adv. (ἔπειτα,) after then, i. e. thereafter, afterwards, Heb. 12, 17.—Judith 9, 7. Plut. C. Mar. 4. Plato Ep. 353. c.

μετέχω, f. μετέξω, (ἔχω,) aor. 2 μετέσχον, pr. to have with another, i. e. to partake of, to share in, to be a partaker; c. gen. Buttm. § 132. 5. d. 1 Cor. 9, 10. 12 εἰ ἄλλοι τῆς ὑμῶν ἱερουσίας μετέχουσιν. 10, 21. 30 impl. Heb. 2, 14. 7, 13 φιλῆς ἑτέρας μετέσχηκεν, he had part in another tribe, belonged to another tribe. With ἐκ 1 Cor. 10, 17, comp. in ἐκ no. 1. d. β. So to partake of food, c. gen. γάλακτος Heb. 5, 13.—2 Macc. 5, 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

μετεωρίζω, f. ἴσω, (μετέωρος; μετά, ἑώρα, αἰώρα,) to lift on high, to raise in the air, Æl. H. An. 11. 33 ταυτὸν τοῖς πτεροῖς μετεωρίσας. Xen. Cyr. 6. 3. 5. Trop. to elate, as with pride, 2 Macc. 5, 17. Diod. Sic. 4. 70; also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν.—Hence in N. T. Pass. or Mid. μετεωρίζο-

μαι, *to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear*, Luke 12, 29. So μετέωρος ταῖς διανοαῖς Pol. 3. 107. 6. ib. 5. 18. 5.

μετοικεσία, ας, ἡ, (μετοικέω, μετοικίζω,) *change of abode, migration, and hence for the Babylonish exile*, Matt. 1, 11. 12. 17 bis. Sept. for מְגִלָּה 2 K. 24, 16. 1 Chr. 5, 22.—Leonid. Tar. 79, in Anthol. Gr. I. p. 175. See Munthe Obs. p. 1.

μετοικίζω, f. ἵσω, (οἰκίζω, οἶκος,) Att. fut. ῶ, Buttm. § 95. 9; *to cause to change one's abode, to make remove or migrate; hence to remove, to carry away*, c. acc. Acts 7, 4 μετέφερεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικῶ ὑμᾶς ἐπὶ κεῖνα Βαβ. Sept. for מְגִלָּה 1 Chr. 5, 6. Am. 5, 27.—Diod. Sic. 11. 88 pen. Ael. V. H. 1. 11. Thuc. 1. 12.

μετοχή, ἡς, ἡ, (μετέχω,) *participation, partnership, fellowship*, 2 Cor. 6, 14; parall. with κοινωνία.—Psalt. Salom. 14, 4. Plut. Amator. 15. p. 485. Plato Ep. 345. a.

μέτοχος, ου, ὁ, ἡ, adj. (μετέχω,) *partaking of*; Subst. *a partaker*, Heb. 3, 1 κλησέως ἐκουαρίου μέτοχοι. v. 14. 6, 4. 12, 8. So Anthol. Gr. IV. p. 263. Plato Phædr. 262. d.—Absol. *a partner, companion, fellow*, Luke 5, 7. Heb. 1, 9 quoted from Ps. 45, 8, where Sept. for מְדָבָר. So Dem. 1411. 4.

μετρέω, ὦ, f. ἵσω, (μέτρον,) *to measure, in any way*, e. g. a) Of capacity, with an adjunct of manner, in the proverbial phrase φ' v. ἐκ φ' μέτρον μετρεῖται, μετρηθήσεται, Matt. 7, 2 bis. Mark 4, 24 bis. Luke 6, 38 bis. Sept. for מִדְּבָר Ez. 16, 18. So Dem. 918. 11. Plut. Marcell. 25 pen. b) Of length or distance, as measured by the rule, κάλαμος, c. acc. Rev. 11, 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. v. 2. 21, 15. 16. 17. Sept. and מִדְּבָר Num. 35, 5. So Xen. Hell. 3. 2. 10. Mem. 4. 7. 2. c) Trop. for *to estimate, to judge of*, c. acc. 2 Cor. 10, 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. So Hdian. 1. 6. 2. Dem. 324. 24. Comp. metior Hor. Ep. 1. 7 fin.

μετρητής, οὔ, ὁ, (μετρέω,) pr. *a measurer*; then *a metretes* John 2, 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 72 ξίσται, and equal to $\frac{2}{3}$ of an Attic μέδιμος. Hence the μετρητής was equivalent to the Hebrew bath, or about 8 $\frac{1}{2}$ gallons. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. See in Bártos II, and Bæckh Metrol. Untersuch. p. 200, 278, 284, 290.—Sept.

for מִדְּבָר 2 Chr. 4, 5. Pol. 2. 15. 1. Dem. 1045. 6.

μετριωπάδew, ὦ, f. ἵσω, (μετριωπάης; μέτριος, πάθος,) *to be moderate in one's passions; hence to be gentle, indulgent, compassionate*, c. dat. towards any one; Heb. 5, 2 μετριωπαεῖν δυνάμενος τοῖς ἀγνοοῦσι κτλ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. 12. 8. 2. So μετριωπάης Dion. Hal. 8. 61.

μετρίως, adv. (μέτριος, μέτρον,) *measuredly, moderately*, i. e. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20.—In N. T. *moderately, little*, and οὐ μετρίως *not a little, much, greatly*, Acts 20, 12. So Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

μέτρον, ου, τό, *measure, in the widest sense*.

1. Pr. and genr. a) Of capacity, in the proverbial expression Matt. 7, 2. Mark 4, 24. Luke 6, 38 bis. Trop. *measure of sins*, Matt. 23, 32. Sept. for מִדְּבָר 2 Chr. 2, 10; מִדְּבָר Lev. 19, 36. Deut. 25, 14. So Hdot. 4. 198. Xen. An. 3. 2. 21. b) Of length or surface, *a measure*, i. e. a measuring-rod, κάλαμος, Rev. 21, 15 in later edit. 21, 17 μέτρον ἀνθρώπου, *a man's measure*, i. e. common, current, ordinary. Sept. for מִדְּבָר Ex. 26, 2. 8. Ez. 42, 16 sq; מִדְּבָר 2 K. 21, 13. So Xen. Mem. 4. 7. 2. c) Adverbially, ἐκ μέτρον *by measure*, i. q. μετρίως, i. e. moderately, sparingly, John 3, 34; see in ἐκ no. 3. h.

2. Meton. *a measure, a portion as measured off or allotted, allotment, proportion*; Rom. 12, 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστει. Eph. 4, 7. 13. 16. 2 Cor. 10, 13 bis, see in κανών.—Luc. Imag. 7. Plato Rep. 621. a, πλέον μέτρον.

μέτωπον, ου, τό, (μετά, ὄψ,) *the forehead*, Rev. 7, 3. 9, 4. 13, 16. 14, 1. 9. 17, 5. 20, 4. 22, 4. Sept. for מִדְּבָר Ex. 28, 33. 1 Sam. 17, 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

μέχρι, and μέχρως, (kindr. μήκος, μακρός,) the former also sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phryn. p. 14; *a particle serving to mark a terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq.

1. Prep. with the genitive, *unto, until, usque ad*.

a) Of place, *unto, as far as to*; Rom. 15, 19 μέχρι τοῦ Ἰλλυρικοῦ. Sept. for חַדְשֵׁי Job 38, 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*. a) With gen. of a subst. Matt. 13, 30 μέχρι τοῦ θερισμοῦ. Acts 10, 30. 20, 7. Rom. 5, 14 μέχρι Μωυσέως, i. e. death reigned from Adam *until* Moses without there being any revealed law, but not so afterwards; comp. Tittm. l. c. 1 Tim. 6, 14. Heb. 3, 6. 14. 9, 10. Sept. for חַדְשֵׁי Ps. 105, 19. So Hdian. 1. 1. 5. Xen. Venat. 4. 11. β) μέχρις οὗ sc. χρόνου, *until what time*, i. e. *until*, as a Conjunct. with the Subjunctive, where the matter is uncertain, Mark 13, 30 μέχρις οὗ πάντα ταῦτα γένηται. See Buttm. § 146. n. 2. Matth. § 480. b. So Hdot. 4. 119; c. impf. Indic. Xen. An. 5. 4. 16. γ) μέχρι τῆς σήμερον, *until this day*, Matt. 11, 23. 28, 15. Here ἄχρι might properly have been used; but the writer employs μέχρι as not looking at all beyond the present time; comp. Tittm. l. c. p. 35. So μέχρι τοῦ νῦν Palæph. 17. 2; μέχρι τῶνδε τῶν καιρῶν Dioc. Sic. 4. 19.

c) Trop. of degree or extent; 2 Tim. 2, 9 κακοπαῶ μέχρι δεσμῶν. Heb. 12, 4 μέχρις αἵματος. Phil. 2, 8 μέχρι θανάτου. v. 30.—2 Macc. 13, 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

2. Conjunct. *until*, before a verb in the Subjunct. where the matter is either pres. or fut. and therefore uncertain, Buttm. § 146. n. 2. Eph. 4, 13 μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κτλ.—Xen. Hell. 1. 3. 11 περιμένειν . . . μέχρις ἑλθῇ. So c. impf. Indic. Thuc. 3. 10.

μή, a negative particle, *not*, expressing a *dependent* and *conditional* negative, i. e. depending on the manner in which one conceives of a thing, and therefore *subjective*; while οὐ expresses a direct negation, independently and absolutely, and is therefore *objective*. That is, μή implies that one conceives a thing *not to be*, while οὐ expresses that it *actually is not*; hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Kühner § 318. 3. Winer § 59. Herm. ad Vig. p. 795 sq. 802 sq. Matth. § 608. 5.

I. As a **NEGATIVE** particle, *not, non*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

1. In all *negative conditions* and *suppositions*; in N. T. after εἰ and εἰ, Buttm.

§ 148. 2. b. E. g. εἰ μή, Matt. 5, 20 εἰ μή περισσέωσῃ ἡ δικαιοσύνη ὑμῶν κτλ. Mark 3, 27. Luke 13, 3. 5. Tit. 1, 6. al. see in εἰ II. 2. So εἰ μή, Matt. 24, 22 εἰ μή ἐκολοβώθησαν αἱ ἡμέραι. Mark 2, 7. John 3, 13. Acts 21, 25. al. see in εἰ III. 2. e. With εἰ or εἰ implied, Mark 12, 19. Luke 10, 10. John 12, 47. 1 Cor. 13, 1. 2. 3. James 2, 14.—Sometimes εἰ is followed by οὐ, where οὐ then refers not to the condition, but to the verb alone, which it renders negative; as Matt. 26, 24 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. the *not being born* would have been better for him; here μή would have implied uncertainty as to his having been born. Mark 11, 26. Luke 14, 26. 18, 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear*, i. q. to *contemn*. John 10, 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do*, i. q. to *leave undone*. 11, 8. James 2, 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 831. Comp. in οὐ no. 5.

2. After particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. 26, 5 ἵνα μή θόρυβος γένηται. Luke 8, 10. John 3, 16. Acts 5, 26. Heb. 13, 17. al. So Matt. 5, 29. 30. Mark 4, 12. John 11, 50. al. see in ἵνα I. 1, and II. a. So ὅπως μή, Matt. 6, 18. Luke 16, 26. Acts 20, 16. 1 Cor. 1, 29.—Also before an infin. expressing purpose, either inf. simply, or with ὥστε, εἰς, πρὸς, διά, see below in no. 4.

3. After *relative* pronouns, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10, 14 ὅς ἐάν μή δέξῃται ὑμᾶς. 11, 6. Luke 8, 18. 1 Pet. 2, 9. Mark 6, 11 ὅσοι δὲ μὴ δέξονται ὑμᾶς. Luke 9, 5. Acts 3, 23 ἥτις δὲ μὴ ἀκούσῃ. Rev. 13, 15.—But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke 14, 33; or where any thing is said actually not to be or to be done, as Matt. 10, 38. 13, 12. Mark 9, 40. Luke 14, 27.

4. With the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose; Buttm. § 148. 2. g. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus a) Inf. simpl. Matt. 22, 23 οἱ λέγοντες μὴ εἶναι ἀνάστασις, i. e. as they suppose and believe. Luke 2,

26. 20, 7. 21, 14. Acts 15, 19. 38. 23, 8. 25, 24. 27 *ἀλογόν μοι δοκεῖ . . . μή καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι*. Rom. 13, 3 *ἔδει δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν*. 1 Cor. 7, 1. 1 Tim. 1, 20. 2 Pet. 2, 21. After *δεῖ*, *ὀφείλω*, and the like, Buttm. l. c. Matt. 23, 23 *ταῦτα ἔδει ποιῆσαι, ἀκείνα μὴ ἀφέναι*. Luke 18, 1. Acts 27, 21. Rom. 15, 1. 1 Tim. 3, 3 *δεῖ οὖν ἐπίσκοπον . . . μὴ πάρονον, μὴ πλήκτην (εἶναι)*. v. 8. Tit. 1, 7. 2, 3. 9. 10. After *δμνυμι*, implying future purpose, Heb. 3, 18 *τίσι δὲ ὁμοσε μὴ ἐσθλεύσεσθαι κτλ.* see Herm. ad Vig. p. 805. After verbs of *commanding*, *entreating*, e. g. with inf. pres. as continued, Acts 1, 4 *παγγεῖλαν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρῖσθαι*. 21, 4. Rom. 2, 21. 22. Eph. 3, 13 *διὰ αὐτοῦ μοι μὴ ἐκκακῆν*. 2 Tim. 2, 14. (Comp. Luc. D. Mort. 1. 4.) With inf. aor. as transiend, Matt. 2, 12. 5, 34. Luke 22, 40. Heb. 12, 19. By pleonasm after verbs implying a negative, e. g. of *denying*, Luke 20, 27 *οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι*. 23, 34. See Matth. § 534. n. 4. Winer § 67. 1. n. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4, 20 *οὐ δυνάμεθα ἄ εἶδομεν . . . μὴ λαλεῖν*, i. e. we cannot but speak. Buttm. § 148. n. 7. b. After *ὥστε*, in N. T. marking a result anticipated or supposed on the part of the speaker or writer; Matt. 8, 28 *ὥστε μὴ ἰσχύειν τινα παρελθεῖν*. Mark 3, 20. 1 Cor. 1, 7. 2 Cor. 3, 7. 1 Thess. 1, 8. So Xen. Conv. 4. 54. b) Infin. c. τοῦ, e. g. as dependent on a Subst. Rom. 11, 8 *ὀφθαλμοὶ τοῦ μὴ βλέπειν κτλ.* et 1 Cor. 9, 6 *οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι*; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4, 42. 24, 16. Acts 10, 47 *ἔωρ καλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους*. 14, 18. 20, 27. Rom. 11, 10. 1 Pet. 3, 10; also Luke 17, 1. Heb. 11, 5. James 5, 17. As marking purpose or result, where *ὥστε* might stand instead of τοῦ, comp. below in lett. d. Rom. 7, 3 *ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδᾳ*. Comp. Winer § 45. 4. p. 379. b. Buttm. § 140. n. 10. c) Infin. c. τῷ, 2 Cor. 2, 12 *τῷ μὴ εὐρεῖν με Τίτον*, i. e. marking a cause as existing in the mind of any one. d) Infin. c. τῷ, where the infin. is then equivalent to a Subst. Rom. 14, 21 *καλὸν τὸ μὴ φαγεῖν κρέα, i. q. if one would eat no meat*, Buttm. § 148. 2. g. 1 Cor. 4, 6. 10, 2; preceded by τοῦτο, Rom. 14, 13. 2 Cor. 2, 1. 1 Thess. 4, 6 comp. v. 3. So with the prepositions *εἰς* and *πρὸς* as marking purpose or supposed

result; e. g. *εἰς τὸ μὴ* Acts 7, 19. 1 Cor. 9, 18. 10, 6. Heb. 11, 3. 1 Pet. 3, 7; *πρὸς τὸ μὴ* 2 Cor. 3, 13. 1 Thess. 2, 9. 2 Thess. 3, 8. With *δεῖ* as marking the probable or supposed cause of any thing, Matt. 13, 5 *διὰ τὸ μὴ ἔχειν βάθος γῆς*. v. 6. Mark 4, 5. James 4, 2. So Ceb. Tab. 24.

5. With *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject; or, in general, where they imply supposition, condition, purpose, or any thing subjective; Buttm. § 148. 2. f. § 144. 2. Kühner § 318. 5. Winer § 59. 3. E. g. a) When the participle may be resolved into the construction with *εἰ*, *ἐάν*, or the like, comp. above in no. 1. Buttm. l. c. Luke 11, 36 *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος κτλ.* Rom. 5, 13. Gal. 6, 9 *καιρὸς γὰρ ἰδίῳ περισομεν, μὴ ἐκλυόμενοι*. Col. 1, 23. 1 Pet. 3, 6. b) Where the participle, either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent; comp. above in no. 2. Buttm. l. c. E. g. *ὁ μὴ* c. part. Matt. 12, 30 *ὁ μὴ ὦν μετ' ἐμοῦ*, whosoever, i. q. *if any one*, where οὐ would only have referred to some particular and definite individual. Luke 11, 23. John 3, 18 *ὁ μὴ πιστεύων*, comp. Winer § 59. 1. John 10, 1. 12, 48. 1 Thess. 4, 13. al. Matt. 25, 29 *ἀπὸ τοῦ μὴ ἔχοντος*. Luke 3, 11. 19, 26. 27. Rom. 4, 20. James 4, 17. 1 Cor. 7, 37. Also *πᾶς μὴ* c. part. 1 Thess. 2, 12 *πάντες οἱ μὴ πιστεύσαντες*. 1 John 3, 10. Matt. 3, 10. 13, 19 *παντὸς ἀκούοντος . . . καὶ μὴ συνιέντος*. John 15, 2. So genr. Matt. 9, 36 *ὥστε πρόβατα μὴ ἔχοντα ποιμένα*. 10, 28. Luke 12, 47. Acts 20, 22 *ἰδοὺ ἐγὼ . . . μὴ εἰδώς*, where the subject is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2, 14. 1 Cor. 7, 29 sq. 9, 21. 1 John 2, 4. al. Here too belong such phrases as *τὰ μὴ δέοντα*, *τὰ μὴ καθήκοντα*, i. q. *ἄτινα μὴ δεῖ*, etc. 1 Tim. 5, 13. Rom. 1, 28. (Ceb. Tab. 25.) *τὰ μὴ δόντα*, i. q. *ἄτινα μὴ ἐστί*, Rom. 4, 17; trop. 1 Cor. 1, 28. Comp. Buttm. § 148. 2. f. Winer § 59. 4. p. 562. c) Where the part. with *μή* expresses the supposed or apparent cause or occasion of any thing, Buttm. § 144. 2. Matt. 1, 19 *Ἰωσήφ δὲ ὁ ἀπὸ αὐτῆς, δίκαιος ὢν καὶ μὴ ᾔδων κτλ.* 18, 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κτλ.* Mark 2, 4. 12, 24. Luke 5, 19. 9, 33. Acts 9, 26. 12, 19. 2 Cor. 3, 14. Heb. 4, 2. So Eurip. Herac. 283 or 284. d) Where the part. with *μή* expresses a supposed or apparent result, like *ὥστε μὴ* c. infin. comp. above in no. 4. a. Luke 7, 30.

Acts 20, 29 εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ὑμᾶς, *μή* φειδόμενοι τοῦ ποιμνίου. 2 Cor. 4, 2. Phil. 1, 28. So Acts 9, 9 ἦν ἡμέρας τρεῖς *μή* βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with *καί* as equiv. to ὥστε, comp. in *καί* no. 1. c. β. Luke 1, 20 ἔσθι σιωπῶν, καὶ *μή* θυνάμενος λαλῆσαι. 13, 11. Acts 27, 15.

6. In all negative expressions of *wish*, *entreaty*, *command*, where *μή* then often stands at the beginning of a short independent clause, the idea of wishing and the like not being expressed, but retained in the mind; Buttm. § 148. 2. c. and n. 5. Herm. ad Vig. p. 802. Matth. § 608. n. 1. Thus to express a negative *wish*, *μή* is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: a) With the Optative, implying a negative *wish*, in the frequent exclamation *μή* γένοιτο, *may it not be!* let it not happen! Luke 20, 16. Rom. 3, 4. 6. 31. 1 Cor. 6, 15. Gal. 2, 17. (Arr. Epict. 1. 1. 13. ib. 1. 5. 10.) So Gal. 6, 14. 2 Tim. 4, 16 *μή* αὐτοῖς λογιζείη. So Hom. Od. 1. 386. ib. 20. 344. b) With the Imperative always, (which never takes οὐ,) usually with the Imp. *present* implying continued action, and forbidding what one is already doing; Buttm. § 148. 3. § 137. 5. Winer § 60. 1. Matt. 6, 16 *μή* γίνεσθε ὥσπερ οἱ ὑποκριταί. v. 19. 25. 17, 7. 24, 6 ὁράτε, *μή* θροεῖσθε, *be ware, be not troubled.* Mark 9, 39. Luke 23, 28. John 2, 16. Acts 10, 15. 1 Pet. 4, 12. al. sēp. Imperat. 3 pers. pres. Rom. 6, 12 *μή* οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνήσκῳ ὑμῶν σώματι. 14, 16. 1 Cor. 7, 12. 13. Col. 2, 16. 1 Tim. 6, 2. James 1, 7. al. Also Imper. impl. Luke 13, 14. John 18, 40. Gal. 5, 13. Rom. 12, 11. 16. 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3, 2 τὰ ἄνω φρονεῖτε, *μή* τὰ ἐπὶ γῆς. James 1, 22. 1 Pet. 3, 9. 2 Cor. 9, 7; *μή* . . . ἀλλά Luke 22, 42. John 6, 27. Phil. 2, 12.—Very rarely *μή* is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6, 3 *μή* γνώτε *ὃ* ἀριστέρά σου κτλ. 24, 18. Mark 13, 15 *μή* καταβάτε εἰς τὴν οἰκίαν. v. 16. Luke 17, 31. Comp. Buttm. Winer, l. c. So Hom. Od. 16. 301. Xen. Cyr. 7, 5. 73. c) With the Subjunctive in negative *entreaties*, *commands*, exhortations, where the action is to be expressed as transient and momentary; Buttm. l. c. and § 139. m. 4. Winer l. c. E. g. in 1 pers. plur.

Subj. *present*, when it stands as for 1 pers. Imperat. comp. above in lett. b. Gal. 5, 26 *μή* γινώμεθα κεκόδοξοι. 6, 9. 1 Thess. 5, 6. 1 John 3, 18; *aorist*, John 19, 24 *μή* σχίσωμεν αὐτόν. Buttm. § 139. m. 4. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1, 20 *μή* φοβηθῇς. 3, 9 *μή* δόξητε λέγειν. 5, 17. 6, 13. 10, 5. 9. 10. Mark 5, 7. 14, 2. Rom. 10, 6. 1 Cor. 16, 11. Col. 2, 21. Heb. 3, 8. 10, 35. James 2, 11. al. sēp. So with *γενήσθ* or the like impl. Matt. 26, 5. Mark 14, 2.

7. Genr. in any construction, where the negation is from the nature of the case subjective, conditional, or a matter of supposition. Matt. 19, 9 *ὅς* ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *μή* ἐπὶ πορνείᾳ. Mark 12, 14 δῶμεν, *ἢ* *μή* δῶμεν; John 3, 18 *ὅτι* *μή* πεπίστευκεν, *because* by the very supposition *he has not believed*, comp. Herm. ad Vig. p. 804. (Luc. D. Marin. 5. 1.) Rom. 3, 8 τί *ἐτι* κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ *μή*, κτλ. hypothetically, *and why not rather?* Col. 2, 18 *ἀ* *μή* ἐώρακεν ἐμβατεύων, i. e. into what he cannot possibly be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4, 5 *μή* ἐν πάσει ἐπιθυμίᾳ, where *μή* refers to the preceding infin. κτῶσθαι. Rom. 14, 1.

8. Coupled with οὐ, in the order οὐ *μή*, as an intensive negative, (*μή* οὐ is in N. T. only interrog. see in no. III.) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pr. with the Indic. *future*, or more commonly with the Subj. *aorist*, Buttm. § 148. n. 6. § 139. m. 6. Kühner § 318. 7. Winer § 60. 2. Herm. ad Soph. OEd. Col. 853. a) With Indic. *fut.* Matt. 16, 22 οὐ *μή* ἔσται σοι τοῦτο. 26, 35 οὐ *μή* σε ἀπαρήσομαι. Luke 22, 34. John 8, 12, 20, 35. Rev. 3, 5. 9, 6. al. So in emphatic interrogation, Luke 18, 7. John 18, 11. b) With Subj. *aorist*, e. g. aor. 1 Pass. Matt. 24, 2 οὐ *μή* ἀφελῇ ὁδε λίθος. Luke 22, 16. 18. Heb. 8, 12. 1 Pet. 2, 6. al. Aor. 2 Act. and Mid. Matt. 5, 18. 20. 18, 3. Luke 1, 15. John 6, 37. Rev. 3, 2. 12. al. Mid. Mark 13, 19. So as strengthened by οὐκένι Matt. 14, 25. Luke 22, 16; οὐδέ Matt. 24, 21. In emphatic interrog. John 11, 56. 18, 11.—Further, contrary to the doubtful rule of Dawes, with aor. 1 Act. Matt. 10, 23 οὐ *μή* τελέσῃτε τὰς πόλεις κτλ. Mark 9, 41. John 4, 14. 48. Acts 13, 41. Heb. 8, 11. 2 Pet. 1, 10; c. οὐκένι Rev. 18, 14. Mid. Matt. 16, 28. Rom. 4, 8. See Buttm. § 139. m. 46, marg Winer § 60. 3. n.

II. As a CONJUNCTION, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative so as to imply a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. § 189. m. 50. Herm. ad Vig. p. 796. Matth. § 520. Construed variously:

1. With the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. l. c. Winer § 60. 2. So after verbs of *fearing* and the like, Acts 27, 17 φοβούμενοι τε μή εἰς τὴν Σύρην ἐκπίσωσι. 2 Cor. 12, 21, comp. v. 20. So c. φοβούμενος impl. 2 Cor. 12, 6. Or, out of the Indicative, the preced. verb may be a past tense; as Acts 23, 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρεὼν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε.—After verbs of *foresight*, or *caution*, the prec. verb being in the present; Matt. 18, 10 ὁρᾶτε, μὴ καταφρονήσητε ἐνὸς πτλ. Mark 13, 5. 36. 2 Cor. 8, 20. Gal. 6, 1. Heb. 12, 15. 16. Rev. 19, 10 et 22, 9 ὅρα μή sc. ποιήσῃς τοῦτο.

2. With the *Optative*, where the preceding verb is in a past tense of the Indicative; see Buttm. Winer, l. c. So after a verb of *foresight*, Acts 27, 42 τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγῃ, where however later editions read διαφύγῃ in Subj. see Winer § 60. 2.

3. With the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Winer § 60. 2. b. So Indic. pres. Luke 11, 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. Indic. fut. Col. 2, 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

4. With the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary; so c. acc. et infin. 2 Cor. 6, 1 παρακαλούμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς. 13, 7. Buttm. § 148. n. 2. g.—Hom. Od. 9. 530.

III. As an emphatic INTERROGATIVE Particle, which has lost its own negative power, but serves to express a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Kühner § 345. 5. d. Matth. § 608. n. 3. Winer § 61. 3. b. Construed with the Indic. of all the tenses.

1. Simply, with the Indic. pres. Matt. 9, 15 μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος περσεῖν πτλ. John 3, 4. Acts 7, 28. 1 Cor. 12, 29. 30. James 2, 14; with ἐστὶ or the like impl. Rom. 3, 5. 9, 14. 1 Cor. 12, 29 sq.—

Indic. aor. Luke 22, 35 μὴ τινὲς ὑστερήσατε. John 7, 48. Rom. 11, 1; perf. John 7, 47; fut. Matt. 7, 9. 10. Rom. 3, 3.

2. Used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c. Rom. 10, 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they *not* heard? is it so then that they have *not* heard? v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath *then* Israel *not* known? is he then ignorant? 1 Cor. 9, 4. 5. 11, 22. So Xen. Mem. 4. 2. 12. +

μήγε, see in γέ no. 2. d.

μηδαμῶς, adv. (μηδαμὸς; μηδὲ ἀμὸς,) *by no means*, Acts 10, 14 et 11, 8 εἴσων καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in μὴ I. 6. a. Sept. for מִלֵּי־יָדֶי Gen. 18, 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

μηδέ, conjunct. (μὴ, δέ,) differing from οὐδέ as μὴ from οὐ, and having the same general signification as μὴ; pr. *and not*, also *not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. m. 15. Matth. § 609. Winer § 59. 6.

1. In a continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μὴ. Matt. 10, 14 ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6, 11. Luke 16, 26. John 4, 15. Rom. 14, 21. 1 Tim. 1, 4; prec. μήπω Rom. 9, 11. So Hdn. 1. 10. 8. ib. 6. 2. 9.—Also in a continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in μὴ no. I. 6. b, c. So with Imperat. pres. expr. or impl. Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν...μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13, 11 μὴ προμεριμνᾶτε...μηδὲ μελετᾶτε. Rom. 6, 13. Heb. 12, 5; μηδεῖς...μηδέ 1 Tim. 5, 22; aor. 1 Pass. 1 Pet. 3, 14. With Subjunct. pres. 1 pers. plur. in exhortations 1 Cor. 10, 8. 9. 1 John 3, 18; aor. 2 and 3 pers. Matt. 7, 6 μὴ δώτε...μηδὲ βάλητε. Mark 13, 15. Col. 2, 21. 2 Tim. 1, 8; μηδέ...μηδέ Mark 8, 26; μηδεῖς...μηδέ Luke 3, 14. With an Infjn. depending on a verb of prohibition Acts 4, 18. 1 Tim. 1, 4.—Once in antithetic apodosis, with Imper. 2 Thess. 3, 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίει.

2. In the middle of a clause, *not even*; Mark 2, 2 ὅσοτε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν Σύραν. 1 Cor. 5, 11. Eph. 5, 3. Buttm. § 149. m. 15. Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. +

μηδεῖς, μηδεμία, μηδέν, (μηδέ, εἰς,) *not even one, no one*, i. e. *no one* whoever he

may be, from the indefinite and hypothetic power of μή, differing from οὐδείς as μή from οὐ; see in μή init.

1. Genr. Matt. 16, 20 ἵνα μηδενὶ εἰπωσιν. Mark 6, 8 ἵνα μηδὲν αἰρωσιν εἰς ὁδόν. John 8, 10. Acts 4, 21. 1 Cor. 1, 7. Heb. 10, 2. al. (Xen. Hell. 5. 4. 20.) With μή, μηκέτι, or μηδεῖς repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόησιν. Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Acts 4, 17. 2 Cor. 6, 3. So Xen. Mem. 1. 2. 39.

2. In prohibitions, e. g. with Imper. pres. Luke 3, 13 μηδὲν πλεόν... πράσσετε. 1 Cor. 3, 18. 21. Tit. 2, 15. James 1, 13; Imper. impl. Matt. 27, 19. Phil. 2, 3; with a double neg. Rom. 13, 8. (Luc. D. Deor. 24. 1.) With Subjunct. aor. Matt. 17, 9 μηδενὶ εἰπῃτε τὸ ὄραμα. Acts 16, 28. (Luc. D. Deor. 1. 2.) Matt. 8, 4 ὅρα, μηδενὶ εἰπῆς. So with a double neg. Mark 1, 44.

3. Neut. μηδέν, nothing. a) As adv. not at all, in no respect, e. g. μηδὲν διακρινόμενος Acts 10, 20. 11, 12. James 1, 6. After verbs of profit or loss, deficiency, or the like, Mark 5, 26 καὶ μηδὲν ὠφελήσεται. Luke 4, 35. 2 Cor. 11, 5. Phil. 4, 6. Comp. Passow in μηδεῖς. (Luc. D. Deor. 1. 2. Xen. CEC. 11. 9.) So ἐν μηδενὶ in nothing, in no respect, 2 Cor. 7, 9. Phil. 1, 28. James 1, 4. b) Trop. μηδέν ὄν, being nothing, i. e. of no account, no weight of character, Gal. 6, 3. Comp. Buttm. § 129. 8. So Dem. 562. 23. +

μηδέποτε, adv. (μηδέ, ποτέ,) not even ever, never, 2 Tim. 3, 7.—Luc. adv. Indoct. 28. Xen. Cyr. 1. 6. 10.

μηδέπω, adv. (μηδέ, πῶς,) even not yet, not yet, Heb. 11, 7.—Luc. pro Lapsu 15. Aeschyl. Pers. 435.

Μῆδος, ου, ὁ, a Mede, Acts 2, 9. The country of Media, Μηδία, lay between the Caspian sea on the north and northeast, and Persia on the south, extending on the northwest and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia, Shirvân, Adzerbijân, Ghilân, Mazanderân, and Irak Ajami. See Strabo 11. p. 522 sq. Rosenm. Bibl. Geogr. I. i. p. 276.

μηκέτι, adv. (μή, ὅτι, like οὐκέτι,) no more, no further, no longer, in the general sense of μή, and construed in the same manner; see μή init. E. g. after ἵνα, comp. in μή I. 2. 2 Cor. 5, 15. Eph. 4, 14 ἵνα μηκέτι ᾤμεν νήπιοι. With the Infinit. comp. μή I. 4. Acts 4, 17. 25, 24 ἐπιβούρτες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Eph. 4, 17. (Xen.

Mem. 4. 3. 8.) With an inf. after ὥστε Mark 1, 45. 2, 2; inf. et τοῦ Rom. 6, 6; εἰς τὸ μή c. inf. 1 Pet. 4, 2. With Participles, as expressing a cause, comp. μή I. 5. c. Rom. 15, 23 νυνὶ δὲ μηκέτι τόπον ἔχωμεν κτλ. 1 Thess. 3, 1. 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13, 34; comp. μή I. 5. d. So Luc. D. Mort. 6. 1.—In negative expressions of wish, entreaty, command, see μή I. 6; so with the Opt. implying a negative wish, Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. With the Imper. pres. John 5, 14 et 8, 11 μηκέτι ἡμάρτανε. Eph. 4, 28. 1 Tim. 5, 23. (Xen. Cyr. 3. 2. 13.) With the Subjunct. pres. 1 pers. plur. Rom. 14, 13; aor. 2 and 3 pers. Mark 9, 25. Matt. 21, 19. Comp. in μή I. 6. c.

μήκος, εος, ους, τό, length, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for מִקְוֶה Gen. 6, 15. al.—Æl. V. H. 3. 1. Xen. CEC. 19. 2.

μηκύνω, f. νῶ, (μήκος,) to make long, to extend, Xen. Mem. 3. 13. 5.—In N. T. Mid. μηκύνομαι to lengthen oneself, spoken of plants, to grow up, absol. Mark 4, 27. So Sept. Act. for מִצֵּץ Is. 44, 14.

μηλωτή, ἥς, ῆ, (μήλον,) a sheep-skin, as used for clothing, Heb. 11, 37. Sept. for מִלְוִי spoken of a prophet's mantle 1 K. 19, 13. 19. 2 K. 2, 8. 13. 14.—Poll. Onomast. 10. 176, 181. Clem. Rom. Ep. 1 ad Cor. 17.

μήν, a particle of strong affirmation, yea, assuredly; in N. T. only in the connection ἡ μήν, the usual formula with oaths; see in ἡ, and Buttm. § 149. m. 29.

μήν, μηνός, ὁ, 1. a month, Luke 1, 24. 26. 36. 56. 4, 25. Acts 7, 20. 18, 11. 19. 8, 20. 3, 28, 11. James 5, 17. Rev. 9, 5. 10. 15. 11, 2. 13, 5. 22, 2. Sept. for מִנְיָן Gen. 7, 11. 8, 4. 5.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

2. Meton. the new-moon, which was the first day of the month and a festival, Gal. 4, 10. So Heb. מִנְיָן Sept. νεομηνία Num. 28, 1. Ps. 81, 4. See Num. 10, 10. 28, 11 sq. 1 Sam. 20, 5. 24 sq. Winer Realw. art. Neumond.

μηνύω, f. ὕσω, to make known, to show, to disclose, pr. something before unknown; c. acc. Luke 20, 37. John 11, 57 εἰς τις γὰρ τοῦ ἐστι, μνηύση. 1 Cor. 10, 28; c. dat. Acts 23, 30.—2 Macc. 3, 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

μὴ οὐ, see in μή III. 2.

μήποτε, neg. partic. (μή, ποτέ,) in the same general sense and uses as μή.

1. As a negative Particle, *not ever, never*, in no supposable case; Heb. 9, 17 *ἐπεὶ μήποτε ἰσχύει* [διαζήκη] *ὅτε* *ἡ* *ὁ* *διαζήμενος*.—Luc. Fugit. 1. Xen. Mem. 1. 4. 6.

2. As a Conjunction, *that not ever, that never, lest ever*, i. e. *lest at some time or other, indefinite*, i. q. *lest perhaps*; comp. μή II. So after verbs implying *purpose*; with the *Subjunct.* and preceded by a future, a present or aorist, or an Indic. past tense; as in *ἴνα* I. 1. a, c, d. So c. fut. preced. Matt. 4, 6 *ἀποῦσί σε, μήποτε προσκόψῃς* κτλ. Luke 4, 11; pres. or aor. preced. Matt. 5, 25 *ἵνα εὐνοῶν ... μήποτε σε παραδῶ* κτλ. 7, 6. 13, 29. 27, 64. Mark 4, 12. Luke 12, 58. 14, 8. 12; *ἵνα μήποτε* Luke 14, 29; præt. preced. Matt. 13, 15. Acts 28, 27. With the Indic. fut. Mark 14, 2 *μήποτε θόρυβος ἔσται τοῦ λαοῦ*, comp. in μή II. 3.—After verbs implying *fear or caution*, with the *Subjunct.* Matt. 15, 32. Luke 21, 34 *προσέχετε ἑαυτοῖς, μήποτε βαρυσώσω* κτλ. Heb. 2, 1. 4, 1; with prec. verb impl. Matt. 25, 9. Acts 5, 39. (Xen. Cyr. 1. 6. 10.) With Indic. fut. Heb. 3, 12, comp. in μή II. 3.

3. As an Interrogative Particle; e. g. in a direct inquiry implying a negative answer, John 7, 26 *μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες*; *do the rulers then certainly know?*—Indirect, *whether perhaps, if perhaps*; with the Opt. Luke 3, 15 *διαλογιζομένων πάντων ... μήποτε αὐτὸς εἴη ὁ Χριστός*. With the *Subjunct.* 2 Tim. 2, 25. See Herm. ad Vig. p. 808. Matth. § 514. c.

μήπω, adv. (μή, πω,) *not yet*, Rom. 9, 11. Heb. 9, 8. [Acts 27, 29.]—Plut. Mor. II. p. 81. 4. Xen. Mem. 4. 4. 23.

μήπως, conjunct. (μή, πως,) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, with the *Subjunct.* and preceded by the present, comp. in μή II. 1. 1 Cor. 9, 27 *ὑποπιάζω μου τὸ σῶμα ... μήπως ἄλλοις κερύξας αὐτὸς ἀδόκιμος γένομαι*. 2 Cor. 2, 7. 9, 4; preceded by an aor. Gal. 2, 2, comp. Winer § 60. 2. n.—After verbs implying *fear or caution*; e. g. with the Indic. comp. in μή II. 3. Gal. 4, 11 *φοβοῦμαι ὑμᾶς, μήπως ἐλθῇ κεκοπίακα εἰς ὑμᾶς*. With *Subjunct.* aor. Acts 27, 29. Rom. 11, 21 [ἀλέεστε] *μήπως οὐδὲ σοὺ φείσονται*. 1 Cor. 8, 9. 2 Cor. 11, 3. 12, 20 bis, where supply at the end *ἐντραπέζῃσι*. (Hom. Od. 4. 775.) Once construed with both Indic. and *Subjunct.* 1 Thess. 3, 5 *ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν*, i. e.

[fearing] *lest perhaps the tempter have tempted you and our labour be in vain*; see in Winer l. c.

μηρός, οὗ, ὁ, *the thigh*, Rev. 19, 16 *ἔχει ... ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον*, for which custom see Cic. Verr. 4. 43. Pausan. Eliac. extr. Hdot. 2. 106. Wetst. N. T. in loc. So Sept. for *יָרֵךְ* Gen. 24, 2. 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

μήτε, conj. (μή, τε,) marking a continued negative, and referring commonly to a part or member of a proposition or clause, while *μηδέ* refers to a whole clause; pr. *and not, also not*; hence *neither, not even*. See Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 7.

1. In a continued negation, at the beginning of a subsequent clause, after μή, *neither, nor*. Eph. 4, 27 *ὁ ἥλιος μὴ ἐπιδύεται ... μήτε διδοτε τόπον τῷ διαβόλῳ*. 2 Thess. 2, 2. (Hdian. 4. 15. 19.) Repeated, *μήτε ... μήτε, neither ... nor*, before different parts of the same clause, Matt. 5, 34 sq. *μὴ ὁμολοῖσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ... μήτε ἐν τῇ γῇ, ... μήτε εἰς Ἱερουσαλὴμ*. Acts 23, 8. 12. 21. 1 Tim. 1, 7. James 5, 12. al. So Xen. Lac. 15. 3.

2. Alone in the middle of a clause, *not even*, Mark 3, 20 *ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν*.—Xen. Lac. 10. 7. +

μήτηρ, ἑρος, τρός, ἡ, comp. Buttm. § 47.

1. *a mother*, Matt. 1, 18. 2, 11. 13. 20. al. sēp. Trop. of one in the place of a mother, Matt. 12, 49. 50. Mark 10, 30. John 19, 27. Rom. 16, 13. Sept. for *μη* Gen. 2, 24. 44, 20.—Hdian. 1. 10. 11. Xen. Mem. 2. 2. 1; trop. Hom. Il. 6. 429.

2. Genr. for a *parent, ancestor, progenitrix*. Gal. 4, 26 *ἡ δὲ ἄνω Ἱερουσαλὴμ ἐστίν, ἥτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν*, i. e. which represents Sarah our common mother; comp. v. 22. 24. 28. So Sept. and *μη* Gen. 3, 20.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17, 5 *Βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων*. So Test. XII Patr. p. 539. p. 735. +

μήτι, neg. partic. (μή, τι indef.) *not at all, not perhaps*, see Buttm. § 150. m. 6. In N. T.

1. As Negat. only in the connection *εἰ μήτι, if not perhaps, unless perhaps*, Luke 9, 13. 1 Cor. 7, 5. 2 Cor. 13, 5.—Also *μήτιγε*, i. q. *μήτι*, but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. 6, 3. Comp. Buttm. l. c. Herm. ad Vig. p. 801.

2. As Interrog. *whether at all? whether perhaps? i. e. is or has perhaps?* but often not to be expressed in English. Matt. 7, 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; 12, 23. 26, 22. 25. Mark 4, 21. 14, 19 bis. Luke 6, 39. John 4, 29. 7, 31. 8, 22. 18, 85. 21, 5. Acts 10, 47. 2 Cor. 12, 18. James 3, 11; μήτι ἄρα 2 Cor. 1, 17. Sept. for ἤ Mal. 3, 8; ἤ Gen. 20, 8.

μήτις, see in μήτι no. 1.

μήτις, pron. interrog. (μή, τίς indef.) *whether any one? is or has any one?* John 4, 33. 7, 48. Comp. μή III.

μήτρα, as, ἡ (μήτηρ) *the patrix, womb*, Luke 2, 23. Rom. 4, 19. Sept. for מִתְּרָא Num. 3, 12; מִתְּרָא 1 Sam. 1, 5. 6.—*Æl.* V. H. 10. 8. Plato Tim. 91. b, d.

μητραλῶσας, ου, ὁ, Att. μητραλοίας, (μήτηρ, θλιάω), *a stiter of his mother, a matricide*, 1 Tim. 1, 9; comp. Rom. 1, 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædr. 62. p. 114. a.

μητρόπολις, εως, ἡ, (μήτηρ, πόλις,) *metropolis*, 1 Tim. 6, 23 in the spurious subscription.—Xen. An. 5. 2. 3.

μία, see in εἶς.

μιαίνω, f. ἀνῶ, Pass. perf. μερίσμαι Tit. 1, 15, Buttm. § 101. n. 8; id. 3 pers. sing. μερίσμαι Tit. 1, 15, Buttm. § 101. n. 7; Pass. aor. 1 ἐμίανθην, Buttm. § 101. 7; pr. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153; *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. 1. 12.—In N. T. *to defile, to pollute*.

1. In the Levitical sense, Pass. John 18, 28 ἵνα μὴ μιανώσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. Sept. for מִצְּרָא Lev. 5, 3. 22, 5. 8.—Tob. 2, 9; comp. Plato Legg. 782. c.

2. In a moral sense, c. acc. Jude 8 σάρκα μὲν μιαινοῦσι. Pass. *to be polluted, corrupted*, Tit. 1, 15 bis. Heb. 12, 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

μιάσμα, ατος, τό, (μιαίνω,) pr. 'a colouring, staining,' Suid. Βαφή.—In N. T. *pollution, defilement*, in a moral sense; 2 Pet. 2, 20 τὰ μ. τοῦ κοσμοῦ. So Judith 9, 2. Dem. 1374. 11. Plato Euth. 4. c.

μιασμός, οῦ, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense; 2 Pet. 2, 10 ἐπιθυμία μiasμοῦ, i. e. in polluted desire, unclean lust. Buttm. § 132. n. 12.—Wisd. 14, 26. Plut. de ei ap. Delph. 20 fin.

μίγμα, ατος, τό, (μίγνυμι,) *a mixture*, John 19, 39 μίγμα σμύρνης καὶ αλόης.—Ecclus. 38, 8. Plut. de profect. in Virt. 8 fin.

μίγνυμι, f. μέω, *to mix, to mingle*, Lat. misceo, Germ. mischen; c. accus. et dat. and in Pass. c. dat. Rev. 8, 7 μεμύγμενα αἵματι. 15, 2. See Matth. § 403. b. So Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετά τινας, Luke 13, 1 ἐν τῷ αἵματι Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. Matt. 27, 34. So Plato Tim. p. 35. b.

μικρός, ὁ, ὄν, *small, little*; comparat. μικρότερος, *smaller, less*; pr. opp. of μέγας *large*.

1. Of magnitude, Matt. 13, 32 μικρότερος πάντων τῶν σπερμάτων. Mark 4, 31. James 3, 5. So Palæph. 52. 1. Xen. CEC. 8. 11.—Of stature, Luke 19, 3 ἡ ἡλικία μικρὸς ἦν. Sept. for מִצְּרָא Ez. 17, 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up; Acts 8, 10 ἀπὸ μικροῦ ὥς μεγάλου. 26, 22. Heb. 8, 11. Rev. 11, 18. 13, 16. 19, 5. 18. 20, 12; comp. in μέγας no. 1.—In a compar. sense for *less, younger*, Lat. minor natus; Mark 15, 40 τοῦ Ἰακ. τοῦ μικροῦ, of James the less.

2. Of quantity, *a little*, 1 Cor. 5, 6 μικρὰ ζύμη. Gal. 5, 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3, 8. Adv. μικρόν τι 2 Cor. 11, 1. 16. Sept. for מִצְּרָא Job 10, 20. Prov. 6, 10.—Also of space, Neut. μικρόν as adv. *a little, προελθὼν μικρόν* Matt. 26, 39. Mark 14, 35. So Xen. Cyr. 4. 2. 6.

3. Of number, *little, few*, Luke 12, 32 τὸ μικρόν ποιμῖον. Sept. for מִצְּרָא Gen. 30, 30. 47, 9.—Xen. CEC. 2. 8.

4. Of time, John 7, 33 μικρόν χρόνον. 12, 35. Rev. 6, 11. 20, 3. Hence absol. μικρόν sc. χρόνον, *a little while*, pr. acc. of time how long, John 13, 33. 14, 19. 16, 16 bis. 17 bis. 18. 19 bis. Heb. 10, 37. So μετὰ μικρόν, *after a while, a little after*, Matt. 26, 73. Mark 14, 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

5. Trop. of dignity, authority, *little, lowly, humble*; Matt. 10, 42 ἵνα τῶν μικρῶν τοῦτων, spoken of the disciples. 18, 6. 10. 14. Mark 9, 42. Luke 17, 2. Matt. 11, 11 ὁ δὲ μικρότερος ἐν. τ. β. Luke 7, 28. 9, 48.—*Æl.* V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, *Miletus*, an ancient maritime city in the southern part of Ionia on the confines of Caria, south of the Meander, and about thirty miles distant from Ephesus. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. Miletus became the chief seat of commerce in Asia Minor. A few ruins now mark its probable site, near a village called Palatia or Palatch. See Plin. H. N. 5. 31. Strabo 14. p. 635. Rosenm. Bibl.

Geogr. I. ii. p. 187.—Acts 20, 15. 17. 2 Tim. 4, 20.

μῖλιον, ἰον, τό, *a mile*, Matt. 5, 41, i. e. the Roman *mille passuum*, *milliarium*, the mile of 1000 paces of 5 feet, whence its name. The Roman foot is estimated at 11.6496 inches English; by Bæckh at 131.15 lines French. This gives 1618 or 1619 yards as the length of the Roman mile; being 142 or 141 yards less than the English mile of 1760 yards. See Bæckh Metrol. Untersuch. p. 199. Dict. of Antt. art. *Milliare*. Adam's Rom. Ant. p. 503.—Pol. 34. 11. 8. Strabo 5. p. 332.

μιμῶμαι, f. ἡσوماί, Mid. depon. (μῖμος,) pr. *to mimic*, but in a good sense, i. e. *to imitate*, *to follow* as an example, c. acc. 2 Thess. 3, 7 πῶς δεῖ μιμῆσθαι ἡμᾶς. v. 9. Heb. 13, 7. 3 John 11.—Wisd. 4, 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

μιμητής, οὗ, ὁ, (μιμῶμαι,) *an imitator*, *follower*; in N. T. only in the phrase μιμητῆς γίνομαι, *to become an imitator*, i. e. *to imitate*, i. q. μιμῶμαι, 1 Cor. 4, 16. 11, 1. Eph. 5, 1. 1 Thess. 1, 6. 2, 14. Heb. 6, 12. 1 Pet. 3, 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

μιμνήσκω, f. μνήσω, *to put in mind of*, *to remind*, Hom. Od. 12. 38. Il. 1. 407.—In N. T. only as Mid. depon. **μιμνήσκομαι**, f. μνήσομαι, aor. 1 ἐμνήσθην both as Mid. and Pass. Buttm. § 136. 1, 2. § 113. n. 6; perf. part. μεμνημένος 2 Tim. 1, 4, as pres. Buttm. § 114; comp. Matth. § 495.

1. *to call to mind*, *to recollect*, *to remember*, usually c. gen. Buttm. § 132. 10. d. Pres. Heb. 2, 6 ὅτι μιμησάμενοι αὐτοῦ, quoted from Ps. 8, 5 where Sept. for רָצַף. Heb. 13, 3. Aor. 1 as Mid. Matt. 26, 75 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος. Luke 1, 54 ἐλέους. v. 72. 23, 42. 24, 8. Acts 11, 16. 1 Cor. 11, 2. 2 Tim. 1, 4. 2 Pet. 3, 2. Jude 17. Heb. 8, 12 et 10, 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. e. *I will pardon them*, quoted from Jer. 31, 34 where Sept. for רָצַף אֲנִי, and so Sept. for רָצַף Jer. 33, 8. (Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.) With εἶναι, Matt. 5, 23. 27, 63. Luke 16, 25. John 2, 17. 22. 12, 16; ὥς, Luke 24, 6 μνήσθητε, ὡς ἐλάλησεν ὑμῖν. So Ecclus. 7, 16 or 18. Xen. Cyr. 3. 1. 27.

2. Aor. 1 ἐμνήσθην as Pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered*, *to be had in remembrance*, followed by ἐνέπιον τοῦ θεοῦ, either for good, as prayers Acts 10, 31 comp. v. 4; or for punishment, Rev. 16, 19. Sept. for רָצַף Ez. 18, 22; comp. Num. 10, 9. Ps. 109, 14.

μισέω, ᾧ, f. ἡσώ, (μῖσος,) *to hate*; Pass. *to be hated*, *odious*.

1. Genr. *to hate*, c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit; Matt. 5, 43 μισήσεις τὸν ἐχθρόν σου. v. 44. 10, 22 ἵνα μισοῦμενοι. Mark 13, 13. Luke 1, 71. John 7, 7 bis. 15, 18 bis. Eph. 5, 29. Tit. 3, 3. 1 John 2, 9. 11. al. Sept. for מִשְׂטָּ Gen. 37, 3. Lev. 26, 17. (Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.) Spec. i. q. *to persecute*, Rev. 17, 16 οὗτοι μισήσουσι τὴν πόλιν. Sept. and מִשְׂטָּ 2 Sam. 5, 8. 22, 18.—With acc. of thing, i. q. *to detest*, *to abhor*; John 3, 20. Rom. 7, 15 δ μισῶ, τοῦτο ποιῶ. Heb. 1, 9. Jude 23. Rev. 2, 6 bis. 15. 18, 2. So Tob. 4, 15. Xen. Cyr. 4. 2. 37.

2. Spec. in antith. with ἀγαπάω it is i. q. *not to love*, *to love less*, *to slight*, c. acc. of pers. Matt. 6, 24 τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. Luke 14, 26. 16, 13. John 12, 25. Rom. 9, 13. So Sept. and מִשְׂטָּ Gen. 29, 31. Deut. 21, 16. Mal. 1, 3. +

μισθαποδοσία, as, ἡ, (μισθαποδοτής,) pr. 'a paying off of wages;' hence *recompense*, *requital*, e. g. in the sense of *reward* Heb. 10, 35. 11, 26; also *punishment* Heb. 2, 2.—Constit. Apostol. 6. 11; comp. μισθοδοσία Thuc. 8. 83.

μισθαποδοτής, ου, ὁ, (μισθός, ἀποδίδωμι,) pr. 'a payer off of wages;' hence a *requiter*, *rewarder*, Heb. 11, 6.—Constit. Apostol. 4. 6.

μισθιος, ἰα, ἰων, (μισθός,) *hired*, *salaryed*, e. g. παιδαγωγοί Plut. Lycurg. 16.—In N. T. as Subst. *one hired*, *a hired servant*, Luke 15, 17. 19. Sept. for מִשְׁכָּב Lev. 25, 20. Job 7, 1. So Tob. 5, 11. Ecclus. 7, 20.

μισθός, οὗ, ὁ, 1. *hire*, *wages*, *recompense*, Matt. 20, 8. Luke 10, 7 ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστω. Acts 1, 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. 4, 4. 1 Cor. 3, 8. 1 Tim. 5, 18. James 5, 4. 2 Pet. 2, 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθοῦ, i. e. *for hire* or *gain*, comp. Buttm. § 132. 10. b, c. Sept. for מִשְׁכָּב Gen. 30, 28. Mal. 3, 5; מִשְׁכָּב Gen. 31, 7.—Æl. V. H. 8. 8. Xen. Mem. 1. 6. 5.

2. Spec. *reward*, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. v. 46. 6, 1. 2. 5. 16. 10, 41 bis. 42. Mark 9, 41. Luke 6, 23. 35. John 4, 36. 1 Cor. 3, 14. 9, 17. 18. 2 John 8. Rev. 11, 18. 22, 12. Sept. and מִשְׁכָּב Gen. 15, 1.—Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

3. Spec. *retribution*, *punishment*, 2 Pet.

2, 13 *μισθός* *didaktas*.—2 Macc. 8, 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης δλί-
γῃ ἐπεκόμψασε μισθῷ.

μισθόω, ὤ, f. ὠσω, (*μισθός*), to hire
out, to let out for hire, *Æl.* V. H. 6. 1. Diod.
Sic. 12. 56.—In N. T. only Mid. *μισθό-
ομαι*, οὔμαι, f. ὠσομαι, to let hire out to one-
self, i. q. simply to hire, see Buttm. § 135. 8;
c. acc. Matt. 20, 1 *μισθώσασθαι ἐργάτας*.
v. 7. Sept. for *ῥῥῥ* Judg. 9, 4. 2 Chr. 24,
12. So *Æl.* V. H. 14. 17. Xen. An. 6.
4. 13.

μισθώμα, ατος, τό, (*μισθόω*), hire, wa-
ges, rent, Sept. for *ῥῥῥ* Deut. 23, 19. *Æl.*
V. H. 4. 12. Isocr. 145. c.—In N. T. a
thing hired or rented, e. g. a lodging, hired
dwelling, Acts 28, 30. So Philo, ἐν μισθώ-
ματι οἰκεῖν.

μισθωτός, οὔ, δ, (*μισθόω*), one hired, a
hired servant, hireling, Mark 1, 20. John 10,
12. 13 bis. Sept. for *ῥῥῥ* Ex. 12, 45.
Lev. 19, 13.—Luc. de Merc. Cond. 36.
Dem. 1199. 21. Plato Lys. 208. a.

Μιτυλήνη, ης, ἡ, *Mitylene*, the cele-
brated capital of the island of Lesbos, Acts
20, 14. It was the birth-place of Sappho,
Alcæus, Pittacus. Now called *Castro*. See
Strabo 13. p. 617. Rosenm. Bibl. Geogr.
III. p. 372.

Μιχαήλ, δ, indec. *Michael*, Heb. מִיכָאֵל
(who as God?) pr. n. of an archangel, the
patron of the Jewish nation, Jude 9. Rev.
12, 7; see in ἀρχάγγελος.

μνᾶ, ᾶς, ἡ, Lat. *mina*, pr. a Greek weight,
the 60th part of a talent, containing 100
δραχμαί, and larger than the Roman *libra*
or pound nearly in the proportion of 4 to 3.
The Roman *libra* is reckoned at nearest
11½ ounces avoirdupois; and the Greek
mina at nearest 15½ ounces, or a little less
than the English *pound* avoirdupois. See
Bæckh Metrol. Untersuch. p. 122–124. Dict.
of Antt. arts. *Mina*, *Libra*. Adam's Rom.
Ant. p. 490. So 1 Macc. 14, 24. Hdot. 2.
180.—In N. T. *μνᾶ* is a sum of silver reck-
oned by weight, containing 100 *δραχμαί*,
and being itself the 60th part of a talent.
Hence according to the value of the drachma
under the Romans, the *μνᾶ* was equal to
£3. 2s. 6d. sterl. or \$15; see in *δραχμᾶ*
and ἀργύριον no. 2. Luke 19, 13. 16 bis.
18 bis. 20. 24 bis. 25. So genr. Dem. 1231.
13. Xen. Mem. 2. 5. 2 sq.

μνᾶομαι, see μνησσκω.

Μνάσων, ὠνος, δ, *Mnason*, pr. n. of a
Christian, Acts 21, 16. For the construc-
tion see in art. ες II. A. 3. a. β.

μνεία, ας, ἡ, (*μνησσκω*), recollection,
remembrance, Phil. 1, 3 ἐπὶ τῇ μνείᾳ ὑμῶν.
So *μνείαν ἔχειν* to have remembrance of,
i. q. to recollect, to remember, 1 Thess. 3,
6. 2 Tim. 1, 3. Also *μνείαν ποιεῖσθαι*
to make remembrance of, i. e. to bear in mind,
to make mention of, Rom. 1, 9. Eph. 1, 16.
1 Thess. 1, 2. Philem. 4. Sept. genr. for
ῥῥῥ Is. 26, 8; *μν. ποιεῖσθαι* for *ῥῥῥ* Ps.
Pa. 111, 4; for *ῥῥῥ* Job 14, 13.—*Æl.* V. H.
6. 1; *μν. ἔχειν* Isocr. p. 89. d. Plato Menex.
244. a; *μν. ποιεῖσθαι* *Æschin.* 23. 5. Plato
Phædr. 254. a.

μνήμα, ατος, τό, (*μνησσκω*), pr. a me-
morial, monument, to keep in memory any
person or thing, Hom. Od. 15. 126; hence
sepulchral monument, cenotaph, Hom. Il. 23.
619. Dem. 1310. 15.—In N. T. meton. a
tomb, sepulchre, see in *μνημαῖον*, usually
hewn in the rock; Mark 5, [3]. 5. Luke
8, 27. 23, 53 *ἐθηκεν αὐτὸ (τὸ σῶμα) ἐν μνή-
ματι λαζαροῦ*. 24, 1. Acts 2, 29. 7, 16.
Rev. 11, 9. Sept. for *ῥῥῥ* Ex. 14, 11.
Ez. 37, 12; *ῥῥῥ* Ez. 32, 23. So Diod.
Sic. 13. 86. Xen. Cyr. 7. 3. 11.—On the
Hebrew tombs see the next article.

μνημαῖον, ου, τό, (*μνησσκω*), pr. a me-
morial, monument, i. q. *μνήμα*, Xen. Ag. 6.
2; hence a sepulchral monument, cenotaph,
Dem. 1125. 16. Thuc. 5. 11.—In N. T.
meton. a tomb, sepulchre, Matt. 8, 28. 27,
53 καὶ τὰ μνημαῖα ἀνεψέχθησαν. v. 53. 28, 8.
Mark 5, 2. al. So Matt. 23, 29 κοσμεῖτε
τὰ μνημαῖα, and Luke 11, 47 οἰκοδομεῖτε τὰ
μνημαῖα, i. e. ye adorn or build up (repair)
the sepulchres of the prophets; see in κοσ-
μέω no. 2, and κοινάω. Comp. 1 Macc. 13, 27.
Jos. Ant. 13. 6. 6. Sept. for *ῥῥῥ* Gen. 23,
6. 9. 49, 30; *ῥῥῥ* Gen. 35, 20. So
Plut. Lysand. 28, 29. Xen. Hell. 3. 2. 14,
15.—The sepulchres of the Hebrews were
often caverns, Gen. 23, 9 sq. or were hewn
out by art in rocks on the sides of hills, in
various forms and sizes, sometimes with
several compartments. They were closed
by a door or layer of stone, and the entrance
was often decorated with ornaments and
whitewashed. On the ancient sepulchres
around Jerusalem, see Bibl. Res. in Palest.
I. p. 517, 523 sq. +

μνήμη, ης, ἡ, (*μνησσκω*), remembrance,
recollection; e. g. *μνήμην ποιεῖσθαι*, to call
to mind, to bear in recollection, 2 Pet. 1, 15.
Sept. for *ῥῥῥ* Ps. 30, 5.—*Æl.* V. H. 5. 3.
Diod. Sic. 1. 2 init. *μν. ποιεῖσθαι* Thuc.
2. 54.

μνημονεύω, f. εὔσω, (*μνήμων*, *μνησ-
σκω*), to call to mind, i. e.

1. *to remember, to bear in mind*; absol. Mark 8, 18. With a gen. comp. Buttm. § 132. 10. d. Luke 17, 32 *μνημονεύετε τῆς γυναικὸς Λώτ.* John 15, 20 *τοῦ λόγου.* 16, 4. 21. Acts 20, 35. Gal. 2, 10. Col. 4, 18. 1 Thess. 1, 3. Heb. 11, 16. 13, 7. Sept. for מִנְיָ Ps. 63, 7. So 1 Macc. 12, 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—With an accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16, 9 *τοὺς ἄρτους.* 1 Thess. 2, 9 *τὸν κόπον.* 2 Tim. 2, 8; also God is said *to remember sin*, i. e. *to punish it*, c. acc. Rev. 18, 5. Sept. for מִנְיָ Ex. 13, 8. Is. 43, 18. So 2 Macc. 9, 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—With εἰς Acts 20, 31. Eph. 2, 11. 2 Thess. 2, 5; πῶς Rev. 2, 5; πῶς 3, 3.

2. *to call to another's mind, to mention, to speak of*, c. περί, Heb. 11, 23 *περὶ τῆς ἐξόδου... ἐμνημόνευσεν.*—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

μνημόσυνον, ου, τό, (μνημόσυνος,) a memorial, monument, i. q. *μνημεῖον*, Hdor. 2. 136, 148.—In N. T. *genr. a memorial*, i. e. *any thing serving to keep a person or thing in remembrance*; Matt. 26, 13 *et* Mark 14, 9 *eis μνημόσυνον αὐτῆς* *for a memorial of her*, i. e. *in memory of her*, to her honourable remembrance. Acts 10, 4 *αἱ προσευχαὶ σου... ἀνέβησαν eis μν. ἐνώπιον τ. 3. thy prayers... are come up as a memorial, into remembrance, before God.* Sept. for מִנְיָ Ex. 17, 14; יִרְמְיָהוּ Ex. 12, 14.—Ecclus. 10, 17. 24, 20.

μνηστεύω, f. εὐσσω, (μνάσμαι,) to ask in marriage, to woo, c. acc. Hom. Od. 18. 276. Xen. Hell. 6. 4. 37. Mid. id. AEl. V. H. 10. 15.—In N. T. *only Pass. pr. to be asked in marriage*; hence, *to be betrothed, affianced*, c. dat. of pers. Matt. 1, 18 *μνηστεύσεις τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ.* Luke 1, 27. 2, 5. Sept. for פִּי. Deut. 22, 23. 25. 27. 28. So Artemid. 2. 12. Eurip. Elect. 313.

μογιλάλος, ου, ό, ή, adj. (μόγος, λαλέω,) speaking with difficulty, a stammerer, Mark 7, 32. Sept. for מִנְיָ tongue-tied Is. 35, 6. So Aëtius 8. 38. Phavor. μόλις τὸ φθέγμα διορτοῖν δυνάμενος.—Some Mss. read μογγιλάλος, (μογγός, λαλέω,) *speaking with a hoarse hollow voice*. This form is found in no lexicon.

μόγος, adv. (μόγος,) with difficulty, hardly, Luke 9, 39.—3 Macc. 7, 6. Luc. D. Mort. 6. 2. Xen. An. 3. 4. 48.

μόδιος, ου, ό, Lat. modius, the chief Roman measure for things dry, Matt. 5, 15.

Mark 4, 21. Luke 11, 33. It was equal to one-third of the Roman amphora, and to one-sixth of the Attic *medimnus*; and was therefore equivalent to two-ninths of an Attic *μετρητής*. Hence it is reckoned at 1 gall. 7.8576 pints Engl. or nearly *one peck*. See Boeckh Metrol. Untersuch. p. 200. Dict. of Antt. art. *Modius*. Adam's Roman Ant. p. 505.—Jos. Ant. 9. 4. 5. Dinarch. 95. 27.

μοιχαλῖς, ίδος, ή, (i. q. μοιχεύω fem. of μοιχός,) an adulteress, Rom. 7, 3 bis. 2 Pet. 2, 14 *ὀφθαλμοὶ μεστοὶ μοιχαλίδος, eyes full of an adulteress*, i. e. *gazing with desire after such persons*. Sept. for מִנְיָ Prov. 30, 20. Hos. 3, 1. So Plut. Plac. Philosoph. 1. 7. p. 245. A late form, Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. chiefly of those who forsook God for idols, Sept. Ez. 16, 38. 23, 45. Mal. 3, 5; see in ζῆλος no. 2. In N. T. *genr. of those who neglect God and yield themselves up to their own lusts and passions*, James 4, 4; also γενεὰ πονηρὰ καὶ μοιχαλῖς, where *μοιχαλῖς* is in apposit. for *adulterous*, i. e. *faithless, apostate*, Matt. 12, 39. 16, 4. Mark 8, 38.

μοιχεύω, ώ, f. ήσω, (μοιχός,) to commit adultery with a woman; trop. c. acc. τὴν θάλασσαν, *to have dalliance with the sea*, to get possession of it covertly and without right, Xen. Hell. 1. 6. 15.—In N. T. *only Mid. μοιχεύομαι, ώμαι, genr. to commit adultery*, used of both man and woman; absol. Matt. 5, 32 bis, ποιεῖ αὐτὴν μοιχεύσαι· καὶ δε... μοιχεύται. 19, 9 bis. Mark 10, 11. 12. Sept. for מִנְיָ Jer. 3, 8. 9, 2.—Different is Thom. Mag. p. 619, μοιχεύτας ό άνήρ, μοιχεύεται δε ή γυνή.

μοιχεία, as, ή, (μοιχεύω,) adultery, Matt. 15, 19. Mark 7, 21. John 8, 3. Gal. 5, 19. Sept. for מִנְיָ Jer. 13, 27.—Wisd. 14, 26. Hdian. 5. 7. 6. Plato Rep. 443. a.

μοιχεύω, f. εύσω, (μοιχός,) to commit adultery. a) Act. *genr. and absol.* Matt. 5, 27 *εὐ μοιχεύσεις.* 19, 18. Rom. 13, 9. Mark 10, 19 *μή μοιχεύσης.* Luke 18, 20. James 2, 11 bis; all in allusion to Ex. 20, 13. Deut. 5, 17, where Sept. for מִנְיָ. Luke 16, 18 bis. Rom. 2, 22 bis. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 6.) With acc. *to commit adultery with any one*, Matt. 5, 28 *ήδη έμοιχευσεν αὐτήν.* Sept. for מִנְיָ trop. Jer. 3, 9. (Luc. D. Deor. 6. 3. Plato Rep. 360. b.) Symbol. once c. μετά τινος, Rev. 2, 22; comp. in μοιχαλῖς fin. b) Mid. absol. *to commit adultery*, Lat. *mæchari*;

Pass. anr. 1 as Mid. Matt. 5, 32 John 8, 4. Lactim.

μοιχός, οὐ, δ, an adulterer, Luke 18, 11. 1 Cor. 6, 9. Heb. 13, 4. Sept. for מִזְבֵּי Job 24, 15. Prov. 6, 32. So AEl. V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. *one faithless towards God*, as an adulterer towards his wife, see in μοιχαλὶς fin. James 4, 4. So Sept. and מִזְבֵּי Is. 57, 3.

μόλις, adv. (μᾶλος, μόλος.) i. q. μόγῃς but less Attic, Buttm. Ausf. Spr. § 16. n. 2; *with difficulty, hardly, scarcely*, Acts 14, 18. 27, 7. 8. 16. Rom. 5, 7. 1 Pet. 4, 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, δ, indec. *Moloch*, Heb. מֶלֶךְ (king) *Molek* Jer. 32, 35; also מִלְכָּם *Milcom* 1 K. 11, 5. 2 K. 23, 13; and מַלְכָּם *Malcam* Jer. 49, 1. 3; pr. n. of an idol of the Ammonites, to which the Hebrews from the time of Solomon onwards sacrificed infants in the valley of Hinnom, 1 K. 11, 7. 2 K. 23, 10. Jer. 7, 31. 32. 32. 35; comp. in γένεα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Hence it has been held that Moloch represented the planet *Saturn*, which was regarded as a κακοδαίμων to be appeased with human sacrifices. According to Jer. 32, 35 and 19, 5 *Moloch* would seem to be no other than *Baal* (בַּעַל), to whom also children were sacrificed in the region of Carthage and Numidia, prob. as the representative of the same planet. See Heb. Lex. arts. מֶלֶךְ and מַלְכָּם no. 5. Gesen. Comm. on Is. II. p. 343. Münter Relig. der Karthag. p. 19.—In N. T. only Acts 7, 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in ἀναλαμβάνω no. 2; quoted from Amos 5, 26 where Sept. Μολόχ for Heb. מֶלֶךְ 'your king,' i. q. מֶלֶךְ.

μολύνω, f. νῶ, to soil, to stain, to defile, Sept. for מָלַךְ Gen. 37, 30. Luc. Ananias. 1.—In N. T. symbol. Rev. 3, 4 οὐκ ἐμολύνων τὰ ἱμάτια. 14, 4. Metaph. 1 Cor. 8, 7 ἡ συνειδήσις αὐτῶν... μολύνεται, *their conscience is defiled*, i. e. by the feeling of wrong, is no longer pure. So Ecclus. 21, 28. Artem. 2. 26. Porph. de Abstin. 1. 42.

μολυσμός, οὐ, δ, (μολύνω,) a soiling, stain, Plut. Mor. V. p. 8.—In N. T. defile-

ment, pollution, in a moral sense, 2 Cor. 7, 1. Sept. for מְרִיבָה Jer. 23, 15. So Esdr. 8, 33. 2 Macc. 5, 27.

μομφή, ἥς, ἡ, (μέμφομαι,) fault found, blame, complaint, i. e. occasion of complaint, Col. 3, 13.—Eurip. Orest. 1068. Plato Ep. 323. b.

μονή, ἥς, ἡ, (μένω,) pr. stay, in a place Xen. An. 5. 1. 5.—In N. T. an abode, dwelling, mansion, John 14, 2. Spec. ποιεῖν μονὴν παρὰ τινι, to make one's abode with any one, i. e. to abide or dwell with him, trop. John 14, 23; comp. Rev. 21, 3. So pr. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

μονογενής, εὐς, οὐς, δ, ἡ, adj. (μόνος, γένος, γίνομαι,) only born, only begotten, i. e. an only child, Luke 7, 12 μονογενὴς τῇ μητρὶ. 8, 42 Συγγάτηρ μου. ἦν. 9, 38. Heb. 11, 17. So Tob. 3, 15. 6, 9. Diod. Sic. 4. 73. Plato Crit. 113. d.—In John's writings spoken only of the Messiah, ὁ Λόγος in the flesh, as the only begotten Son of God (Luke 1, 35) in the highest sense, as alone knowing and revealing the essence of the Father, John 1, 14. 18. 3, 16. 18. 1 John 4, 9. Others here most dear, only beloved, as Sept. for מְרִיבָה Ps. 22, 21. 35, 17.

μόνος, η, ον, only, alone. 1. Pr. Without others, without companions, e. g. of persons, Matt. 14, 23 μόνος ἦν ἐκεῖ. Mark 6, 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9, 2 κατ' ἰδίαν μόνους. v. 8. Luke 10, 40. John 8, 9. Rom. 11, 3. 16, 4. Heb. 9, 7. 2 John 1. al. Sept. for מֶלֶךְ Gen. 2, 18. 32, 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, alone, John 8, 16; or as destitute of help from another John 8, 29. 16, 32. (AEl. V. H. 9. 40.) Of things, Luke 24, 13 τὰ ὁσόνια κείμενα μόνα, by themselves without the body of Jesus. John 12, 24 ὁ κόκκος... μόνος μένει, i. e. sterile, barren.—In an adverbial sense, of persons and things, comp. Buttm. § 123. 6. Matt. 4, 4 οὐκ ἐπ' ἑσέα μόνος ζήσεται ὁ ἄνθρωπος. John 5, 44 τὴν δόξαν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15, 4. (Xen. Mem. 4. 5. 9.) So after εἰ μή, Matt. 12, 4 εἰ μή τοῖς ἱεροῦσι μόνους (comp. Acts 11, 19). Matt. 17, 8. 24, 36. Luke 5, 21. Phil. 4, 15. Rev. 9, 4.

2. alone of many, one out of many; Luke 24, 18 σὺ μόνος παροικεῖς Ἰερουσαλὴμ κτλ. 1 Cor. 9, 6. 2 Tim. 4, 11.—Eurip. Alc. 460. Xen. Cyr. 1. 4. 27.

3. Neut. μόνον as adv. only, alone, Buttm. § 115. 4. E. g. simply, Matt. 5, 47 τοὺς ἀδελφοὺς ὑμῶν μόνον. 9, 21 ἐὰν μόνον ἀψώμαι τοῦ ἱματίου αὐτοῦ. Mark 5, 36. Acts

18, 25. 1 Cor. 7, 39. Gal. 1, 23. Heb. 9, 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After *ei μή*, Matt. 21, 19 *ei μή φύλλα μόνον*. Mark 6, 8. Acts 11, 19. With negatives, e. g. *μή μόνον* not only, simply Gal. 4, 18. James 1, 22; in antith. or gradation, c. *ἀλλά* Phil. 2, 12; with *ἀλλά καί*, but also, John 13, 9 *μή τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κτλ.* (Hdian. 2. 5. 10.) *οὐ μόνον*, not only, comp. in *οὐ* no. 3; simply James 2, 24; in antith. or gradation, c. *ἀλλά* Acts 19, 26; (Xen. Cyr. 1. 6. 16;) with *ἀλλά καὶ* but also, Matt. 21, 21. John 5, 18 *ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν θεόν*. 11, 52. Acts 21, 13. Rom. 1, 32. Heb. 12, 26. al. So Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. +

μονόφθαλμος, ου, ό, ή, adj. (μόνος, ὀφθαλμός,) one-eyed, having one eye, Matt. 18, 9. Mark 9, 47.—Luc. Ver. Hist. 1. 3. The earlier Greeks said *ἐτερόφθαλμος*, Lob. ad Phryn. p. 136.

μονόω, ω, f. ὠσω, (μόνος,) to leave alone, Pass. to be left alone, e. g. as a widow, to be solitary, prob. childless, 1 Tim. 5, 5.—Diod. Sic. 19. 39. Xen. Ven. 9. 9.

μορφή, ης, ή, form, shape, Mark 16, 12 *ἐν ἑτέρᾳ μορφῇ*. Sept. for מִצְבֵּי Is. 44, 13. (Luc. Hermot. 27. Xen. CEC. 6. 16.) Phil. 2, 7 *μορφὴν δούλου λαβών* i. e. appearing in a humble and despised condition. (Comp. Test. XII Patr. p. 744 *τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως*, i. q. p. 644 *θεὸν ἐν σχήματι ἀνθρώπου*.) Also Phil. 2, 6 *ὅς ἐν μορφῇ θεοῦ ὑπάρχων* who being in the form of God, i. e. as God, like God, where the force of the antithesis refers most naturally to the divine majesty and glory; so Sept. for יְהוָה Dan. 4, 33; comp. 5, 6. 9. 10. Or *μορφή* may here have the sense of φύσις nature; hence *ἐν μορφῇ θεοῦ ὑπάρχων*, being in the nature of God, of the same nature with God; comp. Eurip. Bacch. 54 *μορφὴν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν*. Plato Rep. 381. c, *θεὸς κάλλιστος καὶ ἄριστος ὢν . . . μένει ἀει ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ*.

μορφόω, ω, f. ὠσω, (μορφή,) to form, to fashion, c. acc. Sept. for מִצְבֵּי Is. 44, 13. Plut. Platon. Quest. 2. 2.—In N. T. Pass. to be formed; trop. Gal. 4, 19 *ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν*, i. e. until Christ in his full form and life live in you; comp. 2, 20.

μόρφωσις, εος, ή, (μορφόω,) pr. a forming, training, μ. τῶν δένδρων Theophr. C. Pl. 3. 7. 4.—In N. T. form, appearance; either mere external form, 2 Tim. 3, 5 *ἔχον-*

tes μόρφωσιν εὐσεβείας; or a prescribed form, Rom. 2, 20 *ἔχων τὴν μ. τῆς γνώσεως*. Comp. genr. Test. XII Patr. p. 742 *ἰδεῖν τὴν μ. τῆς ὁφείας αὐτοῦ*.

μοσχοποιέω, ω, f. ἥσω, (μόσχος, ποιέω,) to make a calf, i. e. the image of a calf or bullock, found only Acts 7, 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis; comp. Ex. 32, 4 sq. where Sept. ἐποίησαν μόσχον.

μόσχος, ου, ό, pr. a shoot of a plant, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108; hence a young animal, and espec. in prose and N. T. a calf, a young bullock, Luke 15, 23. 27. 30. Heb. 9, 12. 19. Rev. 4, 7. Sept. for מִצְבֵּי Ex. 32, 4. 8. 19; מִצְבֵּי Ex. 29, 10 sq. מִצְבֵּי Gen. 12, 16.—Æl. H. An. 14. 11. Plato Crat. 393. c. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

μουσικός, ή, όν, (μούσα,) devoted to the muses, i. e. to the liberal arts and sciences, learned, a scholar, Æl. V. H. 4. 15. Plato Soph. 253. b.—In N. T. skilled in music, a musician, Rev. 18, 22 *φωνή κιθαριστῶν καὶ μουσικῶν καὶ αὐλητῶν*, perh. here singers. So 1 Macc. 9, 39. 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

μόχθος, ου, ό, (μογέω, μόγος,) toil, wearisome labour, travail, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11, 27 *ἐν κόπῳ καὶ μόχθῳ*. 1 Thess. 2, 9. 2 Thess. 3, 8. Sept. for מִצְבֵּי Deut. 26, 7. Ecc. 2, 18 sq.—Wisdom. 10, 10. Æschin. 80. 16. Xen. Conv. 8. 40.

μυελός, οῦ, ό, marrow, Heb. 4, 12.—Sept. Gen. 45, 18. Luc. Tim. 8. Plato Tim. 91. a.

μυνέω, ω, f. ἥσω, (μύνω,) to initiate, to instruct, in things before unknown, Pass. Phil. 4, 12, parall. with *μανθάνω* in v. 11.—Diod. Sic. 4. 7 *μυνεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδείων ἀγνοούμενα*. Spec. to initiate into the heathen mysteries, Diod. Sic. 5. 48. Dem. 1351. 26.

μῦθος, ου, ό, speech, discourse, Hom. Od. 11. 561. Xen. Mem. 1. 2. 58; a tale, story, Hom. Od. 3. 94.—In N. T. a myth, fable, legend, a mythic tale, mythic discourse; 1 Tim. 1, 4. 4, 7 *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ*. 2 Tim. 4, 4. Tit. 1, 14 *μὴ προσέχοντες ἰουδαϊκοῖς μύθοις*. 2 Pet. 1, 16. So Hdian. 1. 11. 6. Dem. 1219. 14. Plato Rep. 350. e.

μυκάομαι, ᾠμαι, f. ἴσομαι, Mid. depon. (μύ,) onomatop. to moo, to low, pr. as the cow or ox, Hom. Il. 18. 580. Luc. D. Mar. 15. 2; to bellow Il. 21. 237; of other animals, Plut. de esu carn. 1. 1. Theocr. 26. 20.—In N. T. of a lion, to roar, Rev. 10, 3 ὥσπερ λέων μυκάται. So Anthol. Gr. I. p. 246.

μυκτηρίζω, f. ἴσω, (μυκτήρ, μύζω, μύ,) to turn up the nose, to sneer at; hence to mock, to deride; Pass. Gal. 6, 7 θεὸς οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for מַצֵּחַ Job 22, 19. Ps. 80, 7.—1 Macc. 7, 34. Lys. Fragm. 36.

μυλικός, ἡ, ὄν, (μύλη,) belonging to a mill; e. g. λίθος μυλικός, a mill-stone, Mark 9, 42. Luke 17, 2 Lachm.

μύλος, οὐ, ὅ, (μύλη, μύλλω, μύω,) pr. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they are composed of two stones, of which the lower is fixed, and the upper is turned round upon it (Heb. מַגְרֵר rider), having a hole in the middle for receiving the grain, which is usually dropped in by hand. The grinding was and is mostly done by hand by female slaves, who sit or kneel at their work, and relieve each other. The grating sound of the mill is often heard at a distance. Larger mills were turned by an ass; whence the upper mill-stone was called ὀνικός Matt. 18, 6; or also ὄνος, Hesych. ὄνος · ὁ ἀνέτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5; comp. Luc. Asin. 28, 42. See Bibl. Res. in Pal. II. p. 180 sq. 385, 471.—Hence in N. T.

1. a mill, Rev. 18, 22 καὶ φωνὴ μύλου, the sound of the mill, i. e. its grating sound, which marks the presence and prosperity of a household; comp. Jer. 25, 10. [Matt. 24, 41.] Sept. for מַגְרֵר Ex. 11, 5. Is. 47, 2.—Plut. de vitand. Ære alien. 7 mid. Hesych. l. c.

2. Synecd. a mill-stone, the upper one or rider; e. g. μύλος ὀνικός Matt. 18, 6. [Mark 9, 42.] Luke 17, 2; μ. μέγας Rev. 18, 21. Sept. for מַגְרֵר Judg. 9, 53. 2 K. 11, 21.—Anthol. Gr. III. p. 46, 51.

μύλων, ὢνος, ὅ, (μύλη,) a mill-house, pistrinum, place where the mill is, Matt. 24, 41.—Luc. Asin. 42. Dem. 1111. 27. Thuc. 6. 22. See in μύλος.

Μύρα, ὢν, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27, 5. See Strabo 14. p. 665, 666. Rosenm. Bibl. Geogr. I. ii. p. 192.

μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, ten thousand, Acts 19, 19. Sept. for מֵיָבָר

Exra 2, 64; מֵיָבָר Deut. 33, 17. So Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke 12, 1. Acts 21, 20. Heb. 12, 22. Jude 14. Rev. 5, 11. 9, 16. So Sept. and מֵיָבָר Gen. 24, 60. 1 Sam. 21, 11.

μυρίζω, f. ἴσω, (μύρον,) to rub with ointment, to anoint, e. g. for burial, c. acc. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα.—Aristoph. Plut. 529. Hdot. 1. 195.

μυρίος, α, ὢν, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυριοί id. Hom. Od. 8. 110.—In N. T. only Plur. μυριοί, ten thousand, pr. Matt. 18, 24 μυρίων ταλάντων. Sept. for מֵיָבָר עֲרֻבָּי, Esth. 3, 9; מֵיָבָר 1 Chr. 29, 7. So Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number; 1 Cor. 4, 15 ἐὰν μυρίους παιδαγωγούς ἔχητε. i. e. ten thousand masters. 14, 19. So Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

μύρον, οὐ, τό, (kindr. μύρω,) any aromatic balsam distilling of itself from a tree or plant; espec. myrrh, μύρρη, σμύρνα, Æl. V. H. 12. 31, comp. Diod. Sic. 5. 41.—In N. T. genr. ointment, unguent, i. e. perfumed, Matt. 26, 7 ἀλάβαστρον μύρον. v. 9. 12. Mark 14, 3. 4. 5. Luke 7, 37. 38. 23, 56. John 11, 2. 12, 3 bis. 5. Rev. 18, 13. Opp. to ἔλαιον, Luke 7, 46 ἐλαίῳ τὴν κεφ. μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας, comp. Xen. below. Sept. for מֵיָבָר Ps. 133, 2; מֵיָבָר Prov. 27, 9. Cant. 1, 2. So Æl. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. ἔλαιον.

Μυσία, ας, ἡ, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16, 7. 8. It formed part of the Roman proconsular Asia. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T. See Rosenm. Bibl. Geogr. I. ii. p. 173.

μυστήριον, ἰου, τό, (μύστης, μνέω,) a mystery, i. e. something into which one must be initiated, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, not fully revealed.

1. Genr. Matt. 13, 11 ὑμῖν δίδωται γινῶσκει τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. to know the mysteries (mysterious things) of the kingdom of heaven, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4, 11. Luke 8, 10. 1 Cor. 14, 2. Eph. 5, 32 τὸ μυστήριον τοῦτο μέγα ἐστίν.

2 Thess. 2, 7 τὸ μυστήριον τῆς ἀνομίας, the hidden wickedness, as yet unknown to Christians, opp. ἀποκαλύπτειν in v. 8. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1, 20 τὸ μυστ. τῶν ἐπὶ τὰς ἀστέρας. 10, 7. 17, 5. 7.—Wisd. 2, 22. Hdian. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater, Diod. Sic. 4. 25. Dem. 29. ult. Xen. Hell. 1. 4. 14.

2. Spec. the mystery of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3, 9 et Col. 1, 26 τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῇ θεῷ. Eph. 6, 19 τὸ μ. τοῦ εὐαγγελίου. Col. 2, 2 τὸ μ. τοῦ Θεοῦ. 4, 3 et Eph. 3, 4 τοῦ Χρ. 1 Tim. 3, 9 τῆς πίστεως. Rom. 16, 25. 1 Cor. 2, 7. 4, 1. 13, 2. Eph. 3, 3. Col. 1, 27. So of particular doctrines or parts of the gospel, Rom. 11, 25. 1 Cor. 15, 51. Eph. 1, 9. 1 Tim. 3, 16.

μωπαζω, f. ἀσω, (μύωψ; μύω, δψ,) pr. to shut the eyes; then to contract the eyelids, to blink, to twinkle, like one who cannot see clearly; hence to see dimly, to be near-sighted, trop. 2 Pet. 1, 9.—Aristot. Probl. Sect. 31. Suid. ἐμώπασεν· ἀκροῖς τοῖς ὀφθαλμοῖς προσέσχε, μωπαζω γὰρ τὸ καμύνω.

μώλωψ, ωπος, ὁ, (kindr. μῶλος, μῶλvs,) a stripe, weal, the mark of a stripe or blow; trop. 1 Pet. 2, 24 ὁ τῷ μώλωπι ἰδὼν, i. e. collect. stripes, quoted from Is. 53, 5 where Sept. for חַבְרֵי. —So pr. Luc. Philopsemd. 20. Plut. Aem. Paul. 19 fin.

μωμάομαι, ὦμαι, f. ἥσομαι, Mid. depon. (μῶμος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8, 20. Aor. 1 ἐμωμήσεν as Pass. 2 Cor. 6, 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. Buttm. § 113. n. 6.—Wisd. 10, 14. Luc. D. Deor. 20. 2. Plato Prot. 346. c.

μῶμος, ον, ὁ, fault, i. e. fault-finding, blame, censure, Eccles. 18, 15. Plut. Reip. gerend. Præc. 27. p. 102.—In N. T. fault as found, a blemish, trop. stain, disgrace, 2 Pet. 2, 13 σπίλοις καὶ μῶμοις. So pr. Sept. for פֶּגַע of a bodily defect, Lev. 12, 16 sq. Deut. 15, 21. Anthol. Gr. I. p. 74, 75.

μωραίνω, f. ἀνώ, (μωρός,) pr. to make dull, sluggish, see in μωρός. Hence

1. Of impressions on the taste, Pass. to become insipid, tasteless, to lose its savour, e. g. salt, Matt. 5, 13 et Luke 14, 34 ἐὰν δὲ τὸ ἅλας μωρανθῇ. See μωρός.

2. Of the mind, to make foolish, silly, i. e. to show to be foolish; c. acc. 1 Cor. 1, 20 ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου.

Pass. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράνησαν, they became foolish, acted like fools. Sept. for חֲכָמִים Is. 44, 15. Pass. for חֲכָמִים; 2 Sam. 24, 10; חֲכָמִים Is. 19, 11.—In profane writers μωραίνω in this sense is intrans. 'to be foolish, to act foolishly,' Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

μωρία, as, ἡ, (μωρός,) folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1, 18 ὁ λόγος... τοῖς μὲν ἀπολλυμένοις μωρία ἔσται. v. 21. 23. 14. 3, 19.—Eccles. 20, 31. Dem. 128. 10. Thuc. 5. 41.

μωρολογία, as, ἡ, (μωρόλογος; μωρός, λόγος,) foolish talk, vain discourse, Eph. 5, 4.—Aristot. H. A. 1. 11. 5. Plat. de Garrulit. 4. pen.

μωρός, ὁ, ὄν, pr. dull, not acute, e. g. of impressions on the taste, insipid, tasteless, Dioscor. 4. 18. p. 122. Hippocr. de Diæta 2. 27. 2.—In N. T. of the mind, dull, stupid, foolish, and Subst. ὁ μωρός, a fool; e. g. of persons, Matt. 7, 26 ὁμοιωθήσεται ἀνθρὶ μωρῷ. 23, 17 μωροὶ καὶ τυφλοὶ. v. 19. 25, 2 αἱ πέντε μωροὶ sc. πᾶρξένοι. v. 3. 8. 1 Cor. 3, 18. 4, 10. Sept. for חֲכָמִים Deut. 32, 6; חֲכָמִים Ps. 94, 8. (Luc. Paras. 25. Xen. Cyr. 3. 3. 45.) From the Heb. with the accessory idea of wickedness, impiety, Matt. 5, 22; so Heb. חֲכָמִים Sept. ἀφρων Ps. 14, 1. 53, 2. Job 2, 10; see Heb. Lex. חֲכָמִים no. 2. Comp. Arr. Epict. 3. 22. 85. Plato Legg. 857. d.—Of things, 1 Cor. 1, 25 τὸ μωρόν τοῦ Θεοῦ i. e. what men count foolish though coming from God, comp. v. 23. 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2, 23 et Tit. 3, 9 ζητήσεως μ. So Luc. Epigr. 1. Xen. I. c.

Μωϋσῆς or Μωσῆς, ὁ, gen. έως, dat. εἰ et ἡ, acc. εἰς et ἡν, Moses, Heb. מֹשֶׁה (drawn out, saved), pr. n. of the great Hebrew prophet and legislator; on the forms and flexion, see Winer § 10. The form Μωσῆς, comes from Heb. מֹשֶׁה, and is found in Text. rec. chiefly in the Evangelists, Matt. 8, 4. 17, 3. 23, 2. Mark 1, 44. 9, 4. 5. Acts 3, 22. al. The form Μωϋσῆς, also in Sept. and Josephus, and in several later editions every where in N. T. is derived from the Egyptian etymology; see Heb. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὕσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. So in Rec. Μωϋσῆς, Acts 6, 14. 7, 35. 37. al. Gen. Μωϋσεως Acts 15, 1. 5. Dat. -ει 2 Tim. 3, 8. al.—Meton. for the books of Moses, the Pentateuch, Luke 16, 29. 31. 24, 27. +

N.

Ναζαρέν, δ, indec. *Nahson*, Heb. נִחְשֹׁן (enchanter) *Nahshon*, pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1, 4 bis. Luke 3, 32. See Ex. 6, 23. Num. 2, 3.

Ναγγαλ, δ, indec. *Naggæ*, pr. n. of an ancestor of Jesus, Luke 3, 26.

Ναζαρέθ, *Nazareth*, η, indec. *Nazareth*, prob. Heb. נָצְרֶת (a sprout, branch), Aram. נַצְרַת, see Hengstenb. Christol. II. p. 1 sq. pr. n. of a small city in Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean. It lies at the foot and on the lower slope of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. From the summit of the western hill is one of the finest views in Palestine. The cliff now wrongly shown as the place where the men of the city were about to cast Jesus down from the precipice (Luke 4, 29), is nearly two miles from the city, adjacent to the plain. See Bibl. Res. in Pal. III. p. 183-200.—Matt. 2, 23. 4, 13. 21, 11. Mark 1, 9. Luke 1, 26. 2, 4. 39. 51. 4, 16. John 1, 46. 47. Acts 10, 38.

Ναζαρηός, οὐ, δ, a *Nazarene*, i. e. an inhabitant of Nazareth; spoken of Jesus, Mark 1, 24. 14, 67. 16, 6. Luke 4, 34.

Ναζωραῖος, ου, δ, a *Nazaraean*, *Nazarene*, an inhabitant of Nazareth; in some editions written *Ναζαρεῖος* in Matt. 2, 23. 26, 71. John 18, 7.—Spoken of Jesus, Matt. 26, 71. Mark 10, 47. Luke 18, 37. 24, 19. John 18, 5. 7. 19, 19. Acts 2, 22. 3, 6. 4, 10. 6, 14. 22, 8. 26, 9. Matt. 2, 23 *ὅτι Ναζωραῖος ἐλεγχθήσεται*, *he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in *Ναζαρέθ*), *he shall be called a shoot, branch*, in allusion to such passages as Is. 11, 1. 53, 2. Jer. 23, 5. 33, 15. Zech. 3, 8. 6, 12; see Hengstenb. Christol. Vol. II. p. 1 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24, 5.

Ναθάν, δ, indec. *Nathan*, Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke 3, 31; comp. 2 Sam. 5, 14.—Not the prophet Nathan, 2 Sam. 7, 2 sq. 12, 1 sq.

Ναθαναήλ, δ, indec. *Nathanael*, Heb. נַחֲמָאֵל (given of God, i. q. Θεόδωρος Theo-

dore), pr. n. of a disciple of Christ, probably the same with the apostle *Βαρθολομαῖος* q. v. John 1, 46. 47. 48. 49. 50. 21, 2.

ναί, adv. of affirmation, *yes, yes, certainly*.

1. Pr. *yes*, in answer to a question; Matt. 9, 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε. 12, 51. 17, 25. 21, 18. John 11, 27. 21, 15. 16. Acts 5, 8. 22, 27. Rom. 2, 29.—ÆL. V. H. 13. 4. Xen. Mem. 4. 2. 20.

2. As expressing assent to the words or deeds of another. Matt. 11, 26 ναί, ὁ πατήρ, [ὁρῶντες ποιεῖς,] ὅτι οὕτως κτλ. Luke 10, 21. Rev. 16, 7. 22, 20 ναί, ἔρχου κύριε, in some edit. So Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—With καί introducing a subsequent limitation or modification; Matt. 15, 27 et Mark 7, 28 ναί, κύριε· καὶ γὰρ τὰ κυνέρια κτλ. comp. in γὰρ no. 1. b. Viger. p. 423 sq. So Arr. Epict. 2. 10. 20. Plato Soph. p. 226. e.

3. Intens. in strong affirmation, *yes, verily*; Luke 11, 51 ναί, λέγω ὑμῖν, ἐκζητήσονται κτλ. 12, 5 ναί, λέγω ὑμῖν, τοῦτον φοβήσθητε, *yes, I say unto you, fear him*. Phil. 4, 3. Philem. 20. Rev. 1, 7 ναί, ἄμην. 14, 13. 22, 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 12. 21; comp. Hom. Il. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also with καί, *yes and more also*, Matt. 11, 9 et Luke 7, 26 ναί, λέγω ὑμῖν, καὶ περὶ πολλοῦ προφήτου, *yes, and more than a prophet*. (Xen. Conv. 8. 4.) With the art. τὸ ναί, *yes, i. e. the word yes*. 2 Cor. 1, 17 ὡς ἢ παρ' ἐμοῦ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. v. 20. James 5, 12; art. impl. 2 Cor. 1, 18. 19 bis. Matt. 5, 37.

Ναῖν, η, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7, 11. Now *Nein*, a small hamlet; see Bibl. Res. in Pal. III. p. 218, 226.

ναός, οὐ, δ, (*naos*), a dwelling, spec. of a god, a temple, *fane*; in classic writers mostly i. q. *ιερόν*, though sometimes spoken of the interior and most sacred part of a temple (*ιερόν*), where the image of the god was set up, Hdol. 1. 183.—Hence in N. T.

1. Genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [7, 48.] 17, 24. (Hdilan. 7. 3. 13. Xen. Mem. 3. 8. 10.) Acts 19, 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small

image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions; much like the models of the Holy Sepulchre at the present day among pilgrims to Jerusalem. See Wetstein N. T. in loc. So Artemid. IV. 34 Κρατίνος δ' ἡμέτερος, ἀργυρίου ναοῦ ἐργεσιστάτης δόξας εἶναι. Diod. Sic. 1. 16, 97. ib. 20. 14 ἐπεψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱερίαν. Hdtot. 2. 63 τὸ δὲ ἀγαλμα, ἐὼν ἐν νηφ' μικρῇ ξυλίῳ κατακεχυρομένη κτλ. Comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφής Ἀρτέμιδος ἀφιδρύματα παρ' Ἑλλήσιν.

2. Of the temple at Jerusalem, or in allusion to it, but only of the *fane* or edifice itself, in distinction from ἱερόν, which included also the courts and other appurtenances; see in ἱερόν. a) Pr. Matt. 23, 16 bis, *ὅς ἐν ὁμοίᾳ ἐν τῷ ναφ' . . . ἐν τῷ χρυσῷ τοῦ ναοῦ*. v. 17. 21. v. 35 *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in ἱερόν. 27, 5 *ρίψας τὰ ἀργύρια ἐν τῷ ναφ'*, prob. in the entrance of the ναός, since Judas could not enter within it. 26, 61 et 27, 40. Mark 14, 58 et 15, 29. Luke 1, 9. 21. 22. John 2, 20. 2 Thess. 2, 4. Also τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; see in καταπέτασμα. Sept. for לַכַּפֹּרֶת 1 K. 6, 5. 17. Ps. 5, 8. 11, 4. So Jos. Ant. 8. 4. 1. ib. 11. 4. 3. b) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond (comp. Heb. 8, 5. 9, 11); Rev. 3, 12. 7, 15. 11, 1. 2. 19 bis, *ἡτοίγη δὲ ναὺς τοῦ θεοῦ ἐν τῷ οὐρανῷ* κτλ. 14, 15. 17. 15, 5. 6. 8 bis. 16, 1. 17. 21. 22 bis. So Test. XII Patr. p. 550; comp. Wisd. 3, 14. c) Trop. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2, 19. 21; of Christians 1 Cor. 3, 16. 17 bis. 6, 19. 2 Cor. 6, 16 bis. Eph. 2, 21. So Act. Thom. 12 *γίνεσθε ναοὶ θεοῦ*.

Ναούμ, δ, indec. *Naum*, Heb. נְחֻמִּי (consolation) *Nahum*, pr. n. of an ancestor of Jesus, not the prophet, Luke 3, 25.

νάρδος, ου, ἡ, *nard*, the oriental or Indian *spikenard*, *andropogon nardus* Linn. Heb. נָדָה, Sanscr. *nardā*, Plin. H. N. 12. 26; see Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in *Asiat. Researches* Vol. IV. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. 2,

3. Dioscor. 1. 66; comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59.—Hence in N. T. *μύρον νάρδου πιστικῆς*, *ointment of pure spikenard*, i. e. the most precious, Mark 14, 3. John 12, 3. So Sept. for נָדָה Cant. 1, 12. 4, 13. 14.

Νάρκισσος, ου, ὁ, *Narcissus*, (pr. a flower,) pr. n. of a man at Rome, Rom. 16, 11. He is supposed by some to have been the well known freed-man and favourite of the emperor Claudius; comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

ναυαγέω, ᾧ, f. ἦσω, (*ναυγός; ναῦς*, ἄγνυμι, *to suffer shipwreck, to be shipwrecked*, intrans. 2 Cor. 11, 25 *τρίς ἐνανάγησα*. Trop. 1 Tim. 1, 19 *περὶ τὴν πίστιν*.—Dem. 910. 7. Xen. Cyr. 3. 1. 24; trop. Philo de Somn. p. 1128. d.

ναύκληρος, ου, ὁ, (*ναῦς*, κληρός,) a *ship-owner*, *ship-master*, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27, 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

ναῦς, νεώς, ἡ, (*νέω*, ναίω,) acc. ναῦν, see Buttm. § 58; a *ship*, *vessel*, Acts 27, 41. Sept. for נַחֲלִי 1 K. 9, 26. נַחֲלִי Job 9, 26.—Hdian. 1. 11. 11. Xen. Hell. 1. 6. 19.

ναύτης, ου, ὁ, (*ναῦς*), a *ship-man*, *sailor*, *seaman*, Acts 27, 30. Rev. 18, 17.—Jos. Ant. 9. 10. 2. Pol. 1. 49. 2. Xen. Hell. 7. 1. 12.

Ναχώρ, δ, indec. *Nachor*, Heb. נָחוֹר (snorting) *Nahor*, pr. n. of the grandfather of Abraham, Luke 3, 34; comp. Gen. 11, 22 sq.

νεανίας, ου, ὁ, (*νέαν*, νέος,) a *young man*, Acts 20, 9. 23, 17. 18. 22. Sept. for נָעַם Judg. 16, 26. So Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul (Paul) Acts 7, 58, where however it determines nothing definitely as to his age; since *neavias*, like *neavískos*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *neavískos*. So of warriors, Sept. for נָעַם 2 Sam. 6, 1. 1 Chr. 19, 10; also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6.

νεανίσκος, ου, ὁ, (*νέαν*, νέος,) a *youth*, a *young man*, Mark 14, 51 *εἰς τίς νεανίσκος*. 16, 5. Luke 7, 14. Sept. for נָעַם 1 Sam. 17, 55. Is. 3, 3; נָעַם Ezra 10, 1. So Jos. Ant. 6. 9. 2. AEL. V. H. 9. 39. Xen. An. 7. 2. 33.—Of young men in the prime and vigour of manhood, up to the age of 40 years, Matt. 19, 20. 22, comp. Luke 18, 18 where it is ἀρχων. Acts 5, 10 *οἱ νεανίσκοι*, i. e. the

younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2, 17. 1 John 2, 13. 14. Of police-men, Mark 14, 51. Sept. for נָשִׁי Gen. 41, 12. Josh. 6, 23; נָשִׁי Josh. 2, 1. 23. So Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εικοσιτριῶν ἕως ἐτῶν τριακοντατεσσάρων, ἡ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia near the Sinus Strymonicus, 12 Rom. miles E. S. E. of Philippi, on the confines of Thrace, Acts 16, 11.—Strabo 7. p. 330. Plin. H. N. 4. 18. Now Kavalla; see Leake's Trav. in N. Greece, III. p. 180, 224.

Νεεμάν, δ, indec. Naaman, Heb. נִמְנָן (pleasantness), pr. n. of a Syrian warrior and captain, Luke 4, 27. See 2 K. c. 5.

νεκρός, οὔ, δ, (νέκυς,) dead, both as Subst. and Adjective.

1. Subst. *one dead, a dead person*, only of mankind, and this is the Homeric and early usage; see Passow in voc.

a) *a dead body, corpse*, Matt. 23, 27 γέμουσιν ὁστέων νεκρῶν. Rev. 20, 13. Sept. for נִפְתָּי Deut. 28, 6. Jer. 7, 31.—Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5.

b) Genr. *a dead person*, Plur. *the dead*, e. g. a) As yet unburied, Matt. 8, 22 θάψαι τοὺς νεκρούς. Luke 7, 15. Heb. 9, 17. Also for *one slain* Rev. 16, 3. Sept. for נִפְתָּי Gen. 22, 3 sq. So Pol. 2. 34. 12. Plato Rep. 639. e. β) As buried, laid in a sepulchre, and therefore as being in ἀδης q. v. and see also Heb. Lex. art. נִפְתָּי. Luke 16, 30 ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John 5, 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. ζ. Acts 10, 42. Rom. 14, 9. Heb. 11, 35. Rev. 1, 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith, 1 Thess. 4, 16. Sept. for נִפְתָּי Ecc. 9, 5. Is. 8, 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In reference to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6, 13; ζῶν ἐκ νεκρῶν trop. 11, 15, see in ζῶν no. 1. a. So ζωοποιεῖν τοὺς ν. Rom. 4, 17; ἐγείρειν τοὺς νεκρούς Matt. 10, 8. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; ἐγείρειν τινὰ ἀπὸ (ἐκ) νεκρῶν Matt. 14, 2. 27, 64. Acts 3, 15. Gal. 1, 1. 1 Thess. 1, 10; ἀναστήναι ἐκ τῶν νεκρῶν Matt. 17, 9. Luke 16, 31. John 20, 9; trop. Eph. 5, 14; ἀνάστασις τῶν νεκρῶν Matt. 22, 31. Acts 17, 32. Rom. 1, 4. 1 Cor. 15, 13. 21. 42; ἀν. ἡ ἐκ νεκρῶν Acts 4, 2; ἐξανάστασις τῶν ν. Phil. 3, 11.

c) Emphat. οἱ νεκροί, *the dead* i. e. utterly dead, extinct, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. 1 Cor. 15, 29 ὑπὲρ τῶν νεκρῶν, see in βαπτίζω no. 2. a. γ. Trop. νεκροί, *those dead to Christ and his Gospel*, spiritually dead; Matt. 8, 22 ἀφε τοὺς νεκροὺς κτλ. *let the spiritually dead bury their dead*, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9, 60. Comp. Rom. 6, 13. 11, 15. Eph. 5, 14; see in lett. b, above.

2. Adj. νεκρός, ἄ, ὄν, *dead*, in Attic and later usage; usually of mankind, but also of an animal, Luc. D. Deor. 7. 4 χελώνην που νεκρὰν εὐρών.

a) Pr. Matt. 28, 4 ἐγένοντο ὥστε νεκροί. Acts 20, 9 καὶ ἦρθη νεκρός *was taken up dead*, i. e. for dead. 28, 6. Rev. 1, 17. Rom. 8, 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead because of sin*, i. e. remains subject to death; parall. is τὰ θνητὰ σώματα v. 11. Sept. for נִפְתָּי 2 Sam. 19, 6. Is. 27, 38. So Luc. Philops. 31. Arr. Epict. 3. 10. 15.—Trop. for *lost, perished*, given up as dead, e. g. the prodigal son, Luke 15, 24. 32; parall. with ἀπολωλώς. So Aristoph. Ran. 420. Achill. Tat. 5. p. 553 ἦν ἂν ἔτι σοι Λευκίππῃ νεκρά.

b) Trop. in opp. to the life of the Gospel, e. g. a) Of persons, *dead to Christ and his gospel*, and so exposed to punishment, spiritually dead, Rev. 3, 1. With dat. of cause or manner, Eph. 2, 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5; ἐν c. dat. Col. 2, 13. Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, *to be dead to sin*, no longer willingly subject to it, Rom. 6, 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. β) Of things, *dead, inactive, inoperative*, e. g. ἁμαρτία Rom. 7, 8; πίστις James 2, 17. 20. 26; also ἔργα νεκρά, *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6, 1. 9, 14. +

νεκρόω, ᾶ, f. ὥσω, (νεκρός,) *to make dead*; Pass. *to die*, pr. Anthol. Gr. IV. p. 276.—In N. T. trop. *to deaden, to mortify, to subdue*, c. acc. e. g. τὰ μέλη Col. 3, 5. Pass. part. νεκρωμένος, η, ον, *deaden*, i. e. *dead, powerless, impotent*, as σῶμα νεκρ. Rom. 4, 19. Heb. 11, 12. So Plut. de prim. Frig. 21; comp. ἀπονεκροῦσαι Arr. Epict. 4. 5. 21.

νέκρωσις, εως, ἡ, (νεκρός,) pr. *a putting to death*; hence in N. T.

1. *death*, i. e. violent death, 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed for

the cause of Christ to the same death which he suffered.

2. Trop. *deadness, impotency*, Rom. 4, 19.—Astrampych. Onsirocrit. in Suid. νεκρούς ὁρῶν νέκρωσιν ἔχεις πραγμάτων. Comp. ἀπονέκρωσις Att. Epict. 1. 5. 4.

νέος, α, ον, *young, new*; Compar. νεώτερος, *younger*.

1. Pr. of persons, *young, youthful*. Tit. 2, 4 ἵνα σωφρονίζωσι τὰς νέας, opp. πρεσβύτες. Sept. for נַעֲרִים Gen. 37, 2. Prov. 22, 15. So Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, *younger*, e. g. of two or more, Luke 15, 12, 13, ὁ νεώτερος ἀδελφῶν, ὁ ν. υἱός. Sept. for נַעֲרִים Gen. 9, 24. 42, 13. (Xen. Cyr. 8. 1. 1. An. 1. 1. 1.) Genr. for *a young person*, Plur. *the younger, the young*, in opp. to those older; John 21, 18 ὅτε ἦς νεώτερος. Acts 5, 6 οἱ νεώτεροι, i. q. οἱ νεώτεροι in v. 10. 1 Tim. 5, 1. 2. 11. 14. Tit. 2, 6. 1 Pet. 5, 5. Implying inferior dignity, Luke 22, 26. Sept. for נַעֲרִים Ps. 148, 12. Jer. 1, 6. 7. So Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

2. Of things, *new, recent*, e. g. οἶνος, δόκοι, Matt. 9, 17 bis. Mark 2, 22 ter. Luke 5, 37 bis. 38. 39. Sept. for נֶחֱמֶה Lev. 23, 17. Cant. 7, 13. So Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, disposition, nature, as *renewed* and therefore *better*; e. g. 1 Cor. 5, 7 ἵνα ἦτε νέον φύραμα. Col. 3, 10. Heb. 12, 24 διαθήκη νέα.

νεοσσός, οὔ, ὁ, (νέος,) *a youngling*, the young of animals, espec. of birds. Luke 2, 24 δύο νεοσσούς περιστερῶν, where some Mas. have the later form νεοσσούς, see Lob. ad Phryn. p. 206. Sturz Dial. Alex. p. 185. Sept. for נֶחֱמֶה Lev. 5, 7. Prov. 30, 17; נֶחֱמֶה Deut. 22, 6.—Æl. V. H. 1. 6. Xen. Œc. 7. 34.

νεότης, ης, ἡ, (νέος,) *youth, youthful age*. Matt. 19, 20 ἐκ νεότητός μου. Mark 10, 20. Luke 18, 21. Acts 26, 4. 1 Tim. 4, 12 μηδὲς σου τῆς ν. καταφρονεῖν let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age. Sept. for נֶחֱמֶה Gen. 8, 21; נֶחֱמֶה Ecc. 11, 9. 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον· τὸ νεοσπύτευτον. Sept. for נֶחֱמֶה Job 14, 9. Ps. 144, 12.—In N. T. as Subst. trop. *a neophyte, new convert*, 1 Tim. 3, 6.

Νέρων, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4, 23.

νεύω, f. νέω, to nod, to beckon, as a sign to any one; c. dat. John 13, 24 νύει σὺν αὐτῷ Σίμων. Acts 24, 10.—Sept. Prov. 4, 25. Æl. V. H. 14. 22. Plato Phæd. 117. a.

νεφέλη, ης, ἡ, (dim. νέφος,) pr. *a small cloud, nebula*, perh. Luke 12, 54; comp. 1 K. 18, 44. Genr. *a cloud*, Jude 12 νεφέλαι θνῆσθαι. [2 Pet. 2, 17.] Sept. for נֶחֱמֶה Gen. 9, 13. 14; נֶחֱמֶה Ps. 86, 6; נֶחֱמֶה Judg. 5, 4. So Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—Accompanying supernatural appearances and events, as the pillar of cloud in the desert, 1 Cor. 10, 1. 2; comp. Sept. and נֶחֱמֶה Ex. 13, 21. 22. In connection with Christ, as with a voice from heaven Luke 9, 35; or at his transfiguration, νεφέλη φανερώ, Matt. 17, 5 bis. Mark 9, 7 bis. Luke 9, 34 bis; as receiving him up at his ascension, Acts 1, 9; as surrounding him at his second coming, Matt. 24, 30. 26, 64. Mark 13, 26. Luke 21, 27. Rev. 1, 7. 14, 14 bis. 15. 16. As surrounding ascending saints or angels, 1 Thess. 4, 17. Rev. 10, 1. 11, 12. Sept. of God, Ps. 18, 8 sq. 97, 2. Is. 19, 1.

Νεφθαλείμ, ὁ, indec. Nephtholim, Heb. נֶחֱמֶה (my wrestling) Naphtali, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30, 8.—In N. T. only meton. *the tribe of Naphtali*, Matt. 4, 13. 15. Rev. 7, 6.

νέφος, εος, ους, τό, *a cloud*, pr. Hdian. 1. 14. 4. Diod. Sic. 1. 38.—In N. T. trop. for *a crowd, throng*, Heb. 12, 1 νέφος μαρτύρων. So Apoll. Rh. Argon. 4. 397. Hdor. 8. 109 νέφος τοσούτων ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

νεφρός, οὔ, ὁ, *a kidney*; Plur. οἱ νεφροί, *the kidneys, reins, loins*, Sept. for נֶחֱמֶה Ex. 29, 13. 32. Job 16, 13.—In N. T. trop. for *the inmost mind, the seat of the desires and passions*, Rev. 2, 23 ἐρευνᾶν νεφροὺς καὶ καρδίαν. Comp. Sept. and נֶחֱמֶה in the similar phrase Ps. 7, 10. Jer. 11, 20. 17, 10. 20, 12.

νεωκόρος, ου, ὁ, (ναός, Att. νεώς, κορέω,) pr. *temple-sweeper*; hence *a temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6; also *a worshipper*, one who frequents a temple, e. g. said of the Israelites in the desert, Jos. B. J. 5. 9. 4 σὺς ὁ θεὸς ἐαυτῷ νεωκόρους ἔγει, and so νεωκορεῖν ib.—In N. T. a title assumed by cities noted for the worship of a particular deity, to whom they had built a temple; e. g. of Ephesus, *a worshipper, devotee of Diana*, Acts 19, 35 νεωκόρος τῆς μεγάλης Ἀρτέμι-

δος. So in inscriptions and on the coins of several cities; see in Wetstein N. T. II. p. 588.

νεωτερικός, ἡ, ὄν, (νέος, νεώτερος,) youthful, pertaining to youth; 2 Tim. 2, 22 τὰς ν. ἐπιθυμίας φεύγε.—3 Macc. 4, 8. Pol. 10. 24. 7. Plut. Dion 8.

νεώτερος, α, ον, see in νέος.

νή, a particle of strong affirmation, with an accus. of that to which one appeals, whether with or without an oath; 1 Cor. 15, 31 νή τὴν ὑμ. καύχησιν, *I protest by the rejoicing in you, which I have in Christ*. Sept. for נִי Gen. 42, 15. 16.—Luc. D. Deor. 19. 1. Æl. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

νήσω, f. νήσω, (νέω, Buttm. § 114,) to spin, absol. Matt. 6, 28 et Luke 12, 27 οὐδὲ νήσει, sc. τὰ κρινά. Sept. for נִי Ex. 35, 25. 38, 18.—Anthol. Gr. III. p. 63. Plato Polit. 289. c.

νηπιῶζω, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14, 20 τῇ κακίᾳ νηπιῶζετε, i. e. be ignorant of it; comp. Matt. 18, 3.—So the Greek prov. διαφέρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν δ' ἐν ταῖς φρεσὶ νηπιῶζων, in Wetstein ad loc.

νήπιος, la, ιον, Att. os, ον, (νη-, ἔπος,) pr. noi speaking, Lat. infans; hence subst. an infant, child, babe, without any definite limitation of age.

1. Pr. Matt. 21, 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8, 3 where Sept. for בְּיָט. 1 Cor. 13, 11 quinq. ὅτε ἦμην νήπιος κτλ. Spec. a minor, one not yet of age, Gal. 4, 1. Sept. genr. for בְּיָט and בְּיָט of a child playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; borne in the arms Lam. 2, 20; once of the fetus Job 3, 16.—Hdian. 2. 15. 7. Diod. Sic. 1. 74. Plato Ax. 366. d.

2. Trop. a babe, for one unlearned, unenlightened, simple; e. g. in a good sense, Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10, 21. Rom. 2, 20. [1 Thess. 2, 7.] Implying censure, 1 Cor. 3, 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4, 3. Eph. 4, 14. Heb. 5, 13. Sept. for נִי Prov. 1, 32. Ps. 19, 8.—Hom. Od. 9. 44. Luc. Halcy. 5. Plato Ax. 367. a.

Νηρεΐς, ἰως, ὁ, Nereus, pr. n. of a Christian at Rome, Rom. 16, 15.

Νηρί, ὁ, indec. Neri, pr. n. of an ancestor of Jesus, Luke 3, 27.

νησίον, ων, τό, (dim. νήσος,) a small island, islet, e. g. Κλαύδη q. v. Acts 27, 16.

νήσος, ου, ἡ, (kindr. νέω, νάω,) an island, Acts 13, 6. 27, 26. 28, 1. 7. 9. 11. Rev. 1,

9. 6, 14. 16, 20. Sept. for נִי Ps. 72, 10 Ez. 26, 15. 18.—Diod. Sic. 3. 44. Xen. Hell. 4. 8. 7.

νηστεία, as, ἡ, (νηστεύω,) fasting, a fast, abstinence from eating.

1. Genr. e. g. for want of food, 2 Cor. 6, 5. 11, 27 ἐν λίμῳ καὶ δίψει, ἐν νηστείᾳς πολλάκις.—Diod. Sic. 1. 82. Plut. C. Mar. 36.

2. In a religious sense, as of the private fastings of the Jews, Matt. 17, 21 et Mark 9, 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2, 37. Acts 14, 23. 1 Cor. 7, 5. To this kind of fasting the Pharisees ascribed great merit and practised it often, sometimes twice a week; see Matt. 9, 4. Luke 18, 12. Dan. 9, 3. Is. 58, 3 sq. Tob. 12, 8. In their longer fastings they abstained only from the better kinds of food, Dan. 10, 2 sq. Sept. for נִי Dan. et Is. l. c. Ps. 69, 11.—Spec. the fast, i. e. the annual public fast of the Jews, the great day of atonement, held on the tenth day of the seventh month (Tisri), five days before the festival of Tabernacles; see Lev. 16, 29 sq. 23, 27 sq. 34. The seventh month began with the new moon of October; and hence this fast served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27, 9. So Jos. Ant. 3. 10. 3, comp. 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Philo de Vit. Mos. 2. p. 657. c; also genr. Plut. Symp. 4. 6. 2 init. Æl. V. H. 5. 20.

νηστεύω, f. εὔσω, (νήστις,) to fast, to abstain from eating, in N. T. only of private fasting, see in νηστεία; Matt. 6, 16 bis. 17. 18. 9, 14 bis. Mark 2, 18 ter. 19 bis. Luke 5, 33. 18, 12. Acts 10, 30. 13, 2. 3. Sept. for נִי Judg. 20, 26. 1 Sam. 7, 6. (Æl. V. H. 5. 20. Plut. Demosth. 30.) With the notion of grief, mourning, with which fasting was often connected, Matt. 9, 15 πένθειν... νηστεύουσιν. Mark 2, 20. Luke 5, 34. 35. Comp. 2 Sam. 12, 16. Ezra 10, 6. Neh. 1, 4; where Sept. and Heb. נִי.—Of the Saviour's supernatural fast of forty days, Matt. 4, 2; comp. Luke 4, 2. Others suppose his fasting may have consisted in abstaining from all ordinary food, and subsisting only on the scanty supplies of the desert; comp. Dan. 10, 2 sq. 1 Sam. 31, 13. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ θαλάσσης, καὶ τὸ ποτὶν αὐτοῦ ὕδωρ.

νήστις, ιως, ὁ, ἡ, adj. (νη-, ἐσθίω,) not having eaten, fasting, Plur. acc. νήστεις Matt. 15, 32. Mark 8, 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhet. 9. 16 νήστεις.

Also acc. plur. *νήστιδες* Athen. 7. 79. p. 126. See Lob. ad Phryn. p. 326.

νηφάλιος, *ια*, *ιον*, (*νήφω*), *sober, temperate*, espec. in respect to wine, Jos. Ant. 3. 12. 2; comp. Plut. Sept. Sap. Conv. 13 pen.—In N. T. trop. *sober-minded, watchful, circumspect*; 1 Tim. 3, 2 *δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κτλ.* v. 11. Tit. 2, 2; comp. 1 Thess. 5, 6. So Plut. de Garrulit. 4 mid. Phavorin. *νηφάλιός ἐστιν ὁ ἀεὶ νηφών καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον*.—Text. Rec. in 1 Tim. 3, 2. 11, has the later synon. form *νηφάλεος*, *α*, *ον*, comp. Passow s. v.

νήφω, *φ*, *ψω*, *to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 *ἀπὸ ἀκράτου νήφοντες*. Xen. Cyr. 7. 5. 20.—In N. T. trop. *to be sober-minded, watchful, circumspect*, absol. 1 Thess. 5, 6 *γρηγορώμεν καὶ νήφωμεν*. v. 8. 2 Tim. 4, 5 *σὺ δὲ νήφε ἐν παντί*. 1 Pet. 1, 13. 4, 7. 5, 8. So Jos. B. J. 2. 12. 1. Luc. Hermot. 47 *νήφε καὶ μέμνησο ἀπιστεῖν*. Plato Legg. 918. d.

Νίγερ, *δ*, indec. *Niger*, surname of Simon a teacher at Antioch, Acts 13, 1.

Νικάνωρ, *ορος*, *δ*, *Nicanor*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

νικᾶω, *ᾠ*, *φ*, *ῥω*, (*νίκη*), *to be victorious*, e. g.

1. Intrans. *to come off victor, to prevail*; Rom. 3, 4 *ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε*, quoted from Sept. Ps. 51, 4 where Heb. *נִכְזֵּל* *to be pure*. With an infin. Rev. 5, 5. —Dem. 1436. 18. Xen. Mem. 4. 4. 17.

2. Trans. *to overcome, to conquer, to subdue*, c. acc. Luke 11, 22 *ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν*. Rom. 12, 21 bis, *μὴ νικᾷ* (Pass.) *ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν*. So Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Of Jesus and his followers as victorious over the world, over evil, over all the adversaries of his kingdom; with an acc. expr. or impl. 1 John 5, 4 bis, *νικᾷ τὸν κόσμον κτλ.* v. 5. Rev. 3, 21. 6, 2 bis. 12, 11. 17, 14. Perf. for pres. or fut. John 16, 33 *ἐγὼ νενίκηκα τὸν κόσμον*. 1 John 2, 13. 14. 4, 4. Hence Part. absol. *ὁ νικῶν, the victor*, he that overcometh, Rev. 2, 7. 11. 17. 3, 5. 21, 7; as Nom. absol. Rev. 2, 26. 3, 12. 21; comp. Buttm. § 145. n. 4. Winer § 28. 3. Prægn. before *ἐκ τοῦ πηλίου* Rev. 15, 2, see in *ἐκ* no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11, 7. 13, 7.

νίκη, *ης*, *ή*, *victory*, meton. for the ground or pledge of victory, 1 John 5, 4 *αὕτη ἐστὶν ἡ νίκη . . . ἡ πίστις ὑμῶν*.—Pr. Jos. B. J. 1. 27. 3. Hdian. 3. 8. 2. Xen. Cyr. 7. 1. 10.

Νικόδημος, *ου*, *δ*, *Nicodemus*, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night, prob. as a serious though timid inquirer. John 3, 1. 4. 9. 7, 50. 19, 39.

Νικολαῖτης, *ου*, *δ*, *a Nicolaitan*, pr. a follower of *Νικόλαος*, Rev. 2, 6. 15. This was prob. an heretical sect sprung from some leader of that name; but whether connected with the Nicolaitans of the second century and later, is very doubtful. Some regard the word as symbolical, referring to those who are called in v. 14 *τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ*; since the Greek name *Νικόλαος* corresponds to the Heb. *נִכְלָאָה*, if this latter be taken as compounded from *נִכְלָא* (or *נִכְלָה*) i. q. *νικάω*, and *נֶאֱלָא*; so Eichhorn in Comm. ad loc. Hengstenb. Bileam p. 22 sq. Comp. the symbolical use of *Ἰεζάβελ* in Rev. 2, 20. But a comparison of vv. 14. 15, seems to show that the *Nicolaitans* and the followers of Balaam were two distinct sects. See genr. Winer Realw. s. voc. Neander Apostol. Zeitalt. II. p. 533. ed. 3. [Engl. II. p. 50 sq.]

Νικόλαος, *ου*, *δ*, *Nicolas*, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6, 5.

Νικόπολις, *εως*, *ή*, *Nicopolis*, (pr. city of victory,) a city where Paul proposed to winter, Tit. 3, 12; also in the spurious subscription. Prob. *Nicopolis ad Nestum v. Nessum*, on the river Nessus (now *Mesto*), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Ptol. 3. 11.—Another Nicopolis was built by Augustus in Epirus, near the *Sinus Ambracius*, in honour of the battle of Actium; Strabo 7. p. 325. Dion Cass. 51. 1. Other cities of this name existed in Cilicia, Armenia, Egypt, etc.

νίκος, *εος*, *ους*, *τό*, (*νίκη*), *victory*, a later form for *νίκη*, Lob. ad Phryn. p. 647. 1 Cor. 15, 55 *ποῦ σου, ᾗδῃ, τὸ νίκος*; v. 57. So *εἰς νίκος* adv. *victoriously, triumphantly*, Matt. 12, 20; see in *ἐκβάλλω* no. 2. b, and *κρίσις* no. 4. 1 Cor. 15, 54, comp. Is. 25, 8, where Heb. *נִכְלָה*. Sept. for *נִכְלָה* 2 Sam. 2, 26. Job 36, 7; comp. Buxtorf Lex. Chald. 1379.—Sept. genr. Ez. 3, 8. Anthol. Gr. III. p. 242.

Nineveh, ἡ, indec. *Nineveh*, Heb. נִנְוֶה, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11, 32; comp. Gen. 10, 11, and the book of Nahum. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul; and appears to have comprised a large tract of country, including various fortresses and temple-palaces several miles distant from each other. Those at Khorsabad and Nimroud have been excavated. The Greeks and Romans called it *Ninos*, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 30. It was finally destroyed B. C. 606. See Niebuhr Reisebeschr. II. p. 353. Rich's Koordistan, II. p. 29 sq. Ritter Erdkunde XI. p. 221 sq. Layard's Nineveh and its Remains, passim.

Ninevehitis, ου, ὁ, a *Ninevite*, Matt. 12, 41. Luke 11, 30. [32.]

νιπτήρ, ἡρος, ὁ, (νίπτω) a *wash-basin*, John 13, 5.—Pollux Onom. 10. 78 ποδα-νιπτήρ.

νίπτω, f. ψω, a later form, for which earlier writers used νίζω, f. ψω, Buttm. Ausf. Sprachl. § 114. p. 249; *to wash*, but only some part of the body, as the face, hands, feet. Ablutions of the hands and feet were common with the Jews, e. g. of the hands before eating, see Matt. 15, 2. Mark 7, 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, see 1 Sam. 25, 41. Gen. 18, 4. 19, 2. 24, 32. 43, 24. Judg. 19, 21. The usual mode of ablution in the east is by pouring water upon the hands; this is done by a servant; comp. 2 K. 3, 11. See Bibl. Res. in Palest. II. p. 451. III. p. 26. Winer Realw. art. *Reinigung*.—Hence, *to wash*, c. acc. e. g. the face, τὸ πρόσωπον Matt. 6, 17; impl. the eyes, τοὺς ὀφθαλμούς John 9, 7 bis. 11 bis. 15; the hands, τὰς χεῖρας Matt. 15, 2. Mark 7, 3; the feet, τοὺς πόδας John 13, 5. 6. 8 bis. 10. 12. 14 bis. 1 Tim. 5, 10. Sept. for ὤψιν of the face Gen. 43, 31; the hands Ex. 30, 20. Deut. 21, 6; the feet 1 Sam. 25, 41. Gen. 18, 4. So the face Plut. conjugal. Præc. 29; the hands, id. C. Mar. 26; the feet, id. Theas. 10. Hdot. 6. 19.

νοέω, ᾶ, f. ἦσω, (νόος, νοῦς,) *to see with the eyes, to perceive*; e. g. ὀφθαλμοῖς νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44.—In N. T. trop. *to see mentally*, i. e.

1. *to perceive, to understand, to comprehend*, absol. Matt. 16, 9 οὕτως νοεῖτε; Mark 8, 17; τῇ καρδίᾳ John 12, 40. With an acc. expr. or impl. Eph. 3, 4 ἀναγινώσκοντες νοῆσαι σύνεσιν μου. v. 20. 1 Tim. 1, 7.

Rom. 1, 20. With infin. Heb. 11, 3; with ὅτι Matt. 15, 17. 16, 11. Mark 7, 18. Sept. for נִרְאֶה Prov. 1, 2. 6.—Diod. Sic. 5. 31. Plut. Theas. 3. Xen. An. 3. 4. 44.

2. *to think of, to consider, to give heed to*, c. acc. 2 Tim. 2, 7 νόει, ἀλλ' ἔγωγε. Absol. Matt. 24, 15 et Mark 13, 14 ὁ ἀναγινώσκων νοεῖται.—Eccclus. 11, 7. Hom. Il. 9. 533 [537]. Arr. Epict. 3. 1. 18.

νόημα, ατος, τό, (νοίω,) a *perception, thought*, i. e.

1. Pr. what is thought out, excogitated; hence a *purpose, project, device*. 2 Cor. 2, 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10, 5.—Baruch 2, 8. Hom. Il. 10. 104. Plato Polit. 260. d.

2. Meton. for the gift or power of thought, *the mind*; e. g. the understanding, 2 Cor. 3, 14 ἐπαρώσθη τὰ νοήματα αὐτῶν. 4, 4; also the affections, disposition, 2 Cor. 11, 3 οὕτως φθάσθη τὰ νοήματα ὑμῶν. Phil. 4, 7.—Hom. Od. 20. 82, 346. Pind. Pyth. 6. 29. Plato Conv. 197. e.

νόθος, ου, ὁ, ἡ, adj. *bastard, spurious*, Heb. 12, 8.—Jos. Ant. 5. 7. 1. Luc. Tox. 51. Xen. An. 2. 4. 25.

νομή, ἡς, ἡ, (νέμω,) *pasture, pasturage*.

1. The act of feeding, pr. Xen. Œc. 7. 20; in N. T. trop. a *feeding, eating, spreading*, as of a gangrene; and hence νομὴν ἔχειν, i. q. *to eat, to spread*, 2 Tim. 2, 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. So of an ulcer Pol. 1. 81. 6; of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

2. *pasturage, pabulum*, trop. John. 10, 9 νομὴν εὐρήσει, i. e. he shall have enjoyment, shall find happiness. Sept. for נִשְׂרָה Gen. 47, 5; נִשְׂרָה Ps. 74, 1.—Trop. Plato Phædr. 248. b. Pr. Xen. Cyr. 3. 2. 20.

νομίζω, f. ἴσω, (νόμος,) *to acknowledge as custom, to do customarily*, i. e.

1. Pr. i. q. *to do by custom, to be accustomed. to be wont*; Pass. id. Acts 16, 13 οὗ ἐνομίζετο προσευχὴ εἶναι, *where according to custom was the proseucha*, i. e. παρὰ ποταμὸν; see in προσευχή no. 2.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Also Act. Hdtian. 6. 1. 9. Dem. 1077. 25.

2. Genr. *to regard or acknowledge as any thing*, i. e. in its customary character, or in the customary or prescribed manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13; τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So Pass. Luke 3, 23 ὡς ἐνομίζετο, *as he was regarded, reckoned*, i. e. according to Jewish custom. (Dem. 1022. 16 οἱ νομο-

(ζόμενοι μὲν νύκτις, μὴ ὄντες δὲ γίνεσι ἐξ αὐτῶν. Hdot. 4. 180.) Hence simply to regard, to think, to suppose, e. g. with inf. and acc. Luke 2, 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7, 25. 8, 20. 14, 19. 16, 27. 17, 29. 1 Cor. 7, 26. 1 Tim. 6, 5; inf. simpl. 1 Cor. 7, 36. With ὅτι, Matt. 5, 17 μὴ νομίσητε ὅτι ἤλθον κτλ. 10, 34. 20, 10. Acts 21, 29. So inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5; inf. Xen. Ag. 2. 3; ὅτι Xen. Cyr. 8. 1. 22.

νομικός, ἡ, ὄν, (νόμος,) pertaining to law.

1. Genr. Tit. 3, 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. de vitio. Pud. 10.

2. Of persons, one skilled in the law, a lawyer. Tit. 3, 13 ζητῶν τὸν νομικὸν πρόπεμψον. So Plut. Sulla 36. Strabo 12. p. 813. c. οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) elsewhere νομοδιδάσκαλος and γραμματεὺς, see in γραμματεὺς no. 2. Matt. 22, 35 et Luke 10, 25 νομικός τις (comp. Mark 12, 28 γραμματεὺς). Luke 7, 30. 11, 45. 46. 52. 14, 3. So Jos. B. J. 2. 21. 7.

νομίμως, adv. (νόμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1, 8. 2 Tim. 2, 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἠδύγησας. Xen. Mem. 4. 4. 1.

νόμισμα, ατος, τό, (νομίζω,) any thing sanctioned by law or usage, a custom, Aeschyl. Theb. 269.—Hence in N. T. current money, coin, Lat. numisma; Matt. 22, 19 τὸ ν. τοῦ κήνσου. So Jos. Ant. 14. 14. 1. Hdtan. 2. 16. 9. Xen. Cyr. 4. 6. 12.

νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher, lawyer, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεὺς, Luke 5, 17. Acts 5, 34; see in γραμματεὺς no. 2.—Spoken also of perverse Christian teachers, who obtruded themselves upon the churches as expounders of the Mosaic law; 1 Tim. 1, 7 βέλοντες εἶναι νομοδιδάσκαλοι.

νομοθεσία, ας, ἡ, (νομοθετέω,) law-giving, legislation, the giving of a code of laws, Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. Plato Rep. 427. b.—In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9, 4 ὅτι αἱ διαθήκαι καὶ ἡ νομοθεσία. So 2 Macc. 6, 23. Lys. 186. 33. Plut. Instit. Lacon. 42 pen. ὥς οὐ παντάσιν ὑπερβάτες τὴν Λυκούργου νομοθεσίαν.

νομοθετέω, ᾶ, f. ἤσω, (νομοθέτης,) to make or give laws, to legislate.

1. Genr. and c. dat. for any one, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. for תנן Ex. 24, 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 184. 5. Winer § 40. 1. Heb. 7, 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νομοθετήτητο for the people received the (Mosaic) law upon this condition, sc. of receiving the Levitical priesthood.

2. Spec. to establish, to sanction, pr. as law, or by law, Pass. Heb. 8, 6 ἦντις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νομοθετήται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a law-giver, legislator, James 4, 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

νόμος, ου, ὁ, (νέμω to allot,) pr. 'any thing allotted, apportioned,' that which one has in use and possession; hence a usage, custom, Sept. and תורה 2 Sam. 7, 19. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28.—In N. T. a law, ordinance, as prescribed by custom or authority.

1. Genr. law, without reference to a particular people or state. Rom. 4, 15 οὐδὲ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5, 13. 7, 6. 1 Tim. 1, 9. So Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.—Spec. of particular laws, statutes, ordinances; in N. T. mostly of the Mosaic statutes, viz. a) Of laws relating to civil rights and duties, John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον κτλ. John 8, 5 comp. Lev. 20, 10. John 19, 7 comp. Lev. 24, 16 et Deut. 13, 5. Acts 23, 3. 24, 6. Also the law of marriage Rom. 7, 2. 3. 1 Cor. 7, 39; of the Levitical priesthood Heb. 7, 16. Also Heb. 9, 19 κατὰ νόμον i. e. according to the ordinance or command respecting the promulgation of the law, see Ex. 20, 18. 19. 24, 2 sq. Sept. for תורה Num. 19, 14. So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. Hell. 3. 3. 2. b) Of laws relating to external religious rites, e. g. purification Luke 2, 22. Heb. 9, 22; circumcision John 7, 23. Acts 15, 5 (comp. 21, 20. 24); sacrifices Heb. 10, 8. So Sept. and תורה Lev. 6, 9. 14. al. c) Of laws relating to the hearts and conduct of men, Rom. 7, 7 ὁ νόμος ἐλεγεν· οὐκ ἐπιθυμήσεις. James 2, 8. Heb. 8, 10 et 10, 16 διδούς νόμους μου ἐκ καρδίας αὐτῶν, quoted from Jer. 31, 33 where Sept. for תורה. d) Put

for a written law, a law expressly given, i. q. ὁ νόμος ἔγγραπτος. Rom. 2, 14 ἔσται τὰ μὴ νόμον ἔχοντα . . . ταυτοῖς εἰσι νόμος. So Diod. Sic. 1. 94 νόμοι ἔγγραπτοι.

2. the law, i. e. a code or body of laws, in N. T. only of the Mosaic code. a) Pr. Matt. 5, 18 ἵνα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16, 17. John 1, 17 ὁ νόμος διὰ Μωϋσέως ἐδόθη. 7, 19. Acts 7, 53. Rom. 2, 13 sq. 5, 13. 1 Cor. 15, 56. Gal. 3, 10 sq. Phil. 3, 5. 1 Tim. 1, 8. James 2, 9. 11. al. Hence ἔργα νόμου, see in ἔργον no. 2. c. δ, Rom. 2, 15. Gal. 2, 16. 3, 10; οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, those under the Mosaic law, Rom. 4, 16. 3, 19. 1 Cor. 9, 20; δοῖμι ἐν νόμῳ id. Rom. 2, 12. Sept. and חֻקֵּי דֵּוֹת Deut. 1, 5. 4, 44. al. b) Synecd. for the Mosaic dispensation, Rom. 10, 4 τέλος γὰρ νόμου Χριστός. Heb. 7, 12. 10, 1. c) Meton. for the book of the law, i. e. pr. the books of Moses, the Pentateuch, Matt. 12, 5. Luke 2, 23 (comp. Ex. 13, 2). Luke 10, 26. 1 Cor. 9, 8. 9 (comp. Deut. 25, 4). 1 Cor. 14, 34 comp. Gen. 3, 16. Sept. and חֻקֵּי נֶחֱב Neh. 8, 2. As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5, 17. Luke 16, 16. John 1, 46. Acts 13, 15. 28, 23. Rom. 3, 21. (Jos. de Macc. 18.) Also νόμος καὶ προφ. καὶ ψαλμοί Luke 24, 44. Simply ὁ νόμος for the Old Testament, John 10, 34. 12, 34. 15, 25 comp. Ps. 35, 19. 1 Cor. 14, 21 comp. Is. 28, 11. 12. So 2 Macc. 2, 18.

3. Trop. ὁ νόμος τέλειος, the more perfect law, put for the Christian dispensation, in contrast with that of Moses; comp. above in no. 2. b. James 1, 25 ὁ δὲ παρακίνησας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2, 12. 4, 11.—Also of the laws, precepts, established by the gospel; e. g. ὁ νόμος Χριστοῦ Gal. 6, 2; absol. Rom. 13, 8. 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5, 23.

4. Trop. a law, rule, standard of judging or acting; Rom. 3, 27 διὰ ποίου νόμου τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμου πίστεως. 7, 23. 25. 8, 2. 9, 31.—Arr. Epict. 1. 26. 1. +

νόος; see νοῦς.

νοσέω, ᾤ, f. ἦσω, (νόσος,) to be sick, to ail, tr. Hdian. 3. 15. 3. Thuc. 1. 138.—In N. T. trop. νοσεῖν περὶ τι, to be sick with longing for any thing, to pine after, to dote about; 1 Tim. 6, 4 νοσῶν περὶ ζητήσεως καὶ λογομαχίας.—So περὶ τι Plut. de Ira cohob. 14. Id. de seipsum citra Invid. laud. 20 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phædr. 228. e.

νόσημα, ατος, τό, (νοσέω,) sickness, disease, i. q. νόσος, John 5, 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

νόσος, ου, ἡ, sickness, disease; Matt. 4, 23 θεραπεύων πάσαν νόσον. v. 24. 9, 35. 10, 1. Mark 1, 34. 3, 15. Luke 4, 40. 6, 17. 7, 21. 9, 1. Acts 19, 12. Sept. for נִדְיָה 2 Chr. 21, 19; נִדְיָה Ex. 15, 26. So Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for pain, sorrow, evil; Matt. 8, 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53, 4, Heb. נִדְיָה.

νοσσιὰ, ᾤς, ἡ, (νοσσοῦς,) a later contr. form for Att. νοσσιὰ, a nest with the young, Sept. for נֶסֶד Ps. 84, 4. Pausan. 9. 30. Hdot. 3. 111; see Lob. ad Phryg. p. 206 sq. Sturz de Dial. Alex. p. 185.—In N. T. a nest of young birds, brood; Luke 13, 34 ὡς τρώπων ὄρνις τὴν ταύτην νοσσιάν. So Sept. and נֶסֶד Deut. 32, 11.

νοσσίον, ου, τό, (dim. νοσσοῦς,) contr. for Att. νοσσίον, see in νοσσιὰ; a young bird, Plur. τὰ νοσσία, a brood of young birds, Matt. 23, 37. Sept. for נִדְיָה Ps. 84, 4.—So τὰ νοσσία Aristot. H. An. 9. 29. AEL V. H. 10. 3.

νοσσοῦς, see νοσσοῦς.

νοσφίζω, f. ἴσω, (νόσφι,) pr. to put apart, to separate; Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back what belongs to another, to embezzle, to purloin; absol. Tit. 2, 10; with ἀπὸ c. gen. partitively, Acts 5, 2. 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. So c. ἀπὸ Sept. Josh. 7, 1; οὐδὲν ἐκ τινός Philo de Vit. Mos. 1. p. 641. e; c. acc. 2 Macc. 4, 32. Xen. Cyr. 4. 2. 42.

νότος, ου, δ, the south wind; strictly the south-west wind, Lat. notus.

1. Pr. Luke 12, 55 νότον πνέοντα. Acts 27, 13. 28, 13. Sept. for נִדְיָה Job 37, 17; נִדְיָה Cant. 4, 16.—Plut. M. Anton. 7. Xen. An. 5. 7. 7.

2. Meton. the south, the southern quarter of the heavens and earth; Matt. 12, 42 et Luke 11, 31 βασιλεῦσα νότον (comp. 1 K. c. 10). Luke 13, 29. Rev. 21, 13. Sept. for נִדְיָה Eccl. 1, 5. Ez. 40, 25; נִדְיָה Josh. 15, 2; נִדְיָה Ex. 26, 35.—Plut. Camill. 16. Plato Crit. 118. b.

νουθεσία, ας, ἡ, (νουθεῖω,) a putting in mind, warning, admonition; 1 Cor. 10, 11 ταῦτα ἐγράφη πρὸς νουθεσίαν ἡμῶν. Eph. 6, 4. Tit. 3, 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. Plut. Solon 25. The form νου-

now existing, present, see Buttm. § 125. 6. Acts 22, 1 τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Rom. 3, 26 ἐν τῷ νῦν καιρῷ. 8, 18. 2 Cor. 8, 13. Gal. 4, 25 τῇ νῦν Ἱερουσ. 1 Tim. 4, 8. 2 Tim. 4, 10. 2 Pet. 3, 7. (Diod. Sic. 2. 5 fin. Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, *from now, henceforth*, Luke 1, 48. 2 Cor. 5, 16; ἀχρε τοῦ νῦν *until now*, Rom. 8, 22. Phil. 1, 5; ἕως τοῦ νῦν id. Matt. 24, 21. Mark 13, 19. Also τὰ νῦν or τανῦν adv. *now, at present*, Buttm. § 125. n. 8. Acts 4, 29. 5, 38. 17, 30. 20, 32. 27, 22. non al. (Soph. Elect. 421. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) Further, τὸ νῦν ἔχον, *as it now is*, for the present, Acts 24, 25; see in ἔχω no. 5.

b) In reference to time just past, *now*, i. e. *just now, even now*; comp. Viger. p. 425. E. g. with a perf. John 14, 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. Acts 7, 52; with an aor. Matt. 26, 65. John 13, 31. 21, 10. Rom. 5, 11; with an imperf. John 11, 8 νῦν ἐξήτουν σε λίσσασαι οἱ Ἰουδαῖοι.—Perf. Xen. Cyr. 5. 2. 27; impf. ib. 4. 5. 48.

c) In reference to future time just at hand, *now*, i. e. *even now, presently*, immediately; comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. with a fut. John 12, 31 νῦν δὲ ἀρχὴν τοῦ κ. τ. ἐκβαλθήσεσθαι ἔξω. Acts 13, 11. Phil. 1, 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) With a pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4, 23 ἔρχεται ἄρα, καὶ νῦν ἔστιν. 16, 32. John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου. 16, 5 νῦν δὲ ὑπάγω πρὸς κτλ. Acts 26, 17.

2. As a particle of TRANSITION or continuation. a) Genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου. 11, 39. Rom. 5, 9. 2 Cor. 7, 9. Col. 1, 24; καὶ νῦν Acts 3, 17. 20, 25. In antithesis, νυνὶ δέ 1 Cor. 13, 13; and so νῦν δέ preceded by εἰ, Luke 19, 42. John 8, 40. 1 Cor. 7, 14; νυνὶ δέ after εἰ, Rom. 7, 17. Heb. 8, 6. 11, 16. al.—Xen. Cyr. 7. 2. 16; after εἰ, Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) As implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so; Acts 12, 11 νῦν οἶδα ἀληθῆς. 22, 16 καὶ νῦν τί μέλλεις; 1 Cor. 14, 6 νυνὶ δέ. So νῦν οὖν Acts 16, 36. 23, 15; interrog. Acts 15, 10; νῦν ἄρα Rom. 8, 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

3. EMPHAT. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot; comp. Passow s. v. Viger. p. 426. So with an Imperat. Matt. 27, 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. v. 43. John 2, 8. James 4, 13 ἄγε νῦν. 5, 1. 1 John 2, 28. Acts 7, 34 νῦν δεῦρο.—Hom. Il. 23. 485. Aristoph. Pac. 513. Eurip. Phoen. 101. +

νύξ, νυκτός, ἡ, 1. *night*, Lat. *nox*; pr. Matt. 14, 25 τετάρτῃ φυλακῇ τῆς νυκτός. Mark 6, 48. Luke 2, 8. Rev. 8, 12 καὶ ἡ νύξ ὁμοίως. 21, 25. 22, 5; trop. John 9, 4. Sept. for לַיְלָה Gen. 1, 5. Job 3, 6. 7. (Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.) In specifications of time, comp. in ἡμέρα no. 1. a. a) Genit. of time *when*, indefinite and continued, Buttm. § 132. 5. b. E. g. νυκτός *by night* Matt. 2, 14. 27, 64. John 3, 2; ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Luke 18, 7. Acts 9, 24. Rev. 4, 8; νυκτός καὶ ἡμ. 2 Tim. 1, 3. (Xen. Hell. 1. 1. 11; ἡμ. κ. ν. Xen. Mem. 2. 2. 8; νυκ. κ. ἡμ. Conv. 4. 48.) So μέσης δὲ νυκτός Matt. 25, 6; κατὰ μέσον τῆς ν. Acts 27, 27; διὰ τῆς νυκτός, *during the night*, i. e. either the whole night Luke 5, 5, or by night Acts 5, 19. 16, 9. b) Dative of time *when*, definite, Buttm. § 133. 4. e. E. g. Luke 12, 20 ταύτῃ τῇ νυκτὶ, *this very night*. Acts 12, 6. (Xen. An. 6. 1. 13.) Also ἐν νυκτὶ *by night* Acts 18, 9; ἐν τῇ ν. Matt. 26, 31. John 11, 10. So Xen. Conv. 1. 9. c) Accus. of time *how long*, Buttm. § 131. 9. Matt. 4, 2 νύκτας τεσσαράκοντα. 12, 40 τρεῖς νύκτας. Also τὰς νύκτας *the nights*, i. e. during the nights, Luke 21, 37; νύκτα καὶ ἡμέραν *night and day*, continually, Mark 4, 27. Luke 2, 37. Acts 26, 7. 2 Thess. 3, 8. al. So Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

2. Trop. *night*, for a time of moral and spiritual darkness, the opposite of gospel light and day; Rom. 13, 12 ἡ νύξ προέκοψεν. 1 Thess. 5, 5. +

νύσσω v. -ττω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John 19, 34.—Ecclus. 22, 20. Luc. Epist. Saturn. 38. Plut. Aemil. Paul. 20 pen.

νυστάζω, f. ξω, (νέω,) pr. *to nod*; hence *to nap, to slumber*, intrans. Matt. 25, 5 ἐνύσταζαν πᾶσαι καὶ ἐκάθευδον. Trop. 2 Pet. 2, 3. Sept. for נָא Ps. 121, 3. Nah. 3, 18.—Luc. Merc. cond. 29. Xen. Cyr. 8. 3. 43.

νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night, twenty-four hours*, 2 Cor. 11, 25.—Geopon. 5. 8. 8. ib. 12. 19. 18.

Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, δ, indec. Noe, Heb. נֹחַ (rest) Noah, pr. n. of the patriarch preserved from deluge, Matt. 24, 37. 38. Luke 3, 36. 17, 26. 27. Heb. 11, 7. 1 Pet. 3, 20. 2 Pet. 2, 5.

νωδρός, δ, δν, (νωδής, νόθος,) slow, sluggish, dull, pr. physically, Ecclus. 4, 29. Luc. de Astrol. 21.—In N. T. trop. of the mind, dull, slothful; Heb. 5, 11 νωδοί γε-

γόναι ταῖς ἀκοαῖς. 6, 12 ἵνα μὴ νωδοί γένησθε. So Sept. Prov. 22, 29. Pol. 4. 8. 5. Plato Theæt. 144. b.

νώτος, ου, δ, the back, of men and animals; Rom. 11, 10 τῶν νώτων αὐτῶν σύγκληψον, from Ps. 69, 24 where Sept. for עֲרֵךְ the loins. Sept. for עֲרֵךְ 1 K. 7, 32; 2 K. 17, 14.—Plut. C. Mar. 33. Pausan. 10. 27. Athen. 9. 39. The earlier and more Attic form was τὸ νώρον, Lob. ad Phryn. p. 290.

Ξ.

ξενία, as, ή, (ξένος,) pr. *guest-right*, an alliance of hospitality, Lat. *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3. 4; see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. Then, *hospitality*, *entertainment*, Æl. V. H. 9. 15. Dem. 81. 20.—In N. T. *place for a guest*, and *genr. a lodging*; Acts 28, 23 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22. So Jos. Ant. 5. 2. 8 pen. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

ξενίζω, f. ἴσω, (ξένος.) 1. to receive as a guest, to entertain; Pass. to be entertained, to lodge with any one; Acts 10, 6 ξενίζεται παρά τινι Σίμωνι Βαρσαβί. v. 18. 23. 32. 21, 16. 28, 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13, 2.—Æl. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρά Κύρου.

2. to appear strange to any one, to surprise, c. acc. Jos. Ant. 1. 1. 4 τὸν Σεδὲν ἐξένισεν τὸ πρᾶττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17, 20. (2 Macc. 9, 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, to be surprised, to think strange of, with dat. of cause or object, 1 Pet. 4, 12 μὴ ξενίζετε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 4. c. So with ἐν φῶ 1 Pet. 4, 4. So ἐν τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

ξενοδοχέω, ᾶ, f. ἴσω, (ξενόδοχος; ξένος, δέχομαι,) to entertain strangers, to practise hospitality, absol. 1 Tim. 5, 10.—Max. Tyr. Diss. 32. 133. Dion Cass. 78. 3. The Atticists prefer ξενοδοκέω, Lob. ad Phryn. p. 307.

ξένος, η, ου, pr. adj. *not of one's family*, *stranger*. Hence

1. Subst. ὁ ξένος, a guest, stranger. a) Pr. a friend allied in hospitality, hospes, such an alliance being usual among friends who lived in different cities or countries,

who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. As the relation was mutual, ὁ ξένος is used, like Lat. *hospes*, both of the entertainer and the entertained; e. g. of the former, the host, Rom. 16, 23 Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὁλης. So Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) Genr. a stranger, foreigner, as coming from another place or country; Matt. 25, 35 ξένος ἡμῶν. v. 38. 43. 44. 27, 7 εἰς τάφον τοῖς ξένοις. Acts 17, 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11, 13. 3 John 5. Sept. for רִבְּרִי Ruth 2, 10. 2 Sam. 15, 19; רִבְּ Job 31, 32. So Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, an alien, c. gen. Eph. 2, 12 ξένοι τῶν διαθηκῶν, *aliens from the covenants*; comp. Winer § 30. 6. Buttm. § 132. 8. (Soph. Œd. Tyr. 218 sq.) Absol. a stranger, not a Christian, Eph. 2, 19 οὐκ ἐστὶ ἐστὶ ξένος καὶ παροικος.

2. Adj. strange, i. e. foreign, unknown, as coming from another country; Acts 17, 18 δαίμονα ξένα. Trop. Heb. 13, 9 διδαχαῖς ξέναις, *strange doctrines*, foreign to the christian faith. So Wisd. 16, 2. Æl. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1.—Trop. strange, novel, unheard of, causing wonder, 1 Pet. 4, 12 ὡς ξένου ὑμῖν συμβαίνοντος. So Wisd. 19, 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

ξέστης, ου, δ, Lat. *sextarius*, pr. a measure of things liquid and dry, the 16th part of a modius, and therefore containing nearly one pint English; see in μόδιος. Adam's Rom. Ant. p. 504. Bæckh Metrol. Untersuch. p. 200 sq. Later Heb. שֵׁטָר see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, a cup,

pitcher, Mark 7, 4. 8. So pr. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

ξηραίνω, f. αἰῶ, (ξηρός,) aor. 1. ἐξήρανα James 1, 11, comp. Buttm. § 101. 4; Pass. perf. ἐξήραμαι Mark 3, 1. 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξήρανται Mark 11, 21, comp. Buttm. § 101. n. 7.—To dry, to make dry; Pass. to be dried up, to become dry. E. g. of plants, Act. c. acc. to dry up, to wither, once James 1, 11 ὁ ἥλιος . . . ἐξήρανε τὸν χόρτον. Pass. to wither away, Matt. 13, 6 et Mark 4, 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. 21, 19. 20. Mark 11, 20. 21. Luke 8, 6. John 15, 6. 1 Pet. 1, 24. Also of the harvest, to be dry, ripe, as ὁ θερισμός Rev. 14, 15. Sept. for שָׁבַל Jer. 12, 4. Hos. 9, 19. So Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. to be dried up, Rev. 16, 12 τὸ ὕδωρ. Mark 5, 29 ἡ πηγὴ. Sept. for שָׁבַל Gen. 8, 7. 1 K. 17, 7. Is 19, 5.—Of the body or its members, Pass. to wither, to pine away; Mark 3, 1 ἐξηραμένην ἔχων τὴν χεῖρα. v. 3. 9, 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַל 1 K. 13, 4. Prov. 17, 22. So Act. Thom. § 48.

ξηρός, á, óν, 1. dry, e. g. of a tree, dry, withered, Luke 23, 31 εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, drawn from Ez. 20, 47 comp. 21, 3. Sept. for שָׁבַל Is. 56, 3. Ez. 17, 24. So Diod. Sic. 20. 42. Xen. Oec. 7. 36.—Of the body or its members, John 5, 3; ἡ χεὶρ Matt. 12, 10. [Mark 3, 3.] Luke 6, 6. 8. Comp. Sept. for Heb. שָׁבַל Hos. 9, 17. So Test. XII. Patr. p. 535 ἡ χεὶρ.

2. Spec. ἡ ξηρά sc. γῆ, the dry land, as opp. ἡ θαλάσση, Matt. 23, 15. Heb. 11, 29. Sept. and שָׁבַל Gen. 1, 9. 10. Jonah 1, 9.—Strabo 3. p. 143.

ξύλινος, η, ον, (ξύλον,) wooden, made of wood. 2 Tim. 2, 20 σκεύη ξύλινα. Rev. 9,

20. Sept. for γῆ Lev. 11, 32. Deut. 10, 1. —Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

ξύλον, ου, τό, (ξύω, ξύω,) wood, i. e.

1. Genr. for fuel, timber, ornament, etc. 1 Cor. 3, 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18, 12 bis, see in σύμβολος. Sept. and γῆ Gen. 22, 3. 6 sq.—Æl. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

2. Spec. any thing made of wood, e. g. a) a staff, club, as μετὰ μαχαίρων καὶ ξύλων Matt. 26, 47. 55. Mark 14, 43. 48. Luke 22, 52. So Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16. b) stocks, Lat. nervus, a wooden block or frame put on the neck of a prisoner; sometimes also a block with holes in which the feet and hands were confined; comp. Adam's Rom. Ant. p. 272. Acts 16, 24 τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Sept. for שָׁבַל Job 33, 11. So Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακλεισμένα. Plut. de genio Socr. 32 οἱ δὲ τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένοι τὰς χεῖρας ὀρέγοντες ἐβόων. Lys. 117. 32. c) a stake, pale, cross, i. q. σταυρός, Acts 5, 30 et 10, 39 κρεμάσαντες ἐπὶ ξύλου. 13, 29. Gal. 3, 13 see in ἐπικατάρατος. 1 Pet. 2, 24. Sept. and γῆ Deut. 21, 22. 23. Esth. 5, 14; comp. Josh. 10, 26. 27.

2. Of living wood, a tree; Luke 23, 31 ἐν τῷ ὑγρῷ ξύλῳ, see in ξηρός no. 1. Rev. 2, 7 ξ. τῆς ζωῆς, see in ζωή no. 1. b. 22, 2 bis. 14. 19. Sept. for γῆ Gen. 1, 11. 12. 2, 9. —Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

ξυράω, ῶ, f. ἴσω, (ξυρόν, ξύω,) to shear, to shave, pr. the locks or beard; Mid. Acts 21, 24 ἵνα ξυρήσονται τὴν κεφαλὴν that they may shave their heads, may cut off their hair. Pass. perf. part. fem. ἐξυρημένη 1 Cor. 11, 5. 6. Sept. for שָׁבַל Gen. 41, 14. Num. 6, 9. 19.—Palæph. 33. 1. Luc. Cynic. 14. Plut. Mor. II. p. 22. 10. Some of the grammarians regard ξυρίω as the better form, Lob. ad Phryn. p. 205; so Hdtot. 2. 65. Plato Rep. 341. c.

O.

ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, see Buttm. § 75. 2; originally a demonstrative pronoun, this, that; but in Attic and later usage mostly a prepositive article, the; Buttm. § 126. 1. Kühner § 247. § 244 sq. Matth. § 264. § 286.

1. As a DEMONSTRATIVE PRONOUN, this, that; see the grammarians just cited, and Winer. § 20.

1. Simpl. once in the words cited from the poet Aratus, Acts 17, 28 τοῦ γὰρ καὶ γένος ἐσμὲν, for of THIS ONE (him) we are also the offspring. Buttm. § 126. n. 7. Kühner § 247. 2, 3. Matth. § 286.—Hom. II. 1. 12. Soph. Oed. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

2. In distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν . . . ὁ δέ, the one . . . the

other, that one ... this one. Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγάπης ... οἱ δὲ ἐξ ἐριθείας. Heb. 7, 5. 6 οἱ μὲν ... ὁ δὲ v. 23. 24. So distributively, one ... another; Plur. some ... others. Matt. 13, 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. 22, 5. 6; οἱ μὲν ... οἱ δὲ Acts 14, 4. 17, 32. 28, 24; τοῖς μὲν ... τοῖς δὲ Rom. 2, 7. 8; τοὺς μὲν ... τοὺς δὲ Eph. 4, 11. Also οἱ μὲν ... ἄλλοι δὲ Matt. 16, 14. John 7, 12; καὶ τινες ... οἱ δὲ Acts 17, 18. See Buttm. § 126. 2, and n. 4. Kühner § 247. 3. d. Matth. § 288, and n. 6. Winer § 20. 1.—So Matt. 28, 17 οἱ δὲ ἐδίστασαν, but some doubted, i. e. in anthith. to all as impl. in προσεκύνησαν. See Meyer Comm. in loc.

3. In the narrative style, ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. Matt. 2, 5 οἱ δὲ εἶπον. 16, 14. Mark 8, 28 οἱ δὲ ἀπεκρίθησαν. Luke 7, 40 ὁ δὲ φησι. 8, 30. 48. John 6, 20. 8, 11. al. sēp. So with a participle intervening, Matt. 2, 9 οἱ δὲ ἀκούσαντες ... ἐπορεύθησαν. v. 14. 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. 4, 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12, 39. Mark 1, 45. Luke 6, 8. John 8, 9. al. sēp. See Buttm. § 126. 4. Kühner § 247. 3. a. Matth. § 289. ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2; with part. Jos. B. J. 4. 11. 1.

II. As the PREPOSITIVE ARTICLE, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as definite; not as a class, but as a definite member of a class. It corresponds in many respects to the English *the*, and French *le*, *la*, but more nearly to the Germ. *der*, *die*, *das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a*, *an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and, in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Kühner § 244–246. Matth. § 264–285. Winer § 17 sq.

A) With Substantives, or words standing for substantives.

1. Simply, i. e. without adjectives or other adjuncts, where the Subst. is to be expressed as definite.

a) Genr. where the noun refers to a person or thing as well known, i. e. either as already mentioned, or as of common notoriety; so in English. E. g. a) As already mentioned, Matt. 1, 24 ὁ ἄγγελος, comp. v. 20. Matt. 2, 7 τοὺς μάγους, comp. v. 1. Matt. 5, 1 τοὺς ὄχλους, comp. 4, 25. Matt. 13, 25. 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19, 14. Mark 5, 39. Matt. 21, 18 εἰς τὴν πόλιν, i. e. Jerusalem, but in John 4, 8 εἰς τὴν π. i. e. Sichem. Acts 19, 17 εἰς τὴν οἰκίαν, comp. v. 11. Also Matt. 2, 11, comp. v. 9. al. sēp. β) As of common notoriety; Matt. 1, 22 διὰ τοῦ προφῆτου, i. e. Isaiah, but 2, 15 διὰ τ. π. Hosea. Matt. 2, 4 τοῦ λαοῦ i. e. the Jewish people. 2, 7 τοῦ παιδίου, for which the Magi were inquiring. 5, 1 εἰς τὸ ὄρος, i. e. near by. 5, 25 ἐν τῇ ὁδῷ, sc. to the judge. 9, 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8, 12 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδ. sc. which are well known as belonging to that place. 12, 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21, 8 ἀπὸ τῶν δένδρων, which grew there. 13, 2 τὸ πλοῖον, which was there, or which he had bespoken. 26, 27 τὸ ποτήριον, sc. usually served at table. Mark 2, 24 et 3, 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath. (But Matt. 12, 2 ἐν σαββάτῳ indef.) Luke 5, 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12, 54 τὴν νεφέλην, the harbinger of rain. 16, 21 οἱ κύνες, sc. of that city. John 3, 10 ὁ διδάσκαλος τοῦ Ἰσραὴλ with emphasis (see Winer § 17. 4. p. 125). 13, 5 εἰς τὸν νιπτήρα, which belonged to the chamber. 21, 20 ἐν τῷ δείπνῳ, comp. 13, 23 sq. Acts 11, 13 ὁ ἄγγελος, comp. 10, 3. Acts 21, 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4, 3 ἡ γραφή, the Scriptures. 5, 15 οἱ πολλοί, the many, the great mass. 1 Cor. 10, 1. 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, i. e. the pillar of cloud and the Red Sea. James 2, 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5, 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κτλ. i. e. the glory which belongs to God and to none other; comp. v. 12. Rom. 11, 36. al. sēp. Winer § 17. 1. Buttm. § 124. n. 6. —Here however it often depends on the taste or feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12, 1 τῷ λαῷ σάχυας, i. e. some

ears, indef. but Mark 2, 23 et Luke 6, 1 *τίλλειν τούς στάχυας* i. e. of the grain just before mentioned. Mark 6, 8 *ἵνα μὴδὲν αἰρωσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke 9, 3 *εἰς τὴν ὁδόν*, i. e. for this journey.

b) With *proper names* of persons or places. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. αα) Of persons, as ὁ Ἰησοῦς, Matt. 3, 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτός ὁ Ἰησοῦς Luke 24, 15; without art. e. g. Ἰησοῦς Luke 2, 52, 4, 1. 1 John 2, 22. al. sēp. So ὁ Ἰωάννης Matt. 3, 13, 11, 1; without art. Matt. 3, 4, 9, 14, 11, 2, 4; ὁ Πιλάτος Matt. 27, 13, 17, 22, and so more usually; but without art. Luke 13, 1, 23, 6. Acts 13, 28; ὁ Παῦλος Acts 14, 11, 19, 15, 2; without art. 13, 16, 15, 36; ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13, 43, 46; without art. 15, 2, 12, 25; ὁ Στέφανος Acts 6, 9, 7, 59, 8, 2; without art. 6, 5, 8. etc. etc. So before the compound pr. n. for Jehovah, Rev. 1, 4 ἀπὸ τοῦ ὁ ὦν καὶ ὁ ἦν κτλ. Where the proper name has an adjunct of title, office, family, or the like, and is thus made definite, the article is omitted; as Ἰωάννης ὁ Βαπτιστής Matt. 3, 1. Mark 8, 28; Πιλάτος τῷ ἡγεμόνι Matt. 27, 2; Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1, 19; Σίμων ὁ κανανίτης Matt. 10, 4. Acts 18, 8, 17. al. sēp. Where the pr. n. is indeclinable, the article would seem to be more necessary, in order to mark the case; but the usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1, 18, 24; without art. Luke 2, 33, 4, 22; τὸν Δαβὶδ Acts 13, 22. Matt. 22, 42; usually without art. Matt. 1, 20. Mark 2, 25. al. sēp. Comp. the genealogies in Matt. 1, 1 sq. Luke 3, 23 sq. Butt. n. § 124. 3. Winer § 17. 8. bb) With geographical names; where as a general rule names of countries take the article more frequently than those of cities, Winer, § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4, 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἰερου. καὶ Ἰουδαίας κτλ. Luke 3, 1. Acts 1, 8, 2, 9, 6, 9, 9, 31, 14, 21. 1 Thess. 1, 8. But see Acts 2, 9 τὴν Ἀσίαν, and 1 Thess. 1, 7.—Spec. α) Names of countries, as ἡ Ἀσία Acts 19, 10, 22, 26, 27, and so always except Acts 6, 9. 1 Pet. 1, 1, by the above rule. So ἡ Ἀχαΐα Acts 18, 12, 27, and usually; but without art. 2 Cor. 9, 2; ἡ Γαλαρία 1 Cor. 11, 1. Gal. 1, 2;

without art. 2 Tim. 4, 10; ἡ Γαλιλαία Matt. 2, 22, 4, 12, and so always except Matt. 4, 15, and Luke 17, 11. Acts 9, 31, by precd. rule. Also ἡ Ἰουδαία Matt. 2, 1, 5, and so always except Matt. 4, 25. Acts 2, 9; ἡ Ἰταλία Acts 18, 2, and always; ἡ Κύπρος Acts 13, 4, 21, 3; without art. 15, 39; ἡ Μακεδονία Acts 16, 10, 19, 21; without art. 16, 9. 1 Cor. 16, 5; ἡ Συρία Matt. 4, 24. Acts 18, 18; without art. Acts 21, 3. The name Ἀγνπτος never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweiz*, Fr. *la France, la Suisse, la Prusse*. Winer l. c. β) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεια only Acts 15, 23; ἡ Δαμασκός only Acts 9, 3, 22, 6; once εἰς τὴν Δ. 26, 12; ἡ Ἐφεσος only Acts 18, 21, 19, 17, 20, 16; ἐν τοῖς Ἱεροσολύμοις twice John 5, 2, 10, 22; ἡ Ἱερουσαλήμ once Acts 5, 28; c. adj. Gal. 4, 25, 26; ἡ Καπερναούμ once Luke 4, 23; ἡ Ναζαρέθ twice Matt. 4, 13. Luke 4, 16; ἡ Ῥώμη twice, Acts 18, 2 ἐκ τῆς Ῥ. 28, 14. So Hdian. 1. 6. 14, but often without art. see Immsch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c. γ) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3, 6. al. ὁ Εὐφράτης Rev. 16, 12; c. adj. 9, 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connection with τὸ ὄρος, see in *ἐλαία* no. 1, and Σωᾶ. Names of nations belong properly under lett. d, below.—The rule is sometimes laid down for geographical names, that where first mentioned they are without the article, but take it afterwards; yet the converse of this is just as often true. E. g. Acts 17, 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20, 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. v. 16, 18; also 17, 1, 11, 13, 18, 1 et 19, 1. So εἰς τὴν Καισάρειαν Acts 10, 24, 12, 19; elsewhere without art.

c) With nouns implying a person or thing as *alone*, the *only one* of the kind, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός, *the Christ, the Messiah*, Matt. 1, 17, 2, 4, and so almost always where it stands alone; since as a pr. name without the art. it occurs very rarely in the Gospels and Acts, as Luke 23, 2. John 9, 22; though oftener in the Epistles, Rom. 5, 6, 6, 4. 1 Cor. 1, 17, 23. (Winer § 17. 4. n. 1.) So ὁ υἱός

τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *υἱός*. Also δ διδάσκαλος Mark 14, 14. Further δ διάβολος, the devil, κατ' ἐξοχήν Matt. 4, 1. 5. 8, and always except Acts 13, 10, comp. 1 Pet. 5, 8; δ πονηρός the evil one Matt. 6, 13. 13, 19. 25; δ ἀντίχριστος 1 John 2, 18; δ πειράζων 1 Thess. 3, 5; δ θάνατος Rev. 6, 8. 20, 13. 14; δ ἄφρων Rev. 8, 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) So δ Σεβαστός, Augustus, pr. the august, Acts 25, 21. 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός no. 1, and κύριος II. 1, 2. The name πατήρ applied to God has usually the art. and a genitive, but also simply δ πατήρ Matt. 28, 19. Luke 10, 22; also παρὰ πατρός John 1, 14. So τὸ πνεῦμα and τὸ πνεῦμα ἄγιον, almost as pr. n. Matt. 28, 19. Acts 1, 8. 10, 19. Rom. 15, 30. 1 Cor. 2, 10. 2 Cor. 13, 3; without art. 1 Pet. 1, 2. Acts 8, 15. 1 Cor. 12, 3. Jude 20. See Winer § 18. p. 138, 141. Buttm. § 124. n. 7.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. δ ἥλιος Matt. 13, 43. Mark 1, 32; without art. Matt. 13, 6. Luke 21, 25; and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7, 2. 16, 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) So δ οὐρανός, οἱ οὐρανοί, Matt. 3, 2. 16, and usually in the Gospels and Apocalypse; without art. Matt. 5, 45. 6, 20. 1 Cor. 8, 5, and more usually in the Epistles. Also ἡ γῆ Matt. 5, 13. 18; without art. 1 Pet. 3, 5. 10. Acts 17, 24. al. So too κόσμος, θάλασσα, μεσημβρία, νύξ, and others, see Winer § 18. p. 138 sq. (But ἀπὸ καταβολῆς κόσμου always without art. Matt. 13, 35. al.) Also ἡ ἀγορά Matt. 20, 3. Acts 16, 19; but Mark 7, 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7, 32; δ νόμος the law of Moses, Matt. 5, 18. 22, 36. John 1, 17; without art. Rom. 2, 23. 8, 20. 21. 31. Gal. 2, 21. 3, 2; τοῦ ἀγροῦ Matt. 6, 28. 30; but ἀν' ἀγροῦ as opp. to the city, Mark 15, 21. Luke 15, 26. Comp. Winer l. c.—Further, with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French, *la vertu*, *la verité*, rarely without the article; while the Greek inserts it, or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1, 5 bis; without art. v. 3; ἡ ἀγάπη Rom. 13, 10 bis. 1 Cor. 13, 4. 8; without art. v. 2.

3. 2 Cor. 2, 8; ἡ ἀμαρτία Rom. 5, 12. 6, 1. 2. 17. 18; without art. Rom. 3, 9. 20. 5, 13; ἡ δικαιοσύνη Rom. 5, 17. 6, 18. 19. 20; without art. Rom. 4, 9. 5, 21. 9, 30; ἡ πίστις Rom. 3, 30. 31. 4, 9; without art. Acts 6, 5. Rom. 1, 17. 3, 28. al. etc. etc. See also Matt. 15, 19. Gal. 5, 19 sq. Col. 3, 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 7.

d) With nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. a) Genr. in Plur. αἱ ἀλώμεναι Matt. 8, 20; οἱ ἀλλοῖ 24, 28. So οἱ νεκροί the dead Matt. 14, 2. 22, 31. Mark 12, 26. 1 Cor. 15, 29. 42; but more frequently also without the article, espec. in connection with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17, 9. Luke 24, 46. Acts 3, 15. Rom. 10, 7. al. (So of v. Luc. Necrom. 17. D. Mort. 17. 2; without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι, the Jews, the whole nation, Matt. 2, 2. Luke 7, 3. John 5, 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7, 3. John 2, 18. 20; but Ἰουδαῖοι Jews indef. Acts 2, 5. 10. So οἱ Ἑλληνες John 7, 35; οἱ Ῥωμαῖοι John 11, 48. β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class; where in English also we commonly put *the*. Matt. 12, 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark 3, 27. Luke 10, 7 ὁ ἐργάτης. John 10, 11 ὁ ποιμὴν ὁ καλός. Rom. 1, 17 ὁ δίκαιος. Gal. 3, 20. 4, 1. Here too we may refer ὁ σπείρων, the sower, Matt. 13, 3. Mark 4, 3; so in Engl. 'the farmer sows his seed,' etc. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. 7, 24. 26. See Buttm. § 124. n. 6. So Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) With nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of; Buttm. § 124. n. 6. § 127. 8. Winer § 17. 2. E. g. Luke 18, 15 τὰ βρέφη i. e. their own children. John 5, 36. Acts 14, 10 εἶπε μεγάλη τῇ φωνῇ. 26, 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11, 5 ἀκατακαλύπτῃ τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. her head. Heb. 7, 24. Rev. 4, 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun; e. g. Matt. 2, 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8, 17.

John 19, 2. Rev. 3, 18. Also τὸ ὄνομα αὐτοῦ Matt. 1, 21. 23. Luke 1, 13. al. So *Æl. H. An.* 13. 15 διὰ τὴν ἔχει τὴν οὐρανόν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐστῆρα.—The article may also be omitted before such nouns, when otherwise definite; as 1 Tim. 2, 8 ἐπαίροντας ὁσίους χεῖρας. 2 Pet. 2, 14. Winer § 18. 2.

f) Where two or more nouns in the same case are connected by *καί* or the like, if the first have the article, the second takes or omits it in certain circumstances, viz.

α) If the nouns are of different genders the article is by rule repeated; as Matt. 15, 4 τίμα τὸν πατέρα καὶ τὴν μητέρα. v. 5. Matt. 8, 26. Luke 14, 26. Acts 13, 50 τὰς σεβομένας γυναῖκας . . . καὶ τοὺς πρώτους κτλ. 15, 20. Rom. 8, 2. 1 Cor. 2, 4. Eph. 2, 3. Col. 2, 13. al. So connected by *οὗτε* 1 Cor. 3, 7. Winer § 18. 3. (*Diod. Sic.* 1. 50. Plato Charrmid. 17. p. 160. b, τὰ τοῦ τάχους τε καὶ τῆς δέξυττος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas; Col. 2, 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνδρ. Luke 1, 6. 14, 23. 23, 49. Rev. 5, 12. So Plato Rep. 586. e, τῇ ἐπιστήμῃ καὶ λόγῳ. Legg. 784. e. β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2, 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12, 13. Luke 1, 58. 11, 59. 12, 11. 23, 4. Acts 6, 4. Rev. 22, 1. al. ssep. So with *τε* . . . καί, Acts 17, 10. 14. al. Also where the art. is necessary for distinctness, as 1 Cor. 1, 28. See Winer § 18. 5. So *Diod. Sic.* 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπᾶνιν κτλ. Xen. Cyr. 1. 2. 2. Ath.

1. 4. γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they are all parts of one general idea, or of a whole; Mark 15, 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14, 3. 21. Phil. 2, 17. Col. 2, 8. 19. 1 Tim. 4, 7. 1 Pet. 2, 25. al. (Plato Phædo 78. b, τῷ μὲν συντεθέντι τε καὶ συνθέντι ὄντι κτλ. *Hdot.* 1. 65 fin. *Matth.* § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3, 17 εἰχ. τῷ θεῷ καὶ πατρὶ. Eph. 1, 3. Phil. 4, 20. 2 Pet. 1, 11. 2, 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refers also to the second; Phil. 1, 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. 2, 12. 3, 7. Eph. 3, 5. Acts 1, 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς.

Winer § 18. 4. (*Æl. H. An.* 7. 29. *Diod. Sic.* 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject; Acts 3, 14 ὑμεῖς τὸν ἄγιον καὶ δίκαιον ἠγνήσασθε. 2, 20. Mark 9, 25. John 21, 24. Phil. 3, 3. 1 Thess. 2, 15. So with ἀλλὰ John 10, 1. (*Æl. H. An.* 2. 32. *Diod. Sic.* 3. 27.) Also in proper names, when they all stand in like relation, Acts 1, 13. 15, 23.

g) With the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, *Matth.* § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently *definite* than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate *as such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. α) The *subject* takes the article, but not the predicate. John 1, 1 θεὸς ἦν ὁ λόγος. 4, 24 πνεῦμα ὁ θεός. 6, 63 τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστιν. Rom. 6, 21. 23. 1 John 3, 15. 4, 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1, 35. al. ssep. β) Both *subject* and *predicate* have the article. E. g. *Matth.* 6, 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνδρ. 6, 63. 1 Cor. 15, 56. 2 Cor. 3, 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. 3, 19 ὃν ὁ θεὸς ἡ κοιλία. 1 John 2, 7. 3, 4 ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. Rev. 18, 23. al. ssep. So *Matth.* 13, 19–23, where the subject c. art. is repeated by οὗτος. Comp. *Matth.* Winer l. c.

γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4, 15. 3, 1. 6; or a pronoun, as ἐγώ, John 6, 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7, 82; ὑμεῖς, 2 Cor. 3, 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. *Matth.* 5, 13. 14; οὗτος, *Matth.* 3, 17 οὗτός ἐστιν ὁ υἱὸς μου κτλ. Mark 6, 3. John 1, 19 αὕτη ἐστὶν ἡ μαρτυρία κτλ. Acts 4, 11. 1 Cor. 11, 24. 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8, 18; οὗ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες *Matth.* 10, 20; οὗτος Mark 4, 16. John 9, 8; ἐκεῖνος Mark 7, 15. So Luke 8, 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8, 44 εἰ πεύστης ἐστί, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in αὐτός 2. b. β. δ) But sometimes both subject and predicate are without the article; *Matth.* 20, 16 πολλοὶ γὰρ εἰσι

κλητοί, ὅλγοι δὲ ἐκλεκτοί. 22, 14. Winer § 17. 5 ult. Matth. § 264. note. So Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. b, καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῃ χάρις ἀφειλομένη.

h) With a noun in the nominative, where it stands for the vocative, Winer § 29. Matth. § 312. Butt. § 45. 1. Matt. 27, 29 χεῖρε, ὁ βασιλεὺς τ'. I. Mark 9, 25. 10, 47 ὁ υἱὸς Δ. ἐλίσσον με. Luke 8, 54 ἡ παῖς, ἐγείρου. 12, 32. John 8, 10. Acts 13, 41. Rom. 8, 15. al.—Plato Symp. 172. a. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Butt. § 125. Kühner § 245. 3.

a) With a *Subst.* as adjunct, either in the genit. or in apposition. a) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and the noun, 1 Pet. 3, 20 ἡ τοῦ Θεοῦ μακροθυμία. 2 Pet. 3, 20; here the two articles stand side by side, comp. Butt. § 125. 2. More freq. the gen. is put last, as Matt. 3, 2 ἡ βασιλεία τῶν οὐρανῶν. 3, 1 ἐν τῇ ἐρήμῃ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6, 22. sēp. In such a construction the art. is sometimes for the sake of emphasis repeated, as Matt. 26, 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14, 24. 1 Cor. 1, 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Butt. § 125. 3. Matth. § 278. So Plat. Gorg. p. 481. e, ὁ δῆμος ὁ Ἀθηναίων.—Where the leading noun is readily understood from the connection, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή, μητήρ, παῖς, υἱός, ἀδελφός*, and the like; comp. Butt. § 125. 4, 5. E. g. Matt. 1, 6 ἐκ τῆς τοῦ Οὐρίου (γυναικὸς). 4, 21 τὸν τοῦ Ζεβεδαίου (υἱόν). In N. T. this occurs mostly in apposition, see below. β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name; comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8, 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύ-

τρωσιν τοῦ σώματος ἡμῶν. John 16, 13 θταν δ' ἐλθῇ ἑκεῖνός, τὸ πνεῦμα κτλ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2, 1. 3 Ἡρώδης ὁ βασιλεὺς. 3, 1 Ἰωάννης ὁ Βαπτιστής. 4, 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21, 11 Ἰησοῦς ὁ προφήτης. 27, 2. Mark 10, 47. Acts 21, 8. 25, 13. Eph. 3, 1. al. sēp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive; see above in a, fin. Matt. 10, 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου (υἱός). v. 3. Mark 2, 14. 16, 1 Μαρία ἡ τοῦ Ἰακώβου (μητήρ), comp. 15, 40; also Μαρία Ἰακώβου Luke 24, 10, comp. Acts 1, 13. John 19, 25 M. ἡ τοῦ Κλωπᾶ (γυνή). Acts 13, 22. al. Comp. Matth. 1. c. So Hdot. 7. 204. Xen. An. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article; as Luke 2, 36 Ἄννα προφήτις, Συγῆτηρ Φανουῆλ. 3, 1 Τιμῆριον καίσαρος, comp. Winer § 19. 3. Acts 6, 5 bis. 7, 10 Φαραὼ βασιλεὺς. Matt. 12, 24. Rom. 1, 1 Παῦλος δούλος Ἰ. Χρ. Jude 1. al. So Luke 4, 31 Καπερναοὺμ, πόλις τῆς Γαλ. 23, 51. Matth. 1. c. So Hdot. 1. 1. Thuc. 1. 1.—Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16, 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9, 14 ἐπὶ τῇ π. τῇ μεγάλῃ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1, 5 ἐν τῇ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult. So Hdot. 1. 72 ὁ Ἄλυσ ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) With an *Adject.* as adjunct. a) Pr. as expressing an essential or intrinsic quality of the noun, and forming with it one idea. Here if the subet. have no art. the adjunct. takes none, and is put either before or after the noun, as Matt. 14, 14 εἶδεν πολλὸν ὄχλον. 26, 47 ὄχλος πολλός. Luke 11, 13 ἀγαθὰ δόματα. Matt. 7, 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Butt. § 125. 1, 3. Kühner § 245. 3. a. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7, 13 διὰ τῆς στενῆς πύλης. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 28, 19 τοῦ ἁγίου πνεύματος. Mark 6, 39. Luke 1, 35. John 4, 23. sēp. More commonly after the noun; Acts 12, 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν. Luke 8, 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13, 11 τὸ πνεῦμα τὸ ἄγιον. Luke 21, 3 ἡ χῆρα ἡ πτωχή. John 6, 13. 10, 11. James 1, 9. 3, 7. sēp. So where the noun has also a ge-

nit. as Matt. 1, 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3, 17. 6, 6. Tit. 2, 11. β) Where the adj. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject; as Matt. 7, 13 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5, 11 περὶ οὐ πολλὸς ἡμῖν ὁ λόγος κτλ. But also after the subject, as Matt. 9, 37 ὁ μὲν σεισμός πολλός, οἱ δὲ ἐργάζονται ὅλγιοι. James 2, 26. Comp. Matth. § 277. b. γ) Where an adj. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adj. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 4. Kühner § 245. 3. b. Matth. § 277. b. E. g. John 5, 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζον τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν ὀξύτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. Luke 4, 14. 5, 6 δι' ὅλης τῆς νυκτός. Rom. 8, 36; also Matt. 16, 26 τὸν κόσμον ὅλον. Mark 1, 33 ἡ πόλις ὅλη. John 4, 53. Winer § 19. 1, marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν νύκτα. 2. 1. 30 τὴν π. ὅλην κτλ.) So πᾶς, Matt. 6, 29 ἐν πάσῃ τῇ δόξῃ. Acts 1, 18. James 1, 8; also Matt. 9, 35 τὰς πόλεις πάσας. Luke 12, 7. Rev. 13, 12. Adj. ὅσας follows the same rule, Matt. 28, 11. Luke 3, 21. Mark 16, 15. Luke 19, 48. See Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. Hell. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subet. and is then emphatic, Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John 5, 20 Rec. ἡ ζωὴ αἰώνιος. Luke 12, 12 Rec. τὸ πνεῦμα ὄχιον. 1 Cor. 10, 3 τὸ βρῶμα πνευματικόν. Gal. 1, 4 τοῦ αἰώνος ποιητοῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. δ) Numerals follow the general rule, e. g. as in α above; cardinals, Matt. 10, 1 τοὺς δώδεκα ἀποστόλους. 20, 21 οἱ δύο υἱοί μου. Mark 6, 41; ordinals, Matt. 20, 6 τὴν ἐνδεκάτην ὥραν. Mark 14, 12. Luke 1, 59; also Mark 15, 34 τῇ ὥρᾳ τῇ ἐνάτῃ. John 2, 1. Heb. 4, 4.

Also as in γ; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο κτλ. i. e. took place *first*, as the first, under Cyrenius; see Meyer Comm. in loc.

c) With a *Pron.* as adjunct, e. g. α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in lett. a. α. Buttm. § 127. 7. E. g. Matt. 5, 30 ἡ δεξιὰ σου χεῖρ. Rom. 6, 12 ἐν τῇ θνητῇ ὑμῶν σώματι. Oftener after the noun, Matt. 3, 17 ὁ υἱὸς μου ὁ ἀγαπητός. Acts 2, 39 ὁ θεὸς ὑμῶν. β) *Possessive* pronouns follow the rule of adjectives, see above in lett. b. α. Matt. 18, 20 εἰς τὸ ἐμὸν ὄνομα. John 4, 42. Rom. 15, 4; and so where the subet. is implied, as Luke 5, 33 οἱ δὲ σοὶ ἐσ. μαθηταί. 22, 42. 1 John 2, 2; also c. art. after the noun, John 5, 30 ἡ κρίσις ἡ ἐμὴ. 6, 38. 10, 27. 14, 27. 1 John 1, 3. Here the art. is essential to definiteness, Buttm. § 124. n. 4. γ) *Demonstrative* pronouns are either put between the art. and noun; as 2 Cor. 12, 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9, 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκεῖνος, which being definite usually require the article along with the noun which they qualify. Matt. 3, 4 αὐτὸς δὲ ὁ Ἰωάννης. John 5, 36 αὐτὰ τὰ ἔργα. Acts 16, 18 αὐτῇ τῇ ὥρᾳ. John 16, 27. 1 Cor. 15, 28; also Gal. 6, 13 οἱ περιτεμενόμενοι αὐτοί. So Matt. 20, 21 οὗτος οἱ δύο υἱοί μου. Luke 7, 44. 9, 48. John 6, 51. 58; also Matt. 3, 9 ἐκ τῶν λίθων τούτων. 26, 8. 31. John 2, 19. 20. So Matt. 27, 63 ἐκεῖνος ὁ πλάνος. 18, 1 ἐκεῖνη τῇ ὥρᾳ. 24, 19; also Matt. 7, 25 τῇ οὐκίᾳ ἐκεῖνη. Mark 3, 24. 25. ssep. See Buttm. § 127. 9. Kühner § 246. 3. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in lett. a. α; except that it is put before both the noun and article, as Matt. 2, 2 εἰδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in art. αὐτός.

d) With a *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article; e. g. Matt. 2, 2 ὁ τεχθεὶς βασιλεὺς. v. 7. 3, 7 τῆς μελλούσης ὀργῆς. 4, 18. al. More commonly it stands after the noun; and then if the noun be definite, the participle also takes the article, when a definite, well-known, or special relation is to be expressed; Winer § 19. 1. c. Matth. § 275. Matt. 7, 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20, 12. 26, 28 τὸ αἷμά μου . . . τὸ

περὶ πολλῶν ἐκχυνόμενον. Luke 22, 19. Acts 9, 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῶν. Rom. 1, 8. 2 Tim. 3, 15. 1 Pet. 1, 21 εἰς Θεόν, τὸν ἐγείραντα. 3, 5, 10. ssp. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and thus there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb; Buttm. § 125. n. 3. § 144. Winer l. c. John 4, 6 ὁ οὖν Ἰησοῦς, κεκοιμημένος κτλ. v. 39. Acts 3, 26. 23, 27 τὸν ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰ. 26, 4. Rom. 2, 27. 16, 1. 1 Pet. 3, 5. ssp.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) With a *Preposit.* and its case as adjunct, i. e. as periphrase for an adj. or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the noun; as 1 Tim. 4, 3 εἰς μετέληψιν μετὰ εὐχαριστίας. 1, 5 ἀγαπή ἐκ καρπῶς καρδίας. Rom. 14, 17. Winer § 19. 4. So Plato Rep. 378. d.—But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15, 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. 11, 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1, 70. Acts 27, 2. After the noun, with art. repeated, Matt. 6, 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7, 3. Mark 4, 31. John 12, 21. Acts 4, 2. 27, 5. 2 Cor. 8, 4. 1 Thess. 1, 8. ssp. Winer § 19. 1. b. So for the sake of definiteness or distinction, where the leading noun has not the article; as Acts 26, 18 πιστεῖ τῇ εἰς ἐμέ. 2 Tim. 1, 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Τίτ. 3, 5. Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun; as Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7, 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2, 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1, 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ. Eph. 1, 15. See Winer § 19. 2, espec. par. 2. So Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μέν ἔσωθεν [τείχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) With an *Adverb* as adjunct, i. e. as placed between the art. and noun, and thus forming a periphrase for an adjective. Buttm. § 125. 6. Acts 13, 42 τὸ μεταξὺ σάββατον. Rom. 7, 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1, 9. See also in ἀνω, κατώ, etc.

NOTE. In cases like many of the preceding, where the article is repeated with

the adjunct after the noun, there is sometimes ascribed to it the nature and name of a *relative pronoun*, especially before participles, comp. in lett. d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.—This remark has no bearing upon the use of the article *instead* of the relative in the epic language; see Kühner § 247. 4.

B) With *Adjectives*. 1. As connected with nouns, see above in A. 2. b.

2. Used as nouns, and then the article is employed or not, precisely as with nouns. a) Genr. as ὁ ἀγαθός *the good man*, generic, Rom. 5, 7; οἱ τυφλοὶ Matt. 9, 28; οἱ σοφοί, οἱ συνετοί, 1 Cor. 1, 19. 27; οἱ τέλειοι 2, 6. al. John 8, 7 ὁ ἀναμάρτητος ὑμῶν, definite. So 2 Cor. 8, 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλίγον sc. συλλέξας, quoted from Sept. Ex. 16, 18, with allusion to v. 17. Comp. Buttm. § 123. 5. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος *other*, ὁ ἄλλος *the other*, see in ἄλλος; also ἕτερος, πλείων, πολὺς, πᾶς, etc. b) Neut. adjectives with the art. are often put as abstract nouns; e. g. Sing. Rom. 1, 19 τὸ γνωστὸν τοῦ Θεοῦ. 2, 4 τὸ χρηστὸν τ. 3. 8, 3. 1 Cor. 1, 26. 2 Cor. 4, 17. 8, 8. Heb. 6, 17. 7, 18. al. ssp. Matth. § 269. Buttm. § 123. 2. Winer § 24. 1. Sing. as collect. Heb. 7, 7 τὸ ἑλαττον, τὸ κρείττον, *the less, the greater*, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀντρ. v. τῆς καρδίας Rom. 2, 16. 1 Cor. 14, 25. 4, 5. 2 Cor. 4, 5; τὰ ἀράτα αὐτοῦ Rom. 1, 20. So Luke 18, 27 τὰ ἀδύνατα παρὰ ἀνθρώπους. Trop. for persons 1 Cor. 1, 27. 28. So Neut. accus. as adverb, τοῦναντίον for τὸ ἐναντίον, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 131. n. 14; comp. § 115. 4. Matth. § 446. 7. c) *Numerals* used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20, 24; οἱ δώδεκα Luke 8, 1. Ord. οἱ πρότεροι Matt. 20, 10; ὁ δεύτερος καὶ ὁ τρίτος 22, 26. Also Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10, 40. 12, 16. 19, 39; more comm. πρῶτον Matt. 6, 23. 1 Cor. 12, 28; τὸ δεύτερον 2 Cor. 13, 2. Jude 5; δεύτερον John 3, 4. 4, 54. 1 Cor. 12, 18; τὸ τρίτον Mark 14, 41.

John 21, 17 bis; ἑπτόν Luke 20, 12. 1 Cor. 12, 28. al. So Xen. CEC. 2. 13 τὸ πρῶτον. Cyr. 2. 2 τὸ δέιν. CEC. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. a) Pron. *possessive*, as connected with nouns, see above in A. 2. c. When put for nouns, these take or omit the article like nouns; e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25, 27; τὰ ἐμά id. 20, 15. Luke 15, 31. John 17, 10; comp. Buttm. § 128. 1. So τὸ σὸν Matt. 20, 14. Luke 6, 30; οἱ σοὶ thy family Mark 5, 19; οἱ ἡμέτεροι, *our fellow Christians*, Tit. 3, 14. b) With *demonstratives*, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. 19, 14. Acts 22, 22 αὐτὸ ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16, 18 οἱ τοιοῦτοι. 1 Cor. 5, 11. 2 Cor. 10, 11 ὁ τοιοῦτος. Acts 19, 25 τὰ τοιαῦτα. Rom. 1, 32; or as a definite person already mentioned, 2 Cor. 12, 2. 8. 5. Comp. Buttm. § 124. n. 2. Matth. § 265. 7. Winer § 17. 11 ult. With *αὐτός* the art. affects the signification, ὁ αὐτός *the same*, see in αὐτός no. 3. For nouns with *ὁστος*, *ἐκεῖνος*, see above in A. 2. c. γ.

D) With *Participles*. 1. As connected with nouns, and serving as an adjective or predicate; see above in A. 2. d.

2. Absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns; Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. a) Genr. Matth. 4, 3 ὁ πεπάσων, *the tempter*. 13, 3 ὁ σὺνελπων, generic. Mark 5, 14 οἱ δὲ βόσκοντες αὐτοῦς, *the herdsmen*. Luke 7, 14. Rom. 4, 4. Rev. 15, 2. Matth. § 271. So Neut. as abstr. τὸ γεγενημένον ἐκ τ. σαρκός John 3, 6; c. gen. Phil. 3, 8. Buttm. § 128. 1. b) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, or the like. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not 'the eaters,' Matt. 14, 21. 15, 38. So Mark 4, 9 ὁ ἔχων ὅρα ἀκούειν, ἀκούειν. 10, 42. John 5, 29 bis. v. 32 ἄλλος ... ὁ μαρτυρῶν περὶ ἐμέ. Acts 2, 47. Rom. 10, 5. 14, 3. 16, 17. 1 Cor. 9, 13 οἱ τὰ ἐκτὸς ἐργαζόμενοι. 2 Cor. 10, 17. 11, 4. Gal. 1, 23. al. esp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by *οὗτος* emphat. Matt. 26, 23. Mark 12, 40. Luke 8, 14. John 6, 46. al. As limiting a more

general word, e. g. πᾶς δὲ ἀνθρώπων, πᾶς ὁ ζῳών, Luke 11, 10; πρὸς τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke 18, 9. Gal. 1, 7. In apposit. with a personal pron. impl. Matt. 7, 23. Rom. 2, 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. c) With Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts 24, 25; see in ἔχον no. 5.

E) Before *Prepositions with their cases*, which then form a periphrase for a subst. or adjective; comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. a) Genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, Heb. 13, 24. Phil. 4, 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4, 14 οἱ ἐκ νόμου, *they of the law*. 2, 8 οἱ ἐξ ἐριθείας, *the contentious*. Mark 3, 21 οἱ παρ' αὐτοῦ.—Spec. before *περὶ* c. acc. of pers. e. g. οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts 13, 13; comp. Buttm. § 150. m. 25. Kühner § 263. d. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν, i. e. simply *Martha and Mary*, John 11, 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν, *those around him*, his companions only, Mark 4, 10. Luke 22, 49; comp. Matth. l. c. no. 3. So Xen. Hell. 7. 5. 12. b) Neut. τὸ, τὰ, see Matth. § 283. E. g. τὰ ἐν τῷ, as Eph. 1, 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ, *the things celestial and terrestrial*. Luke 25, 33 τὰ ἐν ὁδῷ, *the events in the way*. Also τὸ ἐκ τίνος, as Rom. 12, 18 τὸ ἐξ ὑμῶν, *as far as depends on you*. 1 Cor. 13, 10 τὸ ἐκ μέπου, comp. v. 9; τὸ v. τὰ ἐπὶ Rom. 16, 19. Eph. 1, 10; τὸ κατὰ adverbially, Rom. 9, 5. Luke 11, 3. Acts 4, 18. (Matth. § 283. Buttm. § 125. n. 8.) τὰ περὶ τίνος, *the things concerning any one*, Luke 24, 19. Acts 23, 15. Phil. 1, 27; τὰ περὶ ἐμέ, *my affairs*, my state, Phil. 2, 23; τὰ περὶ τὸν τόπον, *the environs*, Acts 28, 7; comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. e.) τὰ πρὸς τινα, as Heb. 2, 17 et 5, 1 τὰ πρὸς τὸν θεόν *divine things*. Luke 14, 28. 32. 19, 42; τὸ ὑπὲρ τίνος Phil. 1, 29. 4, 10.

F) Before *Adverbs*, which then usually stand in place of a noun or adjective, Buttm. § 125. 6, 7. E. g. a) As Subst. Phil. 3, 14 τὰ ἐπίσω ἐπιλανθάνεμεν. Matt. 11, 23 μέχρι τῆς σήμερον. Mark 5, 1 εἰς τὸ πέραν. 15, 1 ἐπὶ τὸ πρῶτον. Luke 10, 35 ἐπὶ τὴν αἰώνιον. John 1, 29. Rom. 8, 22. Eph. 2, 17. Col. 3, 1. 2. 1 Tim. 4, 8. al. β) With the adverbial sense retained, as τὰ νῦν or

vanūn, now, at present, Acts 4, 29. al. Buttm. § 125. n. 5. See in vñ no. 1. a.

G) The NEUTER of the article, τὸ, τὰ, is prefixed :

1. Absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, and the like ; Buttm. § 128. n. 2. Matth. § 284. E. g. Sing. τὸ, Matt. 21, 21 τὸ τῆς συκῆς *the thing of the fig tree*, done to it. 1 Cor. 10, 24 τὸ ἑαυτοῦ, τὸ τοῦ ἐτέρου. James 4, 14. 2 Pet. 2, 22. (Plato Parmen. 136. e. Xen. CEC. 16. 7.) More freq. Plur. τὰ, Matt. 22, 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16, 23. Luke 2, 49. Rom. 8, 5. 14, 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. 2, 11. 13, 11. Phil. 2, 4 τὰ ἑαυτῶν, τὰ ἐτέρων. So 2 Cor. 11, 30 τὰ τῆς ἀσθενείας μου *καυχήσομαι*, *things pertaining to my infirmity*; or perhaps as a periphrase for *my infirmity*, comp. Buttm. § 128. n. 5. Matth. § 285. So Hlian. 3. 2. 10. Plato Phædo § 44. p. 95. a. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

2. Sing. τὸ is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Kühner § 244. 11. Matth. § 280. E. g. with single words, Gal. 4, 25 τὸ γὰρ Ἄγαρ, i. e. *the name Agar*, as here used. 2 Cor. 1, 17 τὸ ναὶ ναί, καὶ τὸ οὐ οὐ. James 5, 12. (Dem. 255. 4. Plato Gorg. 496. d, τὸ διψῶντα.) So with a phrase or clause, Luke 22, 2 ἐξήρουν...τὸ πῶς ἀνέλωσιν αὐτόν. Mark 9, 23. Luke 1, 62. 9, 46. 19, 48. 22, 24. 37. Acts 4, 21. 22, 30. Rom. 8, 26 al. So Jos. Ant. 10. 10. 4. Plato Phædo 8 init. p. 62. b. Rep. p. 327. c.

3. Sing. τὸ is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that occur with real substantives ; Buttm. § 125. 8. 1. § 140. 5. Kühner § 308. Matth. § 540. Winer § 45. 4, comp. 1. a, and 2. c. Thus

a) As *Nominative* with τὸ, Phil. 1, 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7, 26. 2 Cor. 8, 11 τὸ ἐπιτελεῖσθαι. Gal. 4, 18. ssp. Matth. l. c. p. 1060.

b) As *Genitive* with τοῦ, and this is the most frequent construction : a) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20, 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κτλ. Rom. 15, 23 ἐπιποθείαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. 9, 6. 10. 2 Cor. 8, 11 ἡ προθυμία τοῦ θελεῖν. Heb.

5, 12. 1 Pet. 4, 17. al. ssp. So in a laxer use of the genit. Luke 1, 57. 2, 21 ἡμέρας ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11, 8. Phil. 3, 21. On an adj. as ἀξιος 1 Cor. 16, 4 ; βραδύς Luke 24, 25 ; ἔτοιμος Acts 23, 15 ; also Luke 17, 1. On a verb, Luke 1, 9 ἔλαχε τοῦ θυμιάσαι. So after verbs of restraining, hindering, Luke 4, 42. 24, 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνώ- ναι αὐτόν. Acts 10, 47. 14, 18 μῶλις κατέ- παυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 20, 27. Rom. 15, 22. 1 Pet. 3, 10. al. Winer § 45. 4. β) As referring to a whole sentence and expressing *purpose*, where the old grammarians unnecessarily supply ἕνεκα, χάριν, or the like, Buttm. § 140. n. 10. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. preceded by *to*, i. q. *in order to*, *that*, and so τοῦ μὴ, *in order not to*, *that not*, *lest*. Matt. 2, 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολῆσαι αὐτό. 3, 13. 13, 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1, 73 comp. v. 68. Luke 1, 79 comp. v. 78. 5, 1. 7. Heb. 10, 7. al. ssp. So negat. Acts 21, 12 παρεκα- λούμεν...τοῦ μὴ ἀναβαίνειν κτλ. Rom. 6, 6. James 5, 17. al. ssp. Here it sometimes alternates with the simple infin. as Luke 1, 77 comp. v. 76. 2, 24 comp. v. 22. Once with ἕνεκα expressed in a sequence of clauses, 2 Cor. 7, 12. (Thuc. 1. 45.) In this sense also after verbs of *deciding*, *commanding*, and the like, which of course imply purpose ; Acts 27, 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κτλ. 1 Cor. 7, 37. Luke 9, 51. 4, 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15, 20. Winer § 45. 4. p. 378.—This Infin. with *to* occurs on every page of the Sept. where it very generally stands for the Heb. Infin. c. לֵ. Hence it is sometimes held to be Hebraism ; but although prob. more frequent in N. T. from a Heb. influence, yet it is also not uncommon in Greek writers ; e. g. Strabo 15. p. 717. Arr. Alex. 2. 21. Thuc. 1. 23 τὰς αἰτίας ἔγραψα...τοῦ μὴ τινας ζη- τῆσαι ποτε κτλ. ib. 2. 22. Plato Gorg. 457. e, τοῦ καταφανὲς γενέσθαι. Xen. Cyr. 1. 6. 40 τοῦ δὲ μὴδ' ἐντειῶν διαφεύγειν, σκοποῦς τοῦ γιγνομένου κακίστης, κτλ. Winer l. c. Buttm. § 140. n. 10. 11. Kühner § 308. 2. b. γ) In a laxer sense expressing more the notion of result, (like the later use of ἵνα, comp. ἵνα no. II, III,) and put by way of explanation, or epexegetically, where the simple infin. or ὥστε c. infin. might stand ; see Winer § 45. p. 379 sq. Here it also accords with the Engl. infin. after *so as to*, *so that* ; see above in β, ult. Acta 7, 19

οὗτος ἐκάωσε τοὺς πατέρας ἡμῶν, τοῦ ποι-
εῖν ἔκθετα τὰ βρέφη κτλ. Once after ποιεῖν,
Acts 3, 12 ἡμῖν τί ἀνενίσετε, ὡς... πεποιη-
κός τοῦ περιπατεῖν αὐτόν; comp. in ἵνα
III. 1. d. So Rom. 1, 24 παρέδωκεν αὐτοὺς
ὁ θεὸς... εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ
σώματα κτλ. 7, 3. 1 Cor. 10, 13. Here too
prob. belongs the difficult construction in
Rev. 12, 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·
ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆ-
σαι μετὰ τοῦ δράκοντος, where after ὁ Μιχ.
and οἱ ἄγγελοι we may supply ἐγένοντο, ac-
cording to the frequent Heb. construction
of the Inf. c. ᾗ, and the clause is equivalent
to ὥστε πολεμῆσαι τὸν Μ. καὶ τοὺς ἄγγ.
μετὰ κτλ. see Gesen. Lehrgeb. § 211. Wi-
ner § 45. p. 380. Text. Rec. has ἐπολέμη-
σαν. δ) After a preposition, as ἀντί
James 4, 15; ἐκ 2 Cor. 8, 11; πρό Matt.
6, 8. James 17, 5. So Ael. V. H. 2. 34.
c) As *Dative* with τῷ, as implying cause
2 Cor. 2, 12; purpose 1 Thess. 3, 3; after
ἐν, see ἐν no. 2. a, fin. Matth. § 541. Winer
§ 45. 5.

d) As *Accusative* with τὸ, as depending
on a verb, Luke 7, 21 τυφλοῖς πολλοῖς ἔχα-
ρίσατο τὸ βλέπειν. 1 Cor. 14, 39. 2 Cor. 8,
11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14, 13.
As governed by διὰ, εἰς, πρὸς, see in διὰ
II. 1. b; εἰς no. 3. a, c, d; πρὸς III. 3. d. +
ὀγδοήκοντα, οἱ, αἱ, τὰ, (ὀκτώ,) eighty,
Luke 2, 37. 16. 7.—Xen. An. 4. 8. 15.

ὀγδοός, η, ον, ordin. (ὀκτώ,) the eighth,
Luke 1, 59. Acts 7, 8. Rev. 17, 11. 21, 20.
(Xen. An. 4. 6. 1.) In 2 Pet. 2, 5 ὀγδοὺς
Νῶε... ἐφύλαξε, Noah the eighth person,
as the eighth, Noah and seven others;
comp. 1 Pet. 3, 20; see Winer § 38. 2.
Matth. § 469. 9. Comp. Plato Legg. 695. c,
(Δαρειός) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν
αὐτὴν ἑβδομος, διειλετο κτλ. Dem. 261. 3.
The Greeks usually add αὐτός, Thuc. 1. 46.
Xen. Hell. 2. 2. 17.

ὄγκος, ου, ὁ, pr. bulk, mass, weight,
Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32; a tu-
mor, swelling, Diod. Sic. 2. 36.—In N. T.
weight, burden, impediment, Heb. 12, 1
ἔχον πάντα ἀποζέμενοι. So Xen. Ven.
8. 8.

ὅδε, ἥδε, τόδε, demonstr. pron. from
ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76.
1; this, that; hic, hæc, hoc; genr. equiva-
lent to οὗτος, but in some cases stronger;
Buttm. § 127. 1. b. Matth. § 470. 1.

1. As referring to the person or thing
last before mentioned. Luke 10, 39 τῇδε
ἦν ἀδελφή. 16, 25. 2 Cor. 12, 19 Grb.
Comp. Matth. 1. c.—Xen. Apol. 29.

2. As introducing what follows, *this, those, the following*. Acts 15, 23 γράψαντες
... τὰδε· οἱ ἀπ. κτλ. 21, 11. Rev. 2, 1. 8.
12. 18. 3, 1. 7. 14. Comp. Matth. 1. c.

3. Spec. δεικτικῶς, instead of an adv. of
place, i. q. *here, there*; see Matth. § 471. 12.
Buttm. § 127. 1. James 4, 13 πορευσώμεθα
εἰς τήνδε τὴν πόλιν, i. e. *into this city here*.—
Plut. Symp. 1. 6. 1 τήνδε τὴν ἡμέραν.

ὁδεύω, f. εὔσω, (ὁδός,) *to be on the way, to journey, to travel*, absol. Luke 10, 33.
Sept. for הָלַךְ 1 K. 6, 12.—Hdian. 7. 3. 9.
Plut. Timol. 12.

ὁδηγέω, ᾧ, f. ἡσω, (ὁδῆγός,) *to lead the way, to guide*, c. acc. Matt. 15, 14 τυφλὸς
δὲ τυφλὸν ἐὰν ὁδηγῇ. Luke 6, 39. Rev. 7,
17. Sept. for הָלַךְ Ex. 13, 17; הָלַךְ Ps. 80,
2; הָלַךְ Josh. 24, 3. So Hdian. 3. 3. 13.
Diod. Sic. 11. 8. Aeschyl. Prom. 730.—
Trop. of a teacher, John 16, 13 ὁδηγήσει
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8, 31.
Sept. for הָלַךְ Ps. 86, 11; הָלַךְ Ps. 25,
5. So Wisd. 9, 11.

ὁδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) *a way-leader, a leader, guide*, Acts 1, 16. Trop. of
a teacher Matt. 15, 14. 23, 16. 24. Rom.
2, 19.—2 Macc. 5, 15. Pol. 5. 5. 15; trop.
Wisd. 7, 15.

ὁδοιπορέω, ᾧ, f. ἡσω, (ὁδοιπόρος; ὁδός,
πορεύομαι,) *to be on the way, to journey, to travel*, absol. Acts 10, 9.—Jos. de Vit. § 32.
Ael. V. H. 10. 4. Hdian. 5. 4. 13.

ὁδοιπορία, as, ἡ, (ὁδοιπορέω,) *a jour-neying, travel*, John 4, 6. 2 Cor. 11, 26.—
1 Macc. 6, 41. Hdian. 2. 15. 11. Xen. Cyr.
1. 2. 10.

ὁδοποιέω, ᾧ, f. ἡσω, (ὁδός, ποιέω,) *to make or level a road*, Xen. An. 4. 8. 8.—
In N. T. *to make one's way, to go, to journey*,
absol. Mark 2, 23 Lachm. for Rec. ὁδὸν
ποιεῖν, see fully in ὁδός no. 2. a.

ὁδός, οὔ, ἡ, 1. *a way, in respect of place, a high-way, road, street*. a) Genr.
Matt. 2, 12 δεῖ ἀλλῆς ὁδοῦ ἀνεχώρησαν. 7,
13. 14. 8, 28. 13, 4. 19. John 14, 4. 5.
Acts 8, 26. Heb. 10, 20. James 2, 25. al.
Sept. for הָלַךְ Num. 21, 4. Deut. 28, 7.
(Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a
street in a city, Matt. 22, 9 ἐπὶ τὰς διεξό-
δους τῶν ὁδῶν. v. 10. Luke 14, 23. So
Sept. for הָלַךְ Jer. 5, 1. 7, 16. (Hdian. 2.
9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν
ὁδόν, *along or on the way*, Luke 10, 4.
Acts 8, 36. So Hdian. 2. 12. 2. Xen. An.
4. 6. 11. b) With a gen. of place *to*

which a way leads, comp. Matth. ὁ 367. Heb. 9, 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. Sept. ἡ ὁδὸς τοῦ ξύλου τῆς ζ. for Heb. גִּזְרֵי הַדֶּלֶת Gen. 3, 24. (Comp. Hdian. 8. 5. 10.) Meton. for the region to or through which a way leads; Matt. 10, 6 εἰς ὁδὸν ἔθνων *into the way (country) of the Gentiles*. 4, 15 ὁδὸν θαλάσσης, *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. 8, 23 where Sept. for דֶּלֶת הַיָּם. c) In the phrases ἐτοιμάζειν v. κατασχευάζειν τὴν ὁδόν, *to prepare the way, for a king*, see in ἐτοιμάζω no. 1; pr. Rev. 16, 12; trop. Matt. 3, 3, 11, 10. Mark 1, 2, 3; also εὐθύνειν τὴν ὁδόν John 1, 23; all in allusion to Is. 40, 3 where Sept. for יְהַיְיֵם. Comp. ἡ ὁδὸς ἡ βασιλεία Hdot. 6. 53. d) Meton. of Jesus as *the way*, i. e. the *author and medium* of access to God and eternal life, John 14, 6.

2. In respect of action, way, i. e. *a being on the way, a going, journey, progress, course*. a) Genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. 10, 10. Mark 6, 8. Luke 9, 3; ἐξ ὁδοῦ Luke 11, 6; ἐν τῇ ὁδῷ, *in or by the way, on the journey*, Matt. 15, 32. Mark 8, 3, 27. Acts 9, 17, 27; κατὰ τὴν ὁδόν, *by or on the way*, Acts 25, 3, 26, 13. So 1 Thess. 3, 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Sept. for יְהַיְיֵם Gen. 21, 24, 40. (Hdian 2. 11. 2. Xen. Mem. 3. 13. 5.) Acts 8, 39 πορεύεσθαι τὴν ὁδόν, *to go on one's way, to continue one's journey*; comp. Butt. 131. 4. (Sept. for יְהַיְיֵם Prov. 7, 19. Xen. Cyr. 5. 2. 22.) Also Mark 2, 23 καὶ ἄρξατο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὶλλον τοὺς στάχυας, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears; comp. Matt. 12, 1. Luke 6, 1. Here ὁδὸν ποιεῖν is Hebraism for יְהַיְיֵם, as Sept. and Heb. Judg. 17, 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδόν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; though very late writers employ the Act. e. g. ποιεῖν ὁδόν Xenoph. Ephes. lib. 3 init. comp. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. b) With a gen. of time, as Luke 2, 44 ἡμέρας ὁδόν, *a day's journey*. Acts 1, 12 σαββάτου ἔχον ὁδόν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 2000 larger cubits or minor paces; see Lightfoot Hor. Heb. in Luc. 24, 50. Buxtorf Lex. Chald. 1197. According to Epiphanius, himself once a Jew, the sabbath day's journey was 6 stadia or 750 Roman paces; Hæ. 66. 82. This accords best with Acts 1. c. and Josephus; since the lat-

ter also gives the distance of the mount of Olives in one place at 6 stadia, and in another at 5 stadia; B. J. 5. 2. 3. Ant. 20. 8. 6. See Reland Palest. p. 398, 399. Wiener Realw. art. *Sabbathsweg*.—Sept. ὁδ. τριῶν ἡμ. for Heb. יְהַיְיֵם Gen. 30, 36, 31, 23. So Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

3. Trop. a way, manner, means, i. e. a) *a way or method* of proceeding, of doing or effecting any thing; 1 Cor. 4, 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. 12, 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ, *the ways of God*, his mode of proceeding, administration, counsels, Acts 13, 10. Rom. 11, 33. Rev. 15, 3. Sept. and יְהַיְיֵם Ps. 18, 31. b) *a way or means* of arriving at or obtaining any thing. Luke 1, 79 ὁδὸς εἰρήνης, i. e. the way of peace and salvation. Acts 2, 28 ὁδοὺς ζωῆς. 16, 17. 2 Pet. 2, 21. Sept. and יְהַיְיֵם Prov. 10, 17. So Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα. c) *a way* of thinking, feeling, acting, manner of life and conduct; James 5, 20. Matt. 21, 32 ἡλθε ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3, 17 ὁδὸν εἰρήνης, *peaceful life*, quoted from Is. 59, 8 where see Gesen. Comm. With a gen. of pers. *the way or ways* of any one i. e. his *mode of life, conduct, actions*, Acts-14, 16. Rom. 3, 16. James 1, 8. 2 Pet. 2, 15. Jude 11. (Sept. for יְהַיְיֵם Job 23, 10.) But the way of God or of the Lord, is also *the way, walk, life* which God approves and requires, Matt. 22, 16. Luke 20, 21. Acts 18, 25, 26. Heb. 3, 10. (Sept. and יְהַיְיֵם Job. 23, 11. Ps. 25, 4.) Hence absol. for *the gospel way*, the Christian life, Acts 9, 2, 19, 9, 23, 22, 4, 24, 14, 22. Also 2 Pet. 2, 2 ἡ ὁδὸς τῆς ἀληθείας *the way of truth*, the gospel. So Judith 5, 8, 18; comp. *a way or sect* of philosophy, Luc. Hermot. 46. +

ὁδοὺς, δόντος, δ, *a tooth*, Matt. 5, 38, 8, 12 δ βρυγμὸς τῶν ὁδόντων. 13, 42. 50, 22, 13, 24, 51. 25, 30. Mark 9, 18. Luke 13, 28. Acts 7, 54. Rev. 9, 8. Sept. for חֹךְ Lev. 24, 30. Job 16, 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

ὁδυνάω, ὦ, f. ἴσω, (ὁδύνη,) *to pain, to distress*, in body or mind, c. acc. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke 2, 48, 16, 24 ὁδυνῶμαι ἐν τῇ φλογὶ ταύτης. v. 25 σὺ δὲ ὁδυνᾶσαι, for which 2 pers. sing. see in καυχᾶμαι. Acts 20, 38. Sept. for Hiph. יָדַעַךְ Zech. 9, 5. So Luc. Lexiph. 13. Æschin. 9. 3. Plato Rep. 515. e.

ὀδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. 9, 2. 1 Tim. 6, 10. Sept. for *ᾠδή* Jer. 8, 18; *עָנָה* Job 7, 8.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

ὀδυρμός, οὔ, ὁ, (ὀδυρόμαι,) *wailing, lamentation, mourning*. Matt. 2, 18 *κλαυθὺς καὶ ὀδυρμός μέγας*, quoted from Jer. 31, 15 where Sept. for *עָנָה*. 2 Cor. 7, 7.—2 Macc. 11, 6. AEL. V. H. 14. 22. Plato Rep. 398. d.

Ὀζίας, ου, ὁ, *Ozias*, Heb. *עֲזַרְיָה* (might of Jehovah) *Uzziah*, a pious king of Judah, r. 811–759 B. C. Matt. 1, 8. 9. See 2 Chr. c. 26; and comp. 2 K. c. 15, where he is called *עֲזַרְיָה*, 'Azariah, prob. another form of the same name; see Heb. Lex. art. *עֲזַרְיָה*.

ὀῶ, f. ἴσω or ἴσω, *to smell, to have a scent*, intrans. e. g. fragrant, AEL. V. H. 13. 16. Xen. Conv. 2. 3.—In N. T. of a corpse, *to smell, to stink*, absol. John 11, 39. Sept. for *ᾠδή* Ex. 8, 14. So Arr. Epict. 4. 11. 15, 18. Plut. Phocion 22.

ὅθεν, relat. adv. *whence*, see Buttm. § 116. 4.

1. Of place, Acts 14, 26 *ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ β.* 28, 13. Matt. 12, 44. Luke 11, 24. Heb. 11, 19. Sept. for *ᾠδή* Ps. 121, 1. So Xen. An. 2. 3. 14, 16.—Spec. i. q. *ἐκεῖθεν ὅπου*, *thence where*, Matt. 25, 24. 26 *συνάγει ὅθεν οὐ διεσκόρπισα*; comp. Matth. § 473. n. 2. So Thuc. 1. 89.

2. Of a source, means, *whence, whereby*, 1 John 2, 18 *ὅθεν γινώσκουμεν*.—Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

3. Illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*; Matt. 14, 7 *ὅθεν μετ' ὅρκου ὁμολόγησεν*. Acts 26, 19. Heb. 2, 17. 3, 1. 7, 25. 8, 3. 9, 18.—Judith 8, 20. Xen. Mem. 1. 1. 2.

ὀδόνη, ης, ἡ, pr. *fine white linen* Hom. Od. 7. 107.—In N. T. genr. *a linen cloth*, e. g. *a sheet, sail*, Acts 10, 11 *σκεῖος ὡς ὀδόνην μεγάλην*. 11, 5. So Luc. Jup. Trag. 46. Hdian. 5. 6. 21.

ὀδόνιον, ου, τό, (dim. ὀδόνη,) *a smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24, 12. John 19, 40. 20, 5. 6. 7. Sept. for *ᾠδή* Judg. 14, 13; *ᾠδή* Hos. 2, 7. 11. [2, 5. 9.]—Poll. On. 4. 181 *ὀδόνιον τὸ ἐπίδεσμον*. Luc. Philops. 34; *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

οἶδα, see in *εἶδος* II.

οἰκειακός, ἡ, ὅν, see in *οἰκακός*.

οἰκεῖος, α, ου, (οἶκος,) *belonging to the house, domestic*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15.—In N. T. *belonging to a family*; only Plur. οἱ οἰκεῖοι τινος, *those of one's house, relatives*, i. q. *household, family*, 1 Tim. 5, 8. Trop. for *associates, kindred*, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2, 19; τῆς πίστεως Gal. 6, 10. Sept. pr. for *ᾠδή* Lev. 18, 6. 21, 2. So pr. AEL. V. H. 14. 32. Xen. Mem. 1. 2. 48; trop. Diod. Sic. 13. 91.

οἰκετεία, ας, ἡ, (οἰκέτης,) *a household*, i. e. *the servants*, Matt. 24, 45 Lachm. for *ἡγεμενία* Rec.—Luc. Merc. cond. 15.

οἰκέτης, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Ecclus. 6, 11. Hdot. 8. 106.—In N. T. *a domestic, a servant, slave*, Luke 16, 13 οἰκέτης δύναται διὰ κυρίους δουλεύειν. Acts 10, 7. Rom. 14, 4. 1 Pet. 2, 18. Sept. for *ᾠδή* Gen. 9, 25. 27, 37. So Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

οἰκέω, ᾶ, f. ἴσω, (οἶκος,) *to house, to dwell, to abide*, e. g.

1. Intrans. with ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8, 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11. 1 Cor. 3, 16. Of sin or a sinful propensity abiding in men, Rom. 7, 17 ἡ οἰκουσα ἐν ἐμοὶ ἁμαρτία. v. 18. 20. Sept. c. ἐν pr. for *ᾠδή* Gen. 4, 15. 19, 30. So AEL. V. H. 12. 64; pr. Luc. Merc. cond. 3. Xen. Cyr. 2. 1. 5.—With μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7, 12. 13. So Sept. and *ᾠδή* Prov. 21, 19; comp. 1 K. 3, 17.

2. Trans. *to dwell in, to inhabit*, c. acc. 1 Tim. 6, 16 φῶς οἰκῶν ἀνθρώπων.—Sept. Gen. 24, 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For Particip. ἡ οἰκουμένη, see in its order.

οἰκημα, ατος, τό, (οἰκία,) *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15.—In N. T. and espec. in polite Attic usage, *a prison*, Acts 12, 7 φῶς ἔλαμψεν ἐν τῷ οἰκήματι. So Plut. Solon 15 τοὺς Ἀθηναίους λέγουσι ... ἀστέρας ὑποκορίζεσθαι ... οἰκημα δὲ τὸ δεσμοτήριον καλούστας. Dem. 789. 2. Thuc. 4. 48.

οἰκητήριον, ου, τό, (οἰκτῆρ, οἰκία,) *a dwelling, habitation, abode*, e. g. heaven, as the abode of angels, Jude 6. Many of these the later Jews supposed to have relinquished heaven out of love for the daughters of men, Gen. 6, 2; see Lib. Henoch. in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. Trop. of the

future spiritual body as the abode of the soul, 2 Cor. 5, 2.—Sept. for יִשְׁכָּל Jer. 25, 30. Pr. 2 Macc. 11, 2. Cebet. Tab. 17. Plut. Lucull. 39.

οἰκία, as, ἡ, (οἶκος,) 1. *a house, dwelling, habitation*; Matt. 2, 11 ἔλθόντες εἰς τὴν οἰκίαν. 7, 24 sq. John 12, 3. al. Matt. 5, 15 οἱ ἐν τῇ οἰκίᾳ, *those in the house*, i. e. the household. Sept. for רֵיבָּ Gen. 19, 4. Ex. 1, 21. (Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.) Of heaven as the dwelling of God, John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κτλ. Comp. Ps. 11, 4. Is. 63, 15. Am. 9, 6. Artemid. 2. 68 δ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. 5, 1 bis; comp. v. 2.

2. Meton. *a household, a family*, those who live together in a house, Matt. 10, 13. 12, 25 οἰκία μερισθείσα κατ' ἐαυτῆς. John 4, 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 1 Cor. 16, 15. Sept. for רֵיבָּ Gen. 50, 8. So Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. 4, 22 οἱ ἐκ τῆς Καισαρος οἰκίας. So Sept. and רֵיבָּ Gen. 24, 2; comp. Jos. Ant. 17. 5. 8 (Αὐτοπατρὸν) ὡς . . . τοῦ Καίσαρος διεφθαρκότα τὴν οἰκίαν.

3. Meton. *goods, property*, i. e. one's house and what is in it. Matt. 23, 14 [13] καταστρίψετε τὰς οἰκίας τῶν χρηρῶν. Mark 12, 40. Luke 20, 47. So רֵיבָּ, Sept. τὰ ὑπάρχοντα, Gen. 45, 18.—Æl. V. H. 4. 2. Xen. Mem. 4. 1. 2. +

οἰκιακός, ἡ, ὅν, (οἰκία,) *belonging to the house, domestic*, i. q. οἰκίος; in N. T. only Plur. οἱ οἰκιακοὶ τινος *those of one's house*, i. e. *household, family*, Matt. 10, 25. 36. Some Mss. have the doubtful form *οἰκειακός*.—Plut. Cicero 20.

οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pr. *to be house-master*; genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5, 14.—So trop. Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phryn. p. 373.

οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. 10, 25. 13, 27. 52. 20, 1. 11. 21, 33. 24, 43. Mark 14, 14. Luke 12, 39. 13, 25. 14, 21; pleonast. 22, 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Poll. On. 10. 21. Plut. Qu. Rom. 30. A later form, for which the earlier writers said οἶκου v. οἰκίας δεσπότης, see Lob. ad Phryn. p. 373.

οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pr. *to build a house*, and genr. *to build, to con-*

struct, to erect; comp. Lob. ad Phryn. p. 487 sq. 587.

1. Pr. *to build*, c. acc. e. g. οἰκίαν Luke 6, 48; πύργον Matt. 21, 33. Mark 12, 1. Luke 14, 28; ναόν Mark 14, 58. Luke 12, 18; so c. dat. commodi, Luke 7, 5 τὴν συναγωγὴν αὐτὸς ἐκδομήσεν ἡμῖν. Acts 7, 47. 49. With ἐπὶ c. gen. *to build upon*, Luke 4, 29; ἐπὶ c. acc. Matt. 7, 24. 26. Luke 6, 49. Absol. Luke 14, 30. 17, 28. John 2, 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. Sept. for בָּנִי Gen. 4, 16. 8, 20; c. ἐπὶ Ez. 16, 31. So Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8; acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, precepts, Rom. 15, 20. Gal. 2, 18. So Xen. Cyr. 8. 7. 15.

2. Spec. *to rebuild, to renew*, e. g. a building decayed or destroyed, Matt. 23, 29 τοὺς τάφους τῶν προφητῶν. Luke 11, 47. 48. So Matt. 26, 61. 27, 40. Mark 15, 29. So Sept. and בָּנִי Josh. 6, 26. Job 12, 14. Am. 9, 14.

3. Trop. *to build up, to establish, to confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, and ever built up progressively and unceasingly more and more from the foundation; 1 Cor. 3, 9. 10. Eph. 2, 20. 21. E. g. a) Externally, Matt. 16, 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2, 5. Acts 9, 31. b) Internally, in a good sense, *to build up in the faith, to edify, to cause to advance in the divine life*, absol. 1 Cor. 8, 1 ἡ ἀγάπη οἰκοδομεῖ. 10, 23; c. acc. 14, 4 bis. 17. 1 Thess. 5, 11; acc. impl. 1 Cor. 20, 32 Lachm. In a bad sense, *to embolden*, Pass. 1 Cor. 8, 10.

οἰκοδομή, ἡς, ἡ, (οἶκος, δομή,) *a later word used for both οἰκοδόμησις and οἰκοδόμημα*, Lob. ad Phryn. p. 487, 490.

1. *a building up*, the act of building, e. g. ἡ οἰκ. τῶν τειχέων 1 Macc. 16, 23. Sept. 1 Chr. 26, 27. Jos. Ant. 11. 5. 8 init.—In N. T. only metaph. *a building up in the faith, edification, advancement in the divine life*, spoken of the christian church and its members; see in οἰκοδομέω no. 3. Rom. 14, 19 δι-ώκετε . . . τὰ τῆς οἰκοδομῆς. 15, 2. 1 Cor. 14, 5. 12. 26. 2 Cor. 10, 8. 12, 19. 13, 10. Eph. 4, 12. 16. 29. 1 Tim. 1, 4 in Mss. So 1 Cor. 14, 3 λαλεῖ οἰκοδομὴν i. e. τὰ τῆς οἰκοδομῆς.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24, 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 2. Trop.

of the christian church as the temple of God, see in *οικοδομῆς* no. 3. 1 Cor. 3, 9 *θεοῦ οἰκοδομὴ ἔσται*. Eph. 2, 21. Also of the future spiritual body as the abode of the soul, 2 Cor. 5, 1.

οικοδομία, ας, ἡ, (*οικοδομῆς*), a building up, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7.—In N. T. trop. *edification*, christian improvement, 1 Tim. 1, 4 Rec. Others *οικοδομή*, also *οικονομία*.

οικοδομὸς, οὔ, ὁ, (*οἶκος*, *δέμω*), a house-builder, i. e. genr. a builder, architect, Acts 4, 11 Lachm. for Part. *οικοδομῶν* Rec. Sept. for *ἱγῆ* 2 K. 12, 12.—Jos. Ant. 11. 5. 8. Xen. Hell. 7. 2. 20. Comp. Lob. ad Phryn. p. 487 sq. 587.

οικονομέω, ὦ, f. ἦσω, (*οἰκονόμος*), to be manager of a household; genr. to be manager, steward; to manage, to administer, absol. Luke 16, 2.—So c. acc. Diod. Sic. 12. 15 τὰ *χρήματα*. Xen. Mem. 4. 5. 10 τὸν *ἐαυτοῦ οἶκον*.

οικονομία, ας, ἡ, (*οἰκονομῆς*), economy, pr. management of a household or of household affairs. E. g.

1. *stewardship, administration*, the office of a manager or steward. Luke 16, 2 *ἀνδρὸς λόγον τῆς οἰκονομίας*. v. 3. 4. So Sept. Is. 22, 19. Arr. Epict. 1. 9. 11. Xen. Œc. 1. 1.—Trop. of the apostolic office, 1 Cor. 9, 17. Col. 1, 25. Eph. 3, 2.

2. *an economy*, i. e. a disposition or arrangement of things, a dispensation, plan, scheme. Eph. 1, 10 *εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. Eph. 3, 9 et 1 Tim. 1, 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

οἰκονόμος, ου, ὁ, (*οἶκος*, *νέμω*), 1. a house-manager, overseer, steward, pr. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts; Luke 12, 42. 16, 1. 3. 8. Gal. 4, 2. Such persons were themselves usually slaves, Luke 12, 42, comp. v. 43. 45. 46; so Eliezer Gen. 15, 2. 24, 2; and so Joseph is called the *οἰκονόμος* of Potiphar, Test. XII Patr. p. 715, comp. Gen. 39, 4; see D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16, 3. 4. The *οἰκονόμοι* had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the *ἐπίτροποι* or tutors, Gal. 4, 2. Comp. Gen. 24, 3.—Luc. Tim. 14 *ὡς κατάρτος οἰκέτης, ἢ οἰκονόμος, ἢ παιδύτριψ*.

Plut. de Lib. educ. 7. Diod. Sic. VI. p. 228, *γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀθηναίων . . . οἰκονόμος ὃν δοῦν ἀδελφῶν μεγαλοπλοῦτων*. Xen. Mem. 2. 10. 4.

2. In a wider sense, for one who administers a public charge or office, a steward, minister, agent, genr. 1 Cor. 4, 2. Also of the fiscal officer of a city or state, a treasurer, *quaestor*, Rom. 16, 23 *οἰκονόμος τῆς πόλεως*. So Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11; of royal quaestors, 1 Esdr. 4, 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as stewards, ministers of the gospel, 1 Cor. 4, 1. Tit. 1, 7. 1 Pet. 4, 10.

οἶκος, ου, ὁ, 1. a house, dwelling, home, Matt. 9, 6 *ὑπάγε εἰς τὸν οἶκόν σου*. v. 7. Mark 3, 20. Luke 1, 40. John 7, 53. 11, 20. Acts 10, 22. al. So *ἐν οἴκῳ* at home 1 Cor. 11, 34. 14, 35; *κατ' οἶκον*, *κατ' οἴκους*, from house to house, in private houses, Acts 2, 46. 5, 42. 8, 3. 20, 20; *ἢ κατ' οἶκόν τινος ἐκκλησία*, Rom. 16, 5. 1 Cor. 16, 19. Col. 4, 15; see in *ἐκκλησία* no. 2. Sept. genr. for *ἱγῆ* Gen. 39, 2. 16. *sæpiss.* So Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as *ὁ οἶκος τοῦ βασιλέως* v. τοῦ ἀρχιερέως, i. e. a palace, Matt. 11, 8. Luke 22, 54. Sept. for *ἱγῆ* Gen. 12, 15; *בְּיַרְדֵּן* 2 K. 20, 18. Dan. 1, 4. (Hdian. 3. 10. 9.) Also *οἶκος ἐμπορίου*, house of traffic, bazar, John 2, 16. Spec. *οἶκος τοῦ θεοῦ* house of God, i. e. the tabernacle or temple where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. 12, 4. Mark 2, 26. Luke 6, 4. (Sept. and *ἱγῆ* 1 Sam. 1, 7. 24. al.) The temple at Jerusalem, Matt. 21, 13. John 2, 16. 17. Acts 7, 47. 49. al. Once for *ὁ ναός* alone, Luke 11, 51, comp. Matt. 23, 35. Also *οἶκος τῆς προσευχῆς* id. Matt. 21, 13. Mark 11, 17. Luke 19, 46. Sept. and *ἱγῆ* of the temple 2 Sam. 7, 13. Ezra 1, 2. 3 sq.—Synecd. put for a room or part of a house, e. g. the *cænaculum* or large room for eating, Luke 14, 23; for the *ὑπερφόρον* or place of prayer, Acts 2, 2. 10. 30. 11, 13. So Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. 2, 5; comp. in *οικοδομῆς* no. 3. Of those in whom evil spirits dwell, Matt. 12, 44. Luke 11, 24.

2. In a wider sense, a dwelling-place, habitation, abode, as a city or country, Matt. 23, 38 *ὁ οἶκος ὑμῶν ἔρημος ἀφίεται*. Luke 13, 35.—Xen. Hell. 3. 2. 10.

3. Meton. *a household, family*, those who live together in a house, Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10, 2. 11, 14 σὺ καὶ πᾶς ὁ οἶκός σου. 16, 15. 1 Cor. 1, 16. 2 Tim. 1, 16. Tit. 1, 11. al. Including also the idea of household-affairs, Acts 7, 10. 1 Tim. 3, 4. 5. 12. Sept. and ἱλῶ Gen. 7, 1. 12, 17. al. So Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17; comp. Mem. 1. 5. 3.—Trop. ὁ οἶκος τοῦ θεοῦ, *the household of God*, i. e. *the Christian church, Christians*. 1 Tim. 3, 15 ἐν οἴκῳ θεοῦ . . . ἥτις ἐστὶ ἐκκλησία θεοῦ ζώντος. Heb. 3, 6. 10, 21. 1 Pet. 4, 17. So of the Jewish church, Heb. 3, 2. 5. Sept. and ἱλῶ Num. 12, 7.

4. Meton. *a family, lineage, posterity*, descended from one head or ancestor; Luke 1, 27 ἐξ οἴκου Δαβὶδ. v. 69. 2, 4. Sept. and ἱλῶ 1 K. 12, 16. 19. So Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to *a people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραὴλ, *house or people of Israel*, Matt. 10, 6. 15, 24; οἶκος Ἰακώβ id. Luke 1, 33; οἶκος Ἰούδα Heb. 8, 8. So Sept. for בְּיָדֶיךָ Lev. 10, 6; בְּיָדֶיךָ Ex. 19, 3; בְּיָדֶיךָ 1 K. 12, 23. +

οἰκουμένη, ἡ, ἡ, (οἰκίω, Pass. part. pres.) *sc. γῆ, the inhabited earth, the world*, i. e.

1. In Greek usage, as inhabited by Greeks, opp. to barbarian lands, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans. Hence in N. T. put for *the Roman world, the Roman empire*; Acts 17, 6. 24, 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Luke 2, 1 ἀπογράψας πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Acts 11, 28 see in Κλαύδιος. In these last two passages the writer prob. had chiefly in view the regions in and around Palestine.—Jos. Ant. 12. 3. 1. B. J. 5. 5. 1. Hdian. 5. 2. 5.

2. Genr. in later usage, *the habitable globe, the earth, the world*, as known to the ancients. a) Pr. Matt. 24, 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένην. Luke 21, 26. Rom. 10, 18. Heb. 1, 6. Rev. 16, 14. Hyperbol. Luke 4, 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4, 8. Sept. for עֲלֵי Is. 23, 17; בְּכָל Ps. 19, 4. 24, 2. So Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1. b) Meton. *the world, for the inhabitants of the earth, mankind*; Acts 17, 31 κρίνουν τὴν οἰκ. ἐν δικαιοσύνῃ. 19, 27. Rev. 3, 10. 12, 9. So Sept. and בְּכָל Ps. 9, 9. 98, 9. c) Trop. Heb. 2, 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in αἰὼν no. 2. b.

οἰκουργός, οὗ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a housewife*, Tit. 2, 5 Lachm. for οἰκουρός. Not found elsewhere.

οἰκουρός, οὗ, ὁ, ἡ, adj. (οἶκος, οὖρος,) *pr. guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 970 κύων οἰκουρός.—In N. T. *keeping at home, domestic*, spoken of females Tit. 2, 5. Comp. 1 Tim. 5, 13. So Philo de Exsecr. p. 932. d, ὄψονται καὶ γυναῖκας . . . σώφρονες, οἰκουρούς, καὶ φιλάδρους. Dion Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37.

οἰκτεῖρω, f. ἐρῶ, (οἶκος,) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, c. acc. Rom. 9, 15 οἰκτερήσω ἐν ἐν οἰκτείρω, quoted from Ex. 33, 19 where Sept. fut. ἦσω for עָרַן, as also 2 K. 13, 23. Mic. 7, 19.—So f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. 5. 5; f. ἐρῶ Palaeoph. 23. 4. Luc. Tim. 42; pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

οἰκτιρμός, οὗ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. the feeling; less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3, 12 σπλάγχνα οἰκτιρμοῦ, but Rec. σπλ. οἰκτιρμῶν. Elsewhere only Plur. Rom. 12, 1. 2 Cor. 1, 3. Phil. 2, 1. Heb. 10, 28. Sept. for Heb. עָרַן, Sing. Zech. 1, 16. 7, 9; Plur. 2 Sam. 24, 14. Ps. 144, 2.—Sing. Bar. 2, 21. Eccclus. 5, 6. Plur. 1 Macc. 3, 45. Pind. Pyth. 1. 164.

οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *pitiful, compassionate, merciful*, Luke 6, 36 bis. James 5, 11. Sept. for עָרַן Ex. 34, 6. Neh. 9, 17.—Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

οἶμαι, see οἶομαι.

οἶνοπότης, ου, ὁ, (οἶνος, πότις, πίνω,) *a wine-drinker, wine-bibber*, Matt. 11, 19. Luke 7, 34. Sept. for יַיִן אֲכָל Prov. 23, 20.—Luc. Asin. 48. Pol. 20. 8. 2.

οἶνος, ου, ὁ, 1. *wine*; e. g. οἶνος νέος, *new wine*, not yet fully fermented and ripe, Matt. 9, 17 ter. Mark 2, 23 quater. Luke 8, 37 bis. 38. Genr. Mark 15, 23 ἐσμυρισμένον οἶνον. [Matt. 27, 34.] Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. 7, 33. 10, 34. John 2, 3 bis. 9. 10 bis. 4, 46. Rom. 14, 21. Eph. 5, 18. 1 Tim. 3, 8. 5, 23. Tit. 2, 3. Rev. 18, 13. Sept. for יַיִן Gen. 9, 21. 24. 14, 18; עֵצֵי תֵּינִי Gen. 27, 28. Judg. 9, 13. (Hdian. 5. 5. 16. Xen. CEC. 17. 9.) Meton. *for the vine and its fruit*, Rev. 6, 6. Sept. and

וַיִּתֵּן Joel 1, 10.—On the present modes of preparing wine on Mount Lebanon, see an article by E. Smith in *Biblioth. Sac.* 1846, p. 385 sq.

2. Symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. 14, 10. 16, 19. 19, 15. Comp. Jer. 25, 15. Is. 51, 17. Ez. 23, 31 sq. Heb. Lex. art. טִיב.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of fornication*, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14, 8. 18, 3; ellipt. οἶνος τῆς πορνείας id. Rev. 17, 2. Comp. Jer. 51, 7.

οἶνοφλυγία, as, ἡ, (οἶνός φλυξ; οἶνος, φλύω,) *wine-drinking, vinolency*, 1 Pet. 4, 3.—Æl. V. H. 3. 14. Xen. CEC. 1. 22.

οἶομαι, contr. οἶμαι, Buttm. § 114; to suppose, to think, to be of opinion, pr. followed by the Infin. c. acc. e. g. inf. aor. John 21, 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. With an inf. simply, when the subject of both verbs is the same, Phil. 1, 16 [17] οἰόμενοι ἐλπίσιν ἐπιφέρειν τοῖς δεσμοῖς μου. With εἶ instead of inf. James 1, 7; comp. Matth. § 539.—So c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10; c. inf. 2 Macc. 7, 24. Xen. Mem. 2. 1. 15.

οἶος, α, ov, a correlative relat. pron. corresponding to ποῖος, τοῖος, Buttm. § 79; pr. of what kind or sort, what, such as, qualis.

1. Pr. in a dependent clause, with τοιοῦτος or a like word corresponding; 1 Cor. 15, 48 bis, οἶος ὁ χοϊκός, τοιοῦτοι οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; with ὁ αὐτός Phil. 1, 30. So with τοιοῦτος impl. Matt. 24, 21 ἐλπίς μεγάλη, οἷα οὐ γέγονεν. Mark 9, 3. 13, 19. 2 Cor. 12, 20 bis. 2 Tim. 3, 11 οἷά μοι ἐγένετο. Rev. 16, 18.—So c. τοιοῦτος Ecclus. 49, 14. Xen. Hi. 6. 8; impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

2. In an independent clause it has the nature of an exclamation, implying something great or unusual, what, what manner of, how great; Luke 9, 55 οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς. 1 Thess. 1, 5. 2 Tim. 3, 11 ult.—Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

3. Neut. οὐχ οἶον adverbially, not so as, not so; ellipt. for οὐ τοῖον δὲ λέγω, οἶον εἶ. Hence Rom. 9, 6 οὐχ οἶον δὲ, εἶ ἐκπέτωκεν ὁ λόγος τοῦ θεοῦ, but not so

(would I reason) as that the promise of God is become without effect. Comp. the οἶον εἶ of late writers, 'so as that,' Greg. Corinth. ed. Schæf. p. 105; also ὡς οἶον, οἶον ὥσπερ, Lob. ad Phryn. p. 427. See Winer § 66. 5.—Others here take οὐχ οἶον as i. q. non modo; but in this sense it is elsewhere followed not by εἶ, but by an antithesis, as ἀλλὰ or the like; Pol. 1. 20. 12. ib. 18. 18. 11. Others again prefer the common signif. before an infin. it is not possible, and regard εἶ as put instead of an infinitive; Æl. V. H. 4. 17. But neither of these senses accords well with the context.

οἶω, obsol. theme, see φέρω.

ὀκνέω, ὦ, f. ἤσω, (ὀκνος,) to be slow, tardy, to delay, c. inf. Acts 9, 38 μὴ ὀκνήσαι εἰσελθεῖν ἕως αὐτῶν. Sept. for וַיִּסָּבֵן Judg. 18, 9.—Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

ὀκνηρός, ἄ, ὄν, (ὀκνέω,) slow, tardy, slothful, of persons, Matt. 25, 26 πονηρὴ δοῦλε καὶ ὀκνηρή. Rom. 12, 11. Sept. for וְכַח Prov. 6, 6. 9. So Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, tedious, tiresome; Phil. 3, 1 τὰ αὐτὰ γράφειν... ἔμοι μὲν οὐκ ὀκνηρόν. So Theocr. Id. 24. 35. Soph. CEd. R. 834.

ὀκταήμερος, ου, ὅ, ἡ, adj. (ὀκτώ, ἡμέρα,) an eighth-day person or thing; Phil. 3, 5 περιτομὴ ὀκταήμερος, as to circumcision an eighth-day man, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. d, Χριστὸς ἀνίσταται τριήμερος, δάσκαρος τετραήμερος. On such compound words see Buttm. § 70. n. 3. Lob. ad Phryn. p. 676.

ὀκτώ, οί, αί, τά, indec. card. num. eighth, Luke 2, 21. 9, 28. 13, 4. 11. 16. John 5, 5. 20, 26. Acts 9, 33. 21, 6. 1 Pet. 3, 20.

ὀλεθρεύω, see ἀποθρεύω.

ὀλεθριος, ου, ὅ, ἡ, adj. (ἀλεσρος,) destructive, deadly, Plato Rep. 389. d.—In N. T. Neut. τὸ ὀλεθρίον, destruction, death, i. q. ἀλεσρος, for which it is read by Lachm. 2 Thess. 1, 9.

ὀλεθρος, ου, ὅ, (ἀλλυμι,) destruction, ruin, death; 1 Cor. 5, 5 εἰς ἀλεσρον τῆς σαρκός. Of divine punishments, 1 Thess. 5, 3 αἰφνίδιος ἀλεσρος. 2 Thess. 1, 9. 1 Tim. 6, 9. Sept. for וְיָבֵן Ob. 13; יָבֵן Prov. 21, 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

ὀλιγοπιστία, as, ἡ, (ὀλιγόπιστος,) little faith, want of faith, Matt. 17, 20 Lachm. for ἀπιστία Rec.

ὀλιγόπιστος, ου, ό, ή, adj. (ὀλίγος, πί-στις,) of little faith, unbelieving, Matt. 6, 30. 8, 26. 14, 31. 16, 8. Luke 12, 28.—Act. Thom. § 28. Not found in classic writers.

ὀλίγος, η, ον, little, pr. opp. of πολύς much.

1. Of number, small, in N. T. only Plur. ὀλίγοι, αι, a, few. Matt. 7, 14 ὀλίγοι . . . οἱ εὐρίσκοντες αὐτήν. 9, 37 οἱ δὲ ἐργάται ὀλίγοι. 15, 34. 20, 16. 22, 14. 25, 21. 23. Mark 6, 5. 8, 7. Luke 10, 2. 12, 48 δαρήσεται ὀλίγος sc. πληγὰς. (Buttm. § 134. n. 2.) Luke 13, 23. Acts 17, 4. 12. Heb. 12, 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3, 20. Rev. 2, 14. 20. 3, 4. Sept. for עשר Num. 13, 19. Is. 10, 7. So Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3.—Hence 1 Pet. 5, 12 δι' ὀλίγων ἔγραψα, i. e. in few words, briefly; comp. Thuc. 4. 95 δι' ὀλίγου.

2. Of magnitude, amount, little, small, in N. T. only in Sing. Luke 7, 47 ὀλίγον ἀφίεται. Acts 12, 18 τάραχος οὐκ ὀλίγος. 15, 2. 19, 23. 24. 27, 20. 2 Cor. 8, 15. 1 Tim. 4, 8 πρὸς ὀλίγον ὀφέλιμος profitable for little. 5, 23. James 3, 5. Sept. for עשר 1 K. 17, 10. 12. So Hdian. 1. 14. 4. Xen. Cyr. 5. 4. 25.—Hence Eph. 3, 3 ἐν ὀλίγῳ προέγραψα, in brief, briefly. So Aristot. Rhet. 3. 11.

3. Of time, little, short, brief; Acts 14, 28 χρόνον οὐκ ὀλίγον. James 4, 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12, 12. Also ἐν ὀλίγῳ sc. χρόνῳ Acts 26, 28. 29.—Hdian. 2. 14. 10. Xen. Ath. 3. 11; ἐν ὀλίγῳ Xen. Hell. 4. 4. 12.

4. Neut. ὀλίγον as adv. spoken of space, amount, time; Mark 1, 19 προβάς ὀλίγον. 6, 31. Luke 5, 3. 7, 47 ἀγαθὰ ὀλίγον. 1 Pet. 1, 6. 5, 10. Rev. 17, 10 ὀλίγον αὐτὸν δεῖ μέναι. Sept. for עשר Ps. 37, 10.—Æl. V. H. 12. 9. Xen. Conv. 1. 14.

ὀλιγόψυχος, ου, ό, ή, adj. (ὀλίγος, ψυχή) feeble-minded, faint-hearted, 1 Thess. 5, 14. Sept. for חלש Prov. 14, 29.—Artemid. 3. 5; so ὀλιγοψυχέω Isocr. p. 392. b.

ὀλιγωρέω, ᾶ, f. ἥσω, (ὀλίγος, ᾤω,) to care little for, to make light of, to despise; c. gen. Heb. 12, 5 μὴ ὀλιγώρει παιδείας κυρίου, quoted from Prov. 3, 11 where Sept. for עזבך.—Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

ὀλίγως, adv. little, but a little, not yet fully, 2 Pet. 2, 18; where Rec. ὀντως.—Hippocr. Aphor. lib. 1, quickly, speedily.

ὀλοθρευτής, ου, ό, (ὀλοθρεύω,) a destroyer, 1 Cor. 10, 10; comp. Num. 14, 2 sq. 24, 4 sq.

ὀλοθρεύω, f. εἴσω, (ὀλοθρεῖν,) to destroy, only in particip. c. acc. Heb. 11, 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for חרף Ex. 12, 23; comp. 1 Chr. 21, 12. 15. 16; also for חרף Josh. 3, 10. So Wisd. 18, 25.—Lachm. reads ὀλοθρεῖν, a form not found in lexicons.

ὀλοκαύτωμα, ατος, τό, (ὀλοκαυνώ, ὀλοκαυντός; ὀλος, καίω,) a holocaust, whole burnt-offering, pr. in which the whole victim was burned; but genr. a burnt-offering, Mark 12, 33. Heb. 10, 6. 8. Sept. for חרף Ex. 18, 12. 24, 5; חרף Ex. 30, 20. Lev. 4, 35.—Comp. ὀλοκαυνώ Jos. Ant. 3. 9. 1; ὀλοκαυνώσις ib. 9. 7. 4.

ὀλοκληρία, ας, ή, (ὀλόκληρος,) wholeness, soundness of body, Acts 3, 16. Sept. for חרף Is. 1, 6.

ὀλόκληρος, ου, ό, ή, adj. (ὀλος, κληρος,) pr. whole in every part; hence genr. whole, entire, perfect; 1 Thess. 5, 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, your whole spirit, soul, and body, i. e. your whole man. Trop. in a moral sense, James 1, 4 ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι. Sept. pr. for חרף Deut. 27, 6; חרף Ez. 15, 5.—Pr. Luc. Philops. 8. Plato Tim. 44. c; trop. Wisd. 15, 3. Pol. 18. 28. 9.

ὀλολύζω, f. ξω, an onomatopoeetic verb, pr. to cry aloud to the gods; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. to cry aloud, Lat. ululare, e. g. in joy, to shout, Theocr. 17. 64.—In N. T. in complaint, to shriek, to howl, absol. James 5, 1 κλαύσατε ὀλολύζοντες. Sept. for חרף Is. 13, 6. 15, 3. 16, 7. So Diod. Sic. 3. 59. Dem. 313. 20, 21.

ὅλος, η, ον, whole, the whole, all; for the construction with nouns having the article, see in ό, ή, τό, p. 293. b. γ. E. g. of space, extent, amount, or the like; Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. 5, 29 ὅλον τὸ σῶμα. 16, 26 κόσμον ὅλον κερδήσῃ. 21, 4 τοῦτο δὲ ὅλον γέγονεν. 22, 40. Mark 1, 33 πάσις ὅλη. Luke 1, 65. John 4, 53. 1 Cor. 5, 6. Rev. 6, 12. al. Neut. ὅλον the whole mass, Matt. 13, 33. Luke 13, 21; δι' ὅλου throughout, in every part, John 19, 23. Sept. for חרף Gen. 25, 25. Zech. 4, 2; חרף Ex. 28, 27. So Hdian. 4. 4. 9. Xen. Cyr. 2. 3. 17.—Of time, Matt. 20, 6 ὅλην τὴν ἡμέραν. Luke 5, 5 δι' ὅλης τῆς νυκτός. Acts 11, 26 ἐνιαυτὸν ὅλον. 28, 30. al. Sept. and חרף Ex. 10, 13;

בְּכָל־מִנְיָן Num. 4, 6; כָּל־מִנְיָן Lev. 25, 30. So Hdian. 8. 4. 3. Plato Conv. 219. c.—Of an affection, emotion, condition, Matt. 22, 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κτλ. quoted from Deut. 6, 5 where Sept. and בְּכָל. Luke 10, 27. John 9, 34 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος. John 13, 10. So Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. +

ὁλοτελής, ὅλος, οὗς, ὁ, ἡ, adj. (ὅλος, τέλος,) quite complete, perfect, whole. 1 Thess. 5, 23 ἀγιάσαι ὑμᾶς ὁλοτελεῖς, i. e. wholly, in every part, comp. Buttm. § 123. 6.—Aquil. ὁλοτελῶς for בְּכָל־מִנְיָן Deut. 13, 17. Plut. de Placit Philos. 5. 21.

Ὀλυμπᾶς, ᾶ, ὁ, Olympos, pr. n. of a Christian, Rom. 16, 15.

ὄλυνθος, ου, ὁ, an untimely fig, winter fig, grossus, i. e. such as are later and do not ripen at the usual season, but hang upon the trees during winter and often until spring, Rev. 6, 13. Sept. for ὄλ Cant. 2, 13. So Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.—For the diff. kinds of figs see in συκῇ.

ὅλως, adv. (ὅλος,) wholly, altogether, 1 Cor. 6, 7 ὅλως ἡτήρημα ὑμῖν ἐστίν. Also everywhere, commonly, 1 Cor. 5, 1. Negat. οὐ v. μὴ ὅλως, not at all, 1 Cor. 15, 29. Matt. 5, 34.—Luc. Tim. 13. Xen. CEC. 20. 20; negat. Palæph. 3. 5. Hdian. 1. 1. 5.

ὄμβρος, ου, ὁ, a shower, heavy rain, with thunder and tempest, Lat. imber, Luke 12, 54. Sept. for עָרָבָה Deut. 32, 2.—Hdian. 1. 14. 4. Xen. CEC. 5. 18.

ὁμείρομαι, to long for, to have strong affection for, i. q. ἡμείρομαι; c. gen. 1 Thess. 2, 8 in later edit.—Symmach. Ps. 62, 2 ὁμείρεται. Hesych. ὁμειρόμενοι· ὁμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὁμείρονται· ἐπιθυμοῦσι. Omitted in most modern lexicons.

ὁμιλέω, ᾧ, f. ἦσω, (ὁμιλος,) to be in a crowd or in company with, to have intercourse with, Luc. Tim. 45. Xen. Conv. 2. 10.—In N. T. to converse, to talk with, absol. Acts 20, 11. Luke 24, 15; c. dat. Acts 24, 26; πρὸς ἀλλήλους Luke 24, 14. So c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15; πρὸς τινα Xen. Mem. 4. 3. 2.

ὁμιλία, as, ἡ, (ὁμιλέω,) a being together, companionship, Xen. Mem. 3. 7. 5.—In N. T. intercourse, converse, 1 Cor. 15, 33 φθείρουσιν ἡμῶν τὴν ὁμιλίαν κακὰ, from Menand. Fr. p. 75. Mein. So Diod. Sic. 16. 54 ταῖς πονηραῖς ὁμιλίαις διέφθειρε τὰ ἥθη τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

ὁμιλος, ου, ὁ, (ὁμός, ὁμοῦ, Δη,) a crowding together, a crowd, multitude, Rev. 18, 17 Rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

ὁμίχλη, ης, ἡ, (kindr. ὁμίχλω,) a mist, fog; 2 Pet. 2, 17 ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where Rec. νεφέλαι. Sept. for בְּרָרָה Job 38, 9. Joel 2, 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

ὄμμα, ατος, τό, (ὄφθαι, ὄμμα,) pr. a sight, thing seen, Plato Phædr. 253. e.—Usually and in N. T. an eye, Plur. τὰ ὄμματα, the eyes, Mark 8, 23. [Matt. 20, 34.] Sept. for עֵינַי Prov. 6, 4. 10, 27. So Luc. D. Mort. 28. 1. Xen. Conv. 1. 9.

ὀμνυμι and ὀμνύω, f. ὀμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. Mæris ὀμνύμαι, Ἀττικῶς· ὀμνύειν, Ἑλληνικῶς.

1. to swear, to take or make oath, absol. Matt. 26, 74 et Mark 14, 71 ἤρξατο... ὀμνύειν. Matt. 5, 34 μὴ ὀμῶσαι ὅλως. So Xen. CEC. 4. 10.—The person or thing by which one swears is put in various constructions, e. g. in accus. as τὸν οὐρανόν James 5, 12; comp. Buttm. § 131. 2. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατὰ c. gen. Heb. 6, 13 bis, ἐπεὶ... ὤμοσε κατ' ἐαυτοῦ. v. 16. Sept. for אֵלֶּיךָ Is. 45, 23. Am. 4, 2. (Luc. Conv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλὴμ Matt. 5, 35; see in εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in ἐν no. 3. c. a, ult. Matt. 5, 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. v. 36. 23, 16 bis. 18 bis. 20 bis. 21 bis. 22 bis. Rev. 10, 6. Sept. for אֵלֶּיךָ Ps. 63, 12. Jer. 5, 7.

2. Spec. i. q. to declare with an oath, e. g. followed by the words of the oath; Heb. 3, 11 et 4, 3 ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται, see in εἰ I. 2. h. β. Heb. 7, 21; c. inf. 3, 18. So c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10.—Hence, to promise with an oath, c. dat. et ὅτι, Mark 6, 23; with ὅρκω c. dat. et infin. Acts 2, 30 ὅτι ὅρκω ὤμοσεν αὐτῷ ὁ θεὸς... ἀναστήσειν. With accus. and dat. Acts 7, 17 τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἦν. So with πρὸς τινα, Luke 1, 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ, comp. Gen. 26, 3 ὅρκον ὃν ὤμοσε τῷ Ἀ. Deut. 7, 8. So c. dat. et inf. Xen. An. 7. 7. 40; πρὸς τινα Hom. Od. 14. 331.

ὁμοθυμαδόν, adv. (ὁμόθυμος; ὁμός, θυμός,) with the same mind, with one accord, all together. Acts 1, 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. 2, 1. 46. 4, 24. 5, 12. 7, 57. 8, 6. 12, 20. 15, 25. 18, 12. 19, 29. Rom. 15, 6. Sept.

for ἵππ. Ex. 19, 8. Jer. 46, 21.—Hdian. 2. 3. 6. Xen. Hell. 2. 4. 17.

ὁμοιάζω, f. ἴσω, (ὁμοιος,) *to be like* absol. Mark 14, 70 ἡ λαλιά σου ὁμοιάζει. —The simple verb is not elsewhere found; but comp. παρομοιάζω Matt. 23, 27; προσομοιάζω Geopon. 2. 21. 6.

ὁμοιοπαθής, ἴος, οὗς, ὁ, ἡ, adj. (ὁμοιος, πάθος, πάσχω,) *like-affected, suffering like things, like*, i. e. of like nature, affections, condition; c. dat. Acts 14, 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James 5, 17. Buttm. § 133. 2. f.—Wisd. 7, 3. Theophr. Fragn. 5. 35. Plato Tim. 45. c.

ὁμοιος, α, ον, (ὁμός,) once ὁμοιος, ὁ, ἡ, with two endings, Rev. 4, 3 ἱσὶς ὁμοιος in later edit. see Winer § 11. 1.

1. *like, resembling*, Lat. *similis*; e. g. in external form and appearance, John 9, 9. Rev. 1, 13 ὁμοιον νῆφ ἄνθρώπου. v. 15. 2, 18. 4, 3 bis. 6. 7 ter. 9, 7 bis. 10. 19. 11, 1. 13, 2. 11. 14, 14. 16, 13. 21, 11. 18. (Xen. Hell. 3. 2. 27.) In kind or nature, Acts 17, 29. Gal. 5, 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11, 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδίοις κτλ. 13, 52. Luke 7, 31. 32. 12, 36. (Xen. Ath. 3. 10 ὁμοιοι τοῖς ὁμοίοις εἶνοι εἰσι.) In condition, circumstances, Matt. 13, 31 ὁμοία ἐστὶν ἡ βασιλεία τοῦ σπέρματος σινάπεως. v. 33. 44. 45. 47. 20, 1. Luke 6, 47. 48. 49. 13, 18. 19. 21. 1 John 3, 2. Rev. 18, 18. So Hdian. 4. 13. 17. Xen. Hi. 1. 27.

2. *just like, equal, the same with*; e. g. in kind or nature, Jude v. 7 τὸν ὁμοιον τοῦ τοῖς τρόπων. (Palæph. 29. 3.) In conduct, character, once c. gen. John 8, 55 ἔσομαι ὁμοιος ὑμῶν, ψεύστης. (Comp. Eccus. 13, 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 22, 39. Mark 12, 31. Rev. 13, 4. So Eccus. 44, 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὁμοιος αὐτῷ τῇ στρατιᾷ.

ὁμοιότης, τητος, ἡ (ὁμοιος,) *likeness, similitude*, Heb. 4, 15. 7, 15. Sept. for ἵππ Gen. 1, 11. 12.—Plut. Galb. 9. Plato Theæt. 158. c.

ὁμοίω, ὦ, f. ὴσω, (ὁμοιος,) *to make like*, e. g.

1. Pass. aor. 1 ὁμοιώτην, *to be or become like*, c. dat. e. g. in external form, Acts 14, 11 οἱ θεοὶ... ὁμοιωθέντες ἀνθρώποις. Sept. for ἵππ Is. 40, 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6, 8. (Eccus. 13, 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2, 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once c. ὡς, Rom. 9, 29 ὡς Γυμῶρα ἂν ὁμοιώθῃμεν, quoted from Is. 1,

9 where Sept. so for ἵππ. —So Thuc. 5. 103.

2. Genr. in comparisons, *to liken, to compare*, c. acc. et dat. Pass. *to be likened, to be like*, c. dat. Matt. 7, 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11, 16. 13, 24. 18, 23. 22, 2. 25, 1. Mark 4, 30. Luke 7, 31. 13, 18. 20. Sept. for ἵππ Cant. 2, 17. 7, 7. Ps. 102, 7.—Eccus. 25, 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πού καὶ τῷ Πολέματι ὁμοιοῦνται αὐτόν.

ὁμοίωμα, ατος, τό, (ὁμοίω,) pr. 'something made like,' *a likeness*, i. e.

1. *a form, shape, image*; Phil. 2, 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9, 7. Sept. for ἵππ 2 K. 16, 10; ἵππ 1 Sam. 6, 5; ἵππ Deut. 4, 16; ἵππ Ex. 20, 4.—Aristot. Eth. 8. 10. Plato Phædr. 250. a, b.

2. Abstr. *likeness, resemblance, similitude*; Rom. 1, 23 ἐν ὁμοιώματι εἰκότος φαρτῶν ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοία κτλ. *an image like to corruptible man*. 5, 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6, 5. 8, 3.

ὁμοίως, adv. (ὁμοιος,) *in like manner, likewise*; Matt. 22, 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4, 16. Luke 5, 10. John 6, 11. 1 Cor. 7, 3. 4. al. Also ὁμοίως ποιεῖν Luke 3, 11. 10, 37. al.—Sept. Esth. 1, 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. +

ὁμοιώσις, εως, ἡ, (ὁμοίω,) pr. *a likening, comparison*, Luc. pro Imag. 19. Plato Rep. 454. c.—In N. T. *likeness, resemblance*; James 3, 9 τοὺς ἀντρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1, 26 where Sept. for ἵππ; also for ἵππ Ez. 1, 10. Dan. 10, 16; ἵππ Ez. 8, 10.

ὁμολογέω, ὦ, f. ἴσω, (ὁμολογος; ὁμός, ὁμοῦ, λέγω,) pr. *to speak or say together, in common*, i. e. the same things; hence *to hold the same language*, i. q. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

1. *to accord with, to agree to do any thing*; hence i. q. *to promise*, c. dat. et infin. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. [Acts 7, 17.]—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. Xen. An. 7. 4. 22.

2. *to concede, to admit, to confess*, e. g. a charge, c. acc. et dat. Acts 24, 14 ὁμολογᾷ δὲ τοῦτο σοι, ὅτι κτλ. Also of sins, c. acc.

tὰς ἁμαρτίας 1 John 1, 9.—Ecclus. 4, 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.

3. *to confess publicly, to acknowledge openly, to profess*; so c. acc. of kindr. noun, 1 Tim. 6, 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 4. With accus. genr. Acts 23, 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Rev. 3, 5 in later edit. Also c. inf. Tit. 1, 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) With particip. for infin. Buttm. § 144. 6. b. Matth. § 555. n. 2. 1 John 4, 2 πᾶν πνεῦμα δὲ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7; particip. ὅσα impl. John 9, 22. Rom. 10, 9 ἐὰν ὁμολογήσῃς... κύριον [ὅσα] Ἰησοῦν. Absol. but with acc. and particip. impl. John 12, 42. Rom. 10, 10. (Æl. V. H. 2. 44; impl. 2. 4.) With ὅτι instead of infin. Matth. § 539. 1. Heb. 11, 13 ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσίν. 1 John 4, 15. (Æl. V. H. 12. 2.) With ὅτι as citing the express words, Matt. 7, 23. John 1, 20 bis.—Peculiar is the construction ὁμολογεῖν ἐν τῷ, *to confess in behalf of any one, i. e. to profess or acknowledge him*, see in ἐν no. 3. c. a. Matt. 10, 32 bis. Luke 12, 8 bis.—By Hebraism, with dat. of pers. *to acknowledge to any one, e. g. benefits, i. q. to give thanks, to praise*, Heb. 13, 15 χυλίων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. הַתְּהִיחַ, Sept. ἐξομολογέω, Ps. 75, 2. 1 Chr. 29, 13; ἀπομολογέω Ez. 3, 11. Comp. in ἀπομολογέω and ἐξομολογέω no. 1.

ὁμολογία, as, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21; *an admission, confession*, Plato Gorg. 461. c.—In N. T. *confession, profession, subjective*; 1 Tim. 6, 12. 13 τὴν καλὴν ὁμολογίαν, comp. in ὁμολογέω no. 3. 2 Cor. 9, 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κατὰ your subjection (as the effect) of your profession. Heb. 10, 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. our profession of hope (comp. 3, 6. 14). Heb. 3, 1. 4, 14. Sept. for הָיָה vow Jer. 44, 25. So Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κατὰ.

ὁμολογουμένως, adv. (ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3, 16.—Jos. Ant. 2. 9. 6. Dioc. Sic. 13. 26. Xen. Cœc. 1. 11.

ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18, 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Plato Theag. 125. e.

ὁμοῦ, adv. (genit. of ὁμός,) *at the same place or time, together*; e. g. of place, John

21, 2; of time John 4, 36. 20, 4. Sept. of time for הָיָה Job 34, 29.—So of place Æschin. 21. 12. Xen. Conv. 1. 3; of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

ὁμόφρων, ονος, ὁ, ἡ, adj. (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3, 8; comp. Rom. 12, 16.—Hes. Theog. 60. Plut. de Def. Orac. 40.

ὁμός, obsol. theme, see δυνμι.

ὁμως, adverb. part. (ὁμός,) pr. as Engl. *at the same time, i. e. nevertheless, notwithstanding, yet*; so as strengthened by μέντοι, John 12, 42 ὁμως μέντοι καὶ κατὰ. Engl. *yet nevertheless*. So simpl. 2 Macc. 15, 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21; with μέντοι ib. 2. 3. 22. Cebet. Tab. 33.—In the usage of Paul, ὁμως is put before a reference to something inferior, out of which there then follows a conclusion *a minore ad majus, i. q. yet even*; 1 Cor. 14, 7 ὁμως τὰ ἄψυχα φωνὴν δίδοντα κατὰ. *yet even as to inanimate musical instruments you require them to give forth distinct sounds; how much more then, etc.* Gal. 3, 15 *yet even a man's covenant, duly confirmed, no one annulleth*. Others assume a trajection of ὁμως, see Winer § 65. 4.

ὄναρ, τό, only Sing. in nom. and accus. *a dream*; in N. T. only κατ' ὄναρ, *in a dream*, Matt. 1, 20. 2, 12. 13. 19. 22. 27. 19. Heb. דִּבְרֵיָה, Sept. κατ' ὕπνον, Gen. 20, 6. 31, 11.—So κατ' ὄναρ Strabo 4. 1. 4. p. 179. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phryn. p. 421 sq.

ὀνάριον, ου, τό, (dim. ὄνος,) *a young ass*, John 12, 14, comp. v. 15.—Athen. 13. p. 582. a.

ὀνειδίζω, f. ἴσω, (ὀνειδος,) *to defame, to disparage, to reproach*.

1. Genr. i. q. *to rail at, to revile, to assail with opprobrious words*, in later usage with acc. of pers. Matt. 5, 11 μακάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27, 44. Mark 15, 32. Luke 6, 22. 1 Tim. 4, 10. 1 Pet. 4, 14. Rom. 15, 3, quoted from Ps. 69, 10 where Sept. for הָיָה; as also Ps. 42, 11. 2 Sam. 21, 21.—Ecclus. 22, 20. Plato Apol. 30. e; absol. Hom. Il. 1. 211.

2. Spec. *to reproach with any thing, i. q. to upbraid, to chide*; e. g. c. acc. pers. et ὅτι, Matt. 11, 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις... ὅτι οὐ μετενόησαν. With acc. of thing for which, Mark 16, 14 τὴν ἀπιστίαν αὐτῶν. (So τινὰ διότι Luc. Tox. 61; τινὰ τι Hdian. 3. 8. 12; τινὰ Plato Phædo 18. p.

31. a; *δρι* ib. 17. p. 29. e.) Absol. *to upbraid* sc. with benefits conferred, James 1, 5. So Eccclus. 41, 29; *τινὶ τι* Pol. 9. 31. 4.

ὀνειδισμός, οὐ, δ, (ὀνειδίζω,) *a reviling, reproach, contumely*. Rom. 15, 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, see in ὀνειδίζω no. 1. 1 Tim. 3, 7. Heb. 10, 33. 11, 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13, 13. Sept. for *ῥῥῥῥ* Ps. 69, 10. Joel 2, 19.—1 Macc. 10, 70. Menand. Prol. p. 118. d. A late word, Lob. ad Phryn. p. 512.

ὀνειδος, εος, ους, τό, *pr. fame, name, report, good or bad; e. g. good fame, renown*, Eurip. Phœn. 835 κάλλιστον ὀνειδος.—Usually and in N. T. *ill fame, reproach, disgrace*; Luke 1, 25 ἀφελεῖν τὸ ὀνειδὸς μου, spoken of sterility, in allusion to Gen. 30, 23 where Sept. for *ῥῥῥῥ*; comp. Is. 4, 1. So Diod. Sic. 1. 93. Xen. Ven. 13. 8; also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

ὄνημι, see ὀνίημι.

Ὀνήσιμος, ου, δ, (ὀνίημι, *pr. profitable*.) *Onesimus*, *pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle*; Col. 4, 9. Philem. 10.

Ὀνησίφορος, ου, δ, (ὄνησις, φέρω, *pr. profit-bringing*.) *Onesiphorus*, *pr. n. of a Christian, probably at Ephesus*, 2 Tim. 1, 16. 4, 19.

ὀνικός, ή, όν, (ὄνος,) *pertaining to an ass; e. g. μύλος ονικός, an ass-millstone, i. e. turned by an ass, a large upper-millstone*, Matt. 18, 6. Luke 17, 2. Mark 9, 42 Lachm. See in μύλος.

ὀνίημι, f. ὀνήσω, *to be of use, to profit*, c. acc. Æl. V. H. 7. 14. Xen. An. 3. 1. 38; *to gratify* Xen. An. 6. 1. 32.—In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. of or from any one; Phil. 20 ναί, ἐγὼ σου ὀναίμην. Buttm. § 132. 10. i. Matth. § 327. 4. So Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Indic. ὀνήμην or ὀνέμην, see Buttm. § 114. Lob. ad Phryn. p. 12 sq.

ὄνομα, ατος, τό, *the name of a person or thing*; Heb. *שם*.

1. *Pr. and genr. name*; Matt. 10, 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1, 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10, 20. Acts 13, 8. Phil. 4, 3. Rev. 13, 1 ὄνομα βλασφημίας, *a blasphemous name*. 17, 3. 21, 14. al. So Mark 6, 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, *his name had*

become known abroad; others fame, but unnecessarily, comp. Matt. 14, 1. The verb *καλέω* *to call* sometimes takes ὄνομα with the name in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23. 25; so Mark 3, 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also *καλεῖν* *τινα* τῷ ὀνόματι τούτῳ, i. e. *by this name*, Luke 1, 61; κ. ἐπὶ τῷ ὀνόματι *after the name of any one*, v. 59; see in *καλέω* no. 2. a, and ἐπὶ Π. 3. c. β. Further, οὐ τὸ ὄνομα [ἐστὶ] Mark 14, 32; τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1, 5; ὀνομά μοι, σοι, αὐτῷ, i. e. *my, thy, his name*, Mark 5, 9. Luke 2, 25. John 1, 6. 3, 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . . τοῦ ὀνομα Ἰωσήφ sc. *καλούμενος*, Matt. 27, 57. (Palæph. 40. 3 τοῦνομα. Æl. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . . ὀνόματι Σίμων, *Simon by name*, Matt. 27, 32. Mark 5, 22. Luke 1, 5. Acts 5, 1. Buttm. § 133. 4. b. (Palæph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα, *by name, severally*, John 10, 3. 3 John 15.—Meton. *name* is put for the *person* or *persons* bearing that name, e. g. Luke 6, 22 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποιηρόν, see in ἐκβάλλω no. 1. Acts 1, 15 ἦν τε δῆλος ὀνομάτων κτλ. Rev. 3, 4. 11, 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for *רִשְׁוֹ רִשְׁוֹ* Num. 26, 53. 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου *τικτόμενα*. Lat. 'nomen Cœninum' for Cœnineses, Liv. 1. 10; 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

2. *Implying authority*, e. g. 'to come or to do any thing in or by the name of any one,' i. e. *using his name; as his messenger, envoy, representative; by his authority, with his sanction*. E. g. ἐν ὀνόματι τινος, see ἐν no. 3. c. β. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κτλ. Matt. 21, 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23, 39. John 5, 43 bis. 10, 25 ἐν τῷ ὀν. τοῦ πατρός. Mark 16, 17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι. Luke 10, 17. 24, 47. John 14, 26. Acts 3, 6 ἐν τῷ ὀν. I. Χρ. [λέγω σοι] ἔγειρε κτλ. 9, 27. 28. 1 Cor. 5, 4. 2 Thess. 3, 6. James 5, 14; αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14, 13. 14. al. Comp. below in no. 4. b.—So ἐπὶ τῷ ὀνόματι τινος, id. see in ἐπὶ Π. 3. c. β. Mark 9, 39 ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀν. μου. Luke 9, 49; λαλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, Acts 4, 17. 18. 5, 28. 40. Of impostors, Matt. 24, 5. Mark 13, 6. Luke 21, 8.—Dat. τῷ ὀνόματι τινος, id. Matt. 7, 22 τῷ σῷ ὀνόματι *προφητεύσαμεν* κτλ. Mark 9, 38; comp. in δαιμόνιον no. 2. d.—So ἐπὶ τῷ ὀν. Jos. Ant. 4. 1. 1. Dem.

495. 7. ib. 917. 27; ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

3. As implying character, dignity, i. e. the name and dignity to which one is entitled; Matt. 10, 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. v. 42; see in εἰς no. 3. e. Matt. 18, 5 δὲ ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9, 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. So Eph. 1, 21 ὑπεράνω . . . παντὸς ὀνόματος κτλ. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Acts 4, 12. Heb. 1, 4. Rev. 19, 16. So Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρεις ὄνοματι.—Hence, mere name, as opp. to reality, Rev. 3, 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only. So Jos. Ant. 8. 13. 6. Hom. Od. 4. 710; opp. ἔργον Eurip. Phœn. 512.

4. Emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, the name of God, of Christ, as a periphrase for God himself, Christ himself, in all their being, attributes, relations, manifestations; genr. Matt. 28, 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in βαπτίζω no. 2. a. γ. Spec. a) Of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like; Matt. 6, 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11, 2. 1, 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12, 28. 17, 6 ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρ. Rom. 9, 17. Heb. 2, 12 (comp. Sept. and πῦ Ex. 9, 16). After επικαλέω to invoke, Acts 2, 21. 9, 14. Rom. 10, 13; also 2 Tim. 2, 19. So of praise, homage, Rom. 15, 9 τῷ ὀνόματί σου ψαλῶ. Heb. 6, 10. 13. 15. Rev. 11, 18; so Matt. 28, 19. Acts 15, 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here Rec. has ἐπί, see in ἐπί II. 3. h. John 17, 11. 12 τηρεῖν αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2, 24 τὸ ὄν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται κτλ. 1 Tim. 6, 1. (2 Macc. 8, 4.) So genr. Sept. and πῦ Gen. 4, 26. Ps. 5, 12. Is. 26, 8. al. See Heb. Lex. art. πῦ no. 2. b) Of Christ, as Messiah and Lord, where his name is said to be honoured, revered, believed on, invoked, and the like. Acts 19, 17 ἐμμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2, 10. 2 Thess. 1, 12. Rom. 1, 5. Rev. 2, 13. 3, 8. Matt. 12, 21 ἐν τῷ ὄν. αὐτοῦ

ἔστη ἑλπιούσι. John 1, 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2, 23. 3, 18. Acts 3, 16. 1 John 3, 23. 5, 13. After επικαλέω to invoke, 1 Cor. 1, 2. Acts 9, 21. 22, 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8, 16. 19, 5. Matt. 28, 19; β. ἐπὶ τῷ ὄν. I. Acts 2, 38; β. ἐν τῷ ὄν. τοῦ κ. Acts 10, 48; see in βαπτίζω no. 2. a. γ; comp. Rom. 6, 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. 1, 13. 15.) Where benefits are said to be received in or through the name of Christ, John 20, 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4, 10. 30. 10, 43. 1 Cor. 6, 11. 1 John 2, 12. Where any thing is done in his name, i. e. in and through him, through faith in him, Eph. 5, 20 εὐχαριστοῦντες . . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, comp. Col. 3, 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ. Here might also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in no. 2.—Espec. the name of Christ stands for Christ as the Head of the gospel dispensation, i. q. Christ and his cause, as Acts 8, 12 εὐαγγελιζόμενος τὰ . . . τοῦ ὄν. Ἰ. Χρ. 9, 15. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in εἰς no. 3. d. a. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10, 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13, 13. John 15, 21. Rev. 2, 3; ἐν ὄν. Χρ. 1 Pet. 4, 14; ἔνεκεν τοῦ ὄν. Χρ. Matt. 19, 29. Luke 21, 12; ὑπὲρ τοῦ ὀνόμ. Χριστοῦ. Acts 5, 41. 9, 16. 21, 13. 3 John 7. al. Or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. Acts 26, 9. James 2, 7. c) Of the Holy Spirit, in the formula of baptism, Matt. 28, 19; see above, no. 4. init. +

ὀνομάζω, f. ἄσω, (ὄνομα,) 1. to name, to call by name, c. acc. ὄνομα, to name the name of any one, to call or pronounce his name, with ἐπὶ τινα Acts 19, 13. (Sept. for כּרַךְ Lev. 24, 16.) Also to call upon, to invoke, to profess the name of any one, 2 Tim. 2, 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. Sept. for כּרַךְ Is. 26, 13. Jer. 20, 9. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass. to be named, i. e. to be mentioned, heard of, known; Rom. 15, 20 ὅπου ὀνομάσθη Χριστός, i. e. where Christ is already known and professed. Eph. 1, 21. 5, 3 μηδὲ ὀνομαζέσθω ἐν ὑμῖν let it not be so much as named among you. 1 Cor. 5, 1. Comp. Sept. for כּרַךְ Esth. 9, 4.—Genr. Act. Luc. Halc. 5. Hdor. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

2. Spec. to name, to call, to give a name or appellation, with two acc. Luke 6, 18. 14 *ὃν καὶ ὠνόμασε Πέτρον*. Pass. 1 Cor. 5, 11. With *ἐκ τίνος*, to be named from or after any one, Eph. 3, 15. Sept. for *אֶחָד* Gen. 26, 18. Jer. 25, 29.—Palæph. 4. 3. Hdian. 3. 10. 9; *ἐκ τίνος* Soph. Œd. R. 1036. Xen. Mem. 4. 5. 12.

ὄνος, *ov, ó, ἡ*, an ass, male or female, Matt. 21, 2. 5. 7. Luke 13, 15. 14, 5. John 12, 15. Sept. for *אֶחָד* Gen. 12, 16; *אֶחָד* Judg. 6, 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

ὄντως, adv. (*ὄν, εἰμὶ*) really, truly, in very deed; Mark 11, 32 *ὅτι ὄντως προφήτης ἦν*. Luke 23, 47. 24, 34. John 8, 36. 1 Cor. 14, 25. Gal. 3, 21. 2 Pet. 2, 18 Rec. With the art. *ὁ, ἡ ὄντως* as adj. *real, true*, 1 Tim. 5, 3. 5. 16. [6, 19.] Buttm. § 125. 6. Sept. for *אֶחָד* Num. 22, 37.—Hdian. 4. 12. 9. Xen. Conv. 9. 5; c. art. Jos. Ant. 15. 3. 5. Æl. V. H. 2. 10.

ὄξος, *eos, ovs, τό, (ὄξύς)* pr. sharp wine, vinegar, Pol. 12. 2. 8. Xen. An. 2. 3. 14; genr. *vinegar, sour wine, posca, vinum culpatum*, i. e. cheap poor wine, which mixed with water was a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Wetst. N. T. I. p. 535. Dict. of Antt. art. *Posca*. Sept. and *γῆρ* Num. 6, 3. Ruth 2, 14. Plut. Cato Maj. 1 fin. *ὕδωρ δ' ἐπικεν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψήσας περιφλέγῳς ὄξος ᾔτησεν*. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupefy them; Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda, Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. 31, 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. *vinegar, posca*, Matt. 27, 48 *λαβὼν σπόγγον, πλήσας τε ὄξους*. Mark 15, 36. Luke 23, 36. John 19, 29 bis. 30. Also Matt. 27, 34 *ὄξος μετὰ χολῆς μεμυγμένον*, i. q. in Mark 15, 23 *ἐσμυρμισμένον οἶνον*.

ὄξύς, *εία, ύ*, 1. sharp, keen, having a sharp edge; e. g. *ρομφαία, δρέπανον*, Rev. 1, 16. 2, 12. 14, 14. 17. 18 bis. 19, 15. Sept. for *אֶחָד* Is. 49, 2. Ez. 5, 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

2. quick, swift, from the idea of sharpness, eagerness, vehemence; Rom. 3, 15 *ὄξεῖς οἱ πόδες αὐτῶν*, comp. Is. 59, 7. Sept. for *בֶּן* Amos 2, 15.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

ὀπή, *ῆς, ἡ*, an opening, hole, e. g. a fissure in the earth or rocks, Heb. 11, 38; a fountain, James 3, 11. Sept. for *אֶחָד* Ex. 33, 22; *אֶחָד* Obad. 3.—Athen. 13. p. 569. b. Æl. V. H. 4. 28. Plut. de Solert. Anim. 16 pen.

ὀπίσθεν, adv. (*ὀπίς*,) pr. from behind, Buttm. § 116. 1.—In N. T. only of place, behind, after, at the back of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Pind. Nem. 7. 149.)

1. Adv. behind, at the back; Mark 5, 27 *ἄλσούσα ἐν τῷ ὄχλῳ ὀπίσθεν*, i. e. from behind. Matt. 9, 20. Luke 8, 44. Rev. 4, 6. 5, 1 *βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν*, a scroll written within and on the back.—Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

2. Prep. with a genit. Buttm. § 146. 3; behind, after, Matt. 15, 23 *κράζει ὀπίσθεν ἡμῶν*. Luke 23, 26. Sept. for *אֶחָד* Gen. 18, 10. Ruth 2, 7.—Palæph. 29. 5. Xen. Cyr. 3. 3. 25.

ὀπίσω, adv. (*ὀπίς*, comp. Buttm. § 115. 6,) behind, back, backwards, of place and time.

1. Adv. behind, back, in N. T. only of place; Luke 7, 38 *στᾶσα ὀπίσω*. Matt. 24, 18 *μὴ ἐπιστρέψάτω ὀπίσω*, sc. to his house. Sept. for *אֶחָד* 1 K. 18, 37. So Luc. Asin. 51. Æl. V. H. 13. 3. Plato Phædr. 254. e.—With the art. *τὰ ὀπίσω*, pr. things behind, also *eis τὰ ὀπίσω* i. q. backward, back; comp. Buttm. § 125. 6. So *ἀπέρχ. eis τὰ ὀπίσω*, to go back, to fall back, pr. John 18, 6; trop. from a teacher, 6, 66; *βλέπω eis τὰ ὀπίσω*. Luke 9, 62; *στρέφουμαι eis τὰ ὀπίσω*, to turn back i. e. about, John 20, 14; *ἐπιστρέψάτω eis τὰ ὀπίσω*, to turn back, sc. to one's house, Mark 13, 16. Luke 17, 31. Trop. Phil. 3, 14 *τὰ ὀπίσω ἐπιλανθάνομενος*, i. e. former attainments in Christian life and holiness. Sept. *eis τὰ ὀπίσω* for *אֶחָד* 2 Sam. 1, 22; *אֶחָד* Gen. 19, 17. 26. So *eis τοῦτόσω* Hdian. 5. 6. 17. Thuc. 4. 4.

2. Prep. with a genit. Buttm. § 146. 3, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. a) Of place, behind, after; e. g. place where, Rev. 1, 10 *ἤκουσα ὀπίσω μου φωνήν*, behind me. (Sept. for *אֶחָד* Cant. 2, 9. Is. 57, 8.) With verbs implying motion after any one, i. e. a following as a disciple, partisan, or otherwise; e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10, 38; *δεῦτε ὀπίσω μου* 4, 19. Mark 1, 17; *ἀλγεῖν, ἀπελθεῖν*, Matt. 16, 24. Mark 1, 20. 8, 34. Luke 9, 23. 14, 27. John 12, 19. So Luke 19, 14. 21, 8. Acts

5, 37. 20, 30. Trop. 1 Tim. 5, 15. 2 Pet. 2, 10. Jude 7. Rev. 12, 15. Prægn. Rev. 13, 3, see in *σανμάζω* no. 2. d. Sept. pr. for *ἡγῆ* 1 Sam. 13, 7. 2 K. 6, 19; trop. Deut. 4, 3. 2 K. 13, 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion; so *ὑπαγε ὀπίσω μου*, *get thee behind me*, i. e. *away, away! thee*, Matt. 4, 10 in later edit. 16, 23. Mark 8, 33. Luke 4, 8. Sept. and *ἡγῆ* 1 K. 14, 9. Is. 38, 17. b) Of time, *after*, as *ὀπίσω μου ἐρχόμενος* Matt. 3, 11. Mark 1, 7. John 1, 15. 27. 30. Sept. for *ἡγῆ* Neh. 13, 19; *ἡγῆ* 1 K. 1, 24.

ὀπλίζω, f. *ίσω*, (*ὀπλον*.) *to make ready, to prepare*, e. g. food or drink, Hom. Il. 11. 641; a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288; *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7; Mid. *to arm oneself, to take arms*, Hom. Il. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. *to arm oneself*, trop. in a moral sense, c. acc. 1 Pet. 4, 1 *ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε*. So Jos. Ant. 6. 9. 4. Soph. Elect. 996 *ἑράσος ὀπλίσεσθαι*.

ὀπλον, ου, τό, a tool, implement, e. g. of an artisan Od. 3. 433; of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdor. 9. 115.—In N. T. only Plur. τὰ ὅπλα, *instruments, implements*, e. g.

1. Of war, *weapons, arms, armour*, John 18, 3; trop. 2 Cor. 6, 7. 10, 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. 13, 12. Sept. pr. for *ἡγῆ* Jer. 21, 4; *ἡγῆ* Jer. 46, 3; *ἡγῆ* 2 Chr. 23, 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

2. Trop. *instruments*, with which any thing is effected or done; Rom. 6, 13 bis, *ὅπλα ἀδικίας, ὅπλα δικαιοσύνης*.—Sept. Prov. 14, 7.

ὁποῖος, οἷα, οἷον, relat. pron. correlat. with *ποῖος, τοῖος*, Buttm. § 79. 5; *what, of what kind or sort, qualis*; hence with *τοιούτος*, i. q. *as*, Acts 26, 29 *τοιούτους, ὁποῖος καὶ ἐμὺ*. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3, 13 *ἔργον ὁποῖόν ἐστι*. Gal. 2, 6. 1 Thess. 1, 9. James 1, 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

ὁπότε, compound relat. particle, (*ὅτε*.) of time, *when, at what time*, see Buttm. § 116. 4, comp. § 79. 5; with an Indic. of what actually took place at a certain time, Luke 6, 3; comp. Herm. ad Vig. p. 902, 916.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

ὅπου, relat. adv. (*ποῦ*.) of place, pr. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 5.

1. Pr. and after express mention of a place, *where*; so with Indic. Matt. 6, 19. 20 *ἐν οὐρανῷ, ὅπου οὐτε σῆς κτλ.* Mark 9, 44. Luke 12, 33. John 1, 28. al. With *ἐκεῖ* added pleonast. Rev. 12, 6 *ὅπου ἔχει ἐκεῖ τόπον*. v. 14; or also *ἐν αὐτῶν* 17, 9. Sept. for *ἡγῆ* Judg. 18. 10. (Palæph. 15. 2. Hdian. 2. 7. 5.) With Subjunct. of that which is indef. Mark 14, 14; comp. Herm. ad Vig. p. 741.—With *ἐκεῖ* emphat. in the corresponding clause; Matt. 6, 21 *ὅπου γὰρ ἐστιν ὁ θς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν*. Luke 12, 34. 17, 37. John 12, 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. 25, 24 *ἐρρίζων ὅπου οὐκ ἔσπεις*. v. 26. Mark 5, 40. John 3, 8. 7, 34. Rom. 15, 20. al. So Xen. Cyr. 1. 4. 16.—With *ἄν*, as *ὅπου ἄν*, *where-soever*, comp. in *ἄν* Il. 1. b; so with Subjunct. Mark 9, 18 *ὅπου ἄν αὐτὸν καταλάβῃ*. 14, 9; *ὅπου ἴδν* id. Matt. 24, 28. Mark 6, 10. With Indic. impf. Mark 6, 56. So Xen. Cyr. 4. 5. 41, c. Subj.

2. Trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3, 11 *ὅπου οὐκ ἐν Ἑλλήν κτλ.* 2 Pet. 2, 11; c. *ἐκεῖ* emphat. James 3, 16. Simpl. i. q. *there where* Heb. 9, 16. 10, 18. So Sept. Prov. 26, 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7.—Also in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3, 3 *ὅπου γὰρ ἐν ὑμῖν ζῆλος... οὐχὶ σαρκικοί ἐστε*; comp. Buttm. § 149. m. 6. So Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13; *ὅπου γε* Xen. Cyr. 8. 4. 31.

3. By attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. with Indic. John 8, 21. 22 *ὅπου ἐγὼ ὑπάγω*. 14, 4. Heb. 6, 20. So *ὅπου ἄν* c. Subjunct. Luke 9, 57 *ὅπου ἄν ἀπέρχῃ*. James 3, 4. Rev. 14, 4; *ὅπου ἴδν* id. Matt. 8, 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. +

ὀπτάνω, see *ὀράω*.

ὀπτασία, as, ἡ, (*ὀπτάνω, ὀπτάω*.) a sight, appearance; espec. a vision, apparition, Luke 1, 22. 24, 23 *ὀπτασίαν ἀγγέλων ἑωρακίαι*. 26, 19. 2 Cor. 12, 1. Sept. for *ἡγῆ* Dan. 9, 23. 10, 1. 7. 8.—Anthol. Gr. I. p. 121.

ὀπτός, ἡ, ὄν, (*ὀπτάω*.) roasted, broiled, cooked by fire; Luke 24, 42 *ἰχθύος ὀπτοῦ μέρους*. Sept. for *ἡγῆ* Ex. 12, 8. 9. Is. 44, 16.—Plut. Mor. II. p. 79. Plato Rep. 404. c.

ὀπτω, obsol. theme, fut. *ὀψομαι*, see in *ὀράω*.

ὀπώρα, as, ἡ, pr. *late summer, dog-days*, that season of the year which followed τὸ

ἔρος, and in which Sirius or the dog-star ruled; in the east this is also the season of fruit, *fruit-time*; Hom. II. 22. 27. Xen. Hell. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. Id. Handb. der Chron. I. p. 243. Dict. of Antt. art. *Astronomia* III.—In N. T. meton. and collect. *fruits*; Rev. 18, 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς, i. e. the fruits in which thou hast delighted. Sept. and ὕμν Jer. 40, 10. 12. So Hdian. 1. 6. 3. Xen. Hell. 2. 4. 25.

ὅπως, relat. adv. of manner, in *what manner, how*, Buttm. § 116. 4. It passes over also into a conjunction, in *the manner that, so that*.

I. Relat. Adv. in *what manner, how*; once in N. T. with Indic. aor. in the narration of an actual event; Luke 24, 20 τὰ περὶ Ἰησοῦ... ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κτλ.—Jos. B. J. procem. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. Conjunct. pr. in *such manner that*, and then genr. *so that, that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, ecclastic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα; see in ἵνα init. and note. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. ult.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. m. 45, 46.

1. As final, τελικῶς, *to the end that, in order that*; and ὅπως μή, *in order that not, lest*; with the Subjunctive.

a) Simply, without ἄν. a) Preceded by the *present*, or aorist of any mood except the Indicative; and then the Subjunctive marks what it is supposed will really take place; comp. in ἵνα I. 1. a. E. g. pres. Matt. 6, 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν... ὅπως δοξασθῶσιν ἐπὶ τῶν ἀνθρ. v. 16. Heb. 9, 15; impl. 1 Pet. 2, 9. Aor. Mark 5, 23 ἐπιβῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16, 28. John 11, 57. Acts 9, 12. 2 Cor. 8, 14. 2 Thess. 1, 12; ὅπως μή Acts 20, 16. 1 Cor. 1, 29. So Xen. Cyr. 1. 2. 5. Conv. 8. 25. β) Preceded by the *Imperative*; comp. in ἵνα I. 1. b. E. g. Imper. pres. Matt. 5, 45 ἀγαπᾶτε... ὅπως γένησθε υἱοὶ κτλ. Aor. Matt. 2, 8 ἀπαγγεिलाτέ μοι, ὅπως

καγὼ εἰδῶν κτλ. 5, 16. 6, 4. Acts 23, 15. 23. 2 Cor. 8, 11; ὅπως μή Matt. 6, 18. So Xen. Cyr. 1. 4. 10. γ) Preceded by the *future*; comp. in ἵνα I. 1. c. Acts 24, 26. δ) Preceded by a *past* tense, see in ἵνα I. 1. d. Matt. 26, 59 ἐξήρουν ψευδομαρτυρίαν... ὅπως θανατώσωσιν αὐτόν. Acts 9, 17. 24. 25, 26. Rom. 9, 17 bis. Gal. 1, 4. So Hdian. 4. 5. 8. Thuc. 2. 3.

b) With ἄν, i. e. ὅπως ἄν, see in ἄν II. 2. E. g. preceded. *pres.* Matt. 6, 5 in later edit. Rom. 3, 4 impl. (Plato Gorg. p. 481. a. Isocr. ad Phil. c. 49.) Preced. *Imper.* Acts 3, 19 ὅπως ἄν εἰδῶσι καιροὶ κτλ. *that so perhaps may come the times.* Preced. *ful.* Acts 15, 17.—Comp. Xen. Cyr. 8. 3. 6.

2. As ecclastic, ἐκβατικῶς, *so that, so as that*; with the Subjunctive see in ἵνα II. a) Preced. by a *pres.* or *præt.* as *pres.* Luke 16, 26 χάσμα μέγα ἐστίρικται, ὅπως κτλ. *so that, with the result that.* So Hdot. 1. 8. β) Preced. *ful.* Matt. 23, 35 διώξετε... ὅπως εἰσῇ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον κτλ. γ) Preced. *præt.* Heb. 2, 9 βλέπομεν Ἰησοῦν... ἐστεφανωμένον ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου, *we see Jesus... for the suffering of death crowned with glory and honour, so as that (with the result that) by the grace of God he might taste death for every man.* Here belongs the phrase ὅπως πληρωθῇ τὸ ῥηζέν, preceded by a *past* tense or by τοῦτο γέγονεν implied, Matt. 2, 23. 8, 17. 12, 17. 13, 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in ἵνα II. d. δ) Once ὅπως ἄν, Luke 2, 35. Comp. above in no. 1. b.

3. After verbs of *asking, entreating, exhorting*, and also of *deciding, commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative* conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. ἵνα III. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in *imperat.* Matt. 9, 38 δεήσῃτε οὖν... ὅπως ἐκβάλῃ ἐργάτας κτλ. Luke 10, 2. Acts 8, 24. (Hdot. 9. 117.) So with inf. and with ἵνα, see in ἵνα III. 1. b. After ἐρωτάω, *præt.* Luke 7, 3. 11, 37; aor. inf. Acts 23, 20; comp. in ἵνα I. c. After εἰδομαι and προσεύχομαι, James 5, 16. Acts 8, 15; impl. Philem. 6; παρακαλέω Matt. 8, 34.—After verbs of *deciding*, Matt. 12, 14 συμβούλιον ἔλαβον κατ' αὐτοῦ... ὅπως αὐτόν ὑπολέσωσιν. 22, 15. Mark 3, 6; comp. Matt. 27, 1 where it is εἴτε c. inf. So after verbs or phrases implying *decision, authority, command*; as πρήστα ἐπιστολὰς... ὅπως κτλ. Acts 9, 2. αἰνού-

μενοι χάριν κατ' αὐτοῦ ὅπως κτλ. Acts 25, 3. Comp. in ἔνα III. 1. a.

δραμα, *aros*, τό, (δράω,) pr. 'thing seen,' a *sight, spectacle*, genr. Acts 7, 31 δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ *δραμα*. Matt. 17, 9, comp. Mark 9, 9. Sept. for *ἰσχυρ* Ex. 3, 3. Deut. 28, 34. So *Æl. V. H.* 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a *vision*, Acts 9, 10. 12. 10, 3. 17. 19. 11, 5. 12, 9. 16, 9. 10. 18, 9. Sept. for *ἰσχυρ* Gen. 46, 2; *ἰσχυρ* Dan. 8, 2; *ἰσχυρ* Gen. 15, 1.

δρασις, *ewis*, ἡ, (δράω,) pr. *the sight*, sense of seeing, Wisd. 15, 15. Diod. Sic. 1. 59. Demad. 178. 41.—In N. T.

1. *appearance, aspect*, external form; Rev. 4, 3 his, *ὁμοιως δράσει λιθρ ἰδοῦντι* κτλ. i. e. in his appearance etc.—Ecclus. 11, 2.

2. a *sight, vision*, presented to the mind, i. q. *δραμα*, Rev. 9, 17. Acts 2, 17 *δράσεις θύονται*, quoted from Joel 3, 1 [2, 28] where Sept. for *ἰσχυρ*. Sept. for *ἰσχυρ* Is. 1, 1. Jer. 14, 14.—Tob. 12, 19.

δρατός, ὁ, ὄν, (δράω,) *seen, visible*, Col. 1, 16 τὰ *δρατὰ καὶ τὰ ὁράματα*.—Sept. Job 34, 26. Arr. Epict. 1. 6. 8. Xen. Cyr. 1. 6. 2.

δράω, ᾶ, also *ὀπτάνω*, f. *δύομαι*, aor. 1 *ὠψάμην* see below; perf. *ἑώρακα*, plupf. *ἑώρακεν*, for which double augm. see Buttm. § 84. n. 8; Pass. aor. 1 *ὤψην*.—Fut. *δύομαι* is from obsol. *οἰπῶ*, comp. Buttm. § 113. 5; for 2 pers. sing. *δύει* John 11, 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 *ὠψάμην* is late and rare; in Subjunct. Luke 13, 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342; comp. Lob. ad Phryn. p. 734. Pres. *ὀπτάνω* is also from the same theme, comp. Buttm. § 112. 11; only Pass. Acts 1, 3, also 1 K. 8, 8. Tob. 12, 19.—For the 3 plur. perf. *ἑώρακαν* instead of *ἑώρακασι*, in Mss. Luke 9, 36. Col. 2, 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c.—Aor. 2 is made throughout by *εἶδον* q. v. in *εἶδω* I.

1. *to see, to perceive with the eyes, to look at*; implying not the mere act of seeing, but also the actual perception of some object, and thus differing from *βλέπω*, comp. Tittm. de Synon. N. T. p. 114 sq. So with accus. of person or thing, comp. in *εἶδω* I. 1; e. g. *δράω*, Luke 16, 23 *ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν*. 1, 22 *ὀπτασίαν ἑώρακεν*. 9, 26. 24, 23. John 4, 45. 5, 37. 6, 2. 9, 37. 20, 18. 25. 29 Acts 7, 44. 22, 15. 1 John 1, 1. al. *δύομαι*, Matt. 28, 7 *ἐκεῖ*

33

αὐτὸν δύνεσκε. v. 10. Luke 3, 6 *δύεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ* (comp. Is. 40, 5). Luke 13, 28. John 11, 40. Acts 2, 17. (Joel 2, 28, or 3, 1.) Rev. 1, 7. al. With acc. impl. *ὁρ*. John 1, 34. 1 Pet. 1, 8. Sept. for *ἰσχυρ*, *δράω* Ex. 2, 12. Gen. 13, 15; *δύομαι* Is. 35, 2. Jer. 4, 21. So *δράω* Dem. 168. 1. Xen. Cyr. 5. 4. 31; *δύ*. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—Also with acc. and particip. Buttm. § 144. 1, and 6. b. Heb. 2, 8 *ὁδῶν ὁρῶμεν αὐτῷ τὰ πάντα ὑποταγμένα*. Matt. 24, 30 *δύονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον*. Mark 14, 62. Luke 13, 28. John 1, 52. Sept. *δράω* for *ἰσχυρ* Ex. 2, 6. 11. So *δράω* Hdnian. 1. 4. 2. Xen. Cyr. 1. 2. 8; *δύ*. Luc. Tim. 6. Xen. Hell. 3. 2. 9.—Spec. in modified senses: a) *to look upon, to behold, to contemplate*, once c. eis, John 19, 37 *δύονται εἰς ὃν ἐξεκέντησαν*, from Zech. 12, 10 where Heb. *עָרְבָה*, Sept. *ἐπιβλέπομαι*. Sept. *δύ*. c. acc. for *ἰσχυρ* Ps. 8, 4. Is. 17, 8. So *δράω* c. eis Hom. Il. 24. 633. Xen. Conv. 5. 6. b) *to see face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with; e. g. *δράω*, John 6, 36. 8, 57: καὶ Ἀβραάμ ἑώρακας; 14, 9 δὲ ἑώρακας ἐμέ. 15, 24; *δύομαι* John 16, 16. 17. 19. 1 John 3, 2. With τὸ πρόσωπόν τινος, *to see one's face*, id. *δράω* Col. 2, 1; *δύ*. Acts 20, 25. (Test. XII Patr. p. 636.) So *to see God, ὁρᾷν*, trop. for *to know him*, q. d. to be acquainted with him, to know his character; only in John's writings, John 1, 18. 6, 46. 14, 7. 9. 15, 24. 1 John 3, 6. 4, 20. 3 John 11. (Ecclus. 43, 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour; the figure being drawn from the customs of oriental courts, see in *βλέπω*, no. 2. a; Matt. 5, 8 *δύονται τὸν θεόν*. Heb. 12, 14. Rev. 22, 4 *δύονται τὸ πρόσωπον αὐτοῦ*. Comp. 1 K. 10, 8. Also *to come to see, to visit*, *δύ*. ὑμᾶς John 16, 22. Heb. 13, 23. So Heb. *ἰσχυρ*, Sept. *ἰδεῖν*, 2 Sam. 13, 5. 2 K. 8, 29. c) *to see take place, to witness*, e. g. *δύ*. τὴν ἡμέραν τινός, Luke 17, 22; see in *εἶδω* I. 1. d.

2. Trop. of the mind, *to see, to perceive with the mind or senses*, e. g. a) Genr. *to be aware of, to observe*, c. accus. et particip. Acts 8, 23 *σύνδεσμον ἀδικίας ὁρᾷ σε θύνα*. With *ὅτι* James 2, 24. Sept. c. *ὅτι* for *ἰσχυρ* Gen. 26, 28. So c. acc. et part. Diod. Sic. 13. 58; *ὅτι* M. Antonin. 9. 27. b) Of things, *to see and know*, i. e. to come to know, to learn; John 3, 11 δὲ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν. v. 32. 8, 38. Also, *to perceive, to understand*; Col. 2, 18 ἃ μὴ ἑώρακεν ἐμβατεύων. Rom.

15, 21, parall. with συνίημι. So Eccles. 43, 32. Eurip. Phoen. 757 εἰς ἀνὴρ οὐ πάντ' ὀργᾷ. Xen. Mem. 4. 7. 3, 5.

3. By Hebr. *to see, to experience*, e. g. good, *to attain to, to enjoy*, c. acc. John 3, 36 οὐκ ὀφείτῃ ζῶν. Sept. οὐκ ὀφείτῃ φῶς for ἰσχύ. Ps. 49, 20; comp. in εἶδω I. 3.—Lycophr. Cassandr. 1019 βίον.

4. Absol. *to see to it, to take care, to take heed*, only in Imperat. phrases. a) δρα, e. g. Heb. 8, 5 δρα γάρ, φησί, ποιήσης πάντα κτλ. quoted from Ex. 25, 40 where Sept. for ἰσχύ; strictly for δρα ὅπως, comp. Math. 519. 7. p. 999. Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. δρα μή, ὁρᾶτε μή, *take heed lest, beware*; before the Subjunct. Matt. 8, 4 δρα, μηδενὶ εἴπης. Mark 1, 44. 1 Thess. 5, 15. Rev. 19, 10 δρα μή sc. ποιήσ. 22, 9. Before the Imperat. Matt. 9, 30. 24, 6. (Epict. Ench. 19. Xen. Cyr. 3. 1. 27.) So before another like imperative, with ἀπό, i. q. *beware of*; Matt. 16, 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κτλ. Mark 8, 15. Luke 12, 15. b) Fut. σὺ δὲ ψεῖς, ὑμεῖς ὀφείσεσθε, *see thou to it, look ye to it*, a milder form for the imperat. Winer 44. 3. Math. 498. c. Matt. 27, 4 τί πρὸς ἡμᾶς; σὺ δὲ ψεῖς. v. 24. Acts 18, 15. So Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

5. Pass. aor. 1 ὀφθῆναι, once fut. 1 ὀφθῆσθαι Heb. 9, 28, and once pres. part. ὀφταίνωμενος Acts 1, 3, c. dat. *to be seen by any one, to appear to any one*, Buttm. 134. 4. a) Pr. and spoken of things, with ἐν of place, Rev. 11, 19 καὶ ὀφθῆναι ἡ κυβερτὸς ... ἐν τῷ κατ' αὐτοῦ. 12, 1. 3; with dat. of pers. Acts 2, 3 καὶ ὀφθῆσαν αὐτοῖς ... γλῶσσαι ὡσεὶ πυρός. 16, 9. Sept. and ἰσχύ. Gen. 8, 5. 9, 14. Spoken of persons, with dat. of pers. e. g. angels, Luke 1, 11 ὀφθῆναι αὐτῷ ἄγγελος. 22, 43. Acts 7, 30. 35; of God Acts 7, 2; of persons dead, Matt. 17, 3 ὀφθῆσαν αὐτοῖς Μωϋσῆς κτλ. Mark 9, 4; with ἐν of manner, Luke 9, 31 οἱ ὀφθῆντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24, 34. Acts 1, 3. 9, 17. 13, 31. 26, 16. 1 Cor. 15, 5. 6. 7. 8. 1 Tim. 3, 16; or in his second coming, Heb. 9, 28. Also Acts 26, 16 μάρτυρα ... ὧν [τούτων δ'] τε ὀφθῆσθαι σοι, *a witness of those things as to which I will yet appear unto thee*; here some render, *which I will cause thee to see*, but against all analogy. Sept. for ἰσχύ. of angels Ex. 3, 2. Judg. 6, 12; of God Gen. 12, 7. 17, 1. So Hdtian. 2. 11. 5. Luc. D. Mort. 23. 1; c. ὑπό τινος Ael. V. H. 2. 26. Xen. Ven. 12. 20. b) As Mid. *to show oneself, to present oneself to or be-*

fore any one; Acts 7, 26 ὁφθῆναι αὐτοῖς μαχομένοις. Sept. for ἰσχύ. 2 K. 14, 8. So Hdtian. 1. 16. 8, 12. +

ὀργή, ἥς, ἡ, (ὀρέγω,) pr. 'a reaching after,' *propension, natural impulse*, i. e. the character or disposition as resulting from impulses, Hes. Op. 302. Pind. Pyth. 9. 76. Hdt. 6. 128.—Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός; see in θυμός and comp. Tittm. de Synon. N. T. p. 131 sq. 255. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκούontos ἡδικημένου οὐ προσηκόντως.

1. Pr. and genr. Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, i. e. indignantly. Rom. 12, 19. Eph. 4, 31. Col. 3, 8. 1 Tim. 2, 8. James 1, 19, 20, ἴστω πᾶς ἄνθρωπος ... βραδὺς εἰς ὀργὴν· ὀργὴν γάρ κτλ. Sept. for ἰσχύ. 2 Sam. 12, 5. Job 16, 9; ἰσχύ. Prov. 21, 14; ἰσχύ. Josh. 9, 20. So Gnom. Poet. μονόστ. 354. p. 183, Tauchn. γίγνου δ' ἐς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδὺς. Hdtian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it; Rom. 9, 22 εἰ δὲ θεῶν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν. Heb. 3, 11. 4, 3. Sept. and ἰσχύ. Ex. 4, 14. Deut. 29, 20; ἰσχύ. Is. 10, 5; ἰσχύ. Ex. 32, 12. So Jos. Ant. 8. 7. 6.

2. Meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4, 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13, 4. 5. So Eccles. 7, 16. Dem. 528. 4 τῷ δράσαντι δ' οὐκ ἴσων τὴν ὀργὴν ... ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3, 7. Luke 3, 7. 1 Thess. 1, 10; ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1, 18; ὀργὴ ἐν ἡμέρα ὀργῆς 2, 5 bis. Rev. 6, 17; also Luke 21, 23. John 3, 36. Rom. 2, 8. 3, 5. 5, 9. 9, 22 σκεὴν ὀργῆς. Eph. 2, 3 τέκνα φύσει ὀργῆς. Eph. 5, 6. Col. 3, 6. 1 Thess. 2, 16. 5, 9. Rev. 6, 16. 11, 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός and οἶνος, Rev. 14, 10. 16, 19. 19, 15. So Psalt. Salom. 15, 6 φλόξ πυρός καὶ ὀργὴ ἀδίκων.

ὀργίζω, f. ἰσώ, (ὀργή,) *to make angry, to provoke*, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2.—In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίσθην, *to be or become angry, provoked*; absol. Matt. 18, 34. 22, 7. Luke 14, 21. 15, 28. Rev. 11,

18. Eph. 4, 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (comp. Sept. Ps. 4, 5), i. e. in your anger sin not, repress your anger; comp. Heb. and Sept. Prov. 16, 32. With a dat. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. With ἐπὶ τινι, Rev. 12, 17. Sept. for עָרַף Gen. 31, 36; c. dat. Num. 25, 3; c. ἐπὶ Num. 32, 13; עָרַף, c. dat. Is. 12, 1; c. ἐπὶ 1 K. 11, 9.—Dem. 514. 10. Xen. Hell. 4. 8. 30; c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

ὀργίλος, η, ον, (ὀργή.) *prone to anger, passionate*, Tit. 1, 7; Sept. for עָרַף Prov. 22, 24; עָרַף 29, 22.—Hdian. 4, 9. 6. Xen. Eq. 9. 7.

ὀργυία, ας, ἡ, (ὀρέγω.) *a fathom*, pr. the space which one can measure by extending the arms laterally; Acts 27, 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

ὀρέγω, f. ἔω, *to reach or stretch out*, espec. τὰν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4; genr. Xen. An. 7. 3. 29.—In N. T. only Mid. ὀρέγομαι, *to stretch oneself, to reach after any thing*; hence trop. *to long after, to desire, to covet*; c. gen. Heb. 11, 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. 3, 1. 6, 10. So Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15; pr. Hom. Il. 5. 851. Hes. Scut. 456.

ὀρεινός, ἡ, ὄν, (ὄρος.) *mountainous*, as ἡ ὀρεινὴ (χώρα) *mountainous country*, Luke 1, 39. 65. Sept. for עָרַף Gen. 14, 10. Deut. 11, 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

ὀρεxis, εως, ἡ, (ὀρέγομαι.) *pr. a reaching after, trop. longing, lust*, Rom. 1, 27.—Ecclus. 23, 6. Hdian. 3. 13. 14.

ὀρθοποδέω, ὦ, f. ἦσω, (ὀρθός, πούς.) *pr. to foot it straight, to walk straight*; trop. *to walk (live) uprightly*, ἀπ. λεγομ. Gal. 2, 14.

ὀρθός, ἡ, ὄν, *straight, right*. 1. In height, *upright, erect*, Acts 14, 10 ἀνόστησε ὀρθός, comp. Butt. § 123. 6.—1 Esdr. 9, 46. Luc. Rhetor. præc. 19. Xen. Mem. 1. 4. 11.

2. Horizontally, *straight and level*, not crooked or uneven, trop. Heb. 12, 13 τροχίας ὀρθὰς ποιήσατε. Sept. for עָרַף Prov. 12, 16. 16, 25.—Pr. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

ὀρθοτομέω, ὦ, f. ἦσω, (ὀρθότομος; ὀρθός, τμήνω.) *to cut straight*, e. g. ὁδὸν, Lat. *viam recte secare, to cut (make) straight one's way, to direct*, Sept. for עָרַף Prov. 3, 6. 11, 5; comp. ὁδοὺς εὐθείας ἔταμε Thuc. 2. 100.—In N. T. trop. c. acc. λόγον instead of ὁδόν, 2 Tim. 2, 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *pr. cutting straight the*

word of truth, i. e. rightly and skilfully teaching it. Comp. Constitut. Apost. 7, 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Euseb. H. E. 1. 8 τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

ὀρδρίζω, f. ἴσω, (ὄρδρος,) *to rise early, to do early in the morning*; so præg. Luke, 21, 38 πᾶς ὁ λαὸς ὀρδρίζει πρὸς αὐτὸν ἐν τῷ ἱερῷ κτλ. *all the people came early in the morning to him in the temple*. Sept. for עָרַף Gen. 19, 27; עָרַף Job 7, 21.—1 Macc. 11, 67. Tob. 9, 4. The Attic form was ὀρδρεύω; Mæris p. 272 ὀρδρεύει Ἀττικῶς, ὀρδρίζει Ἑλληνικῶς. Thom. Mag. p. 656.

ὀρδρινός, ἡ, ὄν, (ὄρδρος,) *morning, early*, e. g. ἀστὴρ λαμπρὸς καὶ ὀρδρινός Rev. 22, 16 Rec. Luke 24, 22 Lachm. Sept. for עָרַף Hos. 6, 4. 13, 3.—Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρδριος; see Sturz de Dial. Alex. p. 186. Lob. ad Phryn. p. 51.

ὄρδριος, α, ον, (ὄρδρος,) *morning, early, matutinus*, as adv. Luke 24, 22 γεγόμεναι ὄρδρια ἐπὶ τὸ μνημεῖον, comp. Butt. § 123. 6.—Sept. Job 29, 7. Plut. Cato Min. 41. Plato Prot. 313. b, ὄρδριος ἦκον. Comp. Lob. ad Phryn. p. 51.

ὄρδρος, ου, ὁ, (kindr. ὄρνυμι, ὄρδός, orior, ortus,) *day-break, morning*, pr. the time at and immediately after day-break, while one still needs a light; but later including also the morning twilight until near sunrise; Phryn. et Lob. p. 275.

1. *day-break, dawn*, Luke 24, 1 ὄρδρου βαθείας, comp. John 20, 1; see in βαθείας lett. b.—Aristoph. Vesp. 216 ὄρδρος βαθείας κτλ. Theocr. 18. 14; genr. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

2. *morning twilight, early morn*, i. q. ἔως or ἡώς, comp. Phryn. l. c. John 8, 2 ὄρδρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5, 21. Sept. for עָרַף Judg. 16, 2; עָרַף Josh. 6, 15. Joel 2. 2.

ὀρδρῶς, adv. (ὀρθός,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5.—In N. T. of manner, *rightly, correctly*, Mark 7, 35 ἐλάλει ὀρδρῶς. Trop. in a moral sense, Luke 7, 43 ὀρδρῶς ἔκρινας. 10, 28. 20, 21. Sept. for עָרַף Gen. 40, 16; עָרַף Deut. 5, 28.—Luc. Cynic. 5. Xen. An. 1. 9. 30.

ὀρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary*, Sept. for עָרַף Josh. 13, 27. Hd. 2. 16. Xen. Cyr. 8. 6. 21.—In N. T. and usually, *to mark out, to limit, to de-*

termine, to appoint; c. acc. of thing, Heb. 4, 7 πάλιν τινα ὀρίζει ἡμέραν. Acts 17, 26. Part. perf. Pass. ὀρισμένος, η, ον, *determined, decreed*, Luke 22, 22. Acts 2, 23. So Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—With acc. of pers. as appointed to an office or station, Acts 17, 31 ἐν ἀνδρὶ φ [δν] ὤρισε. Pass. with a noun of office in apposit. Acts 10, 42 αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. 1. p. 9, σὲ θεὸν ὤρισε.) So Rom. 1, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ κτλ. i. e. marked out, declared; Chrysost. δειχθέντος; comp. Phil. 2, 8 sq. Eph. 1, 20 sq. With an inf. Acts 11, 29 ὤρισεν ἕκαστος . . . πέμψαι κτλ.

ὄριον, ου, τό (ὄρος,) *a bound, border*; usually Plur. τὰ ὄρια, *the borders*, Plut. Aristid. 11 pen. Xen. Cyr. 2. 1. 1.—In N. T. only Plur. and by Hebraism, for a space within certain boundaries, *territories, country, district*; Matt. 2, 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς. 4, 13. 8, 34. 15, 22. 39. 19, 1. Mark 5, 17. 7, [24.] 31 bis. 10, 1. Acts 13, 50. On Matt. 4, 13 see Bibl. Res. in Pal. III. p. 288 sq. So Sept. and בְּיָדֵינוּ Gen. 23, 17. Ex. 8, 2; for יְרֵכָה Judg. 20, 6.

ὀρκίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, c. acc. Sept. for פָּקַדְתָּ Gen. 50, 26. Dem. 678. 5. Xen. Conv. 4. 10.—In N. T. to *adjure*, to charge on oath; with two acc. of person *whom* and *by whom*; Mark 5, 7 ὀρκίζω σε τὸν θεόν. Acts 19, 13. 1 Thess. 5, 27. See Buttm. § 131. 2, comp. 6. Matth. § 413. 10. So Sept. ἐξορκίζω Gen. 24, 3.—The Atticists condemn this word, though found in the best writers, and prefer ὀρκῶ, Phryn. et Lob. p. 360 sq.

ὄρκος, ου, ὁ, (kindr. ἔρκος, Lat. Orcus,) *an oath*, Matt. 14, 7. 9. 26, 72. Mark 6, 26. Luke 1, 73. Acts 2, 30. Heb. 6, 16. 17. James 5, 12. Sept. for פָּקַדְתָּ Gen. 24, 8. 26, 3. So 1 Macc. 7, 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath; Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου.

ὀρκωμοσία, as, ἡ, (ὀρκωμοσίω; ὄρκος, ὁρκισμ.) pr. *the swearing of an oath, the taking of an oath*; hence *a swearing, an oath*, Heb. 7, 20. 21 bis. 28. Sept. for פָּקַדְתָּ Ez. 17, 18. 19.—1 Esdr. 8, 93; τὰ ὀρκωμοσία Plato Phædr. p. 241. a.

ὀρμᾶω, ᾶ, f. ἴσω, (ὀρμή,) *to make rush on, to impel, to incite*, c. acc. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18.—Often and in N. T. intrans. *to rush on,*

to move forwards impetuously; e. g. ἐπὶ τινα, Acts 7, 57 ὀρμυσάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. With εἰς τι, Acts 19, 29 εἰς τὸ θεῖον. Matt. 8, 32. Mark 5, 13. Luke 8, 33. So c. ἐπὶ 2 Macc. 12, 20. Hdian. 3. 5. 1; εἰς τινα Xen. Cyr. 7. 1. 17; εἰς τι Thuc. 1. 87.

ὀρμή, ῆς, ἡ, (ὀρμη,) *a rushing on, onset, assault*; Acts 14, 5 ὡς δὲ ἐγένετο ὀρμή . . . ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς. So Sept. Jer. 47, 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, *impulse, purpose, will*, James 3, 4. So Epict. Ench. 1. 1. Xen. Mem. 4. 4. 2.

ὀρμημα, ατος, τό, (ὀρμᾶω,) pr. *impetuous movement, a rushing on*, Sept. Deut. 28, 49. 1 Macc. 6, 47.—Hence in N. T. *impetus, violence*; e. g. as dat. of manner, Rev. 18, 21 ὀρμήματι βληθήσεται, i. e. with violence. So Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356. 590. Buttm. Lexil. II. p. 4 sq.

ὀρνεον, ου, τό, (ὄρνις,) *a bird, fowl*, e. g. carnivorous, Rev. 18, 2. 19, 17. 21. Sept. for עֶיט Gen. 6, 20; עֶיט Gen. 15, 11. Ez. 39, 4.—Luc. Demon. 66. Xen. An. 6. 1. 23.

ὄρνις, ἰσος, ὁ, ἡ, *a bird, fowl*, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9.—In N. T. only of poultry, *the hen, gallina*, Matt. 23, 37. Luke 13, 34. So Pol. 12. 26. 1. Xen. An. 4. 5. 25.

ὀροθεσία, as, ἡ, (ὀροθεσίω; ὄρος, τῖση-μ.) pr. *a setting of bounds*; meton. *a bound, limit*; Acts 17, 26 ὁρίσας . . . τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdol. p. 174. Wessel. οἱ οἱ ὀροθεσία. Comp. Greg. Cor. p. 390. n. 58. Schæfer.

ὄρος, εος, ους, τό, Plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6, 16. Sept. Is. 13, 4; see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8, 1. Mark 5, 5. Acts 7, 30. al. So τὸ ὄρος τὸ καλ. ἑλαιῶν, *the mount of Olives*, Luke 19, 29. 21, 37. Acts 1, 12; see in ἑλαία no. 1. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains*, i. q. 'to accomplish great and difficult things,' 1 Cor. 13, 2. Matt. 17, 20. 21, 21; so the Rabbins, comp. Buxt. Lex. 1653. Sept. ὄρος for עֶיט Gen. 8, 4. 5.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. +

ὀρύσσω v. -ττω, f. ξω, *to dig*, c. acc. Matt. 21, 33 ὥρυξεν ἐν αὐτῷ λήνον. Mark 12, 1; absol. Matt. 25, 18. Sept. for עָרַץ Is. 5, 2; עָרַץ Gen. 21, 30.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

ὀρφανός, ἥ, ὅν, (kindr. ὀρφνη, ὀρφνός,) orphan, bereaved, e. g. children bereaved of parents, James 1, 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John 14, 18. Sept. for עֲרֵי Ps. 68, 6. Jer. 7, 5.—Dem. 1320. 19. Xen. An. 7. 2. 32; trop. Lys. 196. 13.

ὀρχέω, ὦ, f. ἴσω, (kindr. ὄρνυμι,) to lift up, to raise aloft, a rare and post-Homeric form, i. q. μετεωρίζω, Plato Cratyl. p. 406. e.—Earlier and more common was Mid. depon. ὀρχέομαι, f. ἴσομαι, to leap ec. by rule, to dance, intrans. Matt. 11, 17 et Luke 7, 32 ἠὺλίσσαμεν ὑμῖν καὶ οὐκ ὀρχήσασθε. Matt. 14, 6. Mark 6, 22. Sept. for עָרַךְ 1 Chr. 15, 29. Ecc. 3, 4. So Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

ὅς, ἥ, ὅ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό,) but in Attic and later usage mostly a postpositive article or relative pronoun, *who, which, what, that*; Buttm. § 126. 1. Kühner § 331. Matth. § 289. n. 7.

I. As a DEMONSTRATIVE PRONOUN, *this, that*; only in distinctions and distribution, with μέν, δέ, as ὁς μέν...ὁς δέ, *that one...this one, the one...the other*; less frequent in Attic writers than ὁ μέν...ὁ δέ, but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Kühner § 331. n. 1. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2, 16 οἱς μέν...οἱς δέ, *to the one...to the other*. Matt. 21, 35 ὃν μέν ἔδειραν, ὃν δέ ἀπέκτειναν, i. e. *one...another*. 13, 8 ὁ μέν...ὁ δέ. 25, 15. Luke 23, 33. Rom. 9, 21. al. asp. So Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὁς μέν...ἄλλος δέ Matt. 13, 4 sq. ὁς μέν...ἄλλος δέ...ἕτερος δέ 1 Cor. 12, 8 sq. ὁ μέν...καὶ ἕτερον Luke 8, 5 sq.

II. As the postpositive article, or RELATIVE PRONOUN, *who, which, what, that*; *qui, quae, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 123. 1. 3. § 143. Kühner § 332. 1. But in usage, the form and power of the relative is often varied, both in construction and in signification, as also by connecting with it other particles. E. g.

A) In CONSTRUCTION. 1. As to Gender, the relat. agrees regularly with its antecedent; Matt. 2, 9 ὁ ἀστήρ ὃν εἶδον. Luke 5,

3. John 6, 51. *sapientia*. So where it relates to a remoter antecedent, as 1 Cor. 1, 8 ὁς καὶ βεβαιώσει ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: a) Where the relat. with the verb εἶναι or the like conforms in gender to the following noun, Buttm. § 143. 4. Kühner § 332. 5. b. Winer § 24. 3. n. 1. So Gal. 3, 16 σπέρματί σου, ὁς ἐστὶ Χριστός. Eph. 1, 14. 6, 17 μάχαιραν, ὃ ἐστὶ ῥήμα θεοῦ. 1 Tim. 3, 15. So Hdt. 5. 108. Plat. Legg. 699. c. b) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form; Rom. 9, 23 sq. σκεὴ ἐλείους, ἡ προητοιμασεν...ὁς καὶ ἐκάλεσεν. Gal. 4, 19. Phil. 2, 15. 2 Pet. 3, 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κτλ. 2 John 1. Buttm. § 143. 5. c. Matth. § 434. 1. b. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) Neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Kühner § 332. 5. n. 2. Matth. § 439; comp. Buttm. § 129. 8. So in explanations, Matt. 1, 23 Ἐμμανουὴλ, ὃ ἐστὶ μετερμηνεύμενον κτλ. 27, 33. Mark 3, 17. 12, 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. 15, 16. 42. John 1, 39. Col. 1, 24. Heb. 7, 2. al. (Otherwise Acts 9, 39.) Also where Neut. ὃ refers to a whole preceding clause, Mark 15, 34. 1 John 2, 8.

2. As to Number, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. a) Relat. Sing. after a plural antecedent, once Phil. 3, 20 ἐν ὁραοῖς...ἐξ οὗ κτλ. where however οὗ may be taken as an adverb; see below in B. 7. b) Relat. Plur. after an antec. Sing. collect. Phil. 2, 15 ἐν μέσῳ γενεᾶς σκολῶς...ἐν οἷς φαίνεσθε κτλ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 143. 5. b; comp. above in 1. b. (Judith 4, 8 ἡ γερούσια...οἱ ἐκάστηντο. 2, 3; comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the antec. includes in any way the idea of plurality, Acts 15, 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κτλ. 2 Pet. 3, 1 δευτέραν ἐπιστολήν, ἐν αἷς κτλ. i. e. in both which, the first and second.

3. As to Case; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 1. Kühner § 332. 1. Matth. § 473. E. g. as subject, John 1, 9 τὸ φῶς...ὃ φωτίζει πάντα ἄνθρωπον. v. 30 ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν. Acts 8, 27. Matth. 10, 26. *sap.*

As object, Acc. Matt. 2, 9 δ δστήρ, δν εἶδον. Acts 6, 3. 6. 22, 9. ssp. As Dat. Acts 8, 10 ἀνὴρ...φ' προσείχον πάντες. Col. 1, 27. 1 Pet. 1, 12. 5, 9. al. But the departures from this rule are frequent, viz.

a) By *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent stands in the *Genitive* or *Dative*, and then the relative is *attracted* by the antecedent into the same case with itself; Buttm. § 143. 13. Kühner § 332. 6. Matth. § 473. Winer § 24. 1. E. g. *Genit.* Matt. 18, 19. John 4, 14 ὁδός, οὗ ἐγὼ δώσω. 7, 31 τούτων, ὧν οὗτος ἐποιήσεν. v. 39. Acts 1, 1. Acts 24, 21. Eph. 4, 1. Jude 15. (Sept. Zeph. 3, 11.) Rev. 1, 20. al. ssp. Neglected, Heb. 8, 2 τῆς σκηνῆς, ἣν ἐπηξεν ὁ κύριος. (Sept. Jer. 51, 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7, 13. Luke 2, 20 ἐπὶ πάντων οἷς ἤκουσαν. 5, 9. John 4, 50 τῷ λόγῳ, φ' εἶπεν Ἰησοῦς. Acts 7, 16. 20, 38. 2 Cor. 12, 21. 2 Thess. 1, 4. al. ssp. So Sept. Jer. 15, 14. Xen. An. 5. 4. 33.—Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in no. 4; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 15. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that* *which*, *he who*, etc. E. g. Luke 9, 36 οὐδὲν ὧν ἐωράκασιν, for οὐδὲν τούτων ὧν [δ] ἐωράκασιν. 23, 41 ἀξία γὰρ [ἐκείνων] ὧν ἐπράξαμεν κτλ. Acts 9, 24. 22, 15. 26, 16. Rom. 15, 18. 2 Cor. 12, 17. al. ssp. So Jos. Ant. 3. 8. 2 ὑπήκουον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

b) By *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. a) Where the anteced. remains connected with its own clause, and before the relative. Matt. 21, 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κτλ. Luke 1, 73 ὄρκον [for ὄρκου] ὃν ὥμοσε. 20, 17. 1 Cor. 10, 16 τὸν ἄρτον ὃν κλώμεν, οὐχὶ κοινωνία κτλ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. So Hippoc. Morb. 4. 11 τὰς πηγὰς ἀς ὠνόμασα, αὗται κτλ. Plato Men. 96. a, c ὁμολογῆκαμεν δὲ γε, πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδάκτων μὴ εἶναι. Comp. Virg. Æn. 1. 577 'urbem quam statuo, vestra est.' β) Where the antecedent itself is *attracted* over into the clause of the relative, and by *transposition* stands after it in the proper case of the relative; see Buttm. § 143. 12. Kühner § 332. 8. Matth. § 474. a. Winer § 24. 2. b. Mark 6, 16 Ἠρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα

Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1, 4. Acts 21, 16 ἄγοντες παρ' φ' ξενισθώμεν, Μνάσωνι κτλ. for ἄγοντες Μνάσωνα, παρ' φ' ξενισθώμεν. So most commentators; others take it for ἄγοντες παρὰ Μνάσωνα παρ' φ' κτλ. *bringing us to Mnason*, etc. Winer § 31. 2. p. 242. (Plato Phæd. 116. b, ἡμέχθη παρ' αὐτὸν τὰ παιδία.) Rom. 6, 17. Philem. 10. 1 John 2, 25. Rev. 17, 8 βλέπόντων for βλέποντες. So Soph. Trach. 676 φ' ἔχριον...πόκα, τοῦτ' ἠφάνισται. Xen. An. 1. 9. 19 ἥς ἀρχοὶ χώρας. γ) This transposition may also take place when the antecedent would already stand in the same case with the relative; comp. Winer § 24. 2. n. Buttm. § 143. 14. E. g. John 11, 6 ἔμεινεν ἐν φ' ἦν τόπος, for ἐν τόπῳ ἐν φ' ἦν. Matth. 7, 2 ἐν φ' κρίματι, ἐν φ' μέτρῳ, for ἐν τῷ κρίματι φ' κτλ. 24, 44. Mark 15, 12. (Hdot. 5, 106.) Here belongs the adverbial phrase ὃν τρόπον, κατ' ὃν τρόπον, for κατὰ τὸν τρόπον ὃν, pr. 'in the manner which, in the same manner as,' hence i. q. as, Matt. 23, 37. Luke 13, 34; κατ' ὃν τ. Acts 15, 11. Comp. Buttm. § 131. 7, 10. § 115. 4. So Sept. Is. 14, 19. 24. 2 Macc. 15, 39. Xen. An. 6. 3. 1. δ) Sometimes the antecedent is *attracted* over to the second clause in such a way, that it together with the relative remains in the case required by the word on which it depends; Rom. 4, 17 κατέκλιται οὐ ἐπίστευσε Θεοῦ, for κατέκλιται Θεοῦ φ' ἐπίστευσε. Buttm. § 143. 14. Winer § 24. 2. n. Soph. Œd. Col. 333 ἡἴσων ἐὺν ὥπερ εἶχον οἰκετῶν π. ι. σ. τ. φ' μόνη.

c) The case of the relative often depends on a preposition with which the verb is construed; e. g. a) Genr. Matt. 3, 17 ὁ υἱός μου, ἐν φ' ἐδόξασα. 10, 11. 11, 10 οὗτος γὰρ ἐστὶ, περὶ οὗ γέγραπται. Luke 1, 4. Rom. 10, 14. 1 Cor. 8, 6 bis, εἰς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κτλ. So Xen. Mem. 2. 2. 8. β) Sometimes the prep. which stands with the anteced. is repeated before the relative; John 4, 53 ἐν τῇ ὥρᾳ, ἐν ᾗ ἐπεν κτλ. Acts 7, 4. 20, 18. Comp. Winer § 54. 7. n. (Dem. 1203. 9 ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κτλ. Plato Soph. 257. d. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. 24, 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke 1, 25. 12, 46. Acts 13, 2 εἰς τὸ ἔργον, δ προσκέκλημαι αὐτούς. v. 39. So Plato Phædo 21. p. 76. b, διδόναι λόγον περὶ τούτων ὃν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. γ) By *Attraction* the relative is put with the preposition belonging to the omitted an-

precedent; comp. above in no. 3. a. John 6, 29 *ἵνα πιστεύσῃτε εἰς ὃν ἀπείστευκεν ἐκεῖνος*, for *εἰς τοῦτον ὃν* κτλ. 19, 37. Rom. 14, 22. 1 Cor. 7, 1. Gal. 1, 8. 9. Heb. 5, 8. 2 Pet. 2, 12.

d) Sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive; Matt. 3, 11 *οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι*. v. 12 *οὐ τὸ πῦρον*. Mark 14, 32. Luke 13, 1 *ὃν τὸ αἷμα*. John 1, 27. 4, 46. 11, 2. Acts 16, 14. Rom. 2, 29. Col. 1, 26. Rev. 13, 12.—Sept. Dan. 2, 11. Hdian. 8. 3. 20 *Ἀπολλωνά, οὗ καὶ τὴν εἰκόνα ἐλεγόντινες* κτλ.

4. As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. *αὐτός, οὗτος*, or the like, follows; as Matt. 26, 48 *ὃν ἂν φιλήσω, αὐτός ἐστι*. John 3, 26 *ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει*. Heb. 13, 11. 2 Pet. 2, 19. Comp. Buttm. § 143. 10. Kühner § 332. 8. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. *αὐτός, οὗτος, ἐκεῖνος*, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*; comp. above in no. 3. a. Buttm. § 143. 15. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13, 17 *ἀκούσαι δ ἀκούετε*, for *ταῦτα δ*. 14, 7. Mark 2, 24. Luke 8, 17. John 14, 22. al. So in the inverted position, Matt. 7, 2. 10, 38 *καὶ δε οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος*. 13, 12 *καὶ δ ἔχει, ἀρξήσεται*. 19, 6. 25, 29. Mark 9, 40. Luke 4, 6. 12, 40. John 8, 38 bis, *ἐγὼ δ ἑώρακα, λαλῶ* κτλ. 13, 27. Rom. 2, 1. Heb. 2, 18. 1 John 1, 1. 3. Comp. Matth. § 478.—Here too belongs the elliptic use of Neut. *δ* with its clause before another proposition, in the signif. *as to that*, *in that*, *quod attinet ad*; the corresponding *τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι*, or the like, being omitted before the latter clause. Rom. 6, 10 bis, *δ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· δ δὲ ζῇ, ζῇ τῷ θεῷ*. Gal. 2, 20. See Matth. § 478. Buttm. § 151. IV. 10. So Plato Euthyd. 271. c, *δ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν* κτλ. Xen. Hi. 6. 12. CEC. 15. 4. An. 2. 3. 1.

B) In *SIGNIFICATION*. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2, 9 *ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς*. But in common use it was employed in a wider extent, both as a general connective particle, and also some-

times as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. n. 2, 3, 4. Matth. § 479 sq. For the sense *what, that which, he who*, see above in A. 4.

1. As a general connective, e. g. a) Genr. John 4, 46. 11, 2 *ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ . . . ἥς ὁ ἀδελφὸς Ἀ. ἠσθένει*. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring to the same or also to different subjects; e. g. Acts 26, 7. Eph. 3, 11. 12. Col. 1. 13 sq. 24–29. 1 Pet. 1, 8. 10. 12. 2, 22 sq. 3, 19 sq. 4, 4. 5. 2 Pet. 2, 2. 3. 3. 16. al. Comp. Winer § 24. n. 2. b) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke 12, 24 *οἷς οὐκ ἔστι ταμῖον, and they have no store-house*. Acts 6, 6 *οὓς ἔστησαν, and these they set before*, etc. 7, 45. 11, 30. Gal. 1, 7. 1 Pet. 1, 12. 2, 4; *ἐφ' ᾧ* Phil. 3, 12; *ἐν οἷς* i. q. *ἐν τοῖς* δὲ Luke 12, 1; *εἰς δ* i. q. *εἰς τοῦτο* δὲ Col. 1, 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. 6. Matth. § 447. So Apollodor. 1. 1. 3 *Κρόνος κατέπιεν Ἑστίαν, εἶτα Δήμητραν καὶ Ἥραν· μετ' δὲ Πλούτωνα* κτλ. Jos. Ant. 14. 13. 7. Plato Apol. Socr. 35. a. c) In the formula *ὃν τρόπον*, see above in A. 3. b. γ.

2. As implying *purpose*, equiv. to *ἵνα*; Matt. 11, 10 *ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου* κτλ. Mark 1, 2. Luke 7, 27. Comp. Buttm. § 143. m. 34. Matth. § 481. So Heb. *וְהָיָה* Sept. *ἵνα*, Gen. 11, 7. 22, 14. Deut. 4, 40; comp. Gesen. Lehrs. 771. Heb. Lex. art. *וְהָיָה* B. 2.—Xen. Mem. 2. 1. 14 *ὅπλα κτῶνται, οἷς ἀμυνούνται τοὺς ἀδικούντας*.

3. As marking *result*, or consequence, equiv. to *ὥστε*. So after *τίς*, Luke 7, 49 *τίς οὗτος ἐστιν, ὃς καὶ ἁμαρτίας ἀφήσιν, who is this, that he should also forgive sins?* 5, 21. Matth. § 479. a, and n. 1. Buttm. § 143. m. 35 b. So Judith 8, 12. Xen. Cyr. 6. 1. 14 *τίς οὕτως ἰσχυρός, ὃς δύναιτ' ἂν* κτλ.

4. As implying *cause*, or a reason, equiv. to *ὅτι, because*. Luke 8, 13 *οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν*, Lat. *ut qui*, because. Luke 4, 18. So in the constructions *ἀντ' ὅν*, *ἐφ' ᾧ*, see in *ἀντ'* no. 1. c. *ἐπὶ* II. 3. f. Comp. Buttm. § 143. m. 35 a. Matth. § 480. c. So more freq. *ὅστις*, see that art. in B. 3.—Xen. Mem. 2. 7. 13.

5. Once *ἐφ' ᾧ* in direct interrog. for *ἐπὶ τι*, Matt. 26, 50 *ἐταίρε, ἐφ' ᾧ παρεῖ*; So Arr. Epict. 4. 1. 95. Comp. Aristoph.

Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο;—This direct use belongs to the later Greek, although earlier writers employed δὲ indirectly like τίς, as Plato Men. 80. c, περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phryn. p. 57.

6. Including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1, 6. 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke 7, 45. 2 Pet. 3, 4. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in ἄχρι no. 1. a, b; ἐν ᾧ, see in ἐν no. 2. a; ἕως οὗ, see in ἕως III. 1. b; μέχρις οὗ, see in μέχρι no. 1. b. β. Comp. Matth. § 480.

7. Neut. genit. οὗ, as adv. of place, where, Matth. § 486. 1. Buttm. § 116. 4. a) Pr. Luke 4, 16 οὗ ἦν τετραμμένους. 23, 53. Acts 1, 13 οὗ ἦσαν καταμίνοντες. Col. 3, 1. Heb. 3, 9. Rev. 17, 15 τὰ ὕδατα... οὗ ἡ πόρνη κάθηται. Trop. Rom. 4, 15. 5, 20. Also with ἐκεῖ emphat. corresponding, Matt. 18, 20 οὗ γὰρ εἰσι δύο ἡ τρεῖς... ἐκεῖ κτλ. 2 Cor. 3, 17. So Sept. Gen. 13, 4. AEL. V. H. 3. 19. Xen. An. 2. 1. 6; c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matt. 2, 9; ἐξ οὗ whence Phil. 3, 20; see Winer § 54. 7. n. 1. Lob. ad Phryn. p. 46 sq. b) In attraction with verbs of motion, for whither; as in Engl. often where, see Buttm. § 151. I. 8. So Luke 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτοὺς ἐρχεσθαι. 22, 10. 24, 28. Matt. 28, 16. Also οὗ ἐάν whithersoever 1 Cor. 16, 6; see ἐάν (for ἄν) 2. b. So Xen. Cyr. 5. 4. 15; οὗ ἐάν 1 Macc. 6, 36.

C) Connected with other particles: a) δὲ ἄν, δὲ ἐάν, whosoever, comp. Buttm. § 139. m. 14; see in ἄν II. 1. a; ἐάν II. 1. b) ὅς γε, once Rom. 8, 32; see in γέ no. 1. b. c) ὅς δή ποτε, once John 5, 4; see in δή no. 3. d) ὅσπερ, ἥπερ, ὅπερ, who indeed, who namely, i. q. ὅς but stronger and more definite; once Mark 15, 6 ἵνα δίσκον, ὅπερ ἠρώοντο, i. e. whom namely they demanded. Buttm. § 75. 3. So Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2. c) ὅστις, see in its order. +

δόσakis, adv. (δόσος,) how many times, how often; in N. T. only with ἄν, i. e. ὁσάκις ἄν, however often, so often as, 1 Cor. 11, 25, 26; ὁσάκις ἐάν Rev. 11, 6. See in ἄν II. 1. b, and ἐάν II. 2. c.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

ὅς γε, see in γέ no. 1. b.

ὁσίως, a, ον, also once ὁσίοις, δ, ἡ. 1 Tim. 2, 8 ὁσίους χεῖρας, see Winer § 11.

1. Matth. § 436. 2; holy, pure, sanctus, pr. right as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὁσια. Hlian. 2. 13. 16. Xen. Hell. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

1. Of persons, holy, hallowed; so of God, as the personification of holiness and purity, Rev. 15, 4 ὅτι μόνος ὁσίος. 16, 5. (Sept. for רַחֵם Ps. 145, 17; יְשֻׁרִי Deut. 32, 4.) Of men, holy, pious, godly, careful of all duties towards God; Tit. 1, 8 δεῖ γὰρ ἐπίσκοπον εἶναι... σώφρονα, δίκαιον, ὁσίον, κτλ. Elsewhere of Christ, Heb. 7, 26. Acts 2, 27 et 13, 35 οὐδὲ δόσεις τὸν δούλον σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16, 10 where Sept. for רַחֵם; as also Deut. 33, 8. 2 Chr. 6, 41. Ps. 4, 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

2. Of things, holy, sacred; e. g. 1 Tim. 2, 8 ἐπαίροντας ὁσίους χεῖρας, i. e. pure, spotless. (Sept. ὁσια καρδία for רַחֵם Prov. 22, 11.) Acts 13, 34 δώσω ὑμῖν τὰ ὁσια Δαβὶδ τὰ πιστά, pr. I will give you the holy promises of David, the sure, i. e. the things inviolably promised of God to David; in allusion to Is. 55, 3 where Sept. for רַחֵם רַחֵם, mercies, favours promised.

ὁσιότης, τητος, ἡ, (ὁσίος,) holiness, godliness, piety, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὁσίος from δίκαιος, see above in ὁσίος. Luke 1, 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 4, 24. Sept. for רַחֵם Deut. 9, 5; חַסֵּד 1 K. 4.—Plut. Alcib. 34. Xen. Cyr. 6. 1. 47.

ὁσίως, adv. (ὁσίος,) holily, piously, godly, 1 Thess. 2, 10 ὁσίως καὶ δικαίως, comp. above in ὁσίος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

δόσμη, ἡς, ἡ, (δῶ,) a smell, odour, e. g. bad 2 Macc. 9, 10. 12; of the hare, Xen. Ven. 8. 2.—In N. T. only of fragrant odour, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς δόσμης τοῦ μύρου. Sept. for רַחֵם Cant. 1, 3. 11. 2, 13. (AEL. V. H. 14. 39 δόσμη τὸν ῥόδον. Xen. Conv. 2. 3.) By Hebr. δόσμη εὐωδίας, an odour of fragrance, i. e. sweet odour, as accompanying an acceptable sacrifice, Eph. 5, 2. Phil. 4, 18. Sept. and רַחֵם רַחֵם Lev. 1, 9. 13. 17. 2, 2. 9. al.—Trop. 2 Cor. 2, 14 τὴν δόσμη τῆς γνώσεως αὐτοῦ φανεροῦν δι' ἡμῶν. v. 16 bis, δόσμη θανάτου... δόσμη ζωῆς, comp. the Rabb. רַחֵם רַחֵם aroma v. pulvis mortis, רַחֵם רַחֵם

aroma v. *pulvis vilæ*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὁσμῆς ἀποδινήσκειν. Æl. H. An. 3. 7 εὐωδία δὲ καὶ μύρων γυψὶν αἰτία θανάτου.

δσος, η, ον, relat. pron. corresp. to τόσος, and in N. T. to τοσοῦτος or the like; Buttm. § 79. 3, 5; i. q. Lat. *quantus*, *a*, *ut*, i. e. *how great*, *how much*, *how many*; as *great as*, *as much as*, etc.

1. Of magnitude, *how great*, *as great as*, Rev. 21, 16 τὸ μέκος αὐτῆς [τοιούτων ἐστὶ Rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

2. Of time, *how long*, *as long as*, e. g. δσον χρόνον Mark 2, 19; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; also ἐφ' ὅσον Matt. 9, 15, see in ἐπί III. 2. a. So Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10, 37 ὅτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*; comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin. So Sept. Is. 26, 20. Aristoph. Vesp. 213 οὐκ ἀπεκωμῆθημεν ὅσον ὅσον στῆλην. Arr. Indic. 29. 15.

3. Of quantity, number, multitude, *how much*, *how many*, etc. a) Sing. *as much as*; John 6, 11 ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ᾔβηλον. So Æl. V. H. 1. 4. Xen. Cyr. 3. 2. 26; with τοσοῦτον expr. Xen. Cyr. 2. 3. 6. b) Plur. ὅσοι, ὅσαι, *as many as*, *all who*; Neut. ὅσα, *as many as*, *all that* or *which*, *all what*. Matt. 14, 36 καὶ ὅσοι ᾔψαυτο, διεσώθησαν. Mark 3, 10. Acts 4, 6. 34. Rom. 2, 12. 2 Cor. 1, 20. Gal. 3, 10. Rev. 2, 24. Neut. Luke 12, 3 ὅσα ἐν τῇ σκοτίᾳ ἔπαυε. John 15, 14. Acts 9, 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13, 46. 22. 10. Mark 12, 44. Luke 4, 40. al. (Hdian. 1. 10. 11. Xen. Hell. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. 8, 14 ὅσοι γὰρ... οὗτοί εἰσιν κτλ. Gal. 6, 12. John 1, 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κτλ. Gal. 6, 16. (Xen. Cyr. 1. 4. 9. Hi. 4. 10.) With ἄν, as ὅσος ἄν, ὅσος ἑάν, *whosoever*, *whatsoever*, see in ἄν II. 1. a; ἑάν (for ἄν) no. 1. Matt. 18, 18 ὅσα, ἑάν δήσῃτε ἐπὶ τῆς γῆς. Mark 6, 11 ὅσοι ἄν μὴ δέξωνται ὑμᾶς. Luke 9, 5. John 11, 22. Rev. 3, 19. Strengthened by πάντες, Matt. 7, 12. Acts 3, 22. So Xen. Cyr. 1. 4. 5. c) Neut. ὅσα sometimes expresses also admiration, *how many* and *great things*, as in Engl. *what things*, q. d. *what great things*. Acts 9, 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου. v. 16. 15, 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κτλ. So

genr. of great or unusual deeds, Mark 6, 30. Luke 4, 23. 9, 10. John 21, 25; of benefits conferred, Mark 3, 8. 5, 19. 20. Luke 8, 39. Acts 14, 27. 15, 4. 2 Tim. 1, 18. Comp. Buttm. § 150. m. 8. Matth. § 445. c.

4. Of measure, degree, extent. a) Before a comparative, as κατ' ὅσον... κατὰ τοσοῦτον, *by how much... by so much*, Heb. 7, 20. 22; ὅσῳ... τοσοῦτῳ id. Heb. 1, 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ, *by how much*, with τοσοῦτῳ impl. Heb. 8, 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. 10, 25 καὶ τοσοῦτῳ μᾶλλον, ὅσῳ βλέπετε κτλ. Comp. Matth. § 455. n. 7. b) Neut. ὅσον, adv. *how much*, *by how much*, Mark 7, 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κτλ. Plur. ὅσα id. with τοσοῦτον, Rev. 18, 7. Also ἐφ' ὅσον, *inasmuch as*, Matt. 25, 40. 45. Rom. 11, 13; κατ' ὅσον, *by how much*, *as*, with οὕτω, Heb. 9, 27. +

ὅσπερ, ἥπερ, ὅπερ, see in δε C. d.

ὅστέον, contr. ὅστούν, οὐ, τό, Plur. uncontr. ὁστέα, gen. ὁστέων, comp. Winer § 8. 2. d; *a done*, John 19, 36 ὅστούν οὐ συντρίβησεται. Luke 24, 39 σάρκα καὶ ὁστέα. Matt. 23, 27 γέμουσιν ὁστέων, and so Eph. 5, 30. Heb. 11, 22. Sept. for עצם, ὁστούν Gen. 2, 23. Num. 9, 12; ὁστέα Lam. 3, 4. 4, 8; usually ὁσῶ Gen. 50, 25. Ex. 13, 19; ὁστέων Gen. 2, 23. Prov. 16, 24.—Luc. Pisc. 36 ὅστούν. Luc. Amor. 46 ὁστέα, usually ὁσῶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5; ὁστέων Luc. Necyom. 15.

δστις, ἥτις, ὅτις, compound relat. pron. i. e. δε strengthened by ris, Buttm. § 77. 3. Kühner § 93. Neut. ὅτις is so written to distinguish it from conj. ὅτι, Buttm. § 15. 2. Gen. οὐτινος does not occur in N. T. but only gen. ὅτου in the phrase ὥς ὅτου, see below in B. 4. Buttm. l. c. The only other forms in N. T. are Plur. nom. οἷτις, αἷτις, δτινα, and Neut. acc. ὅτι, δτινα.—Pr. *any one who*, *some one who*, *whosoever*, *whatsoever*; differing from δε in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm. § 143. 1; for instances where it conforms in gender and number to the following noun, see below in A. 1, and B. 3. Buttm. § 143. 4.

A) In the proper relative sense. 1. Pr. and genr. *who*, i. e. *one who*, *some one who*, *whenever*, *whosoever*, etc. Matt. 2, 6 ἐκ σοῦ ἐξελεύσεται ἡγουμένος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7, 24 ἀνδρὶ φρονί-

μῆρ, *δοτις* ἐκδοθήσεται. v. 26. 13, 52. Luke 2, 10 *χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ*. 7, 37. 12, 1. Acts 16, 16 *παιδίσκεν τινὰ* ... *ἣτις* κτλ. 24, 1. Rom. 16, 6. 12. 1 Cor. 7, 13. Phil. 2, 20. Plur. Matt. 16, 28 *εἰσὶ τινες...οἵτινες οὐ μὴ* κτλ. 25, 1; *ἀτινα, things which*, 1 Cor. 6, 20. Col. 2, 23. So Xen. Cyr. 1. 4. 16.—In 1 Cor. 3, 17 *οἵτινες* agrees with the subsequent *ὑμεῖς* instead of *καὶ*. Buttm. § 143. 4.

2. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first; comp. in *ὅς* A. 4. a) Genr. c. Indic. Matt. 5, 39 *δοτις σε ῥαπίσει... στρέψον αὐτῷ* κτλ. v. 41. 13, 12. 23, 12. Mark 8, 34. Luke 14, 27. (Xen. Mem. 1. 6. 13.) With the Subjunct. Matt. 18, 4, but this is unusual; also James 2, 10 Lachm. where Rec. and others have the Indic. future; see Winer § 43. 3. b, fin. Plur. Mark 4, 20 *καὶ οὗτοι εἰσω...οἵτινες ἀκούουσιν τὸν λόγον* κτλ. Luke 8, 15. Gal. 5, 4. Rev. 1, 7. So Xen. Cyr. 1. 5. 11. b) Strengthened by *πᾶς*, but only in Sing. the plural form being always *πάντες ὅσοι* and not *πάντες οἵτινες*, see Passow s. v. Matth. § 483. b, init. So Matt. 7, 24 *πᾶς οὖν ὅστις* κτλ. 10, 32. Col. 3, 17. al. So by Hebr. *πᾶσα ψυχὴ, ἣτις ἂν* κτλ. Acts 3, 23; comp. Deut. 1, 39. So Jos. Ant. 14. 9. 4. c) With *ἄν*, which strengthens the indefiniteness; comp. in *ἄν* II. 1. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10, 33 *ὅστις ὅς ἂν ἀρνήσῃται με*. Luke 10, 35. John 2, 5. 1 Cor. 16, 2. Gal. 5, 10. al. So *ὅς,τι ἐάν* Col. 3, 23; *ὅς ἐάν τι* for *ὅς,τι ἐάν* Eph. 6, 8; comp. *ἐάν* (for *ἄν*) no. 1. Matth. § 483. p. 906. So Lysias p. 160 ult.

3. Sometimes *δοτις* refers to a definite subject, and is then apparently i. q. *ὅς*, e. g. Luke 2, 4 *εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλεὲμ*. John 8, 53. Acts 11, 28. 16, 12. Rev. 1, 12. 11, 8. But in all these instances the ultimate reference may perhaps be to a *general* idea, as in Luke 2, 4 *to a city of David, one which is called Bethlehem*; and so of the rest. John 8, 53 *τοῦ πατρὸς ἡμῶν Ἀβραάμ, δοτις ἀπέθανε, Abraham, a man who is dead*. Comp. Passow *δοτις* lett. g. (7.) Matth. § 483. p. 906. Hom. II. 23. 43 *οὐ μὴ Ζῆν' ὅστις τε Ζεὼν ὕπατος* κτλ. Hdt. 2. 151.

B) *Ὅστις*, like the simple *ὅς*, is employed in a wider extent, both as a connective, and as implying *result, cause*, or the like, where a conjunction might also stand; comp. in *ὅς* B. Buttm. § 139. m. 34 sq. Matth. § 477.

1. As a *general connective*; Luke 1, 20 *αὐτῷ ὃν οὐκ ἐπίστευσας τοῖς λόγοις μου,*

οἵτινες πληρωθήσονται κτλ. 23, 19. John 21, 25. Rom. 9, 4. Gal. 4, 24. Heb. 2, 3. 8, 5. 10, 11. al. Comp. in *ὅς* B. 1.

2. As marking *result, event*, or the like, equiv. to *δοτε*. So after *τοιοῦτος*, 1 Cor. 5, 1 *τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν*. Comp. in *ὅς*, B. 3. Matth. § 479. n. 1.—Dem. 181. 16. Xen. An. 2. 5. 12.

3. Implying *cause, ground, or reason*, equiv. to *ὅτι because*; comp. in *ὅς* B. 4. Matth. § 480. c. So Matt. 7, 15 *προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς* κτλ. Lat. *ut qui, as those who*, i. e. *because such, for such come to you*. 25, 3. Acts 10, 41. 47. 17, 11. Rom. 6, 2. So *ἣτις* Col. 3, 5. 14. Heb. 10, 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 4; comp. in *ὅς* A. 1. a. Eph. 3, 13 *μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, ἣτις ἐστὶ δόξα ὑμῶν*. Phil. 1, 28. 1 Tim. 1, 4. Gal. 5, 19.—Eurip. Med. 221, 222. Xen. Cyr. 4. 5. 39 fin.

4. Including the notion of a particle of time, as *ὅτε, όταν*, only in the phrase *ἕως ὅτου, until when, until*; see in *ἕως* III. 1. b. β. Comp. in *ὅς* B. 6. Matth. § 480. b, and note. +

ὀστράκινος, η, ον, (*ὀστρακον, ὀστρεον*.) Lat. *testaceus*, i. e. *earthen, made of clay*, 2 Tim. 2, 20. Trop. as an emblem of frailty, 2 Cor. 4, 7. Sept. for *ἡρῆ* Lev. 6, 28. 15, 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

ὀσφρησις, εως, ἡ, (*ὀσφραίνομαι*.) the smell, sense of smell, 1 Cor. 12, 17 *εἰ ὁλον [τὸ σῶμα] ἀκοή, τοῦ ἡ ὀσφρησις*;—Plut. de Fortun. 3. Plato Phaed. 111. b. Comp. Lob. ad Phryn. p. 117.

ὀσφύς, ὅς, ἡ, Plur. *αἱ ὀσφύες*, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 *ἰδοῦ σου τοὺς ὄμους, τοὺς μηρούς, τὴν ὀσφύν*. Luc. Lexiph. 8; of animals Xen. Eq. 1. 12. Ven. 4. 1.—In N. T. only as corresponding to Heb. *רִמְיָן* and *רִמְיָן*, the loins, external or internal.

1. External, the loins, the hips, where the girdle is worn, Matt. 3, 4 et Mark 1, 6 *ζῶν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ*.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, i. q. *to be in readiness, prepared for any thing*, Luke 12, 35. Eph. 6, 14. Trop. 1 Pet. 1, 13; comp. in *ἀναζώννυμι*. Comp. Sept. and *רִמְיָן* Ex.

12, 11. 2 K. 4, 29. 9, 1; עַדְּכִי Job 38, 3. 40, 7.

2. Internal, as the seat of procreative power in men; Heb. 7, 5 ἐξέρχονται ἐκ τῆς ὀσφύος τινός, see in ἐξέρχονται no. 2. Heb. 7, 10. Acts 2, 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring; comp. Sept. καρπὸς κοιλίας Gen. 30, 2. Ps. 132, 11.—Sept. for עַדְּכִי Gen. 35, 11. 2 Chr. 6, 9.

ὅταν, adv. (ὅτε, ἄν) when, with the accessory idea of uncertainty, possibility, i. q. *whenever, if ever, in case that, so often as*; Buttm. § 139. m. 14, 37; comp. in ἄν II. 1. c. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Kühner § 337. 6. Matth. § 521. p. 1005. Winer § 43. 5.

1. Pr. with the Subjunctive, as above.
a) In general propositions, c. Subj. pres. Matt. 15, 2 ὅταν ἄρτον ἐσθίσωσιν. Luke 11, 21. John 16, 21. 2 Cor. 13, 9. al. Aor. Matt. 5, 11 ὅταν ὀνειδίσωσιν ὑμᾶς. Mark 4, 15. 16. John 2, 10. 1 Tim. 5, 11. Rev. 9, 5. al. (Pres. Luc. D. Deor. 11. 2. Xen. Mem. 1. 4. 15; aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.) So in general exhortations, c. pres. Matt. 6, 5. 6 σὺ δὲ ὅταν προσεύχῃ. Mark 11, 25. Luke 14, 12; aor. i. q. Lat. fut. exact. Luke 14, 8 ὅταν ἀληθῆς ὑπὸ τινος. 17, 10.—In a general comparison, c. pres. Luke 11, 36 ὡς ὅταν κτλ. Matth. l. c. n. 3. p. 1008. Passow s. v. So Hom. Il. 11. 269.

b) In reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26, 29 ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μετ' ὑμῶν κτλ. Mark 13, 4. John 7, 27. Rev. 10, 7. 18, 9; c. τότε corresp. 1 Thess. 5, 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19, 28 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. Mark 8, 38. Luke 13, 28. John 5, 7. 15, 26. Acts 23, 35. 1 Cor. 16, 2. 3. 5. Rev. 12, 4. al. So c. τότε corresp. Matt. 9, 15. 24, 15. John 8, 28. al. (Pres. Plato Gorg. p. 526. e. Xen. Cyr. 1. 3. 14; aor. Sept. Jer. 34, 14. Thuc. 4. 60.) Once c. Indic. fut. Rev. 4, 9 καὶ ὅταν δώσουσι τὰ ζῶα κτλ. where Mss. read δώσι and δώσωσι. See Winer § 43. 5. n.

2. With the Indic. imperf. in narrating an actual event; once Mark 3, 11 καὶ πνεύματα τὰ ἀκάθαρα, ὅταν αὐτὸν ἰδεώρῃ, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5, pen.—Sept. Gen. 37, 9 ὅταν εἰσῇρχετο. Dan. 3, 7.

3. Spec. ὅταν is sometimes causal, like Engl. *since*, i. q. *because, in that, inasmuch as*; so c. Subj. John 9, 5 ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἴμι κτλ. 1 Cor. 15, 27.—Aristot. de Mund. 4 μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄντων. Plato Soph. 241. a. Xen. Hi. 6. 13, 14. So ὅτε in Greek writers, Herm. ad Vig. p. 916. Hom. Il. 16. 433; also ὅτε γε Hdt. 5. 92. +

ὅτε, adv. of time, *when*, correl. with *πότε, τότε*, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in no. 3.

1. With Indic. pres. in general propositions, *when*; John 9, 4 νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. 9, 17. Comp. Herm. ad Vig. p. 916.

2. Usually of time past; so with Indic. pres. in an historical sense, Mark 11, 1, comp. Matt. 21, 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14, 12 ὅτε τὸ πάσχα ἔσθον. 15, 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ. John 17, 12 where Jesus speaks by anticipation. 21, 18. Rom. 6, 20. 1 Cor. 13, 11. Jude 9. With *πότε* corresp. Col. 3, 7. 1 Pet. 3, 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. 12, 3. Mark 1, 32. Luke 2, 21 sq. 22, 14. John 1, 19. 6, 24. Acts 1, 13. 1 Cor. 13, 11. Gal. 2, 11 sq. Rev. 1, 17. 6, 3. al. smp. So with *τότε* corresp. Matt. 21, 1. John 12, 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13, 11 ὅτε δὲ γέγονα ἀνθρ.

3. Of future time; so with Indic. fut. Luke 17, 22 ἐλεύσονται ἡμεῖς, ὅτε ἐπισυμῶσιν κτλ. John 4, 21. 23. 5, 25. 16, 25. Rom. 2, 16. 2 Tim. 4, 3. Comp. Passow ὅτε no. 3. So Hom. Od. 18. 272. Il. 17. 728. al.—Once with Subjunct. Aor. instead of Indic. fut. Luke 13, 35 ἕως ἃν ἤξῃ ὅτε εἴπῃ κτλ. So Hom. Il. 23. 323. ib. 12. 286; see Matth. § 521. n. 1. In the later ages of the Greek, the aor. Subjunct. was thus very commonly employed for the fut. Indic. Lob. ad Phryn. p. 722 sq. +

ὅτε, ἤτε, τότε, i. e. the prepositive art. with *τέ*, so written to distinguish it from the adverbs *ὅτε, τότε*, etc. It thus expresses simply the article in connection with the different senses of *τέ*, for which see in art. *τέ* 4. d.

ὅτε, conjunct. demonstrative and causal, like Engl. *that*; originally Neut. of ὅστις. As demonstrative it stands pr. for τοῦτο ὅτε, as pointing out or introducing that to which the preceding words refer, i. e. their object,

contents, argument. As *causal* it is pr. i. q. διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *for that, because, for*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the Infin. Acts 27, 10, see below in I. 3. c; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

I. Conjunct. DEMONSTRATIVE, *that*, viz.

1. Pr. after a demonstr. pron. as τοῦτο or the like expr. or impl. John 3, 18 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κτλ. Rom. 2, 3. 2 Cor. 5, 14. Rev. 2, 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κτλ. impl. v. 4. So ἐν τούτῳ ... ὅτι, 1 John 3, 16. 4, 9. 10. 13 ἐν τούτῳ ... ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John 16, 19 περὶ τούτου ... ὅτι εἶπον. Impl. Matth. 16, 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἀ λέγει.] ὅτι ἄρτους οὐκ ἐλάβομεν. v. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark 8, 16. 17. Comp. Mark 2, 8.

2. After a pron. interrog. e. g. τίς, τί, as John 14, 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κτλ. So τί ὅτι for τί ἐστι ὅτι, pr. what cause is there, that? Mark 2, 16. Luke 2, 49. Acts 5, 4. 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4, 41 τίς ἄρα οὗτός ἐστι, ὅτι κτλ. Luke 8, 25. Heb. 2, 6 τί ἐστιν ἄνθρωπος, ὅτι μιμήσκη αὐτοῦ; i. e. what cause is there in man, that? quoted from Sept. Ps. 8, 5. 144, 3. Comp. Ex. 16, 7 ἡμεῖς δέ τί ἐσμεν, ὅτι κτλ. Num. 16, 11. Job 15, 14. —Also after ποταπός Matth. 8, 27. Mark 4, 41.

3. Most freq. ὅτι c. Indic. is put after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an Infin. c. acc. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Butt. § 141. n. 2. Kühner § 329. Matth. § 539. n. 1. § 624 mid. Winer § 45. 2. n. In Engl. with the same classes of verbs it is likewise often optional whether to employ *that* with the Indic. or simply an Infinitive; in Lat. the regular construction is the Infin. c. accus. The tendency of the later Greek was to multiply particles, and hence it often preferred ὅτι to an infinitive; see Winer l. c.

a) After verbs signifying *to say, to speak*, and all verbs including this idea; which are put also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. 'I say *that* it is so,' or 'I say *it to be* so.' E. g. after λέγω Matt. 3, 9. 12, 6. Mark 3, 28. Luke 10, 24. 2 Cor. 11, 21 ὡς ὅτι. 1 Tim.

4, 1; for the attract. in John 8, 54. 9, 19, see Butt. § 151. I. 6. After εἶπον Matth. 28, 7. 13. John 7, 42. 1 Cor. 1, 15. al. Also after ἀναγγέλλω Acts 14, 27; γράφω Mark 12, 19. 1 John 2, 12. 13; διδάσκω 1 Cor. 11, 14; διεγείρω Acts 9, 27; μαρτυρέω Matth. 23, 31. John 4, 44; μάρτυρα ἐπικαλοῦμαι 2 Cor. 1, 23; ἔμνημι Rev. 10, 6; ὁμολογέω Heb. 11, 13; σφραγίζω John 3, 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts 14, 22. John 7, 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτῶν; comp. Winer § 42. 4. c. Acts 1, 5. So after a Heb. formula of swearing, like ᾠ, e. g. ζῶ ἐγώ, ὅτι Rom. 14, 11, in allusion to Is. 45, 23, comp. 49, 18; see Heb. Lex. ᾠ B. 1. a. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said; John 6, 46 οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν. 7, 22. 2 Cor. 1, 24. Phil. 3, 12. 4, 11. 17. So οὐχ οἶον δέ ὅτι Rom. 9, 6, see in οἶος Comp. Butt. § 150. m. 1, 2. Matth. § 624. 4.

b) After verbs signifying *to show, to make known*, and the like, which elsewhere are construed with a Particip. Matth. § 549. 5, and note; or with an Infin. Matth. § 549. 6. n. 2. Comp. in Engl. 'I show *that* it is so,' or 'I show *it to be* so.' E. g. after δεκνύω Matth. 16, 21. John 2, 18; ἀποδείκνυμι 2 Thess. 2, 4; δηλώω 1 Cor. 1, 11; ὁμολογέω 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. 1, 12; ἐμφανίζω Heb. 11, 14; φανερώω 2 Cor. 3, 3. 1 John 2, 19.

c) After verbs signifying *to hear, to see*, and trop. *to perceive, to know*, and the like; elsewhere with a Particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes; or with an Infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. 20, 30. Mark 2, 1. 10, 47. John 14, 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. 17, 8. 2 Cor. 7, 8. James 2, 22; εἶδον Mark 9, 25. John 6, 22. Matt. 2, 16; ὁράω James 2, 24; θεωροῦμαι John 6, 5; θεωρέω John 9, 8. Acts 27, 10 3. ὅτι... μέλλειν ἔσεσθαι τῶν πλοῦν, where for ὅτι c. Infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After γινώσκω Matth. 21, 45. Mark 12, 12. Luke 10, 11; γνωστὸν ἐστι Acts 28, 28; ἀναγνώσκω Matth. 12, 5. 19, 4; ἐπιγινώσκω Mark 2, 8. Luke 1, 22; οἶδα Matt. 6, 32. Mark 2, 10. 2 Cor. 11, 31. Also after ἀγνοέω Rom. 6, 3. 7, 1; ἐπίσταμαι Acts 15, 7; καταλαμβάνω Acts 4,

13. 10, 34; *νοῖς* Matt. 15, 17; *συνήμ* Matt. 16, 12.

d) After verbs signifying *to remember, to care for*; elsewhere with a Participle. Matth. § 549. 6, and n. 1. E. g. after *μνησκώ* Matt. 5, 23. John 2, 22; *υπομνήσκω* Jude 5; *μνημονεύω* John 16, 4; *μέλει μοι* Mark 4, 38. Luke 10, 40.

e) After verbs signifying *to hope, to believe, to think, to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke 24, 21. Acts 24, 26; *πιστεύω* Matt. 9, 28. Mark 11, 23. Luke 1, 45; *πέποιθα, πέπεισμαι*, Phil. 2, 24. Rom. 8, 38. 15, 14. (Xen. CEC. 15. 6.) Also after *δοκέω* Matt. 6, 7. 26, 53; *λογίζομαι* Heb. 11, 19; *διαλογίζομαι* John 11, 50; *νομίζω* Matt. 5, 17; *οἶμαι* James 1, 7; *ὑπολαμβάνω* Luke 7, 43.

4. Spec. *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying *to say* and the like, and is then merely a mark of quotation, not to be translated into English; see Buttm. § 139, m. 61. Kühner § 329. n. 3. Matth. § 624. p. 1270. E. g. Matt. 2, 23 τὸ ῥηθὲν... ὅτι Ναζωραῖος κληθήσεται. 5, 31. 7, 23. 26, 74. Mark 3, 21. 22. 9, 28 οἱ μαθ. ἀπηρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ᾔδυνήθημεν ἐκβαλεῖν αὐτό; where Mss. read *διατί* and *ὅτι διατί*, comp. Matt. 17, 19; also Luke 1, 25. 61. John 1, 20. 32. Acts 11, 3. 15, 1. Heb. 10, 8. Rev. 3, 17. al. So Sept. and Heb. 7 Gen. 29, 33. Josh. 2, 24; comp. Gesen. Lehrs. p. 846. Heb. Lex. art. 7 B. 1.—Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

II. Conjunct. CAUSAL, *for that, because*.

1. Pr. after a demonstr. pron. as *τοῦτο* or the like, *for that, because*, e. g. *διὰ τοῦτο* ὅτι, Matt. 13, 13. John 8, 47. 10, 17. 12, 39. 1 John 3, 1; *ἐν τούτῳ* ὅτι Luke 10, 20; also *οὕτως* ὅτι Rev. 3, 16.—Comp. *τούτῳ* v. *ταύτῃ* ὅτι Xen. Hi. 1, 17. CEC. 18. 10.

2. After a pron. interrog. as *τίς, τί, ε. g.* *διατί*; ὅτι Rom. 9, 32. 2 Cor. 11, 11. So *χάριν τίνος*, ὅτι 1 John 3, 12.—Xen. Cyr. 1. 3. 15, comp. 11.

3. Simply, *ὅτι* is put after certain classes of verbs and also *genr.* to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for, etc.* a) After verbs or words signifying an *emotion* of the mind, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke 11, 38. John 3, 7. Gal. 1, 6. al. (Xen. Ven. 1. 3.) Also *ἐξίσταμαι* Acts 10, 45; *χαίρω* q. v. Luke 10, 20. John 14, 28. 2 Cor. 7, 9; *σπλαγχνίζομαι* Matt.

9, 36. Mark 6, 34; *κλαίω* Rev. 5, 4; *κλαίω* καὶ πενθῶ Rev. 18, 11. b) After verbs or words expressing *praise, thanks*, and the like, e. g. *ἐπαινῶ* Luke 16, 8. 1 Cor. 11, 17. (Xen. Mem. 1. 2. 41.) Also *οὐκ ἐπαινῶ* 1 Cor. 11, 2; *ἐξομολογῶ* Matt. 11, 25. 26; *εὐχαριστῶ* Luke 18, 11; *χάρις* ὅτι Rom. 6, 17. 1 Tim. 1, 12. So Xen. Cyr. 8. 7. 3. CEC. 8. 16. c) *Genr.* Matt. 2, 18 οὐκ ᾔθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ. Mark 1, 27. 5, 9 λεγέων ὄνομά μοι· ὅτι πολλοὶ ἐσμεν. Luke 4, 36. 11, 42 οὐαὶ ὑμῖν, ὅτι κτλ. v. 43 sq. 16, 3. 23, 40 οὐδέ φοβῶ σὺ τὸν θεόν, ὅτι κτλ. i. e. *seeing that*. John 1, 30, 51. Acts 1, 17. Rom. 6, 15. 1 Cor. 3, 13. 2 John 7. Rev. 3, 4. 8. al. saep. (Plato Euth. 10. a. Xen. Mem. 2. 9. 1.) Repeated by way of resumption, 1 John 3, 20 ὅτι, ἐὰν καταγνώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θεός. i. e. *for, if our own heart condemn us,—for God is greater than our heart*; comp. Eph. 2, 11. 12. Xen. An. 7. 4. 5; see Lücke and De Wette in loc. +

δου, see in *δοτις* init. and B. 4.

οὐ adv. *where*, see in *δε* B. 7.

οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὐ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no, non*, expressing direct and full negation, independently and absolutely, and hence *objective*; thus differing from *μή* which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under *μή* init. and in the authors there cited. E. g.

1. Before a verb, where it then renders the verb and proposition negative in respect to the *subject*. a) *Genr.* Matt. 1, 25 καὶ οὐκ ἐγένωσκεν αὐτήν. Mark 3, 25 οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη. v. 26. 14, 68. Luke 6, 43. 44. John 1, 10. 11. 7, 8. 8, 50. Acts 2, 15 οὐ γὰρ οὐτοὶ μεθύουσιν. v. 34. Rom. 3, 11. Rev. 2, 2. 3. saepies. b) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it*, which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6, 5 οὐκ ἔσθω ὥσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke 4, 12 comp. Deut. 6, 16. Acts 23, 5 comp. Ex. 23, 28. 1 Cor. 9, 9 comp. Deut. 25, 4. So from the decalogue, Matt. 5, 21 οὐ φονεύσεις

πρώτος. v. 27. 33. Rom. 7, 7. 13, 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. *Lehrgr.* p. 771. Comp. Xen. *Hell.* 2. 3. 34. Cyr. 8. 3. 47. c) Where the subject is *πᾶς* or also *εἷς*, and *οὐ* is joined, not with *πᾶς* (see below in no. 5. b), but with the verb; here by Hebraism *πᾶς...οὐ*, or also *οὐ...πᾶς*, is equiv. to *οὐδεῖς*, *not one, none*; see Winer § 26. 1; comp. Heb. *כָּל* Gesen. *Lehrgr.* p. 831. Heb. *Lex.* *כָּל* no. 3. So Matt. 24, 22 *οὐκ ἂν ἐσώσῃ πᾶσα σὰρξ*, lit. *not saved would be all flesh*, i. e. no flesh would be saved. Mark 13, 20. Rom. 3, 20. Gal. 2, 16. Eph. 5, 5 *πᾶς πόρνος...οὐκ ἔχει*. Luke 1, 37 *οὐ δυνάτῃσιν παρὰ τῷ θεῷ πᾶν ῥῆμα*. 2 Pet. 1, 20. 1 John 2, 21. Rev. 22, 3. For 1 Cor. 15, 51, see below in no. 5. c. So Sept. and *כָּל* Ps. 49, 18; *כָּל* *יָמָא* Ecc. 1, 9.—Also *εἷς...οὐ*, *not one, none*, Matt. 10, 29 *ἐν ἐξ αὐτῶν οὐ πνεύματα*. Luke 12, 6. Sept. and *כָּל* *יָמָא* Is. 34, 16. d) Where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, pr. Matt. 9, 12 *οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι λατρεῖν, ἀλλ' οἱ κακῶς ἔχοντες*. 15, 11. John 7, 16. 1 Cor. 7, 10. al. In other passages some suppose *οὐ* is to be taken in a modified or comparative sense, i. q. *not so much as*, or the like; but this is unnecessary; e. g. Matt. 10, 20 *οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κτλ.* i. q. Engl. *it is not you at all who speak, but the Spirit*; and this is far stronger than: *it is not so much you, as the Spirit*. John 12, 44. al. see more in no. 2. Comp. Winer § 59. 7. Also *οὐχ ὅτι...ἀλλ' ὅτι*, John 6, 26. 12, 6. 1 John 4, 10. e) Sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, see fully in *μή* I. 1. f) As strengthened by other negative particles; e. g. *μή οὐ* only in interrog. see in *μή* III. 2; *οὐ μή* as an intensive negative, see in *μή* I. 8. Strengthened also by compounds of *οὐ*, e. g. *οὐκ οὐδέ, not even*, Luke 18, 13 *οὐκ ἤθελε οὐδέ τοὺς ὀφθ. ἐπάραι*. Rom. 3, 10; *οὐκ οὐδεῖς, οὐκ οὐδέν, no one whatever, nothing at all*, Mark 5, 37 *καὶ οὐκ ἀφῆκεν οὐδένα κτλ.* Luke 4, 2. John 6, 63. 8, 15. 2 Cor. 11, 8; *οὐκ οὐδέπω οὐδεῖς* Luke 23, 53; *οὐκ οὐκέτι* Acts 8, 39. See Buttm. § 148. 6. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12, 15 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; For Acts 4, 20, see in *μή* I. 4. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

2. Before the *object* of a verb, where it then renders the proposition negative in re-

spect to the *object*; e. g. genr. Matt. 9, 13 *ἔλεον θέλω, καὶ οὐ θυσίαν*. 1 Cor. 4, 15. Heb. 2, 16. More freq. as followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, see above in no. 1. d. Mark 9, 37 *οὐκ ἐμέ δέχεται, ἀλλὰ τὸν κτλ.* Acts 5, 4. 10, 41. 1 Cor. 1, 17. 14, 22. Eph. 6, 12. 1 Thess. 4, 8. al. So *οὐχ ὅτι...ἀλλ' ὅτι*, 2 Cor. 7, 9. Also *οὐχ ἵνα* as marking object, purpose; John 6, 38 *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κτλ.* 2 Cor. 2, 4. 8, 13. For *οὐχ ὅτι* at the beginning of a clause, by way of correction or limitation, see in *ὅτι* I. 3. a.

3. Before the *adject* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the *adject*; e. g. before a *noun* implying manner, 2 Cor. 3, 3 *οὐ μέλανι, ἀλλὰ πνεύματι κτλ.* 2 Pet. 1, 21. 2 Cor. 5, 7. John 3, 34 *οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός*. Gal. 2, 16. James 2, 25. 1 Cor. 1, 17 *οὐκ ἐν σοφίᾳ κτλ.* Acts 5, 26. Before an *adject* as *adv.* Rom. 8, 20 *οὐχ ἐκούσα*, comp. Buttm. § 123. 6. So before an *adverb*, 1 Cor. 5, 10 *ἐγραψα ὑμῖν...οὐ πάντως*, i. e. *not altogether*; comp. Winer § 65. p. 639. John 7, 10 *οὐ φανερώς, ἀλλά*. 2 Cor. 8, 5. 12.—Spec. *οὐ μόνον...ἀλλά* v. *ἀλλά καὶ, not only...but also*, expressing a gradation of meaning, comp. in *μόνος* no. 3; so pr. as referring to place, time, manner, Acts 19, 26 *οὐ μόνον Ἐφέσου, ἀλλὰ κτλ.* Rom. 9, 24. 2 Cor. 7, 7. Eph. 1, 21. 1 Thess. 1, 8. 1 John 5, 6. Also as referring to the subject, Acts 19, 27. Rom. 1, 32. 1 Tim. 5, 13; or to the object, Acts 21, 13. Rom. 4, 12. 2 Cor. 8, 10. al. So to the subj. Xen. Cyr. 8. 3. 7; obj. Mem. 2. 7. 6.

4. Before *Participles*, where a direct and absolute negative is to be expressed; otherwise *μή*, see in *μή* I. 5. Winer § 59. n. Matth. § 608. d. So 2 Cor. 4, 8 *ἐλαβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, κτλ.* Gal. 4, 27. Eph. 5, 4. Phil. 3, 3. Heb. 11, 35. 1 Pet. 1, 8, 2, 10.—Luc. Philops. 5. *Æl.* V. H. 10. 11. Diod. Sic. 19. 97.

5. As affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *not, un*; see Buttm. § 148. n. 2, 3. Matth. § 608. 1. Herm. ad Vig. p. 831, 887. Winer § 59. 5. E. g. a) With *Verbs*, as *οὐκ ἀγαπάω* *to not love*, i. q. *to be careless of*, Rev. 12, 11; *οὐκ ἀγνοῶ* *to not be ignorant*, i. q. *to know well*, 2 Cor. 2, 11; *οὐκ ἐάω* *to not permit*, i. q. *to restrain*, Acts 16, 7. (Hom. II. 5. 256.) Also *οὐκ ἀμελείω*, i. q. *to be careful*, 2 Pet. 1, 12; *οὐ θέλω*,

nolo, to be unwilling, Matt. 23, 37. 1 Cor. 10, 1; οὐκ εἰμι ἄξιος v. *ικανός*, to be unworthy, Matt. 3, 11. Acts 13, 25. b) With *Nouns*, as οὐκ ἔσως, οὐ λαός, q. d. *a non-people*; 1 Pet. 2, 10 οἱ ποτε οὐ λαός, νῦν δὲ λαός θεοῦ. Rom. 9, 26. 10, 19. So Heb. נֶחֱבִי, Sept. οὐ, Hos. 2, 25. Deut. 32, 21; comp. Gesen. Lehrs. p. 832. Heb. Lex. נֶחֱבִי no. 6. b. Buttm. § 148. n. 3. Winer § 58. 1. n. So Thuc. 1. 137 ἡ οὐ διάλυσσις. c) With *Adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*; Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al. (But πᾶς . . . οὐ. i. q. *no one*, see above in no. 1. c.) Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15, 51; see Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσπις, *not mean*, i. q. renowned, Acts 21, 39; οὐκ ὀλίγοι, *no few*, i. e. many, Acts 17, 4. 12; οὐ πολλοὶ ἡμέραι, *not many*, i. e. a few, Luke 15, 13. John 2, 12. Acts 25, 6. d) With *Adverbs*, οὐ μετρίως Acts 20, 12; οὐκ εὐσέως Luke 21, 9.

6. In negative answers, *no, nay, not*, not at all; Matt. 13, 29 ὁ δὲ ἔφη· οὐ. John 1, 21. 2 Cor. 1, 17. James 5, 12; οὐ οὐ intens. Matt. 5, 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1, 17. James 5, 12; comp. in *val* no. 3.—Strengthened by other particles, as οὐ γάρ Acts 16, 37, see in γάρ no. 3. b. Also οὐ πάντως, *not at all*, Rom. 3, 9, see Winer § 65. 4. p. 638; comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38, 6; οὐ πάν Xen. An. 6. 1. 26.

7. In negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12, 3. 5. Mark 4, 13. 21. John 6, 42. 1 Cor. 6, 2. 3. Also οὐκ ἀποκρίνη οὐδέν; Mark 14, 60. 15, 4. So Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21, 38, see in ἄρα no. 2; οὐ μή, see in μή I. 8. a; μὴ οὐ, see in μὴ III. 2; ἀλλ' οὐ, as Heb. 3, 16 *who now did provoke God? ἀλλ' οὐ κτλ. but were they not all those who came out of Egypt?* comp. in ἀλλά no. 2. b. γ. +

οὐά, interj. *ah! aha!* Lat. *vah!* pr. of admiration, but uttered in derision, Mark 15, 29.—Arr. Epict. 3. 23. 24, 32. Dion Cass. 63. 20.

οὐαί, interj. *wo! alas!* Lat. *va*, Hebr. וָיָא, וָיָי, uttered in grief, indignation, or the like.

1. Pr. and in the later usage c. dat. Matt. 11, 21 οὐαί σοι, Χοραζίν. 23, 13 sq. Mark 13, 17. Luke 6, 24 sq. Jude 11. Rev. 12, 12; dat. impl. Luke 17, 1. Thrice repeated intens. οὐαί, οὐαί, οὐαί Rev. 8, 13; comp. Gesen. Lehrs. p. 670. Before a voc. ἡ πόλις, with σοί impl. Rev. 18, 10. 16. 19. Sept. genr. for וָיָא Num. 21, 29; וָיָי Is. 10, 1. 5; וָיָא Ecc. 10, 16.—Arr. Epict. 3. 22. 24.

2. As Subst. indec. 1 Cor. 9, 16 οὐαί μοι ἐστί, Engl. *wo is me!* So Sept. οὐαί αὐτοῖς ἐστί for וָיָא Hos. 9, 12, comp. Prov. 23, 29.—Hence with the art. fem. ἡ οὐαί, *a wo, calamity*, Rev. 9, 12. 11, 14. Here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4, 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ βλάβη, ἡ ταλαιπωρία; comp. Winer § 27 fin. +

οὐδαμῶς, adv. (οὐδαμός, οὐδὲ ἀμός,) *in no wise, by no means*, Matt. 2, 6.—3 Macc. 1, 11. 12. Xen. Mem. 2. 3. 15.

οὐδέ, conjunct. (οὐ, δέ,) denying absolutely and objectively, and differing from μηδέ as οὐ from μή; pr. continuative, *and not, also not*; hence *nor, neither, not even*, usually as connecting whole clauses or propositions, and thus differing from οὐτε q. v. Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 6. Matth. § 609.

1. In a continued negation, at the beginning of a subsequent clause, viz. a) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5, 15. 6, 20 ὅπου κλέπτει οὐ διαρίσσευσιν, οὐδέ κλέπτουσιν. v. 26 ὅτι οὐ σπείρουσιν, οὐδέ θερίζουσιν, οὐδέ συνάγουσιν κτλ. v. 28. Mark 4, 22. Luke 12, 33. John 1, 13. 6, 24. Acts 8, 21. Gal. 1, 1. Rev. 21, 23. al. (Xen. Mem. 1. 2. 5.) Also οὐ . . . οὐδέ . . . οὐτε 1 Thess. 2, 3; οὕτω . . . οὐδέ interrog. Mark 8, 17. Matt. 16, 9 sq. Preced. by οὐδεῖς, Matt. 9, 17. Rev. 5, 3; so in apposit. with οὐδεῖς, e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark 13, 32; ἵνα μή . . . οὐδέ Rev. 9, 4. Once οὐδέ μή, preceded by οὐ, οὐδέ, Rev. 7, 16. b) *also not, neither*, in a stronger transition or antithesis, e. g. preceded by οὐ, Matt. 21, 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κτλ. Mark 12, 21 comp. v. 20. Luke 16, 31 εἰ M. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John 15, 4. Rom. 4, 15. 1 Cor. 15, 13. 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) Also οὐδεῖς . . . οὐδέ John 8, 11. 1 Tim. 6, 16; οὐδεῖς . . . οὐδέ . . . οὐκέτι Matt. 22, 46; εἰαν μή . . . οὐδέ Matt. 6, 15. So with preced. neg. impl. in

ἐπιστώ, Mark 16, 13 οὐδὲ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a pred. neg. expressed or implied in the context; e. g. οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason; John 7, 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν κτλ. Acts 4, 34. Rom. 8, 7; strengthened by οὐδείς, John 5, 22 οὐδὲ γάρ ὁ πατήρ κρίνει οὐδένα. Gal. 1, 12 οὐδὲ γάρ... οὕτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea neither*, where ἀλλά merely strengthens the negation, comp. in ἀλλά no. 3. e. Matth. ὁ 613. Luke 23, 15 οὐδὲν εἶρον... ἀλλ' οὐδὲ Ἡρώδης. 1 Cor. 3, 2. Gal. 2, 3. So Xen. Mem. 2. 3. 8. An. 1. 3. 3; fully οὐ μόνον... ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.

2. Spec. *not even, not so much as*, e. g. a) In the middle of a clause, comp. Buttm. Matth. 1. c. Matt. 6, 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ κτλ. Mark 6, 31. Luke 7, 9. John 21, 25. 1 Cor. 5, 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδέ Luke 18, 13, comp. in οὐ no. 1. f. For οὐδὲ εἷς, see in εἷς no. 1. a. Also ἀλλ' οὐδέ, *yea not even*, comp. above in no. 1. b. Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστὶν, ἠκούσαμεν. 1 Cor. 4, 3. So Hdian. 2. 13. 13. b) In interrog. Mark 12, 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6, 3. 23, 40; comp. in οὐ no. 7. +

οὐδείς. οὐδεμία, οὐδέν, (οὐδέ, εἷς,) declined like εἷς q. v. Neut. οὐδέν a later form, twice 1 Cor. 13, 2. 3 Lachm. also once masc. genit. οὐθενός 2 Cor. 11, 8 Lachm. Sept. Gen. 41, 44. Is. 41, 28; see Buttm. ὁ 70. 1. Lob. ad Phryn. p. 181 sq.—Neg. adjunct. denying absolutely and objectively, and differing from μηδείς as οὐ from μή, genr. *no one, nothing*, i. e. none at all; pr. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδέ εἷς, οὐδέ ἓν, see in εἷς no. 1. a. Buttm. 1. c.

1. Adj. with a subst. *no one, no*, Luke 4, 24 οὐδείς προφήτης. John 16, 29 παρομιάν οὐδεμίαν. 18, 38. 1 Cor. 8, 4. al. Neut. Luke 23, 4 οὐδὲν αἴτιον. John 10, 41. Acts 17, 21. al. So Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, with gen. of a whole, Buttm. ὁ 132. 5. a. Matth. ὁ 318; e. g. Luke 4, 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδείς αὐτῶν. Acts 5, 13. 18, 17 οὐδὲν τούτων. 1 Cor. 1, 14. 9, 15. So οὐδείς ἐξ αὐτῶν John 7, 19. 17, 12. 18, 9.

2. Absol. as subst. οὐδείς, *no one, no man, no person*, Matt. 6, 24 οὐδείς δύναται δουτὴ κυρίου δουλεῖν. Mark 5, 4. Luke 5,

36. 37. 39. John 5, 22 ὁ πατήρ κρίνει οὐδένα. Acts 9, 8. Eph. 5, 29. Rev. 2, 17. al. So Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. ὁ 148. 6; e. g. after οὐ, Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός. John 8, 15. Acts 4, 12. 2 Cor. 11, 8. (Comp. Xen. An. 1. 6. 11.) Also οὐδέπω οὐδείς Luke 23, 53; οὐδείς οὐκένι Mark 12, 34.

3. Neut. οὐδέν absol. *nothing*, genr. Matt. 10, 26 οὐδὲν γάρ ἐστι κεκαλυμμένον. 27, 24. Luke 22, 35. John 8, 28. Acts 15, 9. Gal. 2, 6. Heb. 2, 8. al. sēp.—With other negatives for strength, Buttm. ὁ 148. 6; e. g. after οὐ, Mark 14, 60 οὐκ ἀποκρίνη οὐδέν; Luke 4, 2. John 3, 27. Acts 26, 26. (Xen. Mem. 2. 6. 36.) Also οὐκένι... οὐδέν Mark 7, 12; οὐδέπω οὐδέν 1 Cor. 8, 2; οὐδέν... οὐ μή Luke 10, 19. Spec. accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25, 10 Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. 13, 3. 2 Cor. 12, 11. Gal. 4, 12; with οὐ, John 6, 63 οὐκ ὠφελεῖ οὐδέν. So Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Trop. *nothing*, i. e. of no account, weight, value, authority; comp. Matth. ὁ 437. n. 1. So Matt. 23, 16 δεῖν ὁμολογῆσαι ἐν τῷ ναῷ, οὐδέν ἐστίν. v. 18. John 8, 54. 1 Cor. 7, 19. 13, 2. 2 Cor. 12, 11. al. Also εἰς οὐδὲν γίνεσθαι, *to come to nought*, Acts 5, 36; εἰς οὐδὲν λογισθῆναι, *to be set at nought*, to be contemned, Acts 19, 27; comp. in εἷς no. 3. a. So Sept. Is. 14, 23. Plato Rep. 556. d, ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. Xen. Hell. 4. 8. 4 οὐδὲν ἐσμεν. +

οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in οὐ init. So before the pres. in general propositions; 1 Cor. 13, 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10, 1. 11. (Hom. Od. 10. 464.) Before a præter. comp. Lob. ad Phryn. p. 457 sq. Buttm. ὁ 149. m. 21. Matt. 7, 28 ὅτι οὐδέποτε ἔγνω ὑμῶν. 9, 33. Mark 2, 12. Luke 15, 29 bis. John 7, 46. Acts 10, 14. 11, 8. 14, 8. (Xen. Mem. 1. 4. 16.) Before a fut. comp. Lob. 1. c. Matt. 26, 33.—In interrog. Matt. 21, 16 οὐδέποτε ἀνέγνωτε; v. 42. Mark 2, 25. Comp. in οὐ no. 7.

οὐδέπω, adv. (οὐδέ, enclit. πω,) pr. *also not ever*, i. q. *not ever yet, not yet*, before a præter. John 7, 39 οὐδέπω ἰδοῦσάση. 20, 9. So Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδείς Buttm. ὁ 148. 6; e. g. οὐδέπω οὐδείς Luke 23, 53. John 19, 41; οὐδέπω οὐδέν 1 Cor. 8, 2. Comp. οὐδείς no. 2. 3.

οὐδέεις, οὐδέν, see in οὐδείς.

οὐκ, see οὐ.

οὐκέτι, also **οὐκ ἔτι**, adv. *no more, no further, no longer*, in the general sense of **οὐ**; see **οὐ** init. So genr. Matt. 19, 6 **ἵνα οὐκέτι εἰσὶ δύο**. Mark 10, 8. Luke 15, 19. John 4, 42. Rom. 7, 17. 20. 2 Cor. 1, 23. Rev. 10, 6. So Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6; e. g. **οὐκ...οὐκέτι** Acts 8, 39; **οὐδέ...οὐκέτι** Matt. 22, 46; **οὐδεὶς...οὐκέτι** Rev. 18, 11; **οὐκέτι...οὐδεὶς** Mark 7, 12. 15, 5. Luke 20, 40. So **οὐκέτι οὐ μὴ** intens. Mark 14, 25. Luke 22, 16. Rev. 18, 14. +

οὐκοῦν, adv. (**οὐκ οὖν**), pr. interrog. *nonne ergo?* Germ. *nicht wahr?* *not so then?* implying an affirmative answer, comp. in **οὐ** no. 7; hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. m. 18. Kühner § 324. n. 7. Herm. ad Vig. p. 793 sq. Passow in **οὐκοῦν**.—In N. T. once, John 18, 37 **οὐκοῦν βασιλεὺς εἰ σὺ**, interrog. *not so then? thou art a king*. So best; others without interrog. *thou art then a king*. Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1; genr. AEl. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

οὐ μὴ, see in **μὴ** I. 8.

οὖν, conj. *thereupon, then, therefore*, denoting the *sequence* of one clause upon another; or also the *consequence* of one clause or member upon another. It is put after one or more words in a clause. See Passow s. voc. Matth. § 625. Kühner § 324. 3. b. Winer § 57. p. 522, 534.

1. Denoting the mere *sequence* of one clause upon another, and thus marking *transition* or continuation, *thereupon, then, now*; comp. Passow l. c. Matth. § 625. p. 1274.

a) Genr. Luke 6, 9 **εἶπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς**, *then said Jesus unto them*. John 12, 1. 9. 18, 11. 16. 19, 29 **σκαῖος οὖν ἔκειτο ἔξωθεν** *now there was set a vessel*. 21, 5. Rom. 11, 1. 11. 15, 17. al. (Hdian. 3. 5. 11.) So where, after introductory matter, a transition is made to the thing itself, Matth. 13, 18. Luke 20, 29 **ἐπὶ οὖν ἀδελφοὶ ἦσαν**, comp. v. 28. John 4, 5. 19, 40. Acts 2, 33. 1 Cor. 7, 26. So Palæph. 32. 11.—Also **μὲν οὖν**, comp. in **μὲν** no. 1, 2; e. g. with **δέ** following, Mark 16, 19 **ὁ μὲν οὖν κύριος...ἐκείνοι δέ**, *so then the Lord*. Acts 1, 6 sq. 8, 4 sq. 19, 38 sq. 23, 18. 31. al. (Diod. Sic. 16. 31 pen.) Without **δέ**, Acts 23, 22. 26, 4. 9. 1 Cor. 6, 4. Heb. 7, 11. So Xen. An. 1. 7. 17.

b) Joined with a particle of time, or words implying time, Matth. p. 1274. E. g. **ὅταν οὖν** Matth. 21, 40, but otherwise Matth. 6, 2.

Luke 11, 34; **ὅτε οὖν** John 2, 22. 19, 6. 8. 23. 30; **ὥς οὖν** John 4, 1. 40. 20, 11. (Plato Protag. 19. p. 316. a.) Also **ἐξαυτῆς οὖν** Acts 10, 33; **πῦν οὖν** ibid. **πάλιν οὖν**, **οὖν πάλιν**, John 8, 12. 21. 10, 7. 19. 31. 39; **τότε οὖν** John 11, 14. 20, 8. (Hdian. 1. 15. 11 **οὖν ποτε**.) So with a participle which may be resolved by a particle of time, as **ὅταν**, **ὅτε**, **ὥς**, with a finite verb; John 6, 14 **οἱ οὖν ἄνθρωποι ἰδόντες κτλ.** *then those men, when they had seen*, etc. v. 15. 11, 17. 19, 13. Acts 15, 2. Rom. 15, 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. Denoting the *consequence* of one clause upon another, as an effect from a cause, *therefore, then, consequently*, viz.

a) Where any thing is said to be done in *consequence* of what is previously narrated. a) Genr. Luke 15, 28 **ἀργισθὴ δέ, καὶ οὐκ ᾔθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν κτλ.** John 9, 7. 19, 24. Acts 17, 20. Rom. 9, 19. Eph. 4, 1. 1 Tim. 5, 14. 1 Pet. 2, 7. al. So frequently, espec. in John, in the phrases **εἶπεν οὖν**, **εἶπον οὖν**, John 4, 33. 8, 13. 11, 12. 21, 7. al. But such passages may often be referred to no. 1. a. So Diod. Sic. 16. 91 **εὐθὺς οὖν θυσίας κτλ.** β) In *exhortations* founded on what precedes; Matth. 5, 48 **ἵνα ὑμεῖς τέλειαι**. Mark 13, 35 **γρηγορεῖτε οὖν**. Luke 6, 36. Acts 3, 19. 13, 38. Rom. 11, 22. 1 Cor. 16, 11. Col. 3, 5. Heb. 4, 1. James 5, 7. al. So Eurip. Orest. 647 or 648. Luc. Conv. 36. γ) Where the consequence is connected with a conditional or causal clause, e. g. **ἐὰν οὖν, ἴ** *therefore*, Matth. 5, 23. Luke 4, 7. Rom. 2, 26. John 6, 62; **εἰ οὖν** Matth. 6, 23. Luke 16, 11. John 18, 8; **εἴτε οὖν** 1 Cor. 10, 31. So **ἐπεὶ οὖν** Heb. 2, 14. 4, 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to **ἐπεὶ** with a finite verb, Matth. § 565. 2. Buttm. § 144. 2. Acts 17, 29 **γίνος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ἡφαιλόμεν κτλ.** Rom. 5, 1. 2 Cor. 7, 1. Heb. 4, 14. 1 Pet. 4, 1.

b) Illative, expressing an inference or conclusion from what precedes. a) Genr. Matth. 3, 10 **ἡ ἀξίω...καίτοι· πᾶν οὖν δένδρον κτλ.** Mark 10, 9. Luke 20, 44. John 3, 29. 8, 38. Rom. 6, 4. Heb. 9, 23. James 4, 17. 3 John 8. al. Also in **ἄρα οὖν**, for which see in **ἄρα** no. 1. c. β. So Xen. Mem. 1. 2. 10. β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow in **οὖν**. Matth. § 625. p. 1272. So Matth. 1, 17 **πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ κτλ.** John 7,

43. 12, 17, comp. v. 9 sq. Also Luke 3, 18. John 20, 30. So Xen. Mem. 1. 1. 16. γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in εἰ I. 2. g. β. Matt. 7, 11 εἰ οὖν ὑμεῖς οἴδατε κτλ. John 13, 14. Acts 11, 17.

c) Where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to *I say*, Lat. *inquam*, or the like; Passow s. v. Matth. p. 1273 sq. Winer § 57. p. 523. So Matt. 7, 24 πῶς οὖν δόσεις κτλ. comp. v. 21. 10, 32 comp. v. 22. Mark 3, 31 comp. v. 21. John 6, 24 comp. v. 22. 18, 12 comp. v. 3. 1 Cor. 8, 4 comp. v. 1. Gal. 3, 5 comp. v. 2. Heb. 4, 11 comp. v. 6.—Xen. Mem. 1. 1. 20 comp. § 1. Cyr. 5. 1. 3 comp. 2.

d) In interrogative sentences, referring back to a previous assertion, supposition, or other circumstances; genr. Matt. 13, 28 θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17, 10 τί οὖν οἱ γραμματεῖς λέγουσιν κτλ. where οὖν according to some may refer to the circumstances of the transfiguration, comp. v. 3. 4; better as referring to v. 9. Matt. 19, 7. Mark 12, 9. Luke 3, 10. John 1, 21. Rom. 3, 1. 4, 1. 1 Cor. 14, 15. 26; πότε οὖν Matt. 13, 27. 56; πῶς οὖν Matt. 12, 26. 26, 54. John 6, 42. 9, 19. Rom. 10, 14. So πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. +

οὐπω, adv. (οὐ, enclit. πω,) *not even yet*, *not yet*, comp. οὐ init. So before a pres. Matt. 24, 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John 2, 4. 8, 57. Heb. 2, 8. Before a praet. John 3, 24. 7, 39. 11, 30. Heb. 12, 4; οὐπω οὐδεῖς Acts 8, 16. So c. pres. Hlian. 1. 8. 4. Xen. An. 1. 5. 12; c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 16, 17 οὐπω ποιεῖτε; ὅτι κτλ. 16, 9. Mark 8, 17. Comp. in οὐ no. 7. +

οὐρά, *as, ὅ, the tail* of an animal, Rev. 9, 10 bis. 19 bis. 12, 4. Sept. for זָנָב Deut. 28, 13. Job 40, 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

οὐράνιος, *a, ov, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) heavenly, of or from heaven, dwelling in heaven*; as ὁ πατήρ ὁ οὐράνιος, *heavenly Father*, Matt. 6, 14. 26. 32. 15, 13; [5, 48. 18, 35. 23, 9;] στρατιά οὐράνιος *heavenly host*, angels, Luke 2, 13, comp. in οὐρανός no. 4. Also as *from heaven, ὁπτασία οὐρ.* Acts 26, 19.—2 Macc. 7, 34. Hlian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts 14, 17. 26, 13.—Hom. Il. 1. 195,

208. Jos. de Macc. § 4. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phryn. p. 93, 94.

οὐρανός, οὐ, ὁ, Plur. οὐρανοί, ὧν, οἱ, in imitation of Heb. שָׁמַיִם, *heaven, the heavens*. Plur. οἱ οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν; less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10, 20. 11, 2. 12, 33. 21, 26. Acts 2, 34. 7, 56; and not at all in the writings of John including the Apocalypse, nor in James.—Pr. the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, Heb. קִיקַיִם, Sept. στερέωμα, Vulg. *firmamentum*, the firmament, Gen. 1, 8. 14; and poetically as resting on columns, 2 Sam. 22, 8. Job 26, 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2, 4; and likewise the region underneath and next the firmament, the atmosphere, where the clouds are gathered and the birds fly, Gen. 1, 20. 26.—In N. T.

1. Pr. and genr. *heaven*, as including the visible heavens and their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8, 5 εἶτε ἐν οὐρανῷ, εἶτε ἐπὶ τῆς γῆς. Heb. 12, 26. 2 Pet. 3, 5. Also ὁ οὐρανός καὶ ἡ γῆ, *the heaven and the earth*, the universe, Matt. 5, 18. Mark 13, 31. Luke 10, 21. Acts 4, 24. Rev. 10, 6. 14, 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1, 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. Sept. and עֲלֵי הָאָרֶץ Gen. 1, 1. 2, 1. So τὰ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24, 31. Mark 13, 27; ὑπὸ τὸν οὐρανόν *under heaven*, i. e. on earth, Acts 4, 12; οἱ ὑπὸ τὸν οὐρ. Acts 2, 5. Col. 1, 23. (Plato Tim. p. 23, d.) So ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke 17, 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. i. e. from one part of the earth to another. Further, οἱ οὐρ. οὐρανοί 2 Pet. 3, 7, and ὁ πρῶτος οὐρανός Rev. 21, 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, καινοὶ οὐρανοί 2 Pet. 3, 13. Rev. 21, 1. Sometimes more than one heaven is spoken of, Eph. 4, 10. Heb. 4, 14. 7, 26; see more fully below in no. 4. So genr. Hom. Il. 18. 483. Hes. Theog. 517. Xen. CEC. 19. 9.—Trop. ὑψωθῆναι ὡς τοῦ οὐ-

πανού, Lat. *ad caelum offerri*, to be exalted to heaven, to be highly distinguished, renowned, Matt. 11, 23. Luke 10, 15. Prægn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18, 5 in later edit. Comp. ἀρῶνται πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin.

2. Spec. heaven, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed; Mark 13, 25 of δαστέρες τοῦ οὐρανοῦ. Heb. 11, 12. Sept. and עֲרֻבָּה Gen. 1, 14. 15. 17. So Hom. Il. 6. 108. Xen. Mem. 4. 3. 8.—Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7, 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24, 29. Mark 13, 25. Luke 21, 26, the host or hosts of heaven, i. e. the sun, moon, and stars; so Sept. and עֲרֻבָּה מְאֻדָּה Is. 34, 4. Jer. 33, 22. Zeph. 1, 5; comp. Heb. Lex. art. מְאֻדָּה no. 2. a. β. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24, 29. Rev. 6, 13. 8, 10. 9, 1; comp. Is. 34, 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain (Is. 40, 22. Ps. 104, 2), is likewise said to be rolled together as a scroll, Rev. 6, 14; comp. Heb. 1, 10 sq. Is. 1. c.—Trop. Luke 10, 18 θωπεύουν τὸν Σατανᾶν ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. 14, 12, the lightning being emblematic of swiftness; for the sense, q. d. the power of Satan is broken, comp. John 12, 31. Rev. 12, 7–9. 20, 2. 3. Others here refer οὐρανός to the atmosphere or air, of which Satan is said to be prince; see in ἀήρ and δαιμόνιον no. 2.

3. Spec. also of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, and where the birds fly. E. g. of clouds, Matt. 16, 2 πυρρίσκει γὰρ ὁ οὐρ. v. 3. Luke 12, 56. Matt. 24, 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26, 64. Mark 14, 62; of rain and hail, Rev. 16, 21; of lightning or fire from heaven, Luke 9, 54. 17, 29. Rev. 20, 9; of signs, prodigies, Matt. 16, 1. Mark 8, 11. Luke 11, 16. 21, 11. Acts 2, 19. Rev. 12, 1. 3. Also of birds, Matt. 6, 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. 8, 20. Luke 8, 5. 9, 58; comp. Gen. 1, 20. 26. 28. 30. So Thuc. 2. 77 ὕδωρ πολλὸν οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλείσαι τὸν οὐρανόν, to shut up the heavens, i. e. to withhold rain, Luke 4, 25. Rev. 11, 6, i. q. עֲרֻבָּה רַבָּה Sept. συνέχειν τὸν οὐρ. Deut. 11, 17. 2 Chr. 6, 26; comp. Gen. 7, 11. Is. 24, 19 et ibi Gesen. Comm.

4. Oftener, heaven, the heavens, of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God.

a) Genr. e. g. of God, Matt. 5, 34 μήτε ἐν τῷ οὐρανῷ, ὅτι ὁ θεὸς ἐστὶ τοῦ θεοῦ. 23, 22. Acts 7, 49. Heb. 8, 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11, 13. 16, 11. (1 Macc. 3, 18.) κύριος τοῦ οὐρ. Matt. 11, 25. Luke 10, 21. (Sept. Gen. 24, 3.) κ. ἐν τοῖς οὐρ. Eph. 6, 9. Col. 4, 1. Also ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5, 16. 45. 48. 6, 1. 10, 32. Mark 11, 25. 26. Luke 11, 2; ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11, 13. Of the Messiah, the Son of God, as coming from heaven, John 3, 13. 31. 6, 33. 38. 41; or as returning thither after his resurrection, Mark 16, 19. Luke 24, 51. Acts 1, 10. 11; whence he will again come to judge the world, 1 Thess. 1, 10. 4, 16. 2 Thess. 1, 7. Of the Holy Spirit, Matt. 3, 16. John 1, 32. 1 Pet. 1, 12. [1 John 5, 7.] Of angels, Matt. 18, 10. 24, 36. Mark 13, 25. Luke 22, 43. Gal. 1, 8. al. (Gen. 21, 17. 22, 11.) Hence the angels are called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. 19, 14, comp. Heb. מְאֻדָּה עֲרֻבָּה and Sept. of angels, 1 K. 22, 19. 2 Chr. 18, 18. Ps. 148, 2. Heb. Lex. מְאֻדָּה no. 2. a. Of the righteous after death, as the seat of their final and glorious reward, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. 6, 20 θησαυρὸς ἐν οὐρανῷ. Luke 10, 20. 12, 33. 2 Cor. 5, 1. Col. 1, 5. 1 Pet. 1, 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. 9, 23. 24. Rev. 11, 19. 14, 17. 15, 5. 16, 17; and there also the new Jerusalem is prepared and adorned, Rev. 3, 12. 21, 2. 10.—Hence to be or to be done ἐν τῷ οὐρανῷ, i. q. among or by those who dwell in heaven, Luke 15, 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6, 10 γενήσῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. 16, 19. 18, 18. Luke 11, 2. Also τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. 1, 10. Col. 1, 16. 20; and so Eph. 3, 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. 12, 12. 18, 20; comp. Sept. and Heb. Is. 49, 13. Ps. 96, 11.—In various phrases etc. e. g. a) to look up to heaven, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14, 19. Mark 6, 41. 7, 34; ἀνελκεῖν εἰς τὸν οὐρ. Acts 1, 10. 7, 55; ἀμβλέπειν εἰς τὸν οὐρ. Acts 1, 11; ἐπῴραι τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18, 13. John 17, 1. β) to ascend or be taken un

into heaven, ἀναβαίνειν εἰς τὸν οὐρ. John 3, 13. Acts 2, 34; ἀναληφθῆναι εἰς τὸν οὐρ. Mark 16, 19. Acts 10, 16; ἀνασπᾶσθαι Acts 11, 10; ἀπέρχεσθαι Luke 2, 15; πορεύεσθαι 1 Pet. 3, 22. γ) to come or be sent from heaven, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1, 12; ἔρχεσθαι ἐκ οὐρ. John 3, 31; καταβαίνειν ἐκ v. ἀπ' οὐρ. John 6, 33. 38. 1 Thess. 4, 16; καθίστασθαι ἐκ τοῦ οὐρ. Acts 11, 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. 12, 25; φωνὴ ἐκ τῶν οὐρανῶν Matt. 3, 17, comp. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3, 22. al. δ) Also heaven is said to be opened, so as to let pass in or out, to lay open the interior, e. g. οἱ οὐρ. ἀνεψέχθησαν, ὁ οὐρ. ἀνεφγῶς, οἱ οὐρ. ἀνεφγμένοι, Matt. 3, 16. Luke 3, 21. John 1, 52. Acts 7, 56. 10, 11. Rev. 4, 1. 19, 11; οἱ οὐρ. σχιζόμενοι Mark 1, 10. b) Spec. ἕως τρίτου οὐρανοῦ, unto the third heaven, 2 Cor. 12, 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. the highest heaven, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4; comp. Eph. 4, 10. Heb. 4, 14. 7, 26. Comp. also Heb. עֲלֵיוֹתָי, Sept. ὁ οὐρανός τοῦ οὐρανοῦ, Deut. 10, 14. 1 K. 8, 27. Eccus. 16, 18. So the pseudo-Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopat. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe seven heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. 12, 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in v. 4.

c) Meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. heaven, as being the abode of God, is often put for God himself; e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ Θεοῦ, Matt. 21, 25. Mark 11, 30. 31. Luke 20, 4. 5; δεδομένοι ἐκ τοῦ οὐρ. John 3, 27; ἡμαρτον εἰς τὸν οὐρανόν Luke 15, 18. 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. 3, 2. 4, 17. 5, 3. 10. al. elsewhere ἡ βασ. τοῦ Θεοῦ or the like, see in βασιλεία no. 3. So Chald. ܐܠܗܝܬܐ, Sept. ἐξουσία οὐράνιος, Dan. 4, 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. 21, 25. Luke 15, 18. +

Οὐρβανος, οὐ, ὁ, Urban, pr. n. of a Christian at Rome, Rom. 16, 9.

Οὐρίας, ου, ὁ, Urias, Heb. עֲרִיאָה (flame of Jehovah) Uriah, pr. n. of the husband of Bathsheba, Matt. 1, 6; see 2 Sam. 11, 3 sq.

οὖς, ὠτός, τό, an ear, Plur. τὰ ὦτα, the ears; Mark 7, 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὦτα αὐτοῦ. 8, 18. Luke 22, 50. Acts 7, 57. 1 Cor. 12, 16. Sept. for עָזְרָא, Ex. 29, 20. Deut. 15, 17. So Hadian. 7. 3. 7. Xen. Mem. 1. 4. 5.—In phrases, e. g. ὁ ἔχων ὦτα v. εἰ τις ἔχει οὖς ἀκούειν, ἀκούειν, i. e. whoever hath ears to hear and understand, let him hear and attend! Matt. 11, 15. 13, 9. 43. Mark 4, 9. 23. 7, 16. Luke 8, 8. 14, 35. Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. So τινεῖς εἰς τὰ ὦτα, to let sink into the ears, to fix deep in the mind, Luke 9, 44; comp. Ex. 17, 14. Also to come εἰς τὰ ὦτα τινος, to or into the ears of any one, to be heard, Luke 1, 44. Acts 11, 22. James 5, 4. (Sept. Ps. 18, 7. Is. 5, 9.) So λαλεῖν v. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12, 3. Matt. 10, 27. (Ex. 11, 2.) Or to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4, 21. (Sept. Josh. 20, 4. Judg. 17, 2.) Spec. ὦτα εἰς δέησιν, i. q. ὦτα τοῦ Θεοῦ ἔστιν εἰς δ. i. e. God listens to prayer, 1 Pet. 3, 12, quoted from Ps. 34, 16 where Sept. for עָזְרָא; comp. 2 Chr. 6, 40. Neh. 1, 6. For Matt. 13, 15 bis, and Acts 28, 27 bis, see in art. Βαρίως. Rom. 11, 8 see in μὴ I. 4. b. Acts 7, 51 see in ἀπερίτμητος.—Poetically, οὖς as the organ of hearing is put for the person who hears; Matt. 13, 16 μακάριοι... τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 1 Cor. 2, 9. Comp. in καρδία no. 1. a. γ.

οὐσία, as, ἡ, (εἰμί, part. ὄν, οὖσα,) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1; being, life, Soph. Trach. 913 παῖς οὐσία.—In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15, 12. 13. So Tob. 14, 18. Pol. 20. 5. 14. Xen. Mem. 2. 8. 3.

οὔτε, conj. (οὐ, enclit. τε,) a continuative, and not, also not, i. e. neither, nor, not even; referring commonly to a part of a proposition or clause, and thus differing from οὐδέ q. v. Butt. § 149. m. 15. Kühner § 321. 2. c. Winer § 59. 6.

1. As introducing a neg. clause, with or without a preceding negation, neither, nor, e. g. οὔτε γὰρ, Luke 20, 36. Acts 4, 12.

{Hdian. 3. 5. 11.) So οὐτε...καί, as John 4, 11 κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρίαρ κτλ. 3 John 10; see espec. in καὶ no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε...οὐτε, neither...nor, before different parts of a clause, Matt. 6, 20. Luke 20, 35. John 5, 37. Acts 15, 10. Gal. 5, 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε μέχρι νηπίων. —But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. +

2. Spec. *not even*; Mark 5, 3 καὶ οὐτε δύνουσιν οὐδεὶς ἰδύνατο αὐτὸν δῆσαι. Luke 12, 26. 1 Cor. 3, 2 Rec. So Hdian. 4. 6. 1 οὐδέ τις ἦν φειδῶ ἡλικίας, οὐτε μέχρι νηπίων. —But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. +

οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that*; pr. for δὲ αὐτός, ἡ αὕτη, τὸ αὐτό, *this same*, Buttm. § 76. 2, and n. 1.

1. Pr. as referring to a person or thing before mentioned, i. e. to something preceding; Buttm. § 127. 1. b. Kühner § 303. 1. Matth. § 470. 1. a) Pr. to that next preceding, Luke 1, 32 Ἰησοῦν· οὗτος ἔσται μέγας. 2, 26. John 1, 2 Θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κτλ. 3, 2. 6, 71. Acts 1, 14. 10, 36. Rom. 14, 18 ἐν τούτοις. 1 Tim. 6, 8. 2 Pet. 2, 20. 1 John 5, 6. 20. al. ssep. (Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.) Neut. Plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12, 4. [John 15, 17.] So κατὰ ταῦτα i. q. οὕτω Luke 6, 23. 26, where later edit. read κατὰ ταῦτά. Comp. Winer § 23 pen. So Xen. An. 7. 6. 11. b) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse; Winer § 23. 1. Matth. l. c. Matt. 3, 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13, 2, comp. v. 1. John 1, 42. 11, 37 καὶ οὗτος even *this man*, Lazarus. 21, 24. Acts 4, 11 οὗτος ἐστὶν ὁ λίθος, sc. Χριστός. 7, 19. Gal. 4, 26. 2 John 7. So Xen. Mem. 1. 2. 14. c) As referring generally to the preceding discourse; Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark 4, 13, comp. v. 2 sq. Luke 1, 29. 24, 21. John 2, 11. Acts 19, 17. Rom. 11, 27. 1 John 2, 1. 26. So Xen. Cyr. 1. 3. 15.

2. As referring to or introducing what follows, with emphasis, as in Engl. *this, i. q. the following*; Passow l. c. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3, 17 τοῦτο δὲ λέγω· διαβήτην κτλ. 1 John 4, 2;

or with a Subst. Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2, 12. Acts 8, 32 ἡ δὲ περιοχὴ...ἦν αὕτη· ὡς κτλ. 1 Cor. 9, 3. Or followed by a noun simply, as the predicate, 2 Cor. 13, 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5, 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24, 16. 26, 16. James 1, 27; comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. 29. p. 38. c.) Inf. c. art. Rom. 14, 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι κτλ. 2 Cor. 2, 1. (Plato Apol. Soc. 24. p. 35. c. Xen. Oec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12, 24; ἐν τούτῳ 2 Cor. 5, 2.—Also before ὅτι and ἵνα, comp. in ὅτι I. 1, and ἵνα III. 1. f. Winer § 23. 4; e. g. before ὅτι, John 31, 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος...ὅτι ὁ μαθητὴς κτλ. Acts 20, 29. Rom. 6, 6. 1 Cor. 1, 12. 1 John 1, 5. al. ssep. (Xen. Cyr. 2. 1. 25.) Before ἵνα, e. g. of purpose, eis τοῦτο ἵνα Rom. 14, 9. 1 Pet. 3, 9. 4, 6; διὰ τοῦτο ἵνα John 1, 31. 2 Cor. 13, 10. 1 Tim. 1, 16; or after a word of command, John 15, 17. 1 John 3, 23. 4, 21; or genr. John 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε κτλ. v. 39. 40. 17, 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γνώσκωσι κτλ. 1 John 4, 17. 5, 3. al.

3. Put *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. Matth. § 471. 12. a) Genr. Matt. 3, 17 οὗτος ἐστὶν ὁ υἱός μου κτλ. 17, 5. Mark 9, 7. Luke 9, 35. Matt. 17, 20. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14, 22. 24. 1 Cor. 11, 24. 25. al. Mark 12, 43. 14, 69. John 1, 15. 7, 46. Acts 2, 7. Matt. 8, 9 ἡ σοφία αὕτη. 26, 34 ἐν ταύτῃ τῇ νυκτί. Luke 12, 26 καιρὸν τούτων. 21, 6. Acts 1, 5. al. ssep. So Sept. for עַל 1 Sam. 29, 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time; Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει, see in ἀγω no. 3. 2 Cor. 13, 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp. Winer § 38. 5. n. 1. Matth. § 470. 8. Sept. τρίτον τοῦτο for עֲלֵיךָ עָלַי Num. 22, 28. 32. 33. So Luc. D. Mort. 13. 3 ἐν Βαβυλῶνι κείμεναι τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. b) In admiration, Matt. 8, 27 ποταπὸς ἐστὶν οὗτος, ὅτι κτλ. 12, 23. Luke 4, 22. John 6, 14. c) More usually in contempt or aversion, i. q. Engl. 'this fellow,' or the like; Matt. 9, 3 οὗτος βλασφημεῖ. 12, 24. 13, 54. Mark 6, 2. 3. Luke 5, 21. John 6, 42. Acts 7, 40. al. Also τοῦτο 1 Cor. 5, 2. 3. So Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

4. Inserted for emphasis: a) After the subject or object of a verb, i. e. between

this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. 21, 42 λίθον ὃν... οὗτος ἐγενήθη κτλ. Luke 8, 21. Acts 4, 10. Rom. 7, 10. 1 Cor. 6, 4. 1 Pet. 2, 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in no. 5; Matt. 5, 19 ὃς ἂν ποιήσῃ... οὗτος μέγας κληθήσεται κτλ. where in the preced. clause οὗτος is omitted. Mark 3, 35. Luke 9, 24. John 1, 33. Rom. 8, 30. Phil. 4, 8. al. ssep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13, 20 ὃ δὲ... σκαρδαί... οὗτός ἐστιν κτλ. Mark 12, 40. Luke 9, 48. John 6, 46. Acts 17, 6. So Pol. 1. 67. 12. Dem. 522. 20. b) In apodosis after αἰ, Rom. 8, 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3, 17. Philem. 18. James 3, 2. 1 Pet. 2, 20. Comp. Winer § 139. 3. Matth. § 610. fin. c) After a parenthesis or intervening sentence, when the writer again returns to the leading subject; Acts 7, 35 bis, τοῦτον τὸν Μωϋσῆν... τοῦτον δὲ θεός κτλ. comp. v. 31. So v. 37. 38.—Æl. V. H. 3. 17 ἡγεμόνων... οὗτος ἐκείνος ἦν.

5. Where οὗτος is followed by a relative sentence, οὗτος... ὃς, i. q. *this who, he who, that which*; Luke 9, 9 τίς δέ ἐστιν οὗτος, περὶ οὗ κτλ. 1 Pet. 5, 12. 1 John 5, 9.—But both before and after a relative οὗτος is frequently omitted; and the relative then implies it, and stands for *he who, that which*, Engl. *what*; see in ὅς A. 4. Matth. § 473. b

6. As strengthened by αὐτός, i. e. *αὐτοὶ οὗτοι, these men themselves, deiktikōs* for 'they themselves,' Acts 24, 15. 20. Oftener Neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2, 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6, 18; with relat. ὃ... αὐτὸ τοῦτο Gal. 2, 10; comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows; before an infin. c. τό, 2 Cor. 7, 11; ὅτι Phil. 1, 6; ἵνα Eph. 6, 22. Col. 4, 8; ὅπως Rom. 9, 17.—Also αὐτὸ τοῦτο, *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1, 5; comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. So Xen. An. 1. 9. 21; αὐτὰ ταῦτα Plato Protag. 310. e.

7. After καί, as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16, 1; *he also* 20, 30; *deiktikōs* Luke 22, 56. 59.—Spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connection of two circumstances, οὗτος is thus joined with

καί, and then always refers back to the former; see Matth. § 470. 6. Buttm. § 150. m. 16. Viger. p. 177. So 1 Cor. 2, 2 εἰ μὴ Ἰ. Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. (Hdrot. 6. 11. Xen. Ag. 1. 2.) Oftener Neut. καὶ τοῦτο, Rom. 13, 11 καὶ τοῦτο εἰδότες, comp. v. 8. 1 Cor. 6, 6. Eph. 2, 8; καὶ ταῦτα, 1 Cor. 6, 8 ἀλλὰ ὑμεῖς δδουκίτε, ... καὶ ταῦτα ἀδελφοί. Heb. 11, 12. So Plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Oec. 11. 3.

8. In distribution, τοῦτο μὲν... τοῦτο δέ, pr. *as to this... as to that*, i. q. *partly... partly*, Heb. 10, 33. See in μὲν no. 3. b. Matth. § 288. n. 2.—Hdrot. 3. 106. Isocr. p. 44. d. Dem. 474. 25.

9. Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, Buttm. § 128. n. 5. Matth. § 471. 13; so after καὶὼς John 8, 28; altern. with οὕτως Mark 2, 8; ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6, 11. As referring to what follows, Luke 18, 11 ταῦτα προσήχετο· ὁ θεός κτλ.—Soph. Ajax 1346. Hom. Il. 11. 694.

10. In *gender and number*, the use of οὗτος exhibits some anomalies of syntax, e. g. a) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. comp. above in no. 4. Luke 8, 14. 15. So Matt. 7, 12. Gal. 4, 24. b) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matt. 21, 42 et Mark 12, 11 παρὰ κυρίου ἐγένετο αὕτη (i. e. τοῦτο), quoted from Ps. 118, 23 where Sept. for Heb. רַכִּי. For the Heb. idiom, see Gesen. Lehrs. p. 661. +

οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος,) *in this manner, on this wise*, i. e. *so, thus*; to which corresponds relat. ὥς, Buttm. § 116. 7, and n. 7. On the final s, see Buttm. § 26. 4. Winer § 5. 1. b.

1. Pr. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. a) With a preced. relat. adv. *as... so*, e. g. καὶὼς... οὕτως, Rom. 12, 5, comp. v. 4. 1 Cor. 12, 12 καὶὼς γὰρ τὸ σῶμα ἐν ἐστὶ... οὕτως καὶ ὁ Χριστός. 2 Cor. 8, 11. (Plut. de Sanit. tuend. 10.) Also καὶὼς... οὕτως, Luke 11, 30. John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; ὥς... οὕτως Acts 8, 32. Rom. 5, 15 οὐχ ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. 2 Cor. 7, 14. 1 Thess. 2, 7. 8. (Xen. Cyr. 8. 2. 12.) So ὥς περ... οὕτως Matth. 12, 40. John 5, 21. Rom. 6, 4. 1 Cor. 11, 12.

al. Further, καὶ ὅσον... οὕτως Heb. 9, 27. 28; ὃν τρόπον... οὕτως 2 Tim. 3, 8; κατὰ τὴν ὁδὸν... οὕτως Acts 24, 14; δ [ὅς]... οὕτως Acts 3, 18, comp. Matth. 480. c. p. 899. b) Alone, and as referring generally to the preceding discourse. Matt. 3, 15 οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δακ. i. e. by being baptized, comp. v. 13. Matt. 5, 12. 6, 30 comp. v. 29. 30. Matt. 9, 33. 17, 12. 18, 14. Luke 1, 25. John 11, 48. 1 Cor. 2, 11. 7, 26. 40, comp. v. 24. Rev. 2, 15. al. sep. Interrog. John 18, 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) Also εἰ ταῦτα οὕτως ἔχει, i. e. so as they appear, are reported, Acts 7, 1. 17, 11; comp. in ἔχω no. 5. So Ceber. Tab. 4. Xen. An. 7. 7. 51. c) In emphatic affirmation or prohibition, οὕτως ἔσται, so shall it be; Matt. 12, 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. 13, 49. 24, 39; οὐχ οὕτως ἔσται ἐν ἡμῖν Matt. 20, 26. Mark 10, 43; with ἔσται impl. Luke 12, 21. 22, 26. So Hom. Od. 16. 31. ib. 21. 257.

2. As referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word. a) With a following relat. adv. so... as, e. g. οὕτως... καθὼς, Luke 24, 24 καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον. Rom. 11, 26; οὕτως... ὥς, John 7, 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρ. 1 Cor. 4, 1. James 2, 12. (Xen. Cyr. 2. 3. 3.) So οὕτως... ὥστε c. inf. Acts 14, 1. (Xen. Mem. 1. 2. 1.) οὕτως... ὃν τρόπον Acts 1, 11; καὶ ὃν τρ. 27, 25. b) Alone, e. g. as followed by direct narration or quotation, Matt. 1, 18 τοῦ Ἰ. Χρ. ἡ γέννησις οὕτως ἡν· μνηστεύσεως κτλ. 2, 5 οὕτω γὰρ γέγραπται... καὶ σὺ Βηζαλέμ. John 21, 1. Heb. 4, 4. Rev. 9, 17. Or followed by an infin. 1 Pet. 2, 15. Also by ὅτι of quotation, Luke 19, 31. Acts 7, 6. 13, 34; comp. in ὅτι A. 4. Or by ἵνα, 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε.

3. Put δεικτικῶς, see in οὗτος no. 3. Acts 21, 11 τὸν ἄνδρα... οὕτω δῆσουσιν ἐν Ἱερουσ. κτλ. Rom. 9, 20. With the idea of aversion, 1 Cor. 5, 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in οὗτος no. 3. c.

4. Inserted for emphasis: a) After participles, before the following verb, like οὗτος, see in οὗτος no. 4. a. Matth. 480. p. 1235. Buttm. 144. n. 13; e. g. Acts 27, 11 ὁμιλήσας ἀχρις αὐγῆς οὕτως ἐξῆλθεν. 20, 17. Perh. John 4, 6 ὁ οὖν Ἰησοῦς κοπιῶν... ἐκαθίσετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθίσετο, so he sat, wearied as he was; but Chrysost. ἀπλῶς ὥς ἔτυχε, just as it happened. So Hldot. 6. 104 fin. Plato

Gorg. p. 457. a. Xen. Cyr. 2. 1. 1. b) In apodosis, after εἰ, ὅτι, comp. Matth. 1. c. So after εἰ, 1 Thess. 4, 14. Rev. 11, 5 εἴ τις αὐτοὺς βάλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to no. 1. b, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3, 16 οὕτως, ὅτι χληαρὸς εἶ, ... μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου, for ὅτι... οὕτως μέλλω κτλ. So Hldot. 9. 6, c. ἐπεὶ.

5. Spoken of degree, extent, so, so much, to such a degree, in such a manner; so with adjectives and adverbs, Heb. 12, 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. 16, 18; οὕτω ταχείως Gal. 1, 6. Interrog. Mark 7, 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 4, 40 τί δειλοί ἐστε οὕτω; Gal. 3, 3. So Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16; c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John 4, 11 εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς. Followed by ὥστε c. Indic. John 3, 16. Interrog. Matth. 26, 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι; are ye then so unable? 1 Cor. 6, 5.—Xen. Cyr. 1. 3. 11; c. ὥστε Luc. D. Deor. 2. 1; interrog. ib. 5. 2. +

οὐχ, see in οὐ.

οὐχί, adv. not, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. 117. 2.

1. Genr. John 13, 10 ἀλλ' οὐχὶ πάντες but not all, i. e. by no means all. v. 11. 1 Cor. 6, 1; οὐχί... ἀλλὰ 1 Cor. 10, 29. 2 Cor. 10, 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

2. In neg. answers, no, nay, by no means, comp. in οὐ no. 6; only as followed by ἀλλά, Luke 1, 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κτλ. 12, 51. 13, 3. Rom. 3, 27. So Sept. for כִּי אֵל Gen. 18, 15. 19, 2.—Xen. Cyr. 1. 3. 4.

3. Often in neg. questions, nonne? is not? are not? implying an affirmative answer, comp. in οὐ no. 7. Matth. 5, 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20, 13. Luke 12, 6. 17, 17. John 11, 9. Rom. 3, 29. al. Luke 17, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; yea will he not rather say to him? Sept. for כִּי־הִנֵּה Gen. 40, 8. Judg. 4, 6.—Xen. Cyr. 8. 3. 46; ἀλλ' οὐχί ib. 2. 2. 19. +

ὀφειλέτης, ου, ὁ, (ὀφείλω,) 1. a debtor, Matth. 18, 24 εἰς ὅφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15, 27. So Plut. C. Mar. 12. Plato Legg. 736. d.

2 Trop. a debtor, one morally bound to the performance of any duty; so c. infin.

Gal. 5, 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. With dat. and inf. Rom. 8, 12; inf. impl. Rom. 1, 14 Ἑλλήσι τε καὶ βαρβάροις . . . ὀφειλέτης εἰμί, sc. εὐαγγελίσασθαι v. 15. So c. dat. Soph. Ajax 590.

3. From the Aramæan, *a debtor, a delinquent*, one who fails in the performance of duty; Matt. 6, 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke 13, 4 comp. v. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. חַבְרֵי דְבִיתֵינוּ *debtors* for Heb. חַבְרֵי שִׁנְיָה *sinner*, Ps. 1, 1. Onk. חַבְרֵי for שִׁנְיָה Gen. 18, 23. See Buxt. Lex. Ch. 715.

ὀφειλή, ἦς, ἡ, (ὀφείλω,) *indebtedness, debt*; Matt. 18, 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Trop. *a due, duty, obligation*, Rom. 13, 7. 1 Cor. 7, 3 in later edit.—Etymol. Magn. as from Xen. Vect. See Sturz Lex. Xenoph. sub v. Lob. ad Phryn. p. 90.

ὀφείλημα, ατος, τό, (ὀφείλω,) *what is owed, a debt*, Sept. Deut. 24, 10. 1 Macc. 15, 8. Phryn. ed. Lob. p. 463, ὀφείλημα · δ ἰδανείζετό τις.—In N. T. trop.

1. *a due, duty, obligation*. Rom. 4, 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2, 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα. Plato Legg. 717. b.

2. From the Aramæan, *a delinquency, fault, sin*. Matt. 6, 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11, 4. So Targ. חַבְרֵי *debt*, for Heb. חַבְרֵי *sin*, Ps. 25, 18. al. Comp. Buxt. Lex. Chald. 715, and in ὀφειλέτης no. 3.—Greek writers said ἀφίημι τινὶ τὰ χρέα, Luc. Saturnal. 5. AEl. V. H. 14. 24.

ὀφείλω, f. ὀφείλῃσω, 1. *to owe, to be indebted*; pr. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18, 28 bis, ὅς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια κτλ. Luke 7, 41. 16, 5. 7. Rom. 13, 8. Philem. 18. Sept. for חַבְרֵי Hiph. Deut. 15, 2. Is. 24, 2. So Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, *what is owed, a debt, due*, Matt. 18, 30. 34. So Xen. An. 7. 7. 34.

2. Trop. *to owe, to be bound, obligated*, sc. to the performance of any duty, i. q. *I ought, I must*; so of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23, 16 ὅς ἂν ὁμολῇ . . . ὀφείλει sc. ἀποδοῦναι. v. 18. Elsewhere c. inf. Luke 17, 10 ὁ ὀφειλόμενος ποιῆσαι, πεποιήκαμεν. John 13, 14. 19, 7 ὀφείλει ἀποθανεῖν *he ought to die*.

Rom. 15, 1. 27. 2 Cor. 12, 14. Eph. 5, 28. 2 Thess. 1, 3. 2, 13. 1 John 2, 6. 3, 16. 4, 11. 3 John 8. Particip. 1 Cor. 7, 3 Rec. So Wisd. 12, 15. Pol. 6. 37. 5. Thuc. 4. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17, 29. 1 Cor. 7, 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11, 7. 10. 2 Cor. 12, 11. Heb. 2, 17. 5, 3. 12. Or of what is from the nature of the case necessary, *I must or should*, 1 Cor. 5, 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. 9, 10.

3. From the Aramæan, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11, 4. See in ὀφειλέτης no. 3, and ὀφείλημα no. 3.

ὀφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pr. *I ought*, but used only in the sense of wishing, *would that, utinam*; see Passow ὀφείλω no. 2. b. [II. 2.] In earlier Greek writers it is still a verb, c. c. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plato Rep. 432. c. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Buttm. § 150. m. 20.—In later writers and N. T. ὀφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, c. c. Indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. So 1 Cor. 4, 8 καὶ ὀφελόν γε ἐβασιλεύσατε. 2 Cor. 11, 1. Gal. 5, 12. Rev. 3, 15. Sept. for יִשְׁרָאֵל Ex. 16, 3; יִשְׁרָאֵל Num. 14, 2. 20, 3; יִשְׁרָאֵל 2 K. 5, 3. So Arr. Epict. 2. 18. 15; comp. Luc. Philopseud. 1 fin.

ὀφελος, εος, ους, τό, (ὀφείλω,) *furtherance, advantage, profit*, 1 Cor. 15, 32 τί μοι ὀφελος; James 2, 14. 16. Sept. for יִשְׁרָאֵל Job 15, 3.—Diod. Sic. 13. 53. Xen. Mein. 3. 1. 9.

ὀφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, rendered only under the master's eye, Eph. 6, 6. Col. 3, 22.—Not found elsewhere.

ὀφθαλμός, οῦ, ὁ, (ὄφθωμαι, Part. aor. ὀφθαλμός,) *an eye*; Plur. οἱ ὀφθαλμοί, *the eyes*.

1. Pr. and genr. Matt. 6, 29 ὁ ὀφθαλμός σου ὁ δεξιός. v. 38. Mark 8, 25. Luke 24, 16. Acts 9, 18. 1 Cor. 12, 16. 15, 52 ἐν ῥήτῃ ὀφθαλμοῦ. Rev. 3, 18. al. Sept. for יִשְׁרָאֵל Gen. 29, 17. 48, 10. (Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.) Spec. ὀφθαλμός. ἀπλοῦς, ὀφθαλμός. ποτηρός, i. e. *sound*, or *unsound, diseased*, Matt. 6, 22. 23; but ὀφθαλμός. ποτηρός see also below in no. 2. For acc. τοῦς ὀφθαλμούς in phrases after the verbs

ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω, see under these verbs respectively. For 1 Pet. 3, 12, see in ἐπί III. 1. b. β. For 2 Pet. 2, 14, see in μοιχάλις. For Heb. 4, 13, see γυμνός no. 4.

2. Poet. the eye, as the organ of seeing, is put for the person who sees; Matt. 13, 16 μακάριοι οἱ ὄφθ. Luke 2, 30 εἶδον οἱ ὄφθ. μου κτλ. 10, 23. Rev. 1, 7. Sept. and Heb. Deut. 3, 21. Is. 30, 20. sēp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person; e. g. envy, as Matt. 20, 15 ὁ ὄφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark 7, 22 ὄφθ. πονηρός, ἀν evil eye, envy. So Heb. יָיָ שׁוֹנֵן, Sept. βάσκανος, Prov. 23, 6. 28, 22; comp. Heb. Lex. יָיָ no. 1. So Eccles. 14, 10 ὄφθ. πονηρός φθονερός.

3. Trop. eye of the mind, the power of perceiving and understanding; so ὄφθ. τῆς διανοίας Eph. 1, 18 Rec. others ὄφθ. τῆς καρδίας. Elsewhere absol. Luke 19, 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26, 18, comp. in ἀνοίγω no. 4. b. John 12, 40. Rom. 11, 8. 10. al. (Act. Thom. ὁ 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.) By Hebr. ἐν ὀφθαλμοῖς τινος Matt. 21, 42 et Mark 12, 11, see in ἐν no. 1. e; ἀπέναντι τῶν ὄφθ. Rom. 3, 8, see in ἀπέναντι no. 2. +

ὄφεις, εὖς, ὁ, a serpent; Matt. 7, 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16, 18 et Luke 10, 19 comp. Ps. 91, 13. Luke 11, 11. 1 Cor. 10, 9. Rev. 9, 19. Of the brazen serpent, John 3, 14. Sept. for שֶׁנָּה Gen. 3, 1. Ex. 4, 3. (Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.) As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10, 16; in a bad sense, 23, 33. Comp. Gen. 3, 1. Psalt. Salom. 4, 11 ὡς ὄφεις διαλύσαι σοφίαν.—Hence symbolically for Satan, 2 Cor. 11, 3; in allusion to Gen. 3, 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2, 23. 24. Act. Thom. §§ 31, 32. Also Rev. 12, 9 ὁ ὄφεις ὁ ἀρχαῖος... ὁ Σατανᾶς. v. 14. 15. 20, 2; comp. in δράκων.

ὄφρυς, ὤος, ἡ, brow, pr. eye-brow, Sept. Lev. 14, 9. Xen. Mem. 1. 4. 6.—In N. T. the brow of a hill, edge of a precipice, Luke 4, 29; see in Ναζαρέθ. So Hom. Il. 20. 151. Pol. 7. 6. 3. Plut. Mor. II. p. 201.

ὄχλέω, ὦ, f. ἴσω, (ὄχλος,) pr. to harass with crowds, to mob, c. acc. Hdot. 5. 41. Aeschyl. Prom. 1001.—In N. T. genr. to harass, to vex, only Pass. Luke 6, 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5,

16. So Tob. 6, 7. Hdian. 6. 3. 9. Plut. de Tranq. anim. 8 fin.

ὄχλοποιέω, ὦ, f. ἴσω, (ὄχλος, ποιέω,) to gather a crowd, to raise a mob, intrans. Acts 17, 5.—Not found elsewhere.

ὄχλος, ου, ὁ, 1. a crowd, throng, multitude; pr. a confused multitude, populace, opp. to δῆμος a regular assembly, Plato Polit. 304. c. So Sing. Matt. 9, 23 ἰδὼν... τὸν ὄχλον θορυβούμενον. v. 25. Mark 2, 4. Luke 5, 1. John 5, 13. Acts 14, 14. al. sēp. So πολλὸς ὄχλος Matt. 14, 14. Mark 6, 34; ὄχλος πολλὸς Matt. 20, 29. Mark 4, 1; ὁ πολλὸς ὄχλος Mark 12, 37; ὁ πλείστος δ. Matt. 21, 8; πάντοτε δ. Mark 8, 1; πᾶς ὁ δ. Matt. 13, 2. Mark 4, 1; δ. τοσούτος Matt. 15, 33; δ. ἱκανὸς Mark 10, 46; οἱ μυριάδες τοῦ δ. Luke 12, 1. Sept. for יִצְחָק 1 K. 20, 13; עַד Num. 20, 20. So Luc. Amor. 12. Xen. Cyr. 7. 5. 39; πολλὸς δ. ib. 6. 1. 1; ὁ πᾶς δ. Ael. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes. Matt. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 7, 28. Mark 10, 1. Luke 4, 42. 5, 3. John 7, 12. Acts 8, 6. al. So δ. πολλοί Matt. 4, 25. Luke 5, 15; πάντες οἱ δ. Matt. 12, 23. Sept. for יִצְחָק Ez. 16, 40. So Ael. V. H. 14. 8. Hdian. 7. 12. 11.—Once Plur. οἱ ὄχλοι of throngs or multitudes out of different nations, and thus i. q. nations, tribes; Rev. 17, 15 λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι. So Hdian. 7. 7. 2.

2. Spec. the common people, the rabble, plebs; Matt. 14, 5 ἐφοβήθη τὸν ὄχλον. 21, 26. Mark 12, 12. John 7, 12. 49 comp. 48. Acts 16, 22. 24, 12. Plur. οἱ ὄχλοι Matt. 21, 46. Acts 17, 13.—Eccles. 7, 7. Luc. Herod. 8. Xen. Hell. 1. 4. 13.

3. Genr. a multitude, a great number; c. genit. of a class, Luke 5, 29 ὄχλος τελωνῶν πολὺς. 6, 17. Acts 1, 15. 6, 7. With ἐκ c. gen. John 12, 9; δ. ἱκανὸς Acts 11, 24. 26. 19, 26 μετέστησεν ἱκανὸν ὄχλον.—So c. gen. Jos. Ant. 3. 4. 1. Luc. Necom. 4. Xen. An. 4. 1. 20.

4. Meton. a mob, tumult, uproar; Luke 22, 6 ἄπερ ὄχλου. Acts 24, 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· παραχῆς. Xen. Hell. 4. 4. 11. +

ὄχύρωμα, ατος, τό, (ὀχυρῶν, ὀχυρός, ἔχω,) a fortress, strong-hold, pr. Sept. for יִצְחָק Josh. 19, 29. Is. 34, 13; יִצְחָק 2 K. 22, 2. Xen. Hell. 3. 2. 3.—In N. T. trop. of strong arguments or imaginations with which one fortifies himself against the gospel, 2 Cor. 10, 4; comp. v. 5 and 1 Cor. 3, 20. So Sept. for יִצְחָק Prov. 21, 22; יִצְחָק Prov. 10, 29.

ὀψάριον, ου, τό, dim. from τὸ ὄψον, (ἔψω,) Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7, 8. Xen. Cyr. 4. 5. 4; later espec. *fish*, Sept. for אֶשֶׁת Num. 11, 22. Plut. Symp. 4. 4. 2, πολλῶν ὄντων ὄψων, ἐκνεύνηκεν ὁ ἰχθύς μύρον, ἢ μάλιστα γε, ὄψον καλεῖσθαι. Thuc. 1. 138. See Dict. of Antt. art. *Opsonium*.—Hence in N. T. τὸ ὀψάριον, *a fish*; John 6, 9 δύο ὀψάρια (comp. Luke 9, 13). John 6, 11. 21, 9. 10. 13. So Plut. de tuend. Sanit. 7. Athen. IX. p. 385. b, ἰχθύος μεγάλου... καὶ ἐκπύοντος τινὸς ἡδιστον εἶναι ὀψάριον κτλ.

ὀψέ, adv. (kindr. ἔπομαι, ὀπίσω,) *late*, after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολλὸν χρόνον, βραδείως. Also c. gen. ὀψέ ἡλικίας, *late in life*, Æl. V. H. 2. 23; ὀψέ τῆς ἡμέρας Thuc. 4. 93; absol. *late in the day or evening*, *late evening*, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἑσπέρα, ἢ μετὰ τὴν δύσιν ἡλίου ὥρα· ὀψέ δέ, ἢ μετὰ πολλὴν τῆς δύσεως, καὶ καθόλου μετὰ πολλὸν χρόνον.—Hence in N. T.

1. Absol. *late, late evening*; Mark 11, 19 καὶ ὅτε ὀψέ ἐγένετο. Put for the evening watch, Mark 13, 35; see in φυλακή no. 4. Sept. for בֵּרֶךְ רַב Gen. 24, 11. See above.

2. With a genit. i. q. *at the end of, at the close of, after*. Matt. 28, 1 ὀψέ δὲ σαββάτων, τῇ ἐπιφασκούσῃ εἰς μίαν κτλ. *at the end of the sabbath*, i. e. after the sabbath, the sabbath being now ended, i. q. Mark 16, 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 5. b.—Philostr. Vit. Apoll. 4. 18 ὀψέ μυστηρίων *after the mysteries*. Philostr. de Ludis Pythiis, εἴτα τῇ ἀγωνίᾳ παρέχειν τὴν γυμνῆν, ὀψέ τούτων. Ib. ὀψέ τῶν Τρωϊκῶν. Wetst. ad loc.

ὄψιμος, ου, ό, ή, adj. (ὀψέ,) *late, latter*. James 5, 7 ἔως ἂν λάβῃς ὑετὸν πρόϊμον καὶ ὄψιμον, *the early and latter rain*; i. e. the first or autumnal showers, which begin to fall in Palestine after the middle of October at the beginning of the rainy season; and the latest or vernal showers, which fall in March and April before the harvest; see Bibl. Res. in Pal. II. p. 97. Sept. for עֶרְבָּא דְּרִיבָּא Deut. 11, 14. Jer. 5, 24. Joel 2, 23.—Hom. Il. 2. 325. Diod. Sic. 1. 10. Xen. CEC. 17. 4, 5. It is strictly poetic for ὄψιος, but is used by later prose writers, Iob. ad Phryn. p. 51, 52.

ὄψιος, α, ου, (ὀψέ,) 1. *late*, Mark 11, 11 ὀψίας ἤδη ὁδοῦ τῆς ὥρας, i. e. it being now late evening; comp. in ὀψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

2. Subst. fem. ἡ ὀψία (sc. ὥρα) *evening*, pr. *late evening*. The Hebrews reckoned *two evenings*; so in the phrase עֶרְבַּת עֶרְבַּת between the two evenings, as marking the interval or portion of the day during which the paschal lamb was to be killed, Ex. 12, 6. Lev. 23, 5. Num. 9, 3, 5; and also the evening sacrifice was to be offered, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark; Reland de Samar. § 22, in Diss. Misc. T. II. But the Pharisees and Rabbinites, according to the Mishnah (Pessach 5. 3), held the first evening to commence with the declining sun; and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord; the hour of evening sacrifice and prayer being then the *ninth* hour, or 3 p. m. Acts 3, 1; and the paschal lamb being regularly killed between the ninth and eleventh hours, Jos. B. J. 6. 9. 3. A like distinction of two evenings was made by the Greeks, viz. δειλη πρωία, δειλη ὀψία, Hdot. 8. 6, 9. Hesych. δειλη πρωία· ἡ μετ' ἀριστον ὥρα· δειλη ὀψία, ἡ περὶ δύσιν ἡλίου. Eustath. ad Od. 17. p. 285, ἡ ὀψία δειλη, τὸ περὶ ἡλίου δύσεως· δειλη πρωία, τὸ εὐδὺς ἐκ μεσημβρίας. See Heb. Lex. art. בֵּרֶךְ. Gr. Harm. p. 211 sq.—In N. T. ἡ ὀψία marks: a) The *former evening*, δειλη πρωία, in Matt. 14, 15 (comp. v. 23 et Mark 6, 35). Matt. 27, 57. Mark 4, 35. 15, 42. b) The *latter evening*, δειλη ὀψία, in Matt. 8, 16 et Mark 1, 32. Matt. 14, 23 comp. 15. Matt. 16, 2. 20, 8. 26, 20. Mark 6, 47. 14, 17. John 6, 16. 20, 19.

ὄψις, εως, ή, (ὄψομαι,) *the sight*, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14; *a sight, appearance*, thing seen, Jos. Ant. 14. 15. 11. Xen. An. 6. 1. 9.—Hence in N. T. *aspect, looks*, i. e.

1. *the visage, face, countenance*; John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδετο. Rev. 1, 16 ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος. Sept. for עֶרְבָּא Gen. 24, 16. 29, 17.—Æl. V. H. 4. 28. Dem. 413 pen.

2. *external appearance, show*, John 7, 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

ὀψώνιον, ου, τό, (ὀψωνέω; ὄψον, ὀνέομαι,) Lat. *opsonium*, pr. 'whatever is bought to be eaten with bread,' see in ὀψάριον, and comp. ὀψωνέω Æl. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in rations of meat, grain, fruit; see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq.

Dict. of Antt. art. *Stipendium*. Adam's Rom. Ant. p. 393.—Hence in N. T. τὸ ὀψώνιον, a stipend, wages, rations, pr. of soldiers, Luke 3, 14 ἀρκέισε τοῖς ὀφωνίοις ὑμῶν.

1 Cor. 9, 7. (1 Macc. 3, 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.) Trop. and genr. wages, recompense, 2 Cor. 11, 8. Rom. 6, 23 τὰ ὄψ. τῆς ἀμαρτίας.

II.

παγιδεύω, f. εἶσω, (παγίς,) to lay a snare for, to snare, to trap; pr. Sept. Ecc. 9, 12.—In N. T. trop. to ensnare, to entangle, e. g. by difficult and perplexing questions, c. acc. Matt. 22, 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. So Symm. Prov. 6, 2 ἐπαγιδεύσης ἐν ῥήμασι στόματός σου, for Heb. הִפְרִיזְנִי. Sept. 1 Sam. 28, 9.

παγίς, ἰδος, ἡ, (πήγνυμι,) pr. 'any thing which fixes and holds fast.'—In N. T.

1. a snare, trap, gin; Luke 21, 35 ὡς παγίς γὰρ ἐπιλεύσεται, as a snare shall it come upon them, i. e. suddenly, unexpectedly. Sept. for פֶּתֶל Ecc. 9, 12. Am. 3, 5. So Ecclesi. 27, 20. Anthol. Gr. IV. p. 88. Aristoph. Av. 194, 527.

2. Trop. παγίς τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3, 7. 2 Tim. 2, 26; absol. 1 Tim. 6, 9.—Spec. a cause of destruction, Rom. 11, 9 γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69, 23 where Sept. for פֶּתֶל; also Josh. 23, 13. Is. 24, 18. So 1 Macc. 5, 4.

πάθημα, ατος, τό, (πάσχω, παθεῖν,) what is suffered, suffering, i. q. πάθος.

1. Pr. evil suffered, affliction, distress; once Sing. Heb. 2, 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. a suffering even unto death, the genit. being explanatory. (Xen. Hi. 1. 36.) Elsewhere only Plur. τὰ παθήματα, sufferings, calamities, Rom. 8, 18. 2 Cor. 1, 5 καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, i. e. the sufferings of Christ as the mystical head of the church, of whom Christians are members, with whom they suffer; comp. Phil. 3, 10. Rom. 8, 17. Also 2 Cor. 1, 6. 7. Phil. 3, 10. Col. 1, 24. 2 Tim. 3, 11. Heb. 2, 10. 10, 32. 1 Pet. 1, 11. 4, 13. 5, 1. 9. So Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

2. Meton. passion, an affection of mind, emotion; Gal. 5, 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7, 5.—Plut. Pomp. 8 fin. Xen. Cyr. 3. 1. 17.

παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to suffering, Plut. Pelop. 16 τὸ παθητὸν καὶ παθητόν. Id. Numa 8.—In N. T. destined to suffer; Acts 26, 23 λέγων . . . εἰ παθητός ὁ Χριστός, that Christ must needs

suffer, i. e. according to the prophets; comp. Luke 24, 26.

πάθος, εος, οὖς, τό, (πάσχω, παθεῖν,) suffering, affliction, calamity, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33.—In N. T. passion, i. e. affection of mind, emotion, espec. lust, concupiscence. Rom. 1, 26 πάθη ἀτιμίας, vile affections, infamous lusts, Col. 3, 5. 1 Thess. 4, 5. So Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5; genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

παιδαγωγός, οὔ, ὁ, (παῖς, ἀγωγή, ἄγω,) a pedagogue, i. e. usually a slave or freedman to whose care the boys of a family were committed at the age of six or seven years, who watched over their physical and moral training, and accompanied them to the public schools and elsewhere, or provided them with teachers, but did not himself instruct them; i. q. ἐπίτροπος q. v. Plut. de Puer. educ. § 7. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Dict. of Antt. art. *Pedagogus*. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. a tutor, guardian, with the idea of authority, 1 Cor. 4, 15. Trop. of the Mosaic law, Gal. 3, 24. 25.

παιδάριον, ἰον, τό, (dim. παῖς,) a boy, lad, John 6, 9. Matt. 11, 16 Rec. Sept. for יָלָד Gen. 42, 22; יָלָד Gen. 22, 5. 12.—Pol. 10. 47. 7, 9. Plato. Conv. 207. d; of a servant boy Æl. V. H. 2. 2.

παιδεία, ας, ἡ, (παδεύω,) the training of a child, Æschyl. Theb. 18. Plato Phæd. 107. d.—In N. T. genr.

1. education, discipline, instruction, as consisting in teaching, admonition, rewards, punishment. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . . κυρίου, i. e. such training as the Lord approves and requires. 2 Tim. 3, 16 π. ἡ ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

2. By Hebr. correction, chastisement, Heb. 12, 5. 7. 8. 11. Sept. and יִצְרָה Prov. 3, 11. 22, 15.—Ecclesi. 18, 14. See in παιδεύω no. 2.

παιδευτής, οὔ, ὁ, (παδεύω,) a teacher, master, tutor, pr. of boys, Plut. de Puer. educ. § 7. Plato Legg. 835. a.—In N. T.

1. Genr. a teacher, instructor; Rom. 2,

20 παιδευτὴν ἀφρόνων.—Ecclus. 13, 19. Plato Rep. 492. d.

2. By Hebr. *a corrector, chastiser*, Heb. 12, 9. Sept. for רִבְרָב Hos. 5, 2.—Psalt. Salom. 8, 35. See in παιδεύω no. 2.

παιδεύω, f. εἶσω, (παῖς,) *to bring up or rear a child*, Soph. Fragn. 433 αὐτὴν ἐπαίδευσε γάλα.—In N. T. and genr.

1. *to train up, to educate, to teach*; so c. dat. of thing or manner, Pass. Acts 7, 22 ἐπαίδευσεν Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. So c. κατὰ 22, 3, see in ἀκριβεία. (Jos. c. Apion 1. 4 γράμμασιν ἐπαίδευσεν. So c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.) Spec. *to teach, to admonish*, by word or deed, c. acc. of pers. 2 Tim. 2, 25 ἐν πράσσει παιδεύοντα. Tit. 2, 12. Pass. c. inf. 1 Tim. 1, 20 ἵνα παιδευθῶσι μὴ βλασφημῆν, comp. Sept. Ps. 2, 10. So Wisd. 6, 25. AEL. V. H. 1. 34. Xen. Hell. 6. 3. 11.

2. By Hebr. *to correct, to chastise, to chasten*, e. g. as children, Heb. 12, 7. 10. (Sept. and רִבְרָב Prov. 19, 18. 29, 17.) Spoken of chastening from God by afflictions, calamities, 1 Cor. 11, 32. 2 Cor. 6, 9. Rev. 3, 19. Heb. 12, 6; comp. Prov. 3, 12. (Sept. and רִבְרָב Lev. 26, 18. Jer. 10, 24.) Hence of prisoners, *to scourge*, Luke 23, 16. 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16, 22.—This use of the word is found only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ καλᾶξεν οὐδεὶς τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ ζείῃ γραφῇ τοῦτο εὐρίσκεται.

παιδιόθεν, adv. (παῖς, παιδίον.) *from a child, from childhood*, Mark 9, 21.—So παιδόθεν, Synes. de Prov. p. 91. c. Joann. Zonar. IV. 184. a. Earlier writers said ἐκ παιδός Xen. Cyr. 5. 1. 2; or ἐκ παιδίου Sept. Is. 46, 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phryn. p. 93.

παιδίον, ου, τό, (dim. παῖς,) *a little child*, either male or female; Plur. τὰ παιδία, *little children*.

1. Pr. and genr. e. g. of a child or children recently born, *a babe, infant*; Luke 18, 16. 17 τὰ παιδία, comp. v. 15 where it is τὰ βρέφη. Matt. 19, 13. 14. Mark 10, 13. 14. 15. John 16, 21. Also of those more advanced, Matt. 11, 16 in later edit. 14, 21. 15, 38. 18, 2. 3. 4. 5. Mark 7, 28. Luke 7, 32. 9, 47. 48. 11, 7. Sept. for רִבְרָב Gen. 30, 26. 1 Sam. 1, 2; מִבְרָב Gen. 45, 19. So Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. *a male child, boy*, e. g. recently born, Matt. 2, 8. 9. 11. 13 bis. 14. 20 bis. 21. Luke 1, 59. 66. 76. 80. 2, 17. 21. 27. 40. Heb. 11, 23. (Sept. for רִבְרָב Ex. 2, 8. 9.)

Also more advanced, Mark 9, 24. 36. 37. John 4, 49, comp. v. 47. Sept. for רִבְרָב Gen. 21, 14. 15; רִבְרָב Gen. 21, 17. 18. So AEL. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Also of a female child, *a girl, maiden*, partly grown, Mark 5, 39. 40 bis. 41.

2. Trop. 1 Cor. 14, 20 μὴ παιδία γίνεσθε φρεσίν, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2, 13. 14; comp. Is. 8, 18. So in direct address, Voc. παιδία, *children*, q. d. carissimi, John 21, 5. 1 John 2, 13 [14]. 18.

παιδίσκη, ης, ἡ, (dim. παῖς,) *a girl, young maiden*, free-born Sept. Ruth 4, 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a handmaid, bond-maid, a female slave or servant*, Matt. 26, 69. Mark 14, 66. 69. Luke 12, 45. 22, 56. John 18, 17. Acts 12, 13. 16, 16. Gal. 4, 22 ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς δεισέρας. v. 23. 30 bis. 31. Sept. for מַלְאָכָה Gen. 21, 10; מַלְאָכָה Gen. 16, 1. 2; espec. 1 Sam. 25, 41. So Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

παίζω, f. παίζομαι, (παῖς,) aor. 1 ἔπαισα, later form ἔπαιξα, Buttm. § 114; pr. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10.—In N. T. *to play, to sport*, with singing, leaping, dancing, as connected with worship; 1 Cor. 10, 7 ἐκάτισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν, quoted from Ex. 32, 6 where Sept. for רָנָה. Sept. also for רָנָה Judg. 16, 25. 2 Sam. 6, 5. So Hom. Od. 23. 147. Hes. Scut. 277. 282. Aristoph. Ran. 410.

παῖς, παιδός, ὁ, ἡ, *a child*, male or female; *a boy, youth; a girl, maiden*; Plur. οἱ παῖδες, *children*; spoken of all ages from infancy up to full grown youth; see Matt. 2, 16, also Acts 20, 12 comp. v. 9.

1. Pr. and genr. Matt. 2, 16 ἀνέλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ... ἀπὸ διετούς καὶ κατωτέρω. 21, 15. Sing. ὁ παῖς Matt. 17, 18. Luke 2, 43. 9, 42. John 4, 51 ὁ παῖς σου ζῇ, comp. v. 46 where it is υἱός. Acts 20, 12, comp. v. 9 where it is νεανίας. Also ἡ παῖς Luke 8, 51. 54, comp. v. 42 where it is θυγάτηρ ὡς ἐταῶν δώδεκα. Sept. genr. for רִבְרָב 2 K. 2, 24; ὁ π. for רִבְרָב Prov. 4, 1; ἡ π. for רִבְרָב Ruth 2, 6; מִבְרָב Gen. 24, 28. 57. 34, 12.—Jos. Ant. 9. 7. 5 καὶ ἀρρένες αὐτῶν καὶ θηλείαι παῖδες ἐγένοντο. Xen. Mem. 4. 4. 20; ὁ παῖς Hdian. 1. 17. 6. Xen. Cyr. 1. 8. 1; ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

2. Like Engl. *boy*, Lat. *puer*, put for *a servant*, e. g. a) Pr. and genr. i. q. δευ-

λος, *a servant, slave*, Matt. 8, 6. 8. 13, comp. v. 9 where it is δούλος. Luke 7, 7, comp. v. 3. 12, 45. 15, 26. Sept. for דָּבָר Gen. 9, 26. 27. 26, 15. So AEl. V. H. 4. 22. Xen. Mem. 3. 13. 6. b) *an attendant, minister*, as of a king, Matt. 14, 2 εἶπεν [Ἡρώδης] τοῖς παισὶν αὐτοῦ. Sept. and דָּבָר Gen. 41, 38. Jer. 36, 24. So 1 Macc. 1, 6. Diod. Sic. 17. 36. c) *ὁ παῖς τοῦ θεοῦ, the servant of God*, i. q. מַלְאָכִי דָּבָר, see Heb. Lex. דָּבָר no. 2; spoken of a minister or ambassador of God, called and beloved of God and sent by him to perform any service; e. g. of David, Luke 1, 69. Acts 4, 25; of Israel, Luke 1, 54, comp. Sept. and דָּבָר Is. 41, 8. 9. 44, 1. 2. 45, 4. Also of Jesus the Messiah, Matt. 12, 18 ἰδοὺ ὁ παῖς μου, in allusion to Is. 42, 1 where Sept. and דָּבָר; also Acts 3, 13. 26. 4, 27. 30. Sept. and דָּבָר Is. 49, 6. 52, 13. al.

παῖω, f. παῖσω and παῖσω, *to strike, to smite*, e. g. with the fist, a rod, sword; c. acc. Matt. 26, 68. Luke 22, 64. Mark 14, 47 et John 18, 10 ἔπαισε τὸν δούλον. Sept. for מָצַח Num. 22, 28. 2 Sam. 20, 10. So Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6.—Of a scorpion, *to strike, to sting*, Rev. 9, 5.

Πακατιανή, ἡς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in Φρυγία; only in the spurious subscription 1 Tim. 6, 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 144, 149.

πάλαι, adv. 1. *long ago, of old, formerly*; Matt. 11, 21. Luke 10, 13. Heb. 1, 1 πάλαι ὁ θεὸς λαλήσας τοῖς πατέσιν. Jude 4. Hence οἱ παλαιοὶ as adj. *the old, former*, 2 Pet. 1, 9; comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2; c. art. Xen. Mem. 1. 6. 14.

2. Of time just past, as related to the present moment, *now long, already long, a while*; Mark 15, 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.—Hdian. 7. 5. 1. Plat. Phædo § 27. p. 79. c. Xen. Cyr. 8. 7. 1.

παλαιός, ὁ, ὢν, (παλαι,) *old, aged, not new*.

1. In age or time, *old, former, not recent*, e. g. οἶκος Luke 5, 39 bis; ζυγὴ 1 Cor. 5, 7. 8; διαθήκη 2 Cor. 3, 14; ἐντολὴ 1 John 2, 7 bis; ὁ παλ. ἄνθρωπος Rom. 6, 6. Eph. 4, 22. Col. 3, 9; see in ἄνθρωπος no. 3. b. Sept. for יָשָׁן Lev. 25, 22.—2 Macc. 6, 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

2. From use, *old, worn out*, e. g. ἱμάτιον Matt. 9, 16. Mark 2, 21 bis. Luke 5, 36 bis; ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 37; genr. Matt. 13, 52. Sept. for מָשָׁךְ Josh. 9, 4. 5. Jer. 38, 11.—Soph. Oed. R. 290. Lys. 179. 37.

παλαιότης, ἡ, (παλαιός,) *oldness, antiquatedness*; Rom. 7, 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ, comp. in γράμμα no. 2. d.—Of extreme old age, second childhood, Eurip. Helen. 1065. Aeschin. 33. 34.

παλαιῶω, ὦ, f. ὥσω, (παλαιός,) *to make old*; Pass. *to wax old, to become old*; pr. in age, Act. Sept. Job 9, 5. Pass. Athen. I. p. 33. a, οἶκος πεπαλαιωμένος. Luc. Philopat. 22.—In N. T. from use, Pass. *to wax old, to be worn out*; Luke 12, 33 βαλάντια μὴ παλαιούμενα. Heb. 1, 11 quoted from Ps. 102, 27. Heb. 8, 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. 3, 4. So Sept. Pass. for מָשָׁךְ Deut. 29, 5. Josh. 9, 13. Ps. 102, 27. Is. 50, 9.—Trop. *to make old or antiquated, to declare obsolete*, e. g. a law or covenant, c. acc. Heb. 8, 13 πεπαλαίωκε τὴν πρώτην sc. διαθήκην. Comp. Lat. antiquare legem Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

πάλη, ἡς, ἡ, (πᾶλλω,) *a wrestling*, pr. AEl. V. H. 4. 15. Xen. An. 4. 8. 27.—In N. T. trop. *struggle, conflict*, Eph. 6, 12.

παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) *new birth, regeneration, reproduction*, Luc. Musc. encom. 7. Plut. de esu Carn. 2. 4.—Hence in N. T.

1. Trop. in a moral sense, *new birth*, i. e. *regeneration*, a change by grace from a carnal nature to a christian life, from sinful to holy affections, Tit. 3, 5. Comp. in ἀνακαίνωσις, ἀναγεννάω, γεννάω.

2. Spec. *renovation, restoration, restitution*, pr. from decay or ruin to a former state, equiv. to ἀποκατάστασις q. v. In N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in βασιλεία no. 3. Matt. 19, 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3, 21.—Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος, i. e. the re-occupation of Judea after the exile. So Cicero calls the restoration of his dignity and fortune παλιγγενεσία, ad Att. 6. 6.

πάλιν, adv. *back, back again, again*, pr. as implying a return back to a former place,

state, act, or the like, i. q. re- in Lat. and Engl.

1. Of place, espec. after verbs of motion, *back, again*; Mark 2, 1 καὶ πάλιν εἰσῆλθεν εἰς Καπ. 5, 21. John 6, 15 ἀνεχώρησεν πάλιν εἰς τὸ ὄρος. 11, 7. 14, 3 πάλιν ἔρχομαι I come again, I will return. Acts 18, 21. 2 Cor. 1, 16. 13, 2 ἐὰν ἔλθω εἰς τὸ πάλιν. Phil. 1, 26 διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Gal. 1, 17. 4, 9. al. So Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—Also λαμβάνει πάλιν, to take back again, John 10, 17. 18. Acts 10, 16. (Xen. An. 4. 2. 13.) Acts 11, 10; οἰκοδομῶν πάλιν Gal. 2, 18.

2. Of time, *again, another time, once more*. a) Genr. Matt. 4, 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. 20, 5. Luke 23, 20. John 4, 13. 16, 16. Acts 27, 28. Rom. 8, 15. Heb. 5, 12. 6, 6. James 5, 18. al. ssep. Pleonast. πάλιν ἐκ δευτέρου, Engl. *again the second time*, Matt. 26, 42. Acts 10, 15. (Æl. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.) Also, *at another time*, genr. John 1, 35. 8, 12. 21. Acts 17, 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4, 7. John 12, 39. Rom. 15, 10. 11. 12. Heb. 2, 13. b) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*; Matt. 5, 33 πάλιν ἠκούσατε. 13, 44 sq. 18, 19. Luke 13, 20. John 12, 22. 1 Cor. 12, 21. Heb. 1, 5. 6. 2, 13. al. (Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.) Also where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4, 7. 2 Cor. 10, 7. Gal. 5, 3. 1 John 2, 8. So Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. +

παμπληθεΐ, adv. (παμπληθής; πᾶς, πλήθος,) *the whole multitude together, all at once*, Luke 23, 18.—Plato Crit. 111. a, si sana lect. Suid. παμπληθεὶ καὶ παμπληθείς, ἀντὶ τοῦ πολὺ.

πάμπολος, παμπόλη, πάπολυ, (πᾶς, πολὺς,) *very much, very great, vasi*, Mark 8, 1 παμπόλου ὄχλου ὄντος.—Jos. Ant. 7. 5. 3. Luc. Hermot. 61. Xen. Cyr. 1. 1. 3.

Παμφυλία, as, ἡ, Pamphylia, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2, 10. 13, 13. 14, 24. 15, 38. 27, 5. See Strabo 14. p. 667. Plin. H. N. 5. 26. Rosenm. Bibl. Geogr. I. ii. p. 193.

πανδοχεῖον, ου, τό, (πανδοχεύς,) pr. 'place where all are received,' i. e. an inn, in the East a *menzil* or *medáfah*, κλάν, *caravanseai*, Luke 10, 34. Comp. in κατάλυμα, and see Bibl. Res. in Pal. II. p. 122. III. p. 431.—Epict. Ench. 11. Luc. Philopat. 9. Pol. 2. 15. 5. The better Attic form was πανδοκεῖον, see Phryn. et Lob. p. 307.

πανδοχεύς, ἑως, δ, (πάνδοκος; πᾶς, δέχομαι,) pr. 'one who receives all,' i. e. the keeper of an inn or *caravanseai*, a host, Luke 10, 35; see in πανδοχεῖον.—Pol. 2. 15. 6. Plut. de San. tuend. 15. The more Attic form was πανδοκεύς, see Phryn. et Lob. p. 307.

πανήγυρις, ιδος, ἡ, (πᾶς, ἄγυρις, ἀγορά,) pr. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games or sacrifices; hence genr. a *high festival, public convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. 12, 23 καὶ μυριάσιν, ἀγγέλων πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων κτλ. and to countless throngs, even the joyful assembly of angels, sc. as hymning the praises of God around his throne; comp. Rev. 5, 11 sq. Ps. 148, 2. Dan. 7, 10. Sept. for מַרְיָוֹ Ez. 46, 11. Hos. 2, 11; מַרְיָוֹ Am. 5, 21.

πανοικία, adv. (πᾶς, οἶκος,) *with all one's household*, Acts 16, 34. Sept. Vat. for מַרְיָוֹ Ex. 1, 1.—Jos. Ant. 4. 4. 4. Æschin. Dial. Soc. 2. 1. Plato Eryx. 392. c. The Atticists hold this to be a later form instead of πανοικία and πανοικισία, Lob. ad Phryn. p. 514 sq.

πανοπλία, as, ἡ, (πάνοπλος; πᾶς, ὅπλον,) *panoply, complete armour*, offensive and defensive, Luke 11, 22. Trop. of spiritual armour, Eph. 6, 11. 13.—Sept. 2 Sam. 2, 21. Æl. V. H. 3. 24. Thuc. 3. 114.

πανουργία, as, ἡ, (πανούργος,) *shrewdness, cunning, craftiness*, Luke 20, 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν. 1 Cor. 3, 19. 2 Cor. 4, 2. 11, 3. Eph. 4, 14. Sept. for מַרְיָוֹ Josh. 9, 4. So Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for מַרְיָוֹ Prov. 1, 4. Æl. V. H. 2. 40.

πανούργος, ου, ό, ἡ, adj. (πᾶς, ἔργον,) pr. 'doing every thing;' hence *shrewd, cunning, crafty*, 2 Cor. 12, 16. Sept. for מַרְיָוֹ Job 5, 12. So Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense, *wise*, Sept. for מַרְיָוֹ Prov.

13, 1; **כִּלְכִּל** Prov. 14, 8. 15; also Ecclus. 21, 12. 20.

πανταχῇ, adv. (πᾶς,) *every where*, i. q. **πανταχοῦ**, for which it is read Acts 21, 28 Lachm.—Soph. CEd. Col. 122. Plato Phæd. 109. b.

πανταχοῦ, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1, 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16, 20. Luke 9, 6. Acts 17, 30. 21, 28. 24, 3. 28, 22. 1 Cor. 4, 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2. See Buttm. § 116. n. 5.

παντελῆς, εὖ, οὖς, ὁ, ἡ, adj. (πᾶς, τέλος,) *wholly ended, all complete*; hence genr. *perfect, entire*, Jos. Ant. 10. 9. 3 **παντελῆς ἀπωλεία**. Diod. Sic. 15. 17. Plato Legg. 698. a.—In N. T. only *eis τὸ παντελῆς*, pr. *to completeness*, i. e. *adverbially, completely, entirely, perfectly*, Heb. 7, 25; *μὴ εἰς τὸ παντελῆς*, *not at all*, Luke 13, 11. See in *eis* no. 3. b. So Jos. Ant. 6. 2. 3. **Æl.** V. H. 12. 20.

πάντη, adv. (πᾶς,) *every where*, Pol. 6. 23. 14. Xen. Hell. 1. 3. 21.—In N. T. of manner, *in every way, in all ways*; Acts 24, 3 **κατορθωμάτων γνωμένων**... *διὰ τῆς σῆς προνοίας πάντα καὶ πανταχοῦ*. So Pol. 25. 5. 9. Xen. Hell. 4. 7. 5.

πάντοθεν, adv. (πᾶς,) *from every side or quarter*; hence *on every side, round about*, Luke 19, 43. Heb. 9, 4. John 18, 20 Rec. Mark 1, 45 Lachm.—Ecclus. 51, 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

παντοκράτωρ, *opos, ὁ* (πᾶς, κρατίω,) *the Omnipotent, the Almighty*, only of God, 2 Cor. 6, 18. Rev. 1, 8. 4, 8. 11, 17. 15, 3. 16, 7. 14. 19, 6. 15. 21, 22. Sept. where Heb. **כֹּל־שָׁמַיָּה** 2 Sam. 5, 10. 7, 26. 27; for **יְהוָה** Job 5, 17. 8, 5.—Wisd. 7, 25. 2 Macc. 1, 25. Anth. Gr. IV. p. 151.

παντοῖς, adv. (πᾶς,) *always, at all times, ever*, Matt. 26, 11. Mark 14, 7. Luke 15, 31. 18, 1. John 6, 34. 2 Cor. 2, 14. al. ssp.—Wisd. 19, 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Only in later writers, for the earlier *ἐκάστοτε*, Sturz de Dial. Mac. p. 187 sq. Lob. ad Phryn. p. 103. +

πάντως, adv. (πᾶς,) *wholly, altogether, entirely*; 1 Cor. 5, 10 *καὶ οὐ πάντως*. 9, 10. 16, 12. So **Æl.** V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.—Spec. *by all means, at all events, assuredly*; Luke 4, 23 *πάντως ἐπεὶ μοι*. Acts 18, 21 *δεῖ με πάντως τὴν ἐορτὴν ποιῆσαι εἰς Ἱεροσ.* 21, 22. 28, 4.

1 Cor. 9, 22 *ἵνα πάντως τινὰς σώσω*. In a neg. reply, *emphat.* Rom. 3, 9 *οὐ πάντως, not at all, not in the least*. So Tob. 14, 8. **Æl.** V. H. 1. 32. Plato Gorg. 497. c; in a reply, Xen. Cyr. 8. 4. 10.

παρά, a prep. governing the genitive, dative, and accusative, with the primary signif. *beside, near by*; expressing thus the relation of immediate vicinity or proximity. See Passow in *παρά*: Buttm. § 147. n. 1. Kühner § 297. Matth. § 588. Winer § 51. p. 437 sq.

I. With the GENITIVE, where as combined with the force of the genitive itself, it has the sense *from beside, from near, from with*, Fr. *de chez*, comp. Buttm. § 132. 3. In prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the side or presence of any one; thus taking the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 438.

1. Pr. after verbs of motion, as of going, coming, sending, and the like, *from with, from*; Mark 14, 43 *παράγειται Ἰούδας... καὶ ὄχλος πολλὸς... παρὰ τῶν ἀρχιερέων*. Luke 8, 49. John 15, 26. 17, 8. So after *εἶναι*, *to be from, to come from*, John 6, 46. 7, 29; impl. 1, 14. Of things, Luke 6, 19 *δύναμις παρ' αὐτοῦ ἐξῆλθεν*, *a virtue went out from him*.—Sept. Is. 57, 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

2. Trop. after verbs of asking, receiving, or those which imply these ideas, *from*; e. g. after verbs of asking, seeking, and the like, Matt. 2, 4 *ἐπυνθάνετο παρ' αὐτῶν*. v. 7. 20, 20 *αὐτοῦσά τι παρ' αὐτοῦ*. Mark 8, 11. Luke 12, 48. John 4, 9. Acts 3, 2. 9, 2. James 1, 5. al. So **Æl.** V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hearing or learning *from* any one, John 1, 41 *ἀκούσαντων παρὰ Ἰωάννου*. Acts 24, 8. 28, 22. Gal. 1, 12. 1 Thess. 2, 13. 2 Tim. 1, 13. 2, 2. 3, 14 *παρὰ τίνος ἔμαθες*. 2 John 4. al. ssp. So Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6.—After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one; Matt. 18, 19 *γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς*. (Xen. An. 7. 2. 25.) Mark 12, 2 *ἵνα παρὰ τῶν γεωργῶν λάβῃ κτλ.* Luke 6, 34. John 5, 34. Acts 7, 16 *φ' ἀνήσαντο Ἀβραὰμ... παρὰ τῶν υἱῶν Ἑμμόρ*. 9, 14. 26, 12. Rom. 11, 27. Eph. 6, 8. 2 Pet. 1, 17. Rev. 3, 18. al. ssp. So Luc. D. Deor. 5. 2. **Æl.** V. H. 9. 25. Xen. Cyr. 8. 2. 25.—After *εἶναι* expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17, 7 *πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστί*. Acts 26, 22.

2 John 3. So of hospitality or gifts, Luke 10, 7. Phil. 4, 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. Hell. 3. 1. 6.) Or genr. *to come, to be derived or possessed, from any one*, Mark 5, 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) Also of persons, *of παρὰ τινος pr. those from near any one*, i. e. his kindred, relatives, Mark 3, 21. So Jos. Ant. 1. 10. 5. Luc. Tox. 51.

3. Trop. c. gen. of pers. as the source, author, director, *from whom any thing proceeds, is derived.* a) Genr. Matt. 21, 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118, 22 where Sept. for רִבְזָה. Luke 1, 45. 2, 1 ἐγγλῆε δόγμα παρὰ Καίσαρος. John 1, 6. Comp. Matth. § 588. So Luc. D. Mort. 1. 3. Plato Menex. 236. e. Xen. Hell. 2. 1. 27. b) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Buttm. § 134. 3. Winer § 51. p. 438. So Luc. D. Deor. 4. 2. Plato Conv. 175. e. Xen. An. 1. 9. 1.

II. With the DATIVE, both of person and thing, expressing rest or position *by the side of, near by, at, with*; and with a dat. Plur. *among*; see Passow, Buttm. Matth. l. c. Winer § 53. p. 470.

1. Of Place, after verbs implying rest or remaining in a place. a) Genr. and c. dat. of thing, John 19, 25 ἐσθίθεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. With dat. of pers. as indicating place, Matt. 6, 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κτλ. 22, 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ ἀδελφοί, i. e. *with* or *among* us. 28, 15. John 1, 40. 8, 38. 14, 17. 23. 17, 5 bis [ὄντα] παρὰ σεαυτῶν.. ἢ εἶχον παρὰ σοί. Acts 10, 6. 1 Cor. 16, 2 παρ' ἐαυτῷ τιθένω, *with himself*, Fr. chez soi, at home. Acts 21, 16 παρ' ᾧ ξεινοῦμεν. Col. 4, 16 παρ' ὑμῖν *among* you, in your presence. 2 Tim. 4, 13. Rev. 2, 13. al. So Jos. Ant. 1. 11. 2 ἐκαθίστο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. b) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in ἐν no. 4; so in Engl. *by, with*. Luke 9, 47 Ἰησοῦς.. ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτοῦ. 19, 7. Comp. Matth. § 588. b. So Xen. An. 2. 5. 27 si sana lect.

2. With dat. of Person, the reference being to the person himself without regard to place. a) Pr. and genr. *with, among*, Matt. 21, 25 οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Luke 1, 30 εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. 2, 52. 2 Cor. 1, 17. 1 Pet. 2, 20. So Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr.

8. 2. 28. b) Trop. *with* or *before* any one, i. e. in his sight, presence, judgment, he being judge, Acts 26, 8. Rom. 2, 13 δίκαιος παρὰ τῷ Θεῷ. 11, 25. 1 Cor. 3, 19. Gal. 3, 11. James 1, 27. 1 Pet. 2, 4. 2 Pet. 3, 8. So 2 Pet. 2, 11 παρὰ κυρίῳ *before the Lord*, as judge. (Jos. Ant. 7. 4. 2. AEL. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19, 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ Θεῷ πάντα δυνατά. Of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2, 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. 9, 14. Eph. 6, 9. James 1, 17. So Sept. Job 12, 13. Dem. 318. 13 εἰ δ' οὐκ ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. c) Trop. 1 Cor. 7, 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μέντω παρὰ τῷ Θεῷ, *with God*, i. e. in union and fellowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ v. 22.

III. With the ACCUSATIVE, pr. expressing motion *alongside of, near by, near to*; see Passow, Buttm. Matth. l. c. Winer § 53. g.

1. Pr. implying motion *along* or *by the side* of any thing, i. e. *near, by, along*, after verbs of motion; c. acc. of thing, Matt. 4, 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. 13, 4. Mark 2, 13. 4, 15 οἱ παρὰ τὴν ὁδὸν (σπεύρονται) *by the way-side*. Luke 8, 5. So Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

2. Expressing motion *to a place*, i. e. place whither, *to the side of, near by, near to, at*, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. 15, 29 μεταβὰς.. ἦλθε παρὰ τὴν θάλασσαν, *he came near by (to) the sea*, approached the sea. v. 30 ἔβριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke 8, 41. Acts 4, 35. 7, 58.—Hom. Il. 1. 347 τὰ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Plato Phaed. 116. b. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἰσόδος.

3. Sometimes also with the idea of rest or remaining *near a place, near, by, at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in εἰς no. 4. a) Pr. after verbs of rest or remaining, Matt. 13, 1 ἐκάθητο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark 5, 21. Luke 5, 1. 7, 38 στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. 10, 39. Ellipt. with a verb impl. Mark 4, 1. Acts 22, 3. Heb. 11, 12. So AEL. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. b) Trop. of the ground or reason *by* or *along with* which a conclusion follows, *by*

reason of, because of, Lat. *propter*, e. g. *παρὰ τοῦτο*, *thereby, therefore, on this account*; 1 Cor. 12, 16. 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; comp. Matth. Winer l. c. Sept. for *לְכָל* Deut. 23, 5. So π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5; παρ' ὃ Jos. B. J. 3. 3. 5; genr. Pol. 1. 32. 4. Dem. 545. 22.

4. Denoting motion *by* or *past* a place, i. e. *along by, by, beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν βασιλῆα δει παρίναί.—In N. T. only trop. as implying a failure to reach the exact point of aim, a going *beside* or *beyond* the mark, a *miss*; comp. Passow, Winer l. c. a) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18, 13 παρὰ τὸν νόμον, *pr. aside from the law, contrary to law*. Rom. 1, 26 παρὰ φύσιν. 4, 18 παρ' ἐλπίδα. 11, 24. 16, 17. Gal. 1, 8. 9. So Jos. Ant. 6. 13. 2. Hdtian. 6. 3. 6. Xen. Mem. 1. 1. 18. b) i. q. Engl. *beside*, in the sense *except, save*, 2 Cor. 11, 24 τεσσαράκοντα παρὰ μίαν *forty stripes save one*. So Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτὶ παρὰ τριάκοντ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. c) i. q. Engl. *past*, in the sense *beyond, besides, more than*; so genr. Heb. 11, 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age, beyond the usual age*. (Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν.) More commonly i. q. *more than, above, beyond*; so genr. Luke 13, 2 ἀμαρτωλοὶ παρὰ πάντας. v. 4. Rom. 1, 25. 12, 3 παρ' ὃ δὲ φρονεῖν. 14, 5 see in κρίνω no. 1. Heb. 1, 9. (Diod. Sic. 12. 13 init. Plato Ion 539. e. Xen. Mem. 1. 4. 14.) Also after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. 588. p. 1174; e. g. Luke 3, 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον *nothing more beyond what is appointed*, i. q. no more than is appointed. Heb. 1, 4. 2, 7. 9. 3, 3. 9, 23. 11, 4. 12, 24. (1 Esdr. 4, 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. 3, 11 θεμέλιον ἄλλον . . παρὰ τὸν κείμενον, *other . . than*; comp. Matth. l. c. So Plato Phaed. 42. p. 93 a, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ὃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει.

NOTE. In composition παρὰ implies:
a) Nearness, proximity, *alongside of, beside, near, by*; as παρακαθίζω, παρίστημι, παραβάσσω. b) Motion or direction *to the side of, near by, near to, by*; as παραβάλλω, παραδίδωμι, παρίχω, παρατείνω. c) Motion *along by* or *past* any place, a going *beyond*; as παρὰγω, παρίρχομαι, παραπλέω. d) Trop. a going *beside* or *beyond*, going *amiss*, i. q. Engl. *mis-*, i. e. *wrongly, falsely*,
35

as παρακούω, παραβιωρίω; or like Lat. *præter*, *trans*, implying transgression, violation, as παραβαίνο, παρανομίω; also *by stealth*, as παρεισάγω. +

παραβαίνο, f. βήσομαι, aor. 2 παρίβην, (βαίνο,) *pr. to go by the side of, to accompany*, sc. as one of the warriors in a chariot, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40; *to pass by* or *over* in silence, Dem. 298. 11.—Usually and in N. T. only trop. *to go aside from, to overstep, to transgress*, c. accus. Matt. 15, 2. 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ. Absol. 2 John 9. Prægn. Acts 1, 25 ἐξ ἧς [ἀποστολῆς] παρίβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression; so Sept. c. ἐκ for *לְכָל* Ex. 32, 8. Sept. genr. for *לְכָל* Num. 14, 41. Josh. 7, 11. 15.—Dem. 624. 1. Xen. Mem. 4. 4. 21.

παραβάλλω, f. βαλῶ, (βάλλω,) *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw* or *place side by side*, trop. *to compare*, τὶ ἐν τιμ Mark 4, 30.—So τί τιμ Jos. Ant. 5. 1. 21. Hdot. 1. 198; τὶ πρὸς τι Xen. Mem. 2. 4. 5.

2. Intrans. or with ἐαυτὸν impl. *to throw oneself near*, i. e. *to betake oneself* any whither, *to go or come to a place, to arrive at*; see Buttm. § 130. n. 2. § 113. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, c. eis Acts 20, 15 παρεβάλομεν eis Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

παραβάσις, εως, ἡ, (παραβαίνο,) *transgression*, e. g. τοῦ νόμου Rom. 2, 23; absol. 4, 15. 5, 14. Gal. 3, 19. 1 Tim. 2, 14. Heb. 2, 2. 9, 15. Sept. for *לְכָל* Ps. 101, 3.—2 Macc. 15, 10 π. τῶν ἔρκων. Plut. Mor. II. p. 152.

παραβιάτης, ου, ὁ, (παραβαίνο,) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. a *transgressor*, e. g. τοῦ νομοῦ Rom. 2, 25. 27. James 2, 11; absol. Gal. 2, 18. James 2, 9. So Symm. for *לְכָל* Ps. 17, 4. Ez. 18, 10.

παραβιάζομαι, f. ἀσσομαι, Mid. depon. (βιάζω,) *to force, to do violence to*, contrary to nature and right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. Reisk. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, by overmuch entreaty, c. acc. Luke 24, 29. Acts 16, 15. Sept. for *לְכָל* 2 K. 2, 17; *לְכָל* 1 Sam. 28, 23.

παραβολεύομαι, f. εὔσομαι, Mid. dep. (παράβολος, παραβάλλομαι,) to expose oneself, to venture; Phil. 2, 30 Grb. παραβολευσάμενος τῇ ψυχῇ exposing himself as to his life, regardless of his life; for the dat. see Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολευσάμενος εἰς θάνατον ἑαυτὸν ἐκδούς. See Wetstein N. T. not. crit. in loc.

παραβολή, ἡς, ἡ, (παραβάλλω,) pr. a placing side by side, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60.—In N. T. trop.

1. a comparison, similitude; Mark 4, 30 ἐν ποίᾳ παραβολῇ παραβαλῶμεν αὐτήν; Heb. 11, 19 ἐν παραβολῇ, i. e. figuratively. So Ael. V. H. 3. 33. Pol. 1. 2. 2.—Spec. an image, figure, symbol, i. q. τύπος, Heb. 9, 9 ἡντις [ἡν] παραβολή εἰς τὸν καιρὸν τὸν ἐκτελεστέον, i. e. a symbol or type of spiritual things in Christ; comp. v. 11.

2. Spec. a parable, a short discourse or comparison, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. E. g. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν. v. 31. 33. 53. 15, 15. 21, 33. 45. Mark 4, 10. 13 bis. 7, 17. 12, 12. Luke 5, 36. 6, 39. 8, 9. 11. 12, 16. 41. 13, 6. 15, 3. 18, 1. 9. 19, 11. 20, 9. 19. 21, 29; ἐν παραβολαῖς in parables, through or by means of parables, Mark 4, 11. Luke 8, 10; λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13, 3. 10. 13. 34. 22, 1. Mark 3, 23. 12, 1; διδάσκειν ἐν παραβολαῖς Mark 4, 2; εἶπε διὰ παραβολῆς Luke 8, 4; dat. of manner, Mark 4, 33. Also χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. 13, 34. Mark 4, 34; ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. drawn from the fig-tree, Matt. 24, 32. Mark 13, 28. With gen. of the object whence the parable is drawn, Matt. 13, 18 π. τοῦ σπείροντος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14, 7, comp. v. 7–11. 12–14. 16–24. Sept. and Heb. בְּמִצְרָיִם Ez. 17, 2. 24, 3.

3. In a wider sense, figurative discourse, a dark saying, apothegm, i. e. obscure and of deep meaning; Matt. 13, 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78, 2 where Sept. for בְּמִצְרָיִם a sententious or didactic poem; comp. Prov. 1, 6. Ecc. 12, 9.—Hence i. q. a proverb, adage, Luke 4, 23. Sept. and בְּמִצְרָיִם 1 Sam. 10, 12. Ez. 18, 2.

παραβουλεύομαι, f. εὔσομαι, (βουλεύω,) to misconceive, to not regard, a doubtful form, c. dat. Phil. 2, 30 Rec. where other editions and Mss. read παραβαλεύομαι q. v. Not found elsewhere.

παραγγεῖλια, as, ἡ, (παραγγέλλω,) announcement, declaration, proclamation, by authority. Xen. Hell. 2. 1. 4.—In N. T. a command, charge, precept, e. g. from magistrates, c. dat. emphat. Acts 5, 28 οὐ παραγγεῖλια παραγγεῖλαμεν ὑμῖν; 16, 24. Or as pertaining to religion, 1 Thess. 4, 2 παραγγεῖλιας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1, 5. 18. So genr. Pol. 6. 27. 1.

παραγγέλλω, f. γελῶ, (ἀγγέλλω,) to bring or send word near to any one, to pass the word along, to announce, Hdian. 1. 5. 3. Xen. Hell. 2. 1. 4.—Hence in N. T. and comm. to give the word, to command, to charge; also παραγγέλλω μὴ, to forbid; c. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα and the like. α) With dat. and accus. 2 Thess. 3, 4 ἀ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κτλ. c. dat. impl. 1 Cor. 11, 17. 1 Tim. 4, 11. 5, 7 ταῦτα παράγγελλε, ἵνα κτλ. So Xen. Cyr. 4. 2. 19. Lac. 13. 5. β) With dat. and infin. see for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer § 45. 8. E. g. infin. aor. Mark 8, 6 παράγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. [Matt. 15, 35.] Luke 5, 14. 8, 29. 56. Acts 10, 42. 16, 18. 23, 22. 1 Cor. 7, 10. Inf. pres. Luke 9, 21 αὐτοῖς παράγγειλε μηδεὶ λέγειν τοῦτο. Acts 1, 4. 4, 18. 5, 28. 40. 16, 23. 17, 30. 23, 30. 2 Thess. 3, 6. 1 Tim. 1, 3. 6, 17; with acc. and inf. pres. 1 Tim. 6, 13; dat. impl. Acts 15, 5. So aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31; pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. Inf. c. acc. Xen. An. 1. 2. 1. γ) Further, with dat. and ἵνα, see in ἵνα III. 1. a. Mark 6, 8. 2 Thess. 3, 12; dat. and καὶ 1 Thess. 4, 11; with λέγων before the express words, Matt. 10, 5.

παραγίνομαι, f. γενήσομαι, (γίνομαι,) Pres. and Impf. to become near, to become present, i. e. to come, to approach, to arrive, Matt. 3, 1. 13. Mark 14, 43; Impf. once John 3, 23; elsewhere only Aor. 2 παρεγενόμην, to be near, to be present, i. e. to have come or arrived; see in γίνομαι.

1. Genr. and absol. John 3, 23 παρεγένοντο καὶ ἐβαπτίζοντο. Luke 14, 21. 19, 16. Acts 11, 23 ὅς παρεγενόμενος καὶ ἰδὼν. 25, 7. 1 Cor. 16, 3. al. Sept. for מִצְרָיִם Gen. 23, 32. Ex. 2, 16. 17. sep. So Ael. V. H. 12.

1 init. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. *εἰς* c. acc. of place, Matt. 2, 1. John 8, 2. Acts 13, 14. 15, 4. (Sept. Josh. 24, 11. Hdot. 2. 4.) With *ἐπὶ* c. acc. of place, Matt. 3, 13 (Plut. Mor. II. p. 35); *ἐν* c. acc. of pers. *to come upon or against* any one, Luke 22, 52. (Sept. Josh. 10, 9. Thuc. 2. 95.) With *πρὸς* c. acc. of pers. Luke 7, 4. 11, 6. Acts 20, 18. So Sept. Ex. 2, 17. 18, 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. *ἀπὸ* c. gen. Matt. 3, 13; *ἐξ* ἁδού Luke 11, 6; *παρά τινος* Mark 14, 43.

2. Spec. *to come or appear publicly*, e. g. John the Baptist, Matt. 3, 1; Jesus, Luke 12, 51. Heb. 9, 11.—1 Macc. 4, 45. Test. XII Patr. p. 745. +

παράγω, f. ἄγω, (δγω.) *to lead along near, to lead by or past*, Xen. Hell. 4. 5. 11.—Hence in N. T.

1. Mid. *παράγομαι*, *to pass along, to pass away*; absol. 1 John 2, 8 ἡ σκορία *παράγεται*. Trop. i. q. *to disappear, to perish*, 1 John 2, 17 ὁ κόσμος *παράγεται*. Only in N. T.

2. Intrans. *παράγω*, *to pass along, to pass by*, comp. in ἄγω no. 2. Matt. 20, 30 ἀκούσαντες οὗτοὶ Ἰησοῦς *παράγου*. Mark 2, 14. 15, 21. John 9, 1. Sept. for עָבַר 2 Sam. 15, 18. Ps. 129, 8. So Pol. 5. 18. 4.—Spec. *to pass on by, to pass away*, Matt. 9, 9 καὶ *παράγων* ὁ Ἰησοῦς ἐκείθεν. v. 27. John 8, 59. Trop. i. q. *to disappear, to perish*, 1 Cor. 7, 31 τὸ σχῆμα τοῦ κόσμου τούτου *παράγει*. Sept. and עָבַר Ps. 144, 4. So Xen. Cyr. 5. 4. 44.

παράδειγματιζῶ, f. ἴσω, (παράδειγμα, παραδείκνυμι.) *to make an example of, to put to open shame*, c. acc. Matt. 1, 19 μὴ βάλων αὐτὴν *παράδειγματίσαι*. Heb. 6, 6 coupled with ἀνασταυρώσω. So Sept. for עֲרִיבִי Num. 25, 4.—Plut. de Curiosit. 10. Pol. 29. 7. 5.

παράδεισος, ου, ὁ, *paradise*, comp. Sanscr. *paradēśa*, a region of beauty; Armen. *pardes*, a garden or park around the house, planted with grass, herbs, trees, for use and ornament, see Schröder Diss. Thesaur. Ling. Armen. præmiss. p. 56. In the Heb. form עֲדֵן and Gr. *παράδεισος*, it is applied to the *pleasure gardens and parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. 2, 8; comp. Ecc. 2, 5. Cant. 4, 13. Xen. Cyr. 1. 3. 14. Hell. 4. 1. 33. Œc. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7.

3. Hence in Sept. of the garden of Eden, *παράδεισος* for Heb. גֶּן Gen. 2, 8 sq. Jos. Ant. 1. 1. 3. See Heb. Lex. עֵדֶן. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

1. The inferior *paradise*, or the region of the blessed in Hades, Luke 23, 43; see art. ἄδης. Comp. Jos. Ant. 18. 1. 3.

2. Spec. ὁ *παράδεισος τοῦ θεοῦ*, the *paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12, 4, i. q. ὁ τρίτος οὐρανός in v. 3; see in οὐρανός no. 4. h. So Rev. 2, 7, where the imagery is drawn from Gen. 2, 8 sq.—Psalm. Salom. 14, 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

παράδεχομαι, f. ἔχομαι. Mid. depon. (δέχομαι.) *to take near or to oneself*, i. e. *to receive to oneself*, pr. from the hands of any one, Xen. Cyr. 7. 3. 1.—In N. T. trop. *to receive, to admit, to approve*, e. g. things, c. acc. Mark 4, 20 τὸν λόγον. Acts 16, 21 ᾤκη. 22, 18. 1 Tim. 5, 19. Sept. for נָחַץ Ex. 23, 1. (Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.) Also persons, Acts 16, 4 Lachm. By Hebraism, *to delight in*, Heb. 12, 6 υἱὸν δὲν *παράδεχεται*, parall. with ἀγαπάω, quoted from Prov. 3, 12 where Sept. for נָחַץ.

παράδιατριβη, ης, ἡ, (διατριβή, διατριβω.) *misemployment, useless occupation, busy meddling*; 1 Tim. 6, 5 Rec. This reading has less authority than διαπατριβή, though some prefer it; see Tittm. de Synon. N. T. p. 233. Winer § 16. 4. n.

παράδιδωμι, f. παραδόνω, (δίδωμι.) *to give near or over to any one, to deliver over or up, into the possession or power of any one*.

1. Of persons, *to deliver over with evil intent into the power or authority of others*; e. g. to magistrates for trial, condemnation, c. acc. et dat. Matt. 5, 25 μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ. Mark 15, 1 παρέδωκεν αὐτὸν τῷ Πιλάτῳ. Luke 20, 20. John 19, 11; dat. impl. Matt. 27, 18. Acts 3, 13. (Dem. 515. 6.) To lictors or soldiers for punishment or ward, Matt. 5, 25 καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπαιρέτῃ. 18, 34 παρέδωκεν αὐτὸν τοῖς βασιμασταῖς. 20, 19 et Luke 18, 32 τοῖς ὄντοις, i. e. the Roman soldiers. Acts 12, 4; with *εἰς* final, Matt. 20, 19. With acc. and *εἰς* final, Luke 24, 20 παρ. αὐτὸν εἰς κρίμα θανάτου, i. e. to be

punished with death. With *ἵνα*, Matt. 27, 26 ἵνα παραδώκεν, ἵνα σταυρωθῇ. Mark 15, 15. (Dem. 1327. ult. Xen. An. 4. 2. 1.) Also in general to the power and pleasure of one's enemies; c. acc. et dat. Matt. 26, 15 καὶ ὑμῖν παραδώσω αὐτόν. Luke 23, 25. Mark 10, 33. 1 Tim. 1, 20; acc. simpl. Matt. 10, 4 Ἰούδας ὁ καὶ παραδούς αὐτόν. 24, 10. Mark 3, 19. 14, 11. Luke 22, 21. al. Pass. Matt. 4, 12. Mark 1, 14. (1 Macc. 14, 33. Ceb. Tab. 9. Xen. Hell. 2. 4. 41.) Instead of dat. put with *εἰς συνέδρια*, unto (before) councils, Matt. 10, 17. Luke 21, 12. (Dem. 1230. 18.) Also *εἰς χεῖράς τινος*, into the hands (power) of any one, Matt. 17, 22. Mark 14, 41. Luke 24, 7. Acts 21, 11. With *εἰς* final, Matt. 24, 9. 26, 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται εἰς τὸ σταυρωθῆναι. Acts 8, 3 εἰς φυλακὴν. Mark 13, 12 et 2 Cor. 4, 11 εἰς θάνατον, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. 4, 25. 8, 32. 1 Cor. 11, 23; also where Jesus is said *ἑαυτὸν παραδίδόναι*, Gal. 2, 20. Eph. 5, 2. 25. (Act. Thom. § 52.) Once genr. *τινά τινα εἰς*, 1 Cor. 5, 5.

2. Of persons or things delivered over to do or suffer any thing, *to give up or over*, *to surrender*, *to permit*, c. acc. Acts 15, 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν, men who have given up (jeopardied) their lives. So c. acc. et *ἵνα*, 1 Cor. 13, 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι. Sept. for Chald. 2T¹ Dan. 3, 28. (Luc. Tim. 12. Plut. Mor. II. p. 32. Xen. Cyr. 3. 3. 47.) Of persons given over to follow their passions or appetites; with acc. and dat. of thing, Eph. 4, 19 ἑαυτοὺς παρέδωκαν τῇ δολιχείᾳ. Acc. and infin. Acts 7, 42; acc. and *εἰς τι* into any thing, i. e. into the power or practice of it, Rom. 1, 24. 26. 28. So Eccles. 23, 6.

3. Of persons and things delivered over to the charge, care, kindness of any one, *to give up or over*, *to commit*, *to intrust*, mostly c. acc. et dat. Matt. 11, 27 πάντα μοι παραδόντῃ ὑπὸ τοῦ πατρὸς. 25, 14. Luke 4, 6. 10, 22. Acts 27, 1 παρέδιδουν τὸν Παῦλον. . . ἑκατοντάρχῃ κτλ. 1 Pet. 2, 23. 2 Pet. 2, 4. (Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So *παραδίδόναι τινα τῇ χάριτι τοῦ Θεοῦ*, to *commit* (commend) to the favour of God, Acts 14, 26. 15, 40; *παραδίδόναι τὸ πνεῦμα* sc. τῷ Θεῷ, to give up the ghost, John 19, 30, comp. Ps. 31, 5. Ecc. 12, 7.—Spec. *to deliver up*, *to render up*, e. g. τὴν βασιλείαν τῷ Θεῷ 1 Cor. 15, 24. So Xen. Hell. 2. 3. 7.

4. Of things delivered orally or by writing, i. q. *to deliver*, *to declare*, *to teach*, c. acc.

et dat. expr. or impl. Mark 7, 13. Luke 1, 2. Acts 6, 14 τὰ ῥῆγὰ παρέδωκεν ὑμῖν Μωϋσῆς. 16, 4. 1 Cor. 11, 2. 23 δ καὶ παρέδωκα ὑμῖν. 15, 3. 2 Pet. 2, 21. Jude 3. Pass. Rom. 6, 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς, for εἰς τὸν τύπον διδ. ὃν παρεδόθητε, see Buttma. § 131. 5, and § 134. 6. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

5. Intrans. or with *ἑαυτὸν* impl. see in *παραβάλλω* no. 2, *to deliver up oneself*, *to yield oneself*, e. g. as the harvest presents itself for the sickle; Mark 4, 29 ὅταν δὲ παραδῇ ὁ καρπός. +

παράδοξος, ου, ὅ, ἡ, adj. (δόξα,) *paradoxical*, *strange*, pr. aside from opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19.—In N. T. *strange*, *wonderful*, Luke 5, 26. So Eccles. 43, 25. Hdian. 1. 1. 5. Plut. Alex. M. 17.

παράδοσις, εως, ἡ, (παράδωμι,) *delivery*, the act of delivering over from one to another, Thuc. 1. 9; *the surrender* of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53.—In N. T. meton. 'any thing orally delivered,' a *precept*, *ordinance*, *instruction*.

1. Of precepts or doctrines delivered down from age to age, *tradition*, *traditional law*; Matt. 15, 2 παραβαίνουσι τὴν παράδοσιν τῶν προφητῶν. v. 3. 6. Mark 7, 3. 5. 8. 9. 13. Gal. 1, 14. Col. 2, 8. See Jos. Ant. 13. 10. 6.—Pol. 12. 6. 1. Plato Legg. 803. a.

2. Genr. a *precept*, *doctrine*, 1 Cor. 11, 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχευε. 2 Thess. 2, 15. 3, 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

παραζηλώω, ῶ, f. ὥσω, (ζηλώ,) pr. *to make miszealous*, i. e. *to make jealous*, *to provoke to jealousy* or *emulation*, trop. of Israel whom God would make jealous of their own high privileges and cause to set a right value upon them, by bestowing like privileges on other nations; c. acc. Rom. 10, 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔσται, quoted from Deut. 32, 21 where Sept. for מִיִּדְּיָן, מִצְרַיִם. Rom. 11, 11. 14. Also in respect to God, *to provoke God to jealousy* and wrath by rendering to idols the homage due to him alone, 1 Cor. 10, 22. Sept. for מִיִּדְּיָן 1 K. 14, 22; מִיִּדְּיָן Ps. 37, 1. 7. 8. So Eccles. 30, 3.

παραθαλάσσιος, α, ου, (θάλασσα,) *by the sea-side*, *on the sea-coast*; Matt. 4, 13 εἰς Καπερν. τὴν παραθαλάσσιαν. Sept. for מִיִּדְּיָן מִצְרַיִם 2 Chron. 8, 17.—Pol. 1. 20. 6. Xen. Hell. 1. 1. 24.

παραδεωρέω, ῶ, f. ὥσω, (δεωρέω,) *to look at a thing beside another*, *to compare*, Xen. Mem. 4. 8. 7.—In N. T. *to look by or*

deponē any thing, *to overlook, to neglect*; Pass. Acts 6, 1 *ὅτι παρεβουρόντο αἱ χήραι αὐτῶν*. So Dem. 1414. 22. Diod. Sic. 35. T. VI. p. 218.

παραθήκη, ης, ῆ, (παράτιθημ.) a *deposit, trust*, something committed to one's charge, 2 Tim. 1, 12; also 1 Tim. 6, 20 et 2 Tim. 1, 14 in later edit. for *παρακαταθήκη* in Rec. Sept. for *ἱστῆ* Lev. 6, 2. 4.—Hdot. 9. 45. Pol. 33. 12. 4, 9. The Atticists regard this as a later form for the earlier *παρακαταθήκη*, Lob. ad Phryn. p. 312.

παραινέω, ᾧ, f. *ἴσω*, (αἰνέω,) *pr. to praise by or before any one*; hence *to recommend, to exhort, to admonish*, absol. Acts 27, 9; c. acc. et inf. Acts 27, 22 *παραινῶ ὑμᾶς εὐθυμεῖν*.—2 Macc. 7, 25. Luc. Pisc. 51; c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

παραιτέομαι, οὔμαι, f. *ἴσομαι*, Mid. depon. (αἰτέω,) *to ask at the hands of any one, to beg of or from, to obtain by asking*, Pind. Nem. 10. 56. Hdot. 1. 24, 90.—In N. T. *to beg off from any thing, to avert by entreaty, to deprecate*.

1. Genr. *to entreat that something may not take place*; c. inf. Acts 25, 11 *οὐ παραιτούμαι τὸ ἐποσθεῖν* I do not deprecate death, do not refuse to die. Followed by *μή* c. inf. Heb. 12, 19; comp. in *μή* I. no. 4.—Jos. Vit. § 29 *θανεῖν οὐ παραιτούμαι*. Plut. Romul. 3. Thuc. 5. 63.

2. Spec. *to excuse oneself, to beg off from an invitation*, absol. Luke 14, 18 *ἤρξαντο . . . παραιτεῖσθαι πάντες*. Pass. particip. perf. as Pass. ib. *ἔχμε παρητημένον*. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 *κίνας . . . ἐδῶκε ὑπὸ Καίσαρος ἐπὶ δέϊπνον καλεῖσθαι . . . παραιτούμενος κτλ.* Plato Prot. 358. a.

3. Spec. *not to receive, i. e. to refuse, to reject*, c. acc. Heb. 12, 25 bis, *μὴ παραιτήσῃς τὸν λαλοῦντα κτλ.* 1 Tim. 4, 7. 5, 11. So Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. a. Diog. Laert. 4. 42.—Also, *to avoid, to shun*, c. acc. 2 Tim. 2, 23. Tit. 3, 10. So 2 Macc. 2, 31. Philo in Flacc. p. 968. d.

παρακαθίζω, f. *ἴσω*, (καθίζω no. 2,) *to sit down by or at, to seat oneself near*, with *παρά* c. acc. Luke 10, 39. Sept. for *καθ* Job 2, 13.—Arr. Epict. 2. 6. 23. Mid. id. Xen. Cyr. 5. 5. 7.

παρακαλέω, ᾧ, f. *ἴσω*, (καλέω,) *to call to one's side or presence, to call for*; not found in John's writings.

1. Pr. *to call for, to invite*, c. acc. Acts 28, 20 *διὰ ταύτην τὴν αἰτίαν παρακάλεσα ὑμᾶς, ἰδεῖν κτλ.*—Æl. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

2. *to call for or upon for aid, to invoke* e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. Hell. 2. 4. 17.—Hence in later usage and N. T. genr. *to entreat, to beseech*, c. acc. Matt. 18, 32. Acts 16, 39. 2 Cor. 12, 18. Along with the accus. expr. or impl. are also put other adjuncts, e. g. Part. λέγων or the like, Matt. 8, 5 *προσῆλθεν ἱκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων*. v. 31 *οἱ δὲ δαίμονες παρακάλουν αὐτὸν λέγοντες*. Mark 1, 40. 5, 23. Acts 16, 15. 25, 2. Also with acc. and inf. aor. Mark 5, 17 *ῥέξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κτλ.* Acts 8, 31. 9, 38. 19, 31. 24, 4; acc. et inf. c. τοῦ 21, 12. (1 Macc. 9, 35. Arr. Epict. 1. 10. 10; inf. pres. Xen. Cyr. 4. 5. 53.) Also c. *ἵνα*, Mark 5, 18. Luke 8, 31. 1 Cor. 16, 12. 2 Cor. 12, 8; c. *ὥς* Matt. 8, 34. (Plut. Demetr. 38 pen.) So c. *περί τινος* Philem. 10; comp. Jos. Ant. 1. c. See Suid. *παρακαλεῖν . . . ἄκουρον γὰρ τὸ δέεσθαι*. Thom. Mag. p. 684.

3. *to call upon to do any thing, to exhort, to admonish*, c. acc. of pers. Acts 15, 32 *Ἰούδας καὶ Σίλας . . . παρακάλεσαν τοὺς ἀδελφοὺς*. 1 Cor. 14, 31. 2 Cor. 10, 1. 1 Thess. 2, 11. 1 Tim. 5, 1. Heb. 3, 13. (1 Macc. 12, 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.) Also with acc. and further adjuncts; e. g. with the express words, 1 Cor. 4, 16. 1 Pet. 5, 1; with inf. pres. Acts 11, 23 *παρακάλει πάντας . . . προσμένειν τῷ κυρίῳ*. Phil. 4, 2 bis. 1 Pet. 2, 11. (Plut. Mor. II. p. 22. Tauchn.) With inf. aor. Acts 27, 33 *παρακάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς*. Rom. 12, 1. 2 Cor. 2, 8. Eph. 4, 1. Heb. 13, 19. (Hdian. 6. 9. 10.) With *ἵνα* 1 Cor. 1, 10. 2 Cor. 8, 6. 1 Thess. 4, 1.—Absol. c. acc. of pers. impl. Luke 3, 18. Rom. 12, 8 *ὁ παρακαλῶν*. 2 Cor. 5, 20. 13, 11. Tit. 1, 9. Heb. 10, 25; c. λέγων Acts 2, 40. Also c. inf. pres. 1 Tim. 2, 1; inf. et acc. 2 Cor. 6, 1. So ταῦτα διδασκε καὶ παρακάλει 1 Tim. 6, 2. Tit. 2, 15.

4. *to exhort in the way of consolation, encouragement, i. q. to console, to comfort*, c. acc. of pers. Matt. 2, 18 *ῥαχὴλ κλαίονσα . . . καὶ οὐκ ἤθελε παρακληθῆναι*. 5, 4. 2 Cor. 1, 4 *τὸν, ὁ παρακαλῶν ὑμᾶς ἐπὶ πάσῃ τῇ θλίψει κτλ.* v. 6. 2, 7. 7, 7. 1 Thess. 3, 7. 4, 18. So *παρ. τὰς καρδίας ὑμῶν*, Eph. 6, 22. Col. 2, 2. 4, 8. 2 Thess. 2, 17; comp. in *καρδία* no. 1. a. γ. Sept. often for *ἐν* Gen. 24, 67. 87, 34. Deut. 32, 36. a1.—Spec. *to make glad, Pass. to be glad, to rejoice*, Luke 16, 25. Acts 20, 12. +

παρακαλύπτω, f. *ψω*, (καλύπτω,) *to cover over, to veil, by putting any thing beside or before an object*; e. g. τοὺς ὀφθαλ-

μούς Sept. for עֲלִיָּה Ex. 22, 26. Mid. id. Plut. Pomp. 60.—In N. T. trop. Luke 9, 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν. So Plato Rep. 503. a.

παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. 6, 20 and 2 Tim. 1, 14 Rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312.—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Xen. An. 5. 3. 7.

παράκειμαι, f. σμαι, (κεῖμαι,) to lie near, to be adjacent, Hdian. 3. 4. 11. Xen. An. 7. 3. 22.—In N. T. trop. to be at hand, to be present, prompt, Rom. 7, 18 τὸ γὰρ θέλειν παράκειται μοι. v. 21. So pr. Judith 3, 2. 3.

παράκλησις, εως, ἡ, (παρακαλέω,) pr. a calling for, invitation, Dem. 275. 20 οἱ μὲν ἐκ παραλήσεως συγκαθέμενοι.—In N. T.

1. *epitreaty, persuasion*; 2 Cor. 8, 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17 comp. v. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7. 2. Thuc. 4. 61.

2. *exhortation, admonition*; Rom. 12, 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παραλήσει. 1 Cor. 14, 3. 1 Tim. 4, 13. Heb. 12, 5. 13, 22. So 2 Macc. 7, 24. Diod. Sic. 15. 56. Æschin. 16. 33.—Spec. instruction, teaching, i. e. hortatory, Acts 13, 15 εἰ ἐστὶ λόγος ἐν ὑμῖν παραλήσεως. 15, 31. 1 Thess. 2, 3. So Acts 4, 36 υἱὸς παραλήσεως; i. q. Aram. ܡܪܝܬܝܬܐ ܒܪܢܐܒܐ, where παραλήσις is then equiv. to προφητεία.

3. *consolation, comfort*; Rom. 15, 4 ἵνα διὰ...τῆς παραλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1, 4. 5. 6 bis. 7. 7, 4. 7. 13. Phil. 2, 1. 2 Thess. 2, 16. Phil. 7. Heb. 6, 18; ὁ θεὸς τῆς παραλήσεως Rom. 15, 5. 2 Cor. 1, 3. So Sept. for עֲלִיָּה Is. 57, 18; עֲלִיָּה Jer. 16, 7. Is. 66, 11. (1 Macc. 12, 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and comfort,' Acts 9, 31 ἡ π. τοῦ ἁγίου πνεύματος.—Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2, 25; so Sept. for עֲלִיָּה Nah. 3, 7. So the Rabbins עֲלִיָּה often as a name of the Messiah, see Lightfoot Hor. Heb. ad Joh. 14, 16.—Spec. solace, joy, cause of joy, Luke 6, 24.

παράκλητος, ου, ὁ, ἡ, adj. (παρακαλέω,) pr. called to one's aid, assisting; hence as Subst.

1. Lat. *advocatus*, an advocate, intercessor, who pleads the cause of any one before a judge; 1 John 2, 1 εἰάν τις ἀμάρτη, παρά-

κλητον ἔχομεν πρὸς τὸν πατέρα, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. עֲלִיָּה or עֲלִיָּה for עֲלִיָּה intercessor, angel of intercession, Job 23, 28.

2. a *consoler, comforter*, bestowing spiritual aid and consolation; spoken of the Holy Spirit, the *Paraclete*, John 14, 16. 26. 15, 26. 16, 7.

παρακοή, ης, ἡ, (παρακούω,) a mishearing, what is heard amiss, Plato Ep. 341. b.—In N. T. neglect to hear, disobedience; Rom. 5, 19 διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου. 2 Cor. 10, 6. Heb. 2, 2. So Just. Mart. de Resurr. p. 213, ἀποδύσκομεν τῇ τοῦ ἀνθρ. παρακοῇ.

παρακολουθεῖω, ᾧ, f. ἦσω, (ἀκολουθεῖω,) to accompany side by side, to follow closely, c. dat. Diod. Sic. 20. 29. Xen. Conv. 8. 23.—In N. T. trop.

1. Of things, to accompany any one, i. q. to be done by him, c. dat. Mark 16, 17 σημεία δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει.—Comp. 2 Macc. 8, 11.

3. to follow out closely in mind, to trace out, to examine, c. dat. Luke 1, 3 παρακ. πᾶσι ἀκριβῶς.—Pol. 1. 12. 7. Dem. 285. 21.

3. to follow, to conform unto, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4, 6. 2 Tim. 3, 10.—2 Macc. 9, 27.

παρακούω, f. σω, (ἀκούω,) to mishear, to hear amiss, Æl. V. H. 5. 9. Pol. 7. 11. 9. Plato Prot. 330. e.—In N. T. to neglect to hear, not to obey, c. gen. Matt. 18, 17 bis, εἰάν δὲ παρακούσῃ αὐτῶν κτλ. Sept. for עֲלִיָּה Is. 45, 12; עֲלִיָּה Esth. 3, 8. So Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

παρακύνπτω, f. ψω, (κύνπτω,) to stoop down by or to any thing, to bend forward in order to look at any thing more closely; absol. Luke 24, 12 παρακύνψας βλέπει τὰ δόκια. John 20, 5; with εἰς τι, John 20, 11 παρέκυνψεν εἰς τὸ μνημεῖον. Sept. for עֲלִיָּה Prov. 7, 6. 1 Chr. 15, 29. So Ecclus. 21, 23 εἰς οἰκίαν. Luc. Tim. 13; absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.—Trop. to look into, to know, c. eis, James 1, 25. 1 Pet. 1, 12.

παραλαμβάνω, f. λήψομαι, (λαμβάνω,) Aor. 3 pers. Plur. παρελάβον 2 Thess. 3, 6, see Butt. § 103. m. 25; to take with or to oneself; also to receive with or to oneself; comp. in λαμβάνω.

1. to take to oneself, e. g. a city, to take in possession, to seize, Xen. Hell. 4. 8. 11.—In N. T. only of persons, to take to or

with oneself, as an associate, companion; c. accus. Matt. 1, 20 *μή φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου*. v. 24. (Sept. Cant. 8, 2.) Matt. 17, 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κτλ.* 20, 17. 26, 37. Mark 4, 38. 5, 40. 9, 2. 10, 32. Luke 9, 10. 28. 11, 26. 18, 31. Acts 15, 39. Also with *eis* c. acc. of place, Matt. 4, 5. 8. 27, 27; *μετὰ* c. gen. of pers. Matt. 12, 45. 18, 16. Mark 14, 33; *πρός* c. acc. of pers. John 14, 3. Sept. for *πρὸς*, c. *eis* Num. 23, 14; c. *μετὰ* Gen. 22, 3. So Hdtan. 3. 14. 17. Xen. Cyr. 1. 4. 15; c. *eis* Ael. V. H. 2. 18.—Part. *παραλαβών* is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *λαμβάνω* no. 1. a. Acts 16, 33 *καὶ παραλαβὼν αὐτοὺς ... ἔλουσεν ἀπὸ τῶν πληγῶν*. 21, 24. 26. 32. 23, 18. So too the verb itself with *καί* before another verb; Matt. 2, 13 *παραλαβε τὸ παιδίον καὶ φεύγε*. v. 14. 20. 21. John 19, 16. So Sept. and *Πρὸς* 1 Sam. 17, 31. 57. See Heb. Lex. art. *Πρὸς* no. 1.—Trop. of those whom Christ will *take with* him, or receive into favour at his coming, Pass. Matt. 24, 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. v. 41. Luke 17, 34. 35. 36. Also of a teacher, i. q. *to receive, to acknowledge, to embrace and follow his instructions*, John 1, 11; comp. in *λαμβάνω* no. 1. e.

2. *to receive with* or *to oneself*, what is given, imparted, delivered over; see *λαμβάνω* no. 2; e. g. *to receive (take) from another into one's own hands*, Xen. Cyr. 7. 2. 14.—In N. T.

a) Pr. *to receive in charge*, as an office, dignity, e. g. *διακονίαν* Col. 4, 17; *βασιλείαν* Heb. 12, 28. Sept. for Chald. *ܒܫܡܪ* Dan. 5, 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. Hell. 6. 4. 35.

b) Trop. *to receive into the mind*, i. q. *to be taught, to learn*, c. acc. of thing, Mark 7, 4 *ἀ παραλαβὼν κρατεῖν*. 1 Cor. 15, 1. 3. Gal. 1, 9. Phil. 4, 9 *ἀ καὶ ἐμάθετε καὶ παραλάβετε*. Col. 2, 6 *τὸν Χριστὸν μετόν* for the gospel of Christ. With acc. and *ἀπό τινος* 1 Cor. 11, 23; *παρά τινος* Gal. 1, 12. 1 Thess. 2, 13. 4, 1. 2 Thess. 3, 6.—Routh Fragm. Patr. I. 464, *τὴν πίστιν ἣν ἐξ ἀρχῆς παραλάβομεν*. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

παράλεγω, f. *ξω*, (*λέγω*), *to lay beside or near*; Mid. *to lie near or with* any one, Hom. Il. 2. 515. Ib. 14. 237.—In N. T. Mid. *παράλειγομαι*, as a nautical term, *to lay one's course near*, i. e. *to sail near, by, along* a place or coast, i. q. *παρὰ πλεύω*;

so c. acc. depending on *παρά* in compos. Buttm. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Acts 27, 8. 13 *παρελέγοντο τὴν Κρήτην*.—Diod. Sic. 13. 3 *κακεῖθεν ἦδη παρελέγοντο τὴν Ἰταλίαν*. Ib. 14. 55.

παράλιος, ου, δ, ἡ, adj. (*παρά, ἄλς*), in Gr. writers also *παράλιος, α, ου*, *near or by the sea, maritime*. Luke 6, 17 *ἀπὸ τῆς παραλίου [χώρας] Τύρου*, i. e. *the sea-coast*. Sept. for *ἐν ῥήτῃ* Gen. 49, 13; *ἐν* Josh. 11, 2. 3.—Jos. c. Ap. 1. 12 *τὴν παράλιον Φοινίκης κατοικοῦντες*. Pol. 3. 39. 3. Thuc. 2. 56.

παράλλαγή, ἡς, ἡ, (*παρὰ, ἄλσσω*), *a passing from hand to hand, transfer*, Aeschyl. Agam. 490.—In N. T. *change, alternation, vicissitude*, e. g. of celestial bodies, trop. James 1, 17 *παρ' ᾧ [ἑφ'] οὐκ ἐν παραλλάγῃ*, see in *ἀποσκίασμα*. So Plotin. Enn. 6. 6. 3 *ἡμερῶν πρὸς νύκτας τῇ παραλλάγῃ*.

παράλογίζομαι, f. *ισομαι*, Mid. depon. (*λογίζομαι*), *to misreckon*, Luc. D. Mort. 4. 1. Dem. 822. 25.—In N. T. pr. *to deceive by false reasoning*; hence genr. *to deceive, to circumvent*, c. acc. of pers. Col. 2, 4. James 1, 22. Sept. for *πρὸς* Josh. 9, 2. 1 Sam. 19, 17. So Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8. Pol. 1. 11. 4.

παραλυτικός, ἡ, ὄν, (*παράλυσις, παράλυω*), *paralytic, palsied*, Matt. 4, 24. 8, 6. 9, 2 bis. 6. Mark 2, 3. 4. 5. 9. 10. [Luke 5, 24.] —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video."

παραλύω, f. *ύσω*, (*λύω*), *to loosen at or from the side*, i. e. *things joined side by side, to disjoin*, Sept. for *ἐξη* Lev. 13, 45. Pol. 8. 6. 9. Diod. 13. 106 *τὰ σάκκια*.—In N. T. *to dissolve*, i. e. genr. *to relax, to enfeeble*; only Perf. part. Pass. *παραλελυμένος, η, ου, relaxed, enfeebled, feeble*.

1. Pr. Heb. 12, 12 *παραλελυμένα γόνατα*, in allusion to Is. 35, 3 where Sept. for *ὑψῶ*. Sept. for *παρὰ* Gen. 19, 11.—Pol. 20. 10. 9. Diod. Sic. 20. 72; comp. Plato Ax. 387. b.

2. Spec. *paralyzed, paralytic*, i. q. *παραλυτικός* q. v. Luke 5, 18. 24. Acts 8, 7 *πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ*. 9, 33.—1 Macc. 9, 55. Aeschin. Dial. Soc. 3. 9. Aristot. Eth. N. 1. 13. 15.

παράμενω, f. *ῥε*, (*μένω*), *to remain near, by, with* any one; so with *πρὸς τινα*,

1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχὸν παρὰμυνῶ. Absol. Heb. 7, 23 καλύεσθαι παρὰμύνειν, i. e. in the priest's office. (Judith 12, 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.) Trop. to continue in any thing, to persevere therein, absol. James 1, 25. So Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

παρὰμυθόμαι, οὔμαι, f. ἴσομαι, Mid. depon. (μυθόμαι, μῦθος,) to speak beside or with any one, kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 3. 1. 23.—Hence in N. T.

1. to exhort, to encourage, c. acc. expr. or impl. 1 Thess. 2, 11 παρακαλοῦντες ὑμᾶς καὶ παρὰμυθούμενοι. 5, 14.—2 Macc. 15, 9. Plut. Camill. 31. Xen. Hell. 4. 8. 28.

2. to console, to comfort, c. acc. John 11, 19 ὡς παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

παρὰμυθία, as, ἡ, (παρὰμυθόμαι,) exhortation, encouragement, Xen. Ag. 5. 3.—In N. T. consolation, comfort, 1 Cor. 14, 3. So Wisd. 19, 12. Æl. V. H. 12. 1 fin. Plato Ax. 365. a.

παρὰμυθιον, ιον, τό, (παρὰμυθόμαι,) exhortation, encouragement, Plato Legg. 773. e.—In N. T. consolation, comfort, solace, Phil. 2, 1. So Wisd. 3, 18. Luc. D. Marin. 9. 1. Thuc. 5. 103. Comp. Lob. ad Phryn. p. 517.

παρὰνομέω, ὦ, f. ἴσω, (παράνομος, νόμος,) to act aside from law, to violate law, to transgress, absol. Acts 23, 3. Sept. for פָּרַחֵי Ps. 119, 51.—Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

παρὰνομία, as, ἡ, (παρὰνομέω,) violation of law, transgression, 2 Pet. 2, 16. Sept. for פָּרַחֵי Ps. 37, 7.—Pol. 1. 7. 4. Thuc. 4. 98.

παρὰπικραίνω, f. ἀνῶ, (πικραίνω,) aor. 1 παρὰπικράνα, comp. Buttm. § 101. 4; found only in Sept. and N. T. pr. to show bitterness with or towards any one, to deal bitterly with, Sept. Lam. 1, 20 παρὰπικράνουσα παρὰπικράνῃην. Oftener i. q. to im-bitter, to provoke, e. g. God by disobedience, Sept. c. acc. for פָּרַחֵי to rebel, Ps. 5, 12. 78, 17. 40. 56. Ez. 20, 13. 21.—Hence in N. T. absol. to provoke God, Heb. 3, 16. So Esdr. 6, 15.

παρὰπικρασμός, οὔ, δ, (παρὰπικραίνω,) an imbittering, provocation, e. g. of God by disobedience, Heb. 3, 8. 15. Sept. for פָּרַחֵי Ps. 95, 8. Not found in the classics.

παρὰπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 παρὰπέσον, to fall beside or at the side, Plut. Lysand. 25; to fall in with, to meet, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10; to fall aside from, to swerve or deviate from, e. g. τῆς ὁδοῦ Pol. 3. 54. 5; comp. Buttm. § 132. 4.—Hence in N. T. trop. to fall away from the path of duty, from the faith, to apostatize, absol. Heb. 6, 6. Sept. for פָּרַחֵי Ez. 18, 24. 20, 27. So Pol. 12. 7. 2 τῆς ἀληθείας. Xen. Hell. 1. 6. 4.

παρὰπλέω, f. εὔσομαι, (πλέω,) to sail by or past a place, e. g. τὴν Ἐφεσον Acts 20, 16; for the acc. depending on παρά, see Buttm. § 147. n. 9. Matth. § 426. Winer § 46. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

παρὰπλήσιον, adv. (neut. of παρὰπλήσιος, πλησίος,) near by, nigh to, trop. c. dat. Phil. 2, 27 ἡσθένει παρὰπλήσιον Σατάτφ.—Absol. Pol. 4. 40. 10. Thuc. 7. 19.

παρὰπλησίως, adv. (παρὰπλήσιος,) pr. near to, nigh by; and hence like, in like manner, Heb. 2, 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

παρὰπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι,) to go near or by the side of any one, to accompany, Pol. 10. 29. 4. Dion. Hal. 7. 9.—In N. T. to pass by, to pass along by, intrans. Mark 11, 20 καὶ πρῶτὶ παρὰπορεύομενοι, εἶδον τὴν συκὴν κτλ. Part. of παρὰπορεύομενοι, the passers-by, Matt. 27, 39. Mark 15, 29. With διά c. gen. of place through which, Mark 2, 23 διὰ τῶν σπορίμων. 9, 30. Sept. for פָּרַחֵי Gen. 37, 27. Josh. 6, 7; c. διά for פָּרַחֵי Deut. 2, 4. So Pol. 2. 27. 5. Plut. Camill. 32.

παράπτωμα, ατος, τό, (παρὰπίπτω,) a misfall, mishap, Diod. Sic. 19. 100.—In N. T.

1. a falling aside or away from right, truth, duty, a lapse, error, fault; pr. unintentional, arising from ignorance or inadvertence. Matt. 6, 14 εἰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11, 25. 26; also Matt. 18, 35. Rom. 11, 11. 12. Gal. 6, 1. Sept. for פָּרַחֵי Ps. 19, 13; Chald. פָּרַחֵי Dan. 6. 22.—Pol. 9. 10. 6.

2. By Hebr. genr. for transgression, sin. Rom. 4, 25 ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν. Rom. 5, 15. 16. 20. 2 Cor. 5, 19. Eph. 1, 7. 2. 1. 5. Col. 2, 13 bis. James 5, 16. Of Adam's transgression and fall, Rom. 5, 15. 17. 18. (Wisd. 10, 1.) Sept. for פָּרַחֵי Ez. 14, 13; פָּרַחֵי Ez. 3, 20; פָּרַחֵי Job 36, 9. Ez. 14, 11.—Act. Thom. § 38, 56

παραρρέω, f. **ρεύσομαι**, (**ρέω**.) Pass. aor. 2 **παρερρήην** in signif. like the Act. Butt. δ 114 **ρέω**; to flow near, to flow by, pr. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4; trop. to glide away, to escape from the mind, Symm. Prov. 4. 21. Luc. Disp. c. Hes. δ εἴ τι ἐν τῇ τῆς ποιήσεως δρόμῳ παραρρύνει λάσπῃ. Plato Legg. 781. a; of a person, to glide along, to slip in by stealth, as a thief, Plut. de Solert. Animal. δ 13 med. **παραρρύνει** γὰρ ἄνθρωπος εἰς τὸν νεὼν τοῦ Ἀσκληπιοῦ.—In N. T. once of persons, trop. to glide aside, to miss, to fail of any thing; absol. Heb. 2. 1 δὲ ἡμᾶς προσέχειν τοῖς ἀκουσέεισι, μήποτε παραρρύνωμεν, lest we glide aside, lest we fail to profit by the things heard (τοῖς ἀκουσέεισι) and so miss of the great salvation; parall. with ἀμελήσαντες σωτηρίας v. 3; comp. Heb. 4. 1. So Sept. **νιέ**, μὴ παραρρύνῃς, τηρήσον δὲ ἐμὴν βουλὴν, for Heb. יִשָּׁר, Prov. 3. 21. So too Clem. Alex. Pædag. III. p. 246 ἵνα μὴ παραρρύνῳσι τῆς ἀληθείας διὰ χυνοτότητα. Eupol. ap. Stob. Serm. 4. p. 53 **μαίνεται** τε καὶ **παραρρεῖ** τῶν φρενῶν τῷ σφύ λόγῳ.—Others, to glide aside, to stumble and fall, to perish; so Chrysost. μὴ παραρρύνωμεν, τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπίσωμεν. But this sense is not supported by any usage.

παράσημος, ου, δ, ἡ, adj. (**σῆμα**.) by marked, having a mark, sign, stamp; e. g. as bad, of false stamp, base, so of coin, Dem. 766. 6. Plut. de Adul. et Amic. 24; trop. of pers. notorious, so ῥήτωρ Dem. 307. 26; also as good, trop. of pers. noted, distinguished, Plut. Brut. 2. Hdian. 5. 8. 15.—Hence in N. T. of a ship, having a sign, badge, emblem; Acts 28. 11 ἐν πλοίῳ... **παρασήμῳ** Διοσκύροισι, in a ship... badged with the Dioscuri, having Castor and Pollux as its sign or emblem. So Neut. τὸ **παράσημον** as Subst. the sign, badge, emblem of a ship, by which it was distinguished from others; commonly a picture or image on the prow, and different from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same, as in the present case; comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Dict. of Ant. art. *Navis* no. 1, 2. Plut. Sept. Sap. Conv. 18 pen. **πυθόμενον** τοῦ τε ναυκλήρου τοῦ νομα... καὶ τῆς νεὸς τὸ **παράσημον**.

παρασκευάζω, ἄσω, (**σκενάζω**.) to make ready before or for any one, to prepare at hand, e. g. food, absol. Acts 10. 10 ἐγένετο δὲ πρόσπεινος... **παρασκευαζόντων** δὲ ἐκείνων. So 2 Macc. 2. 27 **συμπόσιον**. Hdot. 9. 82 **δείπνον**. Xen. Cyr. 4. 5. 1, 2.—Mid. or

Pass. to prepare oneself, to be prepared, ready, 2 Cor. 9. 2. 3; εἰς πολέμον 1 Cor. 14. 8. Sept. for יִרְיָ Jer. 50. 42. So Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9.

παρασκευή, ἡς, ἡ, (**σκευή**.) a making ready at hand, preparation, 2 Macc. 15. 21 τῶν δούλων. Jos. B. J. 1. 11. 8 τοῦ δείπνου. Hdian. 8. 5. 7.—In N. T. in the Jewish sense, the preparation, i. e. the day or hours before the sabbath or other festival, when preparation was made for its celebration, the eve of the sabbath, Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 14. 31. 42. So Jos. Ant. 16. 6. 2 ἐν σάββασιν ἡ τῇ πρὸ ταύτης **παρασκευῇ**. The same is called **προσάββαστον** Mark 15. 42. Judith 8, 6; and **προεόρτιον** Philo de Vit. contempl. p. 616. See Gr. Harm. p. 219.

παρτείνω, f. **είνω**, (**τείνω**.) to stretch out along, near, by; to extend near, Sept. Gen. 49. 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48.—In N. T. trop. to extend, to prolong, to continue, in time, c. acc. Acts 20. 7 **παρτείνει** τε τὸν λόγον μέχρι μεσονυκτίου. So Jos. Ant. 1. 3. 9 τὸν χρόνον. Polyæn. 3. p. 265, τὸν ἀκροβολισμὸν ἄχρι δεῖλης **παρτείνει**. Intrans. of time Diod. Sic. 2. 18. Plut. X Orat. Vit. 5.

παρτηρέω, ᾧ, f. ἴσω, (**τηρέω**.) 1. to watch closely, e. g. the actions of any one with sinister intent, c. acc. Mark 3. 2 **παρτηρέουν** αὐτόν, εἰ τοῖς σάββασιν **ξεραπέυσει** αὐτόν. Luke 6. 7. 14. 1. 20, 20; so τὰς πύλας Acts 9. 24. Sept. for עָרַב Ps. 37. 12.—Pol. 17. 3. 2; genr. Xen. Mem. 3. 14. 4.

2. Of times, to observe carefully, to keep superstitiously, e. g. ἡμέρας, μῆνας, Gal. 4. 10.—Jos. Ant. 3. 5. 5 τὰς ἐβδομάδας.

παρτηρήσεις, εως, ἡ, (**παρτηρέω**.) close watching, accurate observation. Luke 17. 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ **παρτηρήσεως**, not with observation, i. e. not so that its progress may be watched.—Arr. Epict. 3. 16. 16. Pol. 16. 22. 8. Diod. Sic. 1. 28.

παρατίθημι, f. **τίσω**, (**τίθημι**.) 1. to put or place near any one, e. g.

a) Of food, to set or lay before any one, c. acc. of thing and dat. of pers. expr. or impl. Mark 6. 41 ἵνα **παρατίθω**σιν αὐτοῖς. 8. 6 **τίσω** αὐτῷ. Acts 16. 34 **τίθει**σαν. Pass. 1 Cor. 10. 27 πᾶν τὸ **παρατιθέμενον** ὑμῖν **ἐσθίετε**. Sept. for יִרְיָ Gen. 18. 8; יִרְיָ Gen. 24. 33.—Luc D. Deor. 24. 1. Yon. Conv. 2. 2 **δείπνον**.

b) Trop. as a teacher, to set or lay before, to propound, to deliver, c. acc. et dat. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. c. 3^{ti} Acts 17, 3. Sept. for רָצוּ עִיב Ex. 19, 7. 21, 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

2. Mid. παρατίθεμαι, aor. 2 παρεθέμην, aor. 2 imper. παράθου 2 Tim. 2, 2, not παραθοῦ, comp. Butt. § 107. m. 19; pr. to place for oneself with any one, i. q. to give in charge, to commit, to intrust, c. acc. et dat. Luke 12, 48 καὶ ὃ παρατίθεντο πολὺ. 1 Tim. 1, 18. 2 Tim. 2, 2. 1 Pet. 4, 19. Also Luke 23, 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 6 where Sept. for בְּיָדֶיךָ רָצוּ. So Tob. 4, 1. Pol. 33. 12. 3. Diod. Sic. 17. 23.—Spec. to commend, to commend, c. acc. et dat. Acts 14, 23 παρέθεντο αὐτοὺς τῷ κυρίῳ. 30, 32.—Jos. Ant. 4. 8. 2 med. παρατιθέμενος ὑμᾶς νόμῳ σωφροσύνης.

παρτυγχάνω, aor. 2 παρέτυχον, (τυγχάνω,) to happen near, to fall in with any one, Part. of παρτυγχάνοντες, Acts 17, 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

παραντικά, adv. (αὐτίκα, αὐτός,) pr. at this very instant, instantly, forthwith; equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα, Tob. 4, 18. Pol. 1. 60. 1; comp. Tittm. de Synon. N. T. p. 184. Herm. ad Vig. p. 781. Lob. ad Phryn. p. 47.—In N. T. once c. art. ὁ, ἡ, τὸ παραντικά, as adj. instant, present, momentary, 2 Cor. 4, 17; comp. Butt. § 125. 6. So Dem. 72. 16 ἡ παραντίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

παραφέρω, aor. 2 παρήνεγκον, (φέρω,) to bear along to, to bring on before, e. g. food, Xen. Cyr. 1. 3. 6; to bear along by, to bear away, as does a stream, Act. Diod. Sic. 17. 55; Pass. Hdian. 8. 4. 7. Diod. Sic. 18. 35.—Hence in N. T.

1. Act. trop. to let pass away, to avert, e. g. evil, c. acc. of thing, Mark 14, 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Luke 22, 42. Comp. Matt. 26, 39, 42, where it is παρέρχεσθαι.—Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ ῥήξιν. Xen. Ven. 5. 27.

2. Pass. pr. to be borne along by, to be borne or carried away, e. g. clouds, Jude 12 νεφέλαι ἀνδρῶν ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along. So Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα... παραφερόμενος μάλιστ' ἤψατο τῆς Ἀδρίας.—Trop. to be borne or carried away in mind; Heb. 13, 9 διδασκαίς τοικαῖς... μὴ παραφέρεσθε. So Plut. Timol. 6 οὕτως αὖ κρίσεις... σείονται

καὶ παραφέρονται ῥάβδῳ ὑπὸ ἐπλ. Ael. V. H. 9. 41.—In both these examples Rec. has περιφέρουσι q. v.

παραφρονέω, ὦ, f. ἦσω, (φρονέω,) pr. to think amiss, i. e. to be beside oneself, to be foolish, to act foolishly; absol. 2 Cor. 11, 23 παραφρονῶν λαλῶ.—Sept. Zech. 7, 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

παραφρονία, as, ἡ, (παραφρονέω,) a being beside oneself, folly, madness, 2 Pet. 2, 16.—Not found elsewhere.

παραχειμάζω, f. ἄσω, (χειμάζω,) to winter near or at a place, with a person, intrans. Acts 27, 12. 28, 11. 1 Cor. 16, 6. Tit. 3, 12.—Dem. 909. 14. Diod. Sic. 19. 34. Pol. 2. 64. 1.

παραχειμασία, as, ἡ, (παραχειμάζω,) a wintering near or at a place, Acts 27, 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

παραχρήμα, adv. (pr. παρὰ τὸ χρήμα,) lit. 'with the thing itself,' i. e. on the spot, forthwith, straightway; Matt. 21, 19 καὶ ἐξηράνη παραχρήμα ἡ συκὴ, i. e. immediately after being cursed. v. 20. Luke 1, 64. 4, 39. 5, 25. 8, 44. 47. 55. 13, 13. 18, 43. 19, 11. 22, 60. Acts 3, 7. 5, 10. 9, 18. 12, 23. 13, 11. 16, 26. 33. Sept. for בְּאַרְבַּע Num. 6, 9. Is. 30, 13.—Ael. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

πάρδαλις, εως, ἡ, (πάρδος,) a leopard, Rev. 13, 2. Sept. for רִמָּה Is. 11, 6. Jer. 5, 6.—Ael. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

παρεδρεύω, f. εὔσω, (πάρεδρος, ἔδρα, ἔζομαι,) to sit near, i. q. to wait near, to serve; c. dat. τῷ συσταστηρίῳ 1 Cor. 9, 13 Lachm. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

πάρεμι, f. ἴσομαι, (εἰμί,) to be near by, to be present, to have come, absol. John 7, 6 ὁ καιρὸς ἐμὸς οὕτω πάρεστιν. 11, 28 ὁ διδάσκαλος πάρεστι. Acts 10, 21. 17, 6. 1 Cor. 5, 3 bis. 2 Cor. 10, 2. 11. 13, 2. 10. Rev. 17, 8 in later edit. So 2 Pet. 1, 12 ἐν τῇ παρουσίᾳ ἀληθείας, i. e. the truth which is with you, which ye have received. With ἐν c. dat. of time Luke 13, 1. (Xen. Cyr. 1. 2. 4.) With εἰς c. acc. of pers. Col. 1, 6, comp. in εἰς no. 4; ἐπὶ c. gen. of pers. before whom, Acts 24, 19; ἐφ' ὃ v. ἐφ' ὃ of purpose Matt. 26, 50; ἐνώπιόν τινος Acts 10, 33; πρὸς c. acc. Acts 12, 20. 2 Cor. 11, 8. Gal. 4, 18. 20. Sept. for אֵינָם Num. 23, 20. Lam. 4, 18. (Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23; c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2; ἐπὶ c. acc. Xen. Ag. 1. 32.) Part. τὸ παρόν, the present time, Heb. 12, 11 πρὸς τὸ παρόν. So Jos. Ant. 6.

5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, c. dat. of pers. *to be present with or to a person*, i. e. the person *has* the thing, 2 Pet. 1, 9 ϕ γὰρ μὴ *παρέστι* ταῦτα, i. e. he who has not these things. 2, 8 Lachm. (Wisd. 31, 1.) Hence Part. τὰ *παρόντα*, *things which one has*, i. e. property, fortune, condition, Heb. 13, 5 ἀρκούμενοι τοῖς παρούσιν. So Phocylid. 4 ἀρκείσθαι παρούσιν, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.—For Part. *παρεμῖνος* see in παρήμι.

παρεισάγω, f. $\xi\omega$, (εἰσάγω,) *to lead in by one's side, to introduce*, Diod. Sic. 1. 87. ib. 3. 2.—In N. T. *to lead or bring in by stealth, to smuggle in*, c. acc. e. g. τὰς αἰρέσεις into the church, 2 Pet. 2, 1. So Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

παρεῖσακτος, ου, δ, ἡ, adj. (*παρεισάγω*), *brought in by stealth, smuggled in*, e. g. into the church, Gal. 2, 4 διὰ τοὺς π. ἀδελφούς.—Hesych. *παρεῖσακτον*: ἀλλότριον.

παρεισδύνω, f. $\acute{\iota}\sigma\omega$, (εἰσδύνω,) aor. 2 $\acute{\iota}\delta\upsilon\nu$, *to go or come in by stealth, to creep in unawares*, e. g. into the church, Jude 4.—Jos. B. J. 1. 24. 1. Hdtan. 7. 9. 18; trop. ib. 1. 6. 2. Plut. Agis 3.

παρεισέρχομαι, (ἐρχομαι,) aor. 2 *παρεῖλθον*.

1. *to go or come in beside or with any thing, to enter in therewith, thereby, thereto*; Rom. 5, 20 νόμος δὲ *παρεῖσθλθεν* (eis τὸν κοσμόν), *but the law entered in therewith*, (v. 13 ἡ ἁμαρτία εἰσθλθε,) i. e. the law supervened upon the state of transgression from Adam to Moses; comp. Gal. 3, 19.—Test. XII Patr. p. 608 γίνεται μέση, καὶ *παρεισέρχεται* ἡ ἀνομιχὴν. Philo de Temul. p. 243. c. $\delta\gamma\omega\sigma\alpha$... μήτε φῶς μήτε λόγον *παρεῖσελθεῖν* ἔωσα. Id. de Opif. p. 34. d.

2. *to go or come in by stealth, to enter unawares*, e. g. into the church, absol. Gal. 2, 4 οἵτινες *παρεῖσθλθον* κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

παρεισφέρω, (φέρω,) aor. 1 *παρεῖσθην*, *to bear or bring in beside or therewith, to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. *trop. to bring forward along with, to exhibit therewith*, e. g. σπουδὴν πᾶσαν 2 Pet. 1, 5.

παρέκτος, adv. (ἐκτός,) pr. *near by without, out by*, found in very late writers and only trop. *besides*; so c. art. τὰ *παρεκτός*, *the things besides, over and above*, 2 Cor. 11, 28 χωρὶς τῶν *παρεκτός*. Buttm. § 125. 6. Also with a gen. *besides, except*, Matt. 5, 32 *παρεκτός λόγου πορνείας*. [19, 9.] Acts 28,

29.—Aquil. for $\gamma\eta\gamma\eta$ Deut. 1, 36. Gr. incert. for $\gamma\eta\gamma\eta$ Lev. 23, 38. So Pamphil. in Geopon. 13. 15. 7.

παρεμβολή, ἡς, ἡ, (*παρεμβάλλω*, βάλλω,) *a throwing in beside, interpolation*, e. g. of sentences, Æschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, *παράταξις*, a certain method of drawing up troops, by placing some in the intervals between others, Pol. 10. 21. 5. ib. 11. 32. 6; see Æn. Tactic. 31, in Wetst. ad Act. 21, 34.—Hence in N. T.

1. Meton. *an array, for an army, host*, as drawn up in battle-array; Heb. 11, 34 *παρεμβολὰς* ἐκλινω ἀλλοτρίων, see in κλίνω no. 2. Rev. 20, 9. Sept. for $\gamma\eta\gamma\eta$ Ex. 14, 24. Judg. 4, 16.—Pol. 3. 73. 8. Æl. V. H. 14. 46.

2. In late usage, *an encampment*, pr. *juxta-arrangement in a camp*, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, Engl. *quarters, barracks*, e. g. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21, 34. 37. 22, 24. 23, 10. 16. 32; see in art. *ἱερόν*. Also of the encampments of the Israelites in the desert, Heb. 13, 11; and in the same connection trop. v. 13. See Lev. 4, 12. 21. 16, 27, where Sept. for $\gamma\eta\gamma\eta$; as also 1 Sam. 4, 5. 6. 2 K. 7, 5. 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. J. Cæs. 45. Phrynichus says this use of the word is *δαιώς* *Μακεδονικόν*, ed. Lob. p. 377; comp. Sturz de Dial. Maced. p. 30.

παρενοχλέω, ὦ, f. ἡσῶ, (ἐνοχλέω,) *to trouble besides, further*; c. dat. of pers. Acts 15, 19 κρίνω, μὴ *παρενοχλεῖν* τοῖς ἀπὸ τῶν ἑσῶν. Sept. for $\gamma\eta\gamma\eta$ Mic. 6, 3; $\gamma\eta\gamma\eta$ Job 16, 3.—1 Macc. 12, 14. Pol. 1. 8. 1. Diod. Sic. 14. 27.

παρεπίδημος, ου, δ, ἡ, adj. (ἐπίδημος, ἐπιδημία,) *a by-resident, sojourner*, among a people not one's own, Heb. 11, 13. 1 Pet. 1, 1. 2, 11. Sept. for $\gamma\eta\gamma\eta$ Gen. 23, 4. Ps. 39, 13.—Pol. 32. 22. 4 Ἕλληνες *παρεπίδημοι*.

παρέρχομαι, f. *παρελεύσομαι*, (ἐρχομαι,) aor. 2 *παρήλθον*; on the fut. see ἐρχομαι.

1. *to come near to any person or thing, to draw near, to come*, e. g. to a table or the like; Luke 12, 37 *παρελθὼν* διακοπήσει αὐτοῖς. 17, 7. (Ecclus. 29, 9.) Also in a hostile manner, absol. Acts 24, 7.—So genr. Jos. B. J. 3. 8. 2. Æl. V. H. 12. 39 Xen. Conv. 1. 7.

2. *to go or pass near, to pass along by.*
 a) Pr. and absol. Luke 18, 37 *ὅτι ὁ Ἰησοῦς ὁ Ναζ. παρέρχεται*. With acc. of pers. or place, depending on *παρά*, Buttm. § 147. n. 9. Matth. § 426. 3; so Mark 6, 48. Acts 16, 8 *παρελθόντες διὰ τὴν Μυσίαν*. Also διὰ τῆς ὁδοῦ Matt. 8, 28. Sept. for *ἔρχε* Ex. 15, 16. Judg. 11, 17. 19. So Xen. An. 2. 4. 25; c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Of time, *to pass by, to be past*, absol. Matt. 14, 15 *ἡ ἡμέρα ἤδη παρήλθεν*. Acts 27, 9. 1 Pet. 4, 3 *ὁ παρεληλυθὼς χρόνος*. Sept. for *ἔρχε* Job 17, 11. Cant. 2, 11. So Dem. 40. 13. Xen. An. 1. 7. 18.

b) Trop. i. q. *to pass away, to perish*, absol. a) Genr. Matt. 5, 18 *ὥς ἂν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ*. 24, 34. 35. Mark 13, 30. 31. Luke 16, 17. 21, 32. 33. 2 Cor. 5, 17. James 1, 10. 2 Pet. 3, 10. Rev. 21, 1. Sept. and *ἔρχε* Pa. 37, 36. So Theocr. 27. 8 *τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἡ βῆ*. Dem. 291. 12. β) Of words, declarations, and the like, *to pass away without fulfilment, to be in vain*; Matt. 5, 18. 24, 35 *οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι*. Mark 13, 31. Luke 21, 33.

c) Trop. of evils, *to pass away from any one, to be removed, averted*; with *ἀπό* c. gen. of pers. Matt. 26, 39 *παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο*. v. 42. Mark 14, 35. —Pr. Sept. Cant. 3, 4. Ael. V. H. 13. 38.

d) Trop. *to pass by or over, to neglect, to transgress*, c. acc. see in lett. a; Luke 11, 42 *τὴν κρίσω*. 15, 29 *ἐντολήν*. Sept. and *ἔρχε* Deut. 26, 13. Jer. 34, 18.—Dion. Hal. Ant. 1. 58. Lys. 107. 42 *νόμον*.

πάρεσις, εως, ἡ, (παρήμι), a letting pass, praetermission, remission, in the sense of overlooking, not punishing, Rom. 3, 25; diff. from *ἀφεσις*, which implies pardon, forgiveness; comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 *τὴν μὲν ὁλοσχερῇ πάρεσιν οὐχ εὖροντο*. Comp. *παρήμι* Eccles. 23, 2.

παρέχω, f. ἔχω, (ἔχω), Mid. fut. 2 pers. παρέξει, see below in no. 2; *to hold near by, beside any one*, Hom. Od. 18. 317. Il. 18. 556.—Hence in N. T. *to hold out to or towards any one*, e. g.

1. *to present, to offer*, c. acc. Luke 6, 29 *παρέχε καὶ τὴν ἄλλην*, sc. *συναγῶνα*.—Luc. D. Deor. 4. 5. Xen. Mem. 1. 2. 54.

2. Trop. *to present, to occasion, to give, to show, towards or in behalf of any one*; with acc. of thing and dat. of pers. expr. or impl. E. g. *κόπον* v. *κόπους παρέχειν τινί*, *to give one trouble*, i. q. *to trouble,*

to vex, see fully in *κόπος* fin. Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 6. Gal. 6, 17. (Pol. 1. 20. 10 *δυσχερεῖαν παρέχειν*.) Also *ἐργασίαν παρέχειν τινί*, *to make or bring gain to any one*, Acts 16, 16. (Jos. Ant. 8. 2. 6 *μίσθον*.) Acts 17, 31 *πίστιν παρὰσχόν πᾶσιν*, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. (Jos. Ant. 2. 9. 4. Plut. C. Mar. 17. Pol. 4. 33. 7.) Acts 22; 2 *παρέσχον ἡσυχίαν*, *they gave silence*. (Sept. for *ἔρχε* Job 34, 29. Dion. Hal. Ant. 11. 32.) Acts 28, 2 π. *φιλανθρωπίαν*. 1 Tim. 1, 4. 6, 17. So Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. *παρέχομαι, to do or show for one's self, for one's own part*; Luke 7, 4 *ἀξίως ἔστω ᾧ παρέξει τοῦτο, for whom thou shouldst on thy part do this*, where for 2 pers. fut. *παρέξει* see Buttm. § 103. m. 18; others read *παρέξω*. Acts 19, 24. Col. 4, 1 *τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε*, *show on your part towards servants what is just*. (Dem. 228. 26. Xen. An. 7. 6. 11.) With two acc. *ἐαυτὸν τι*, Tit. 2, 7 *σεαυτὸν παρέχόμενος τύπον καλὸν ἔργων*. So Xen. Cyr. 8. 1. 39; Act. Plut. de Lib. educ. 20.

παρηγορία, as, ἡ, (παρηγορέω, παρήγορος, ἀγορεύω), an addressing, exhortation, Apoll. Rh. 2. 1281.—In N. T. *consolation, comfort*, Col. 4, 11. So Jos. Ant. 4. 8. 3. Plut. de Exil. 1.

παρθένεια, as, ἡ, (παρθένος), virginity, virgin age; Luke 2, 36 *ζήσασα ἐτι μετὰ ἀνδρὸς ἐπὶ ἀπὸ παρθενίας αὐτῆς*, i. e. with the husband whom she had married as a virgin. Sept. for *ἔρχε* Jer. 3, 4.—Eccles. 15, 2. Diod. Sic. 3. 69 or 70. Plut. Brut. 13.

παρθένης, ου, ὁ, ἡ, adj. virgin; so *γυνή παρθένη* Hes. Theog. 514; *τῇ παρθένῃ συγατρὶ Ἀλγίπτου* Sept. for *ἔρχε* Jer. 46, 11; *ἡ παρθένη γῆ* Jos. Ant. 1. 1. 2; *παρθεγγὴ* Aeschyl. Pers. 613.—In N. T.

1. Fem. *ἡ παρθένη*, Subst. *a virgin, maiden*. a) Pr. one who has not known man; e. g. Luke 1, 27 bis, *πρὸς παρθένον μεμνηστευμένην . . . Μαρίας* κτλ. comp. v. 34. Trop. 2 Cor. 11, 2. Sept. for *ἔρχε* Gen. 24, 16. 1 K. 1, 2. So Hdian. 1. 11. 12, 13. Plut. Romul. 22.—Matt. 1, 23 *ἡ παρθένη ἐν γαστρὶ ἔξει*, quoted from Is. 7, 14 where Sept. for *ἔρχε*; apparently there referring to the youthful spouse of the prophet, comp. Is. 8, 3. 4. 8. 10. 18. 7, 3. 10, 21. So *ἔρχε*, Sept. *νύμφη*, as lamenting for the husband of her youth, Joel 1, 8. Sept. also *νεάνις* for *ἔρχε* Ps. 68, 26; as

also Aquil. Symm. Theod. in Is. 7, 14. So too ἡ παρθένος for *youthful spouse, bride, nymph*, Hom. Il. 2. 514 οὗς τέκεν Ἀστυόχη, παρθένης αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' See Heb. Lex. πῆλξ. b) Genr. of a marriageable maiden, damsel, Matt. 25, 1. 7. 11. Acts 21, 9. 1 Cor. 7, 25. 28. 34 μεμύρισται ἡ γυνὴ καὶ ἡ παρθένος, i. q. ἡ ἀγαμος. v. 36. 37. [38] ἡ παρθένος αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. Sept. and πῆλξ, Gen. 24, 43; for πῆλξ Gen. 24, 14. 65. 34, 3 of Dinah after she was defiled. So Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

2. Masc. as adj. Rev. 4, 14 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν, for they are virgins, i. e. chaste, pure, free from all whoredom and uncleanness as the symbols of idolatry; see in ζῆλος no. 2, and πορνεία.—Suid. Ἀβελ· οὗτος παρθένος καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quæst. 188. p. 785, τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου. So of Joseph, Lib. Asseneth p. 92, 98, in Fabr. Cod. pseud. V. T. Tom. II.

Πάρδος, ου, ὁ, a Parthian, spoken of Jews born or living in Parthia, Acts 2, 9. So Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a region of Persia, on the northeast of Media and Hyrcania, and north of Aria, wholly surrounded by mountains; Plin. H. N. 6. 29. Strabo 11. p. 511 sq. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire, including all the provinces of the former Persian kingdom, and extending to the Euphrates; Plin. 6. 30. Strabo 16. p. 748. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is particularly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See genr. Cellar. Notit. Orb. II. p. 700 sq.

παρίημι, f. παρήσω, (ἴημι,) Pass. perf. παρείμαι, Butt. ὅ. 108. I. 1; to let by, to let pass along, Hdt. 3. 72; trop. to let pass, to pretermitt, to neglect, Luc. Hermot. 15. Xen. Mem. 1. 1. 12; καιρόν Pol. 1. 33. 5; also to let go loose, to relax, e. g. ropes, τοὺς νεμῆριους Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. παρίεμαι, to be relaxed, enfeebled; only Part. perf. as χεῖρες παρειμένας, hands enfeebled, hanging down from weariness and despondency,

Heb. 12, 12. Sept. for πῆλξ Zeph. 3, 17. —Diod. Sic. 14. 105. Pol. 1. 58. 9. Plato Legg. 931. d.

παριστάνω, see in παρίστημι.

παρίστημι, f. παραστήσω, (ἴστημι,) aor. 2 παρίστην; also Pres. παριστάνω, a later secondary form, Rom. 6, 13. 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Butt. ὅ. 112. 10. ὅ. 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in ἴστημι init. Butt. ὅ. 107. II.

I. TRANS. in the Pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Æl. V. H. 12. 1 post med. Pol. 3. 113. 8.—Hence in N. T.

1. to place or set before any one, to present, to exhibit; c. acc. et dat. expr. or impl. Acts 23, 33 παρίστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2, 22 τῷ κυρίῳ, in the temple. 2 Cor. 4, 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. So with two acc. of object and predic. τινά τι, Acts 1, 3. 9, 41. Rom. 6, 13 bis. 16 φ παριστάνετε ἑαυτοὺς δούλους. v. 19 bis. 12, 1. 2 Cor. 11, 2. Eph. 5, 27. Col. 1, 22. 28. 2 Tim. 2, 15. Sept. for πῆλξ Lev. 16, 7; πῆλξ Gen. 47, 2.—Luc. Icarom. 24. Æl. H. An. 7. 44. Hdian. 5. 5. 11.

2. to place at hand, to provide, to furnish; c. acc. et dat. Matt. 26, 53 παραστήσει μοι πλείους κτλ. Acts 23, 24 κτήνη.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

3. Spec. to commend, c. acc. et dat. 1 Cor. 8, 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαίνους ἢ παραστήσαι.

4. Trop. to set forth by arguments, i. e. to show, to prove, absol. Acts 24, 13 οὕτε παραστήσαι δύναται, περὶ ὧν κτλ.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Œc. 13. 1.

II. INTRANS. in the perf. plupf. and aor. 2 of the Active, and in Mid. to stand near, to stand by.

1. Genr. to stand by, to be present; c. dat. expr. or impl. Acts 1, 10. 9, 39 καὶ παρέστησαν αὐτῷ πάσαι αἱ χῆραι, i. e. stood around him. 27, 23. Mark 15, 39 ὁ παρεστηκὼς ἐξεναντίας, who stood by over against him. John 18, 22. 19, 26; ἐνώπιόν τινος Acts 4, 10. Part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, (Butt. ὅ. 107. m. 22, 23,) the by-standers, Mark 14, 47. 69. 70. 15, 35. Acts 23, 2. 4. Sept. for πῆλξ Gen. 45, 1. 1 Sam. 22, 6. 7; πῆλξ Gen. 18, 8. Judg. 3, 19. So Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, to stand by, to aid, c. dat. Rom. 16, 2 καὶ παραστήτε

αὐτῇ. 2 Tim. 4, 17. (Epict. Ench. 32. Dein. 366. 20. Xen. Hell. 6. 5. 33.) Trop. also in a hostile sense, absol. Acts 4, 26 παρίστησαν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. 2, 2 where Sept. for כְּעֵצֶיךָ; so Ecclus. 51, 3.—Of time, a season, i. q. *to be present, to have come*, Mark 4, 29 παρίστηκεν ὁ θερισμός. So Dem. 255. 25.

2. *to stand by or before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27, 24 Καίραπὶ σε δεῖ παραστήναι. Rom. 14, 10. So genr. Hdian. 1. 4. 1.—Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1, 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ. With dat. Luke 19, 24 comp. v. 13. Sept. and וְעָמְדָה דֵּעִי Deut. 1, 38. 1 Sam. 16, 21. 22. So Luc. D. Deor. 24. 1 δεῖ... παριστάναι τῷ Δεῖ.

Παρμενῶς, ἄ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

πάροδος, ου, ἡ, (ὁδός,) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16.—In N. T. in action, *the way by, a passing by*; 1 Cor. 16, 7 ἐν παροδῷ, *by the way*, in passing. So Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

παροικέω, ὦ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen. Vect. 1. 5.—In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, παροικος; c. ἐν, Luke 24, 18 σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; with εἰς, Heb. 11, 9 παρόκησεν εἰς τὴν γῆν, i. e. he came and sojourned; comp. in εἰς no. 4. Sept. for וַיָּבֹאוּ Gen. 20, 1; וַיָּבֹאוּ Gen. 24, 37. So Dio Chrys. 46. p. 321. d, πολὺ γὰρ κρείττον φυγάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν.

παροικία, as, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. 12, 3.—In N. T. *a sojourning*, residence in a foreign land without the right of citizenship, Acts 13, 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου. Sept. for מִדְּבָרָא Ezra 8, 34. (Wisd. 19, 10.) Trop. of human life, 1 Pet. 1, 17; comp. Heb. 11, 13. Sept. and וַיָּבֹאוּ Ps. 119, 54.

παροικος, ου, ὁ, ἡ, adj. (οἰκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdor. 7. 235.—In N. T. ὁ παροικος, Subst. *a by-dweller, sojourner*, without the rights of citizenship, *a foreigner*, Acts 7, 6. 29 παροικος ἐν γῇ Μαδιάμ. So Sept. for וַיָּבֹאוּ Gen. 15, 13. Ex. 2, 22. (Ecclus. 29, 26. 27.) Trop. of human life, 1 Pet. 2, 11; comp. 1, 17. Also in respect to the church and kingdom of God, Eph. 2, 19.

παροιμία, as, ἡ, (παροιμος, οἶμος,) pr. 'what is by the way;' hence, *a by-word, by-speech*, e. g.

1. Pr. *a proverb, adage*, 2 Pet. 2, 22 τὸ τῆς ἀληθοῦς παροιμίας. Symmach. for בְּמִצְרַיִם Ez. 12, 22.—Luc. D. Mort. 8. 1. AEL. V. H. 12. 22. Plato Soph. 231. c.

2. In John's Gospel, i. q. παραβολή, which word is not used by John; comp. in παραβολή. E. g. a) Genr. *figurative discourse, dark saying*, i. e. obscure and full of deep meaning, John 16, 25 bis, ἐν παροιμίαις λαλεῖν. v. 29; comp. in παραβολή no. 3. Sept. and בְּמִצְרַיִם of short and sententious maxims, Prov. 1, 1. 25, 1. So Ecclus. 6, 35. 39, 3. b) *a parable*, in the usual sense, John 10, 6; comp. in παραβολή no. 2.

πάροιχος, ου, ὁ, ἡ, adj. (οἶκος,) *by wine*, i. e. spoken of what takes place *by or over* wine, revelry, as τὰ πάροιχα (μέλη) drinking-songs, Boeckh Pind. Fr. p. 555.—In N. T. of persons, pr. *sitting long by wine, given to wine*, 1 Tim. 3, 3. Tit. 1, 7. So Luc. Tim. 55. Lysias 101. 20.

παροίχομαι, f. χήσομαι, (οἶχομαι,) perf. παρόχημαι; *to go along by, to pass along*, Hom. Il. 4. 272.—In N. T. of time, *to pass away*, only Part. perf. παρῆχημένος, *by-gone*; Acts 14, 16 ἐν ταῖς παρῆχημέναις γενεαῖς. So Jos. Ant. 8. 12. 3. Hdor. 2. 14. Xen. An. 2. 4. 1.

παρομοιάζω, f. ὁμοιάσω, (ὁμοιάζω,) pr. *to be nearly like*; genr. *to be like, to resemble*, c. dat. Matt. 23, 27. See in ὁμοιάζω.

παρόμοιος, ου, ὁ, ἡ, adj. (ὁμοιος,) pr. *nearly like*; genr. *like, similar*, Mark 7, 8. 13 παρόμοια τοιαῦτα πολλά.—Poll. On. 9. 130 παρόμοιος· παρ' ὀλίγον ὁμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. Hell. 3. 4. 13.

παροξύνω, f. νῶ, (ὀξύνω, ὀξύς,) *to sharpen by or on any thing, to whet*, e. g. τὴν μάχωσαν Sept. for וְעָמְדָה Deut. 32, 41; *to sharpen by or along with*, i. e. with and for some other act or purpose, trop. τὸν ἥχον Plut. Marcell. 20. Trop. *to sharpen* the mind, temper, courage of any one, *to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. trop. *to provoke, to stir up, to rouse* to anger, indignation, only Pass. or Mid. Acts 17, 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ κτλ. 1 Cor. 13, 5. Sept. for וַיָּבֹאוּ Deut. 9, 18; וַיָּבֹאוּ Deut. 1, 34. So Dem. 10. 24. Thuc. 6. 56.

παροξυσμός, ου, ὁ, (παροξύνω,) pr. *a sharpening*, i. e. trop.

1. *provocation, incitement*, to action or

feeling; Heb. 10, 24 *εἰς παροξ. ἀγαστῆς καὶ κ. ἔργων*.

2. a *paroxysm* of anger, *sharp contention*, angry dispute, Acts 15, 39. Sept. for *ἡσυχία* Deut. 29, 28. Jer. 32, 37.—Dem. 1105. 24.

παροργίζω, f. *ίσω*, (*ὀργίζω*.) Att. fut. *παροργίσω* Buttm. § 95. 7 sq. Winer § 13. 1. c; *to make angry by or along with* something else, *to provoke thereby, therewith*; c. acc. Eph. 6, 4 *μὴ παροργίζετε τὰ τέκνα ὑμῶν*. [Col. 3, 21.] Rom. 10, 19 quoted from Deut. 32, 21 where Sept. for *ἡσυχία*, as also Judg. 2, 12. 1 K. 14, 15.—Ecclesi. 3, 16. 4, 2. 3. Pass. Dem. 805. 19. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350.

παροργισμός, οὐ, ὁ, (*παροργίζω*.) *provocation*, Sept. for *ἡσυχία* 1 K. 15, 30. 2 K. 23, 26.—In N. T. a *being provoked, anger, wrath*, Eph. 4, 26. So Sept. for *ἡσυχία* Jer. 21, 5. Not found in classic writers.

παροτρύνω, f. *υνῶ*, (*ὀτρύνω*.) *to urge on by or along with* something else, *to stir up, to incite*, thereby, therewith; c. acc. Acts 13, 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15.

παρουσία, as, ἡ, (*παρίτω*.) pr. *the being or becoming present*, e. g.

1. *presence*; 2 Cor. 10, 10 *ἡ δὲ παρουσία τοῦ σώματος ἀσθενείας*. Phil. 2, 12.—Hdian. 1. 3. 13. Dem. 674. 24. Plato Phaed. 100. d.

2. a *coming, advent*, genr. 1 Cor. 16, 17. 2 Cor. 7, 6 *ἐν τῇ παρουσίᾳ Τίτου*. v. 7. Phil. 1, 26 *παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return*. So 2 Macc. 15, 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the coming of Christ for the destruction of the Jewish state and Jewish dispensation, Matt. 24, 3. 27. 37. 39; also to judgment, to receive the saints to their reward, 1 Cor. 15, 23. 1 Thess. 2, 19. 2 Thess. 2, 8. 2 Pet. 3, 4. 1 John 2, 28; *παρ. τοῦ κυρίου* 1 Thess. 3, 13. 4, 15. 5, 23. 2 Thess. 2, 1. James 5, 7. 8. 2 Pet. 1, 16. In a like sense, 2 Pet. 3, 12 *παρ. τῆς τοῦ θεοῦ ἡμέρας*.—Of the *coming* i. e. *manifestation* of the man of sin, 2 Thess. 2, 9; comp. v. 3.

παροψίς, ἰδος, ἡ, (*ὀψω*.) a *side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. b. Pollux Onom. 6. 56. Xen. Cyr. 1. 3. 4.—In later usage and N. T. a *side-plate*, i. e. a *plate, platter, dish*, pr. in which dainties are served up. Matt. 23, 25 *τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος*. v. 26. So Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. The Atticists

condemn this use of the word, Phryn. et Lob. p. 176. Sturz Lex. Xen. s. v.

παρρησία, as, ἡ, (*πᾶν, ῥῆσις*.) pr. 'the speaking out all,' *freespokenness*, as characteristic of a frank and fearless mind; hence meton. and genr.

1. *freeness, frankness, boldness*, as of speech, demeanour, action; Acts 4, 13 *θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν*, i. e. his freespokenness, boldness. 2 Cor. 3, 12. So Sept. Prov. 13, 5. Diod. Sic. 1. 53. Dem. 1397. 1. Plato Conv. 222. c.—In adverbial phrases, e. g. *παρρησίᾳ*, i. q. *freely, frankly, boldly*, John 7, 13. 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8, 32. John 10, 24. 11, 14. 16, 25. 29; also of actions, *openly*, done in the sight of all, not privately, John 11, 54 *οὐκ ἐν παρρησίᾳ περιπατεῖ κτλ.* 18, 20. So *ἐν παρρησίᾳ*, in or with boldness, i. q. *freely, boldly*, Eph. 6, 19. Phil. 1, 20; also *openly, publicly*, opp. *ἐν κρυπτῇ*, John 7, 4. Col. 2, 15 *ἐδειγμάτισεν ἐν παρρησίᾳ*. (Wisd. 5, 1.) Also *μετὰ παρρησίας*, with boldness, i. q. *freely, boldly*, Acts 2, 29. 4, 29. 31. 28, 31. So 1 Macc. 4, 18. Luc. Hermot. 51. Dem. 95. 28.

2. Spec. as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. 7, 4 *πολλὴ μοι παρρησία πρὸς ὑμᾶς κτλ.* Eph. 3, 12. 1 Tim. 3, 13. Philom. 8. Heb. 3, 6. 4, 16. 10, 19. 35. 1 John 2, 28. 3, 21. 4, 17. 5, 14.—Jos. Ant. 5. 1. 13 *παρρησίαν λαμβάνει πρὸς τὸν θεόν*. Diod. Sic. 14. 65.

παρρησιάζομαι, f. *άσσομαι*. Mid. depon. (*παρρησία*.) *to be freespoken; to speak freely, openly, boldly; to be free, frank, bold*, in speech, demeanour, action; e. g. joined with verbs of speaking, Acts 13, 46 *παρρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον*. 19, 8. 26, 26. Genr. and with *ἐν*, e. g. of place, *ἐν τῇ συναγωγῇ* Acts 18, 26; or of thing, object, i. q. in behalf of, *ἐν αὐτῷ* Eph. 6, 20; or of person, *παρρησ. ἐν θεῷ*, i. e. in faith and trust in God, 1 Thess. 2, 2, comp. 1, 1; also *ἐν τῷ ὀνόματι τινος*, in one's name, by one's authority, Acts 9, 27. 28. With *ἐπὶ τῷ κυρίῳ* Acts 14, 3, see in *ἐπὶ* II. 3. c. a.—Sept. Job 22, 6. Luc. Tim. 11. Plato Gorg. 487. d; with *ἐν* of place Plut. Marcell. 20; *πρὸς τινα* Xen. Cyr. 5. 3. 8.

πᾶς, *πᾶσα*, *πᾶν*, Gen. *πᾶντός, πάσης, παντός*, all, Lat. *omnis*.

1. With the idea of oneness, a totality, *all, the whole*, Lat. *totus*, i. q. *ὅλος*. In this sense, the Singular is put with a noun having the article; and the Plural also is put

with the article where a definite number is implied, or without the article where the number is indefinite. See in δ, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277.

A) SING. a) Before a Subst. with the article, Matt. 6, 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8, 32 πάντα ἡ ἀγέλη. Mark 5, 33. Luke 1, 10 πᾶν τὸ πλῆθος. 4, 25. John 8, 2 πᾶς ὁ λαός. Acts 1, 8. Rom. 3, 19. 4, 16. al. sēp. So with the names of cities or countries, meton. for the inhabitants, Matt. 3, 5. Mark 1, 5. Luke 2, 1. al. (Hdian. 6. 4. 1. AEL. V. H. 6. 11. Xen. Ag. 1. 25.) With proper names, sometimes without the article, Matt. 2, 3. Acts 2, 36. Rom. 11, 26; comp. Winer § 17. 10. a. b) After a Subst. c. art. John 5, 22 τὴν κρίσιν πᾶσαν δέδωκε τῇ νύφ. Rev. 13, 12. Comp. in δ, ἡ, τό, I. c. Buttm. § 127. 9. c) Rarely between the art. and Subst. where πᾶς is then emphatic, comp. in δ, ἡ, τό, I. c. Buttm. I. c. Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16.

B) PLUR. a) Before a Subst. or other word, viz. a) Subst. c. art. implying a definite number, Matt. 1, 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ. 4, 8. Mark 3, 28. Luke 1, 6. Acts 5, 20. Rom. 1, 5. al. sēp. Comp. Winer § 17. 10. b. Buttm. § 127. 9. Matth. § 265. 2. (Xen. An. 5. 3. 9.) Without art. where the idea of number is then indefinite, Winer, Matth. I. c. E. g. πάντες ἄνθρωποι *all men*, *all mankind*, indef. Acts 22, 15. Rom. 5, 12. 18. al. (Æschin. 1. 18.) So πάντες ἄγγελοι Θεοῦ, *all angels of God*, Heb. 1, 6; πάντα ἔθνη Rev. 14, 8. Comp. Winer, Matth. I. c. β) Particip. c. art. as Subst. Matt. 4, 24 πάντας τοὺς κακῶς ἔχοντας. 11, 28 πάντες οἱ κοιπῶντες. Luke 1, 66. 71. John 18, 4. Acts 2, 44. al. sēp. So Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke 15, 31; *Preposit.* with its case, Matt. 5, 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5, 9. John 5, 28. Acts 4, 24. al. Adv. Col. 4, 9.

b) After a Subst. or other word. a) Subst. c. art. as definite, comp. Winer Buttm. Matth. I. c. Matt. 9, 35 τὰς πόλεις πᾶσας sc. of that region. Luke 12, 7. Acts 16, 26. Phil. 1, 13. Rev. 8, 3. (Hdian. 3. 1. 3. Xen. Mem. 1. 1. 19 fin.) Without art. with a pr. name, Acts 17, 21 Ἀθηναῖοι δὲ πάντες. So genr. Hdian. 4. 2. 5. β) Particip. c. art. as Subst. Acts 20, 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. 5, 9. γ) Before other words or periphrases with the

art. in place of a Subst. e. g. *Pron. possess.* as τὰ ἐμά πάντα John 17, 10; *Preposit.* with its case, Gal. 1, 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3, 15. Col. 4, 7. Mark 5, 26.

c) Between the art. and subst. as emphatic, Acts 19, 7. 21, 21. 27, 37. Comp. Buttm. § 127. 9.

d) Joined with a *Pronoun pers.* or demonstr. either before or after it, as ἡμεῖς πάντες John 1, 16; πάντες ἡμεῖς Acts 2, 32; κ. ὑμεῖς Matt. 23, 8; ὁ κ. Luke 9, 48; οὗτοι κ. Acts 1, 14; κ. αὐτοὺς Acts 4, 33; αὐτ. κ. 1 Cor. 15, 10; ταῦτα πάντα Matt. 4, 9. Luke 12, 30. 31; κ. ταῦτα Mark 7, 23. al. sēp.

e) Absol. a) With art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark 14, 64 οἱ δὲ πάντες κατέκριναν αὐτὸν κτλ. Rom. 11, 32. 1 Cor. 10, 17. Eph. 4, 13. Phil. 2, 21. al. sēp.—Neut. τὰ πάντα, *all things*, i. q. αα) *the universe*, the whole creation, Rom. 11, 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8, 6. Eph. 3, 9. Col. 1, 16. Heb. 1, 3. Rev. 4, 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5, 17. 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all created rational beings, all men, i. q. οἱ πάντες, Gal. 3, 22. Col. 1, 20. 1 Tim. 6, 13; put also for all the followers of Christ, Eph. 1, 10. 23. al. ββ) Genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4, 11; all the necessities and comforts of life, Acts 17, 25. Rom. 8, 32. So 1 Cor. 9, 22. 12, 6 comp. v. 5. 6. 2 Cor. 4, 15. Eph. 5, 13. Phil. 3, 8 comp. v. 7. Col. 3, 8. al. γγ) As predicate of a pr. name, e. g. ὁ Θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. in all persons or beings, above all, *supreme*, 1 Cor. 15, 28. Col. 3, 11. β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, *all men*. Matt. 10, 22 μισούμενοι ὑπὸ πάντων. Mark 2, 12. 10, 44. Luke 2, 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea. 3, 15. John 2, 15. 24.—Neut. πάντα, *all things*, Matt. 8, 33 ἀγγέλλειν πάντα. Mark 4, 34. Luke 3, 20. John 4, 25. 45. Acts 10, 39. 1 Cor. 16, 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. 2, 8. James 5, 12. al. sēp. Accus. πάντα as adv. *as to or in all things*, in all respects, *wholly*, Acts 20, 35. 1 Cor. 9, 25. 10, 33. 11, 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα *as to all things*, in all respects, Acts 3, 22. Col. 3, 20. Heb. 2, 17. (2 Macc. 1, 17.) εἰς πάντα id. 2 Cor. 2, 9; ἐν πᾶσιν, *in all things*, in all respects, 2 Cor. 11, 6. Eph. 1, 23. 1 Tim. 3, 11. 2 Tim. 2, 7. Tit. 2, 9. 1 Pet. 4, 11. al. sēp.

2. SING. πᾶς without the art. implies plurality, *all* taken singly, *every*, *each one* of all, i. q. ἕκαστος, comp. Buttm. § 127. 9. Winer § 17. 10. a. a) With nouns, Matt. 3, 10 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν. 4, 4. Mark 9, 49. Luke 2, 23. 4, 13. 37. 10, 1. John 1, 9. 2, 10. al. sēpiss. b) Before a *relat. Pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in ὅστις A. 2. b. Matt. 7, 24 πᾶς ὅστις ἀκούει *every one who*soever. Col. 3, 17. 23; πᾶς δὲ ἄν id. Acts 2, 21. Rom. 10, 13. 1 Cor. 6, 18; πᾶς δὲ Gal. 3, 10; πᾶν δὲ Rom. 14, 23; meton. John 6, 37. 39. 17, 2. c) Before a *Participle*, e. g. with the art. where the particip. e. art. may be rendered *he who*, and becomes a *subst.* expressing a class; see in δ, ἡ, τό, D. b. β. Winer § 17. 10. a. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος, *every one who is angry*. Luke 6, 47. John 6, 45. Acts 10, 43. Rom. 2, 10. al. sēp. So after the particip. e. g. τῷ ἔχοντι παντὶ Matt. 25, 29. Without the art. where the participial sense then remains, as Matt. 13, 19 παντὸς ἀκούοντος *every one hearing*. 2 Thess. 2, 4. In Luke 11, 4 some Mss. have the art. Winer § 17. 10. n. d) Absol. Mark 9, 49 πᾶς γὰρ πυρὶ διωσθήσεται. Heb. 2, 9 διὰ παντός sc. χρόνον, *continually*, see in διαπαντός. So ἐν παντὶ in *every thing*, in every respect, 1 Cor. 1, 5. 2 Cor. 4, 8. 6, 4. 7, 5. 11. 16. 11, 9. Eph. 5, 24. Phil. 4, 6. 12.

3. SING. collect. *all*, i. e. of all kinds, of every kind and sort, including every possible variety, i. q. παντοδαπός, παντοῖος, Herm. ad Vig. p. 727. Passow s. v.

a) Genr. Matt. 4, 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7, 22 πᾶση σοφίᾳ Αἰγυπτίων. Rom. 1, 18. 29. 2 Cor. 1, 4. Col. 3, 16. 1 Pet. 2, 1. al.—Pol. 1. 15. 6 τῆς πάσης ἀλογίας πλήρης. Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) Spec. *all possible*, i. q. *the greatest*, *utmost*, *supreme*; Matt. 28, 18 ἐδόξη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5, 23. 17, 11 μετὰ πάσης προθυμίας. 23, 1. 2 Cor. 12, 12. Phil. 1, 20. 2, 29. 1 Tim. 2, 2. 2 Tim. 4, 2. James 1, 2. 1 Pet. 2, 18. Jude 3.—Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἤλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one*, *not all*, the negative here belonging to πᾶς and merely denying the universality, see in οὐ no. 5. c. Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11 οὐ πάντες. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al.—But πᾶς... οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, *not one*, *no one*, *nothing*, *none*, see fully in οὐ no. 1. c. Luke 1, 37. Rom.

3, 20. Gal. 2, 16. 1 John 2, 21. Rev. 22, 3; so Acts 10, 14 οὐδέποτε ἔφαγον πᾶν κρέον. 2 Pet. 1, 20. Also πᾶς... μὴ, 1 Cor. 1, 29 ὥστε μὴ καυχῆσθαι πᾶσα σάρξ. Eph. 4, 29. Rev. 7, 1; and so πᾶς... οὐ μὴ Rev. 21, 27. See οὐ l. c. Winer § 26. 1. Comp. Heb. לֹא כֻלֹּ גֵשֶׁן. Lehrs. p. 831. Heb. Lex. art. לֹא no. 3. So c. μὴ, 1 Macc. 5, 42 μὴ ἀφήτε πάντα ἄνθρωπον παρεμβαλεῖν. Eccles. 20, 30. +

πάσχα, τό, indec. *the passover*, i. q. Heb. פֶּסַח and Aram. כְּפִסְחָא (a passing over, a sparing,) Sept. usually for פֶּסַח, as Ex. 12, 11. 21. al. But Sept. in 2 Chr. φασίκα, 30, 15. 35, 1. 11; Josephus φάσκα, Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the evening following the 14th day of the month Nisan (Num. 33, 3), which began with the new-moon of April, or, according to the Rabbins, of March, *between* the two evenings; see in ὀψία no. 2. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23, 4 sq. Num. 9, 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of red wine usually mingled with one fourth part of water; the third of which was called כּוּס בְּרָכָה, *the cup of blessing*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16; comp. Matt. 26, 27. See espec. Lightfoot Hor. Heb. ad Matt. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Gr. Harm. p. 214.—In N. T. τὸ πάσχα is spoken of the victim, the supper, and the festival.

1. *The paschal lamb, passover*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12, 3 sq. 27) *between* the two evenings after the 14th of Nisan; see in ὀψία no. 2. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 15th day of Nisan, B. J. 6. 9. 3. a) Pr. as ζύειν τὸ πάσχα, *to kill the passover*, Mark 14, 12. Luke 22, 7. Sept. לֶחֶם פֶּסַח Ex. 12, 21; לֶחֶם פֶּסַח Deut. 16, 2. 5. 6. b) Trop. of Christ, 1 Cor. 5, 7.

2. *The paschal supper, passover*, which was eaten on the evening following the 14th of Nisan, and was itself the commencement of the seven days' festival of unleavened bread; so εἰτοιμάζειν τὸ πάσχα, *to make ready the*

passover, Matt. 26, 19. Mark 14, 16. Luke 22, 8, 13; φαγεῖν τὸ πάσχα, *to eat the passover, to celebrate the paschal supper*, Matt. 26, 17. Mark 14, 12, 14. Luke 22, 11, 15; ποιεῖν τὸ πάσχα *id.* Matt. 26, 18. Once in reference to the first institution, Heb. 11, 28.—Sept. Num. 9, 5. 28, 3. Josh. 5, 10, 11.

3. *The paschal festival, passover*, i. e. the festival of unleavened bread, τὰ ἄζυμα, which began with the paschal supper and continued seven days, until the close of the 21st day of Nisan; Ex. 12, 15 sq. Lev. 23, 5 sq. comp. Num. 28, 17. Deut. 16, 3, 4. Jos. Ant. 3, 10, 5; see Gr. Harm. p. 212. So Matt. 26, 2. Mark 14, 1. Luke 2, 41 τῇ ἑορτῇ τοῦ πάσχα. 22, 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγόμενη πάσχα. John 2, 13, 23, 6, 4, 11, 55 bis. 12, 1, 13, 1, 18, 39, 19, 14. Acts 12, 4. Meton. John 18, 28 φαγεῖν τὸ πάσχα, i. e. the sacrifices offered on the first day of the passover, the Chagiga, etc. see Gr. Harm. p. 218, comp. p. 213. Sept. 2 K. 23, 22, 23. Ez. 45, 21.—Jos. B. J. 2, 1, 3 τῆς τῶν ἁζύμων ἐνστάσεως ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in ἁζύμων no. 2. Jos. B. J. 5, 3, 1.

πάσχω, f. πείσομαι, aor. 2. ἔπαθον, perf. πέποιθα; *to suffer*, in the most general sense, pr. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil.

1. Of good, *to be affected by, to experience*, i. e. to have happen to oneself, to receive; c. acc. Gal. 2, 4 τοσαῦτα ἐπέσπετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15, 138. Jos. Ant. 8, 15, 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων ἐεργασίων μεταλαβόντες κτλ. Xen. Mem. 2, 2, 3 ἀγαθά.

2. Of evil, *to suffer*, to be subjected to evil, to calamity, pr. with κακῶς, κακόν τι, Matt. 17, 15 καὶ κακῶς πάσχει. Acts 28, 5. (Æl. V. H. 13, 17. Hdian. 3, 2, 10. Xen. Hell. 4, 5, 17.) Absol. in the same sense, *to suffer*, 1 Cor. 12, 26 εἶνε πάσχει ἐν μέλος. 1 Pet. 2, 20, 23, 3, 17, 4, 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2, 18, where comp. Meleag. οἶδα παθὼν θλαεῖν, in Anthol. Gr. I. p. 14. So Hdian. 4, 13, 1. Xen. An. 1, 9, 8.—With an acc. of manner, Butt. § 131, 7, 8; e. g. πολλά, τὰ αὐτά, ταῦτα, &c. Mark 9, 12. Luke 13, 2. 2 Cor. 1, 6, 2 Tim. 1, 12. Rev. 2, 10; by attract. Heb. 5, 8. (Ecclus. 28, 16. Xen. Mem. 2, 1, 5.) With a preposit. marking source, manner, cause;

e. g. ἀπὸ τινος, Matt. 16, 21 πολλὰ παθεῖν ἀπὸ τῶν πρῶβ. κτλ. Mark 8, 31. Luke 9, 22; ὑπὸ τινος, Matt. 17, 12 μάλλει πάσχειν ὑπὸ αὐτῶν. Mark 5, 26, 1 Thess. 2, 14; διὰ τινα Matt. 27, 19; διὰ το 1 Pet. 3, 14, (2 Macc. 7, 32.) ὑπὲρ τινος, Acta 9, 16. Phil. 1, 29. 2 Thess. 1, 5. With an adv. 1 Pet. 2, 19 ἀδικῶς. 4, 15, 5, 10.—Spoken of the suffering and death of Christ; Luke 22, 15 πρὸ τοῦ με παθεῖν. 17, 25 πολλὰ. 24, 26 ταῦτα. v. 46 οὕτως. Acts 1, 3, 3, 18, 17, 3. Heb. 9, 26, 13, 12, 1 Pet. 2, 21 ἔπαθεν ὑπὲρ ἡμῶν. 3, 18 περὶ ἁμαρτιῶν. 4, 1 ὑπὲρ ἡμῶν.—So genr. Hdian. 5, 7, 1. Isæus 35, 19. Plato Conv. 222, e.

Πάταρα, αὐ, τά, *Patara*, a maritime city of Lycia in Asia Minor, east of the river Xanthus, Acts 21, 1. It was celebrated for an oracle of Apollo, who was hence called *Patareus*, Hor. Od. 3, 4, 64. Virg. Æn. 4, 144, where see Hayne Excurs. II. Strabo 14, p. 980, 981. Plin. 5, 28.

πατάσσω, f. ἄζω, pr. intrans. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7, 216. Soph. Phil. 748.—Later and in N. T. trans.

1. *to strike, to smite*, e. g. with violence, so as to wound, c. acc. Matt. 26, 51 πατάσας τὸν δούλον τοῦ ἀρχιερέως. Luke 22, 50; with ἐν of instrum. v. 49. Sept. for פָּדַף Ex. 21, 12, 18 sq. So Pol. 11, 18, 4. Thuc. 8, 92. Xen. Eq. 7, 5.—Also more gently, i. q. *to touch, to tap*, c. acc. Acts 12, 7 τὴν πλευρὰν τοῦ Πέτρου.

2. From the Heb. *to smite*, i. q. *to kill, to slay, to destroy*. a) Pr. and c. acc. Acts 7, 24 πατάσας τὸν Αἰγύπτιον. Rev. 19, 15. (Ex. 2, 12.) Matt. 26, 31 et Mark 14, 27 πατάσω τὸν ποιμένα, quoted from Zech. 13, 7 where Sept. for פָּדַף; as also Ex. 12, 12, 2 Chr. 33, 25. See Heb. Lex. פָּדַף Hiph. no. 2. b) Trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity; spoken only of God or his angel, Acts 12, 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11, 6. Sept. for פָּדַף Gen. 19, 11. Num. 14, 12; פָּדַף Ex. 12, 23. So 2 Macc. 9, 5. See Heb. Lex. art. פָּדַף no. 1. cc.

πατέω, ᾶ, f. ἴσω, (πάτος,) *to tread with the feet*.

1. Trans. c. acc. *to tread down, to trample under foot*, i. q. to profane and lay waste; Rev. 11, 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι. Luke 21, 24. Sept. for פָּדַף Is. 1, 12. So Luc. de Merc. cond. 17. Hdian. 8, 5, 24. Xen. Cyr. 7, 1, 37.—Spec. *to tread out*, e. g. grapes, τὴν ληνόν, Rev. 14, 20, 19, 15; comp. in ληνός. Sept. and פָּדַף Neh. 13,

15. Is. 16, 10. So Anacr. Od. 17. 14.
Xen. Oec. 18. 4 τὸν σίτον.

2. Intrans. *to tread*, to plant the foot;
c. *πάσσω*, Luke 10, 19 *παρεῖν ἐπὶ ὄφεις*,
to tread upon serpents, i. e. without harm.
Sept. for *הָלַךְ* Is. 32, 20; also for *הָלַךְ*
to walk. Is. 42, 5.

πατήρ, τέτος, τός, ó, *a father*, Lat. *pater*; comp. Butt. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. 1. Pr. *a father*, genitor, by whom one is begotten, Matt. 2, 23 ἀπὸ τοῦ πατρὸς αὐτοῦ. 19, 5. Mark 5, 40. Luke 2, 48. John 4, 53. Heb. 7, 10. al. ssep. (Xen. Cyn. 3. 1. 14, 15.) Plur. οἱ πατέρες, *parents*, both father and mother, Heb. 11, 23 Μωϋσῆς ἐκρέθη τρῖμηνον ἐκ τῶν πατέρων αὐτοῦ. Eph. 6, 4, comp. v. 2. So Parthen. Erot. 10 παρὰ τῶν πατέρων ἀνθρώπων, αὐτῶν ἡγάγετο γυναῖκα. Luc. Tox. 8.—Of a reputed father, Luke 2, 48.

2. Of a remoter ancestor, i. q. *forefather*; also as the head or founder of a tribe or people, a *patriarch*. Sing. Matt. 3, 9 πατέρα ἔχετε τὸν Ἀβραάμ. Mark 11, 10. Luke 1, 32. 73. John 4, 12. Acts 7, 2. Rom. 4, 17. 18. al. sep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4, 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. v. 12. 16. Also trop. of Satan as the *father* of wicked and depraved men, John 8, 38. 41. 44 bis. Sept. for אב Gen. 17, 4. 5. 19, 37. (Trop. 1 Macc. 2, 54.) Plur. οἱ πατέρες, *fathers*, i. e. *forefathers*, ancestors, Matt. 23, 30 ἐν ταῖς ἡμέραις τῶν πατέρων. v. 32. Luke 6, 23. 26. John 7, 22. Acts 3, 13. Rom. 9, 5. Heb. 1, 1. al. Sept. and מוֹלֵד Deut. 1, 11. 1 K. 8, 21. So Jos. c. Arion. 1. 31. Hdian. 2. 15. 2.

3. As a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father; e. g. in direct address, Luke 16, 24 *πάτερ Ἀβραάμ*. v. 27. 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23, 9 *καὶ πατέρα μὴ καλεῖσθε ὑμῶν ἐν τῇ ᾧ*. 1 Cor. 4, 15; comp. Phil. 2, 22. 1 Thess. 2, 11. Sept. and *אב* of propheta, 2 K. 2, 12. 6, 21. 13, 14. Comp. Schoettg. Hor. Heb. p. 745 sq.—Plur. voc. *πατέρες*, *fathers*, as an honorary title of address, Butt. § 129 a. 1. Winer § 29. 1; e. g. used towards elder persons, 1 John 2, 13. 14; also towards magistrates, members of the Sanhedrim, Acts 7, 2. 22, 1. (Plut. Romul. 13 *πατέρες συγγεγραμμένοι*, Lat. *patres conscripti*, i. e. senators.) With the art. *οἱ πατέρες* id. Eph. 6, 4. Col. 3, 21; see Butt. § 129 a. 2. Winer l. c.

4. Trop. c. gen. of thing, *the author, source, beginner* of any thing. Rom. 4, 12 πατήρ πεποιθῆς, i. e. Abraham. John 8, 44 ὅτι ψεύστης ἐστὶ, καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. Sept. and καὶ Job 38, 28.—Plato Menex. 10. p. 240. c. πατὴρ τῆς ἀνθρώπων.

B) Of God, as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 καὶ αὐτὸς [θεὸς] πατρὶ τοῦ πατρὸς ἀνθρώπων γένους. Diod. Sic. 5. 72. Hom. Od. 4. 341.—In N. T. God is called *Father* in various relations.

1. By the Jews, John 8, 41 *ἐνα πατέρα ἔχομεν, τὸν θεόν*, v. 42. So Sept. and *אֱלֹהִים* Is. 63, 16. 64, 8.—Wisd. 2, 16.

2. By Christians and all pious persons, who are also called *τίμα Θεοῦ* John 1, 12. 11, 52. Rom. 8, 16. al. Thus Jesus in speaking with his disciples calls God *πατήρ σου* v. ὑμῶν, e. g. Matt. 6, 4 *ὁ πατήρ σου* ὁ βλέπων ἐν τῷ κρυπτῷ. v. 6. 8 *ὁ π. ὑμῶν*. v. 15. 18. 10, 20. 29. 13, 43. Luke 6, 36. 12, 30. 32; once in John, 20, 17. With the further adjunct, *ὁ πατήρ ὑμῶν* ὁ ἐν τοῖς οὐρανοῖς Matt. 5, 16. 45. 48. 6, 1. 9. 7, 11. Mark 11, 25. 26. Luke 11, 2; *ὁ οὐράνιος* Matt. 6, 14. 26. 32; *ὁ ἐπουράνιος* Matt. 18, 35; *ὁ ἐξ οὐρανοῦ* Luke 11, 13.—So the apostles speaking for themselves and other Christians call God *πατήρ ἡμῶν* and the like; Rom. 1, 7 *εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν*. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 4. Eph. 1, 2. Phil. 1, 2, 4, 20. al. *asp.* Hence absol. in the same sense, Rom. 8, 15 *ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράτομεν* ἀββᾶ, ὁ πατήρ. Gal. 4, 6. Eph. 2, 18. Col. 1, 12. James 1, 27. 3, 9. 1 John 2, 1. 15. 16. 3, 1. al. *asp.* Comp. Pa. 89, 26. So Heb. 12, 9 *τῷ πατρὶ τῶν πνευματικῶν*, in anthith. with *τοῖς τῆς σαρκὸς ἡμῶν πατέρας*, i. e. the Father of *our* spirits, *our* spiritual Father; comp. Num. 16, 22. 27. 16.

3. Spec. God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is *the Son* of God; see in *vñs*. So where the *Father* and *Son* are expressly distinguished, as Matt. 11, 27 οὐδεὶς ἔπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ καὶ 28, 19. Mark 13, 32 οὐδεὶς οἶδεν... οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9, 26. 10, 22. John 1, 14. 18. 3, 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5, 26. 1 Cor. 8, 6 εἰς θεός, ὁ πατήρ... καὶ εἰς κύριος ᾿Ι. Χρ. 1 Thess. 1, 1. Heb. 1, 5. 1 Pet. 1, 2. 1 John 1, 3. 2, 22. 4, 14. 2 John 3. 9. al.—Where JESUS calls God πατήρ μου, e. g. Matt. 11, 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου. 16, 27. Mark 8, 38. Luke 2, 49. John 10.

18. 25. 29. Rev. 2, 27. 3, 5. 21. al. sarp. So δ πατήρ μου δ ἐν οὐρανοῖς Matt. 7, 21. 10, 32. 33. 12, 50; δ οὐράνιος Matt. 15, 13. Absol. in the same sense, Matt. 24, 36 οὐδεὶς οἶδεν... εἰ μὴ ὁ πατήρ μόνος. Mark 14, 36. Luke 10, 21. 22, 42. 23, 34. John 4, 21. 23. 6, 27. 37. 44 sq. 10, 17. 13, 1. 3. 14, 6. Acts 1, 4. Rom. 6, 4. al. sarpiss.—Also John 17, 25 πᾶτερ δίκαιε, καὶ ὁ κόσμος κτλ. see fully in καὶ no. 1. f. a.—The apostles also speak of God as δ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15, 6. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 3, 14. Col. 1, 3. 1 Pet. 1, 3. Rev. 1, 6. al. Absol. 1 Cor. 15, 24 ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί. Gal. 1, 1. Eph. 5, 20. Col. 3, 17. 2 Pet. 1, 17. Jude 1. al. sarp. So Eph. 1, 17 ὁ Θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, the Father of glory, gen. of qual. who dwells in glory, comp. Acts 7, 2. 2 Cor. 1, 3 δ π. τοῦ κυρίου ἡμῶν Ἰ. Χρ. ὁ πατήρ τῶν οἰκτιρμῶν.

4. Trop. c. gen. of thing, James 1, 17 ἀπὸ [Θεοῦ] τοῦ πατρὸς τῶν φώτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change; comp. Job 38, 28. +

Πάτμος, ου, ἡ, *Patmos*, Rev. 1, 9, now *Patimo* or *Patmosa*, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14.—Strabo 10. p. 488. Plin. H. N. 4. 23. Pococke Descr. of the East II. ii. p. 31. Schubert's Reise III. p. 425 sq.

πατραλῶας, ου, ὁ, (πατήρ, ἀλואίω,) Att. πατραλοίας, a smiler of his father, a parricide, 1 Tim. 1, 9; comp. in μητραλῶας.—Thom. Mag. p. 695. Pollux On. 6. 152 πατραλῶας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phædo § 62.

πατριὰ, ᾱς, ἡ, (πατήρ,) paternal descent, lineage, Hdot. 3. 75; a family, race, caste, Hdot. 1. 200.—In N. T.

1. a family, Heb. כְּהִנְיָשָׁה, as the subdivision of a Jewish tribe, φυλή, οἰκὺς, which family comprehended several households, οἰκοί, רִבְזִים רַבִּי, see Heb. Lex. רִבְזִים no. 11. Luke 2, 4 ἐξ οἴκου καὶ πατρὸς Δαβὶδ. Trop. Eph. 3, 15. Sept. and כְּהִנְיָשָׁה Ex. 6, 15. 1 Sam. 9, 21. al.—Judith 8, 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

2. In a wider sense, for a tribe, people, nation, like φυλή. Acts 3, 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12, 3

where Heb. כְּהִנְיָשָׁה, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for כְּהִנְיָשָׁה 1 Chr. 16, 28. Ps. 22, 28. 96, 7.

πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7, 4; the sons of Jacob as heads of the twelve tribes, Acts 7, 8. 9. (Jos. de Macc. § 16 fin.) So of David as the head of a family, πατριὰ, כְּהִנְיָשָׁה, Acts 2, 29; comp. Luke 2, 4 and see in πατριὰ no. 1. Sept. for רִבְזִים שָׂמַר 1 Chr. 9, 9. 2 Chr. 19, 8; comp. 1 Chr. 27, 22.

πατρικός, ἡ, ὡν, (πατήρ,) paternal, pertaining to one's father, e. g. ξένος Pol. 2. 48. 4; φίλος Xen. Hell. 6. 5. 4.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. παραδόσεις Gal. 1, 14. So Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. ἱερωνόμου.

πατρίς, ἰδος, ἡ, adj. (πάτριος, πατήρ,) pr. father-land, native country, 2 Macc. 4, 1. Dem. 296. 15. Xen. Cyr. 1. 2. 7.—In N. T. one's paternal city, native place, home, e. g. Nazareth as the city of Jesus, because he was brought up there, Matt. 13, 54. 57. Mark 6, 1. 4. Luke 4, 23. 24. John 4, 44 see in γὰρ no. 1. b. Trop. of a heavenly home, Heb. 11, 14, comp. v. 16.—Jos. Ant. 6. 4. 6 εἰς Ῥαμαζὰν πόλιν· πατρίς γὰρ ἦν αὐτῷ. Hdtian. 8. 3. 2.

Πατρόβας, α, ὁ, *Patrobas*, pr. n. of a Christian at Rome, Rom. 16, 14.

πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμ,) delivered down from one's fathers, ancestral. 1 Pet. 1, 18 ἀναστροφὴ πατρων. i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 5. 48. Diod. Sic. 17. 2, 4.

πατρῷος, ῶα, ῶον, (πατήρ,) paternal, pertaining to one's father, e. g. φίλοι Luc. Tim. 12. Hdtian. 3. 15. 13; *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. νόμος Acts 22, 3; Θεός Acts 28, 17. 24, 14 λατρεύω τῷ πατρί τῷ Θεῷ i. e. our ancestral God, the God whom our fathers worshipped and made known to us.—So νόμος 2 Macc. 6, 1; Θεός Jos. Ant. 2. 13. 1. Plut. Alcib. 2. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus*, *Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13, 7. See in ἀντίπατρος.

2. *Paul*, the apostle of the Gentiles,

originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3, 5; but born at Tarsus in Cilicia, Acts 21, 39. 22, 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16, 37. 22, 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. p. 673), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles among nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel; Acts 22, 3, comp. 5, 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards sometimes supported himself, Acts 18, 3. 20, 34; see Pirke Aboth c. 2. § 2, comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 233 sq. [Engl. p. 211.]—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers; and, after being detained for two years or more at Cesarea, was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28, 30. Later accounts, mostly traditionary and doubtful, relate that he was soon after set at liberty; and, that after new journeys and labours in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. See Clem. Rom. Ep. ad Cor. § 5. Neander ib. I. p. 429 sq. [404 sq.] See genr. Neander ib. p. 104 sq. [90 sq.] Hemsen's Leben Pauli, Götting. 1830. For the chronology of Paul's life and the probable dates of his epistles, see Neander l. c. passim. Hemsen p. 744. De Wette Einl. ins N. T. passim.—Acts 13, 9. 13, 18, 5. 19, 11. 23, 1. Rom. 1, 1. 1 Cor. 1, 1. †

παύω, f. παύσω, comp. Engl. *to pause*.

1. Trans. *to make pause or cease, to refrain from any thing*, with acc. and ἀπό c. gen. 1 Pet. 3, 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34, 14 [13] where Sept. c. ἀπό for יָרַח רָחֵם.—So c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is with acc. and gen. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

2. Mid. intrans. *to pause, to cease, to refrain from any thing*; so c. gen. of thing, 1 Pet. 4, 1 πέπαιται ἀμαρτίας ἡτὶς ceased from sin. Buttm. § 132. 4. Winer. § 30. 6. For this use of the Pass. perf. see Buttm. § 136. 3. Sept. c. gen. for עָשָׂה Ex. 32, 11. Josh. 7, 26. So Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—With a particip. instead of infin. Buttm. § 144. 6. Winer § 46. 1. Luke 5, 4 ὥς δὲ ἐπαύσατο λαλῶν, as in Engl. *when now he left speaking*. Acts 5, 42 οὐκ ἐπαυσάντο διδάσκοντες, *they ceased not teaching*. 6, 13. 13, 10. 20, 31. 21, 32. Eph. 1, 16. Col. 1, 9. Heb. 10, 2; part. impl. Luke 11, 1. Sept. for עָשָׂה Gen. 11, 8; עָשָׂה Gen. 18, 33. So Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. *to cease, to come to an end*, Luke 8, 24. Acts 20, 1. 1 Cor. 13, 8 εἴτε γλῶσσαι, παύσονται. Sept. for עָשָׂה Ex. 9, 34. 35. So Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ῆ, Paphos, a maritime city of Cyprus near the western extremity of the island, the station of a Roman proconsul, Acts 13, 6. 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. See Strabo 14. p. 683. Pococke Descr. of the East, II. i. p. 225.

παχύνω, f. πύω, (παχύς,) *to make fat*, Xen. Œc. 12. 20; Pass. *to become fat and thick*, Luc. Ver. Hist. 22. Xen. Conv. 2. 17.—In N. T. trop. in Pass. *to become gross, dull, callous*, as if from fat; Matt. 13, 15 et Acts 28, 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. 6, 10 where Sept. for עָשָׂה יִחַשְׁתִּי; comp. Deut. 32, 15. So Philostr. Vit. Apollon. 1. 8 παχύνειν νοῦν. Comp. παχύς τὴν διανοίαν Æl. V. H. 13. 15. Hdian. 2. 9. 15.

πέδη, ης, ῆ, (πέτα,) *a fetter, shackle for the feet*; Plur. πέδαι, *fetters*, Mark 5, 4 bis, διὰ τὸ αὐτὸν πολλὰκις πέδαις καὶ ἀλύσει δεδέναι κτλ. Luke 8, 29. Sept. for עָשָׂה 2 Sam. 3, 34; עָשָׂה Ps. 105, 18.—Pol. 3. 82. 8. Xen. An. 4. 3. 8.

πειδυνός, ἡ, ὤν, (πειδύν, πείδον,) *plain*, level, of the ground; Luke 6, 17 ἐστὶ ἐπὶ τόπου πειδυνού, *he stood upon a level place*, i. e. upon the plain. Sept. for רָצוֹן Deut. 4, 43; חֲרָצוֹ Josh. 9, 1.—Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

πεζεύω, f. εὖσω, (πέζα,) *to foot it*, to travel on foot, i. e. by land and not by water, intrans. Acts 20, 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέευσεν ἡ στρατιά.

πεζῶ, adv. (dat. fem. of adj. πεζός,) *on foot*, Matt. 14, 13. Mark 6, 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

πειθαρχέω, ᾧ, f. ἦσω, (πειθαρχος; πειθομαι, ἀρχή,) *pr. to obey a ruler*, one in authority; hence *genr. to obey*, c. dat. τῷ θεῷ Acts 5, 29. 32; absol. Tit. 3, 1. So Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—Spec. *to obey or follow one's advice*, c. dat. of pers. Acts 27, 21. So Pol. 3. 4. 3. Diod. Sic. 1. 27.

πειθός, ἡ, ὤν, (πειθω,) a form elsewhere unknown, i. q. πειθῶνος or πειθῶνος, *persuasive, winning*; 1 Cor. 2, 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν τῇ. Some suppose it to be a contraction or corruption of πειθῶνος; more prob. it belonged to the language of common life. Others read by conject. οὐκ ἐν πειθοῖ ἀνθρωπίνης σοφίας, as if from subet. πειθῶ, but against analogy.

πειθῶ, doc, οὗς, ἡ, (πειθω,) *pr. n. Pitho*, Lat. *Suadia*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142.—In N. T. *persuasion, persuasive discourse*, in Mss. 1 Cor. 2, 4, see in πειθός. So Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

πειθῶ, f. πείσω, perf. 2 πέποιθα; Pass. perf. πίπεισμαι, Pass. aor. 1 ἐπεισθην; *to persuade*, *pr. to move by kind words and motives*.

I. Act. *to persuade*. 1. Genr. e. g. to the belief and reception of the truth, i. q. *to convince*, and in this sense mostly *de conatu*; *pr. with acc. of pers.* Acts 18, 4 ἔπειθε τοὺς Ἰουδαίους κτλ. i. e. he sought to persuade and convince them. 2 Cor. 5, 11. Also with two acc. of pers. and thing, Acts 28, 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Buttm. § 131. 5. So with acc. of pers. impl. Acts 19, 8 πείθων [αὐτοὺς] τὰ περὶ κτλ. Also *to persuade to error*, absol. Acts 19, 26. So τινὰ Wisd. 16, 8. Ael. V. H. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθῆναι οὐ πείθει. Diod. Sic. 4. 26; τινά τι Xen. CEC. 20. 15; τί Thuc. 3. 43

πείσαι τὰ δεινότερα. Xen. Mag. Eq. 3. 5.—With acc. of pers. c. infin. *to persuade to do any thing, to induce*, Acts 13, 43 ἔπεισον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26, 28. So Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 8. 19.—Spec. *to instigate*, c. acc. of pers. and ἵνα, Matt. 27, 20; acc. impl. Acts 14, 19.

2. *to persuade, to conciliate*, to bring over to kind feelings. a) Genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τὰς καρδίας 1 John 3, 19, comp. v. 20; see in ὅτι II. 3. c. So Sept. 1 Sam. 24, 8. Xen. Hell. 1. 7. 7 τὸν δῆμον, comp. § 4, 5. b) i. q. *to win over, to make friends with, to conciliate*, c. acc. of pers. Gal. 1, 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; parall. is ζητῶ ἀρέσκειν (Xen. Ath. 2. 11.) Prob. by presents, bribes, Matt. 28, 14. Acts 12, 20 πείσαντες τὸν Βλασφῶν. So 2 Macc. 4, 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντώνιον. Xen. Hell. 7. 3. 4.

II. Pass. and Mid. *to let oneself be persuaded, to be persuaded*. Hence

1. Genr. e. g. of any truth, i. q. *to be convinced, to believe*, absol. Luke 16, 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts 17, 4. Heb. 11, 13 Rec. With dat. of thing Acts 28, 24; c. inf. 26, 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1; c. dat. Xen. Cyr. 1. 5. 3.) Pass. perf. πίπεισμαι as pres. *I am persuaded, convinced*, see Buttm. § 113. 7; so c. inf. et acc. Luke 20, 6; c. ὅτι, Rom. 8, 38. 14, 14. 15, 14. 2 Tim. 1, 5. 12; c. acc. τὰ Heb. 6, 9; comp. Buttm. § 134. 6. So c. inf. 2 Macc. 9, 27; c. ὅτι Xen. CEC. 15. 6; c. τοῦτο Xen. Cyr. 8. 7. 19.—Also *to be persuaded to do any thing, to be induced*, absol. but c. inf. impl. Acts 21, 14 μὴ πειθόμενον δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κτλ. So c. inf. Xen. Cyr. 5. 1. 8.

2. Spec. *to assent to, to obey, to follow*, c. dat. of person, Matth. § 362. n. 2. Acts 5, 36. 37. 40. 23, 21. 27, 11 ὁ δὲ ἐκ τῷ κυβερνήτῃ...ἐπειζετο μάλλον. Rom. 2, 8. Gal. [3. 1.] 5, 7. Heb. 13, 17. James 3, 3.—Ael. V. H. 3. 23. Hdtian. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. PRF. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Buttm. § 113. n. 3. II. Hence

1. *to be confident, assured*, c. acc. et inf. Rom. 2, 19 πέποιθάς τε σεαυτὸν ὁδὸν εἶναι κτλ. With ὅτι Heb. 13, 18. Phil. 2, 24; τοῦτο ὅτι Phil. 1, 6. 25; ἐπὶ τινι ὅτι, in respect to any one, 2 Cor. 2, 3. 2 Thess. 3, 4; εἰς τινι ὅτι, id. Gal. 5, 10. With the further adjunct ἐν κυρίῳ in or through the Lord, Gal. 5, 10. Phil. 2, 24. 2 Thess. 3,

4.—Sept. gent. for $\Pi\epsilon\pi\alpha$ Prov. 10, 9. Deut. 32, 28; comp. Job 12, 6.

2. *to confide in, to rely upon*, c. dat. Phil. 1, 14. Philom. 21 $\pi\epsilon\pi\omicron\upsilon\sigma\tau\epsilon\varsigma\ \tau\eta\ \upsilon\pi\alpha\kappa\omicron\upsilon\eta\ \sigma\omicron\upsilon$. 2 Cor. 10, 7 $\iota\alpha\upsilon\tau\phi$. Sept. for $\Pi\epsilon\pi\alpha$ Prov. 14, 16. 2 K. 18, 20; $\Pi\epsilon\pi\alpha$ Is. 28, 17. (2 Macc. 8, 18. Dion. Hal. Ant. 3, 50. Hdot. 9, 88.) With $\epsilon\upsilon$ c. dat. *to trust or have confidence in* any thing, Phil. 3, 3 $\epsilon\upsilon\ \sigma\alpha\rho\kappa\iota$. v. 4; $\epsilon\pi\iota\ \tau\iota\mu\iota$ id. Mark 10, 24. Luke 11, 22. 18, 9. 2 Cor. 1, 9. Heb. 2, 13. (Sept. for α $\Pi\epsilon\pi\alpha$ Ps. 25, 2. Prov. 11, 28; α $\Pi\epsilon\pi\alpha$ Ps. 2, 12.) So $\epsilon\pi\iota\ \tau\iota\mu\alpha$ id. Matt. 27, 43. Sept. for $\Pi\epsilon\pi\alpha$ 2 K. 18, 21. 22.

$\pi\epsilon\upsilon\iota\omega\varsigma$, $\acute{\omega}$, f. $\acute{\alpha}\sigma\omega$, aor. 1 $\epsilon\pi\epsilon\iota\upsilon\alpha\sigma\alpha$; the Attic contraction was $\pi\epsilon\upsilon\phi$, $\eta\varsigma$, η ; but later writers have $\pi\epsilon\upsilon\phi$, $\acute{\alpha}\varsigma$, $\acute{\alpha}$, inf. $\pi\epsilon\upsilon\omega\alpha\upsilon$; see Lob. ad Phryn. p. 61, 204. Winer § 13, 3; comp. Butt. § 105, n. 5.

1. *to hunger, to be hungry*, absol. Matt. 4, 2 $\eta\sigma\tau\epsilon\upsilon\sigma\alpha\iota\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma\ \tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\upsilon\tau\alpha\ \dots\ \upsilon\sigma\tau\epsilon\rho\omicron\nu\ \epsilon\pi\epsilon\iota\upsilon\alpha\sigma\epsilon$. 12, 1. 3. 21, 18. 25, 35. 37, 42. 44. Mark 2, 25. 11, 12. Luke 4, 2. 6, 3. Rom. 12, 20. (Prov. 25, 22.) 1 Cor. 11, 21. 34. Rev. 7, 16. Sept. and $\Pi\epsilon\pi$ Prov. 25, 22. 2 Sam. 17, 29.—So $\pi\epsilon\upsilon\phi\eta\upsilon$ Jos. Ant. 10, 11. 6. Plut. Aristid. 25; $\pi\epsilon\upsilon\eta\upsilon$ Luc. D. Mort. 17, 1. Xen. Mem. 2, 1. 30.

2. Trop. *to famish, to be without food*, i. q. *to be poor, needy*, Luke 1, 53 $\pi\epsilon\upsilon\omega\alpha\upsilon\tau\alpha\varsigma\ \epsilon\pi\acute{\epsilon}\pi\lambda\eta\sigma\epsilon\upsilon\alpha\ \acute{\alpha}\gamma\alpha\theta\acute{\omega}\nu$. 6, 21. 25. 1 Cor. 4, 11. Phil. 4, 12. Sept. and $\Pi\epsilon\pi$ Ps. 107, 9; $\Pi\epsilon\pi$ Jer. 31, 12. 25.—Ecclus. 4, 2.

3. Trop. *to hunger after* any thing, *to long for*; c. acc. $\tau\eta\eta\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\eta\eta\upsilon$ Matt. 5, 6; comp. in $\delta\iota\psi\acute{\alpha}\omega$ no. 2. Winer § 30, 7.—Absol. of longing after spiritual nourishment, aliment, John 6, 35. So Ecclus. 24, 21; c. gen. Xen. Oec. 13, 9 π . $\tau\omicron\upsilon\ \epsilon\pi\alpha\upsilon\omicron\upsilon$. Conv. 4, 36.

$\pi\epsilon\iota\upsilon\alpha$, $\acute{\alpha}\varsigma$, $\acute{\eta}$, ($\pi\epsilon\iota\upsilon\acute{\alpha}\omega$), *a trial, essay*, Pind. Nem. 3, 122.—In N. T. only in the phrase $\pi\epsilon\iota\upsilon\alpha\upsilon\ \lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\upsilon\ \tau\iota\omega\varsigma$, pr. *to take (make) trial of* any thing, i. q. $\pi\epsilon\iota\upsilon\acute{\alpha}\omega$; comp. in $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ no. 1. f. E. g.

1. *to make trial of, to attempt, to assay*, $\tau\eta\varsigma\ \Sigma\alpha\lambda\acute{\alpha}\sigma\text{-}\sigma\eta\varsigma$ Heb. 11, 29. Sept. for $\Pi\epsilon\pi$ Deut. 28, 56.—Hdian. 2, 2. 1. Xen. Mem. 1, 4, 18.

2. *to have trial of, to experience*, $\tau\omicron\omega\eta\ \epsilon\mu\text{-}\pi\alpha\gamma\mu\acute{\omega}\nu$ Heb. 11, 36.—Jos. Ant. 2, 5, 1. Pol. 28, 9, 7. Xen. An. 5, 8, 16.

$\pi\epsilon\iota\upsilon\acute{\alpha}\omega$, f. $\acute{\alpha}\sigma\omega$, ($\pi\epsilon\iota\upsilon\alpha$), *to make trial of, to try*, e. g.

1. Of actions, i. q. *to attempt, to assay*, c. infin. Acts 16, 7 $\epsilon\pi\epsilon\iota\upsilon\alpha\varsigma\ \epsilon\iota\varsigma\ \tau\eta\eta\ \beta\epsilon\tau\omicron\upsilon\text{-}\rho\iota\alpha\upsilon\ \kappa\omicron\pi\omicron\upsilon\epsilon\iota\sigma\theta\alpha\iota$. 24, 6. Sept. for $\Pi\epsilon\pi$

Judg. 6, 39.—2 Macc. 2, 23. Jos. B. J. 1, 8, 4. Polyb. Fragn. 60.

2. Of persons, i. q. *to tempt, to prove, to put to the test*, c. acc. a) Genr. and in a good sense, in order to ascertain the character, views, feelings of any one; Matt. 22, 35, comp. Mark 12, 28–34. John 6, 6 $\tau\omicron\upsilon\tau\omicron\ \delta\epsilon\ \acute{\epsilon}\lambda\epsilon\gamma\epsilon\ \pi\epsilon\iota\upsilon\acute{\alpha}\omega\varsigma\ \alpha\upsilon\tau\omicron\upsilon\alpha\upsilon$. 2 Cor. 13, 5 $\epsilon\lambda\alpha\upsilon\tau\omicron\upsilon\varsigma\ \pi\epsilon\iota\upsilon\acute{\alpha}\omega\varsigma$. Rev. 2, 2. Sept. for $\Pi\epsilon\pi$ 1 K. 10, 1; $\Pi\epsilon\pi$ Ps. 17, 3. So Jos. B. J. 1, 10, 4. Plut. Cleom. 7. b) In a bad sense, with ill intent, Matt. 16, 1 $\pi\epsilon\iota\upsilon\acute{\alpha}\omega\varsigma\ \epsilon\pi\eta\rho\omega\tau\eta\sigma\alpha\upsilon\ \alpha\upsilon\tau\omicron\upsilon\alpha\upsilon$. 19, 3. 22, 18. Mark 8, 11. 10, 2. 12, 15. Luke 11, 16. 20, 23. John 8, 6. Spec. *to try one's virtue, to tempt, to solicit to sin*; Gal. 6, 1 $\acute{\iota}\omega\alpha\ \mu\grave{\eta}\ \pi\epsilon\iota\upsilon\alpha\sigma\theta\eta\varsigma\ \kappa\alpha\iota\ \sigma\acute{\upsilon}$, *lest thou also be tempted*, yield to temptation. James 1, 13 ter. 14. Rev. 2, 10; espec. of Satan, Matt. 4, 1 $\pi\epsilon\iota\upsilon\alpha\sigma\theta\eta\eta\alpha\iota\ \upsilon\pi\epsilon\theta\ \tau\omicron\upsilon\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon$. v. 3. Mark 1, 13. Luke 4, 2. 1 Cor. 7, 5. 1 Thess. 3, 5 bis. c) From the Heb. where God is said *to try, to prove*, by adversity, to try the faith and confidence of Christians in him; 1 Cor. 10, 13 $\delta\varsigma\ \omicron\upsilon\kappa\ \acute{\epsilon}\delta\delta\epsilon\iota\ \eta\mu\acute{\alpha}\varsigma\ \pi\epsilon\iota\upsilon\alpha\sigma\theta\eta\eta\alpha\iota\ \upsilon\pi\epsilon\rho\ \delta\ \delta\acute{\upsilon}\nu\alpha\sigma\theta\epsilon$. Heb. 2, 18 bis. 4, 15. 11, 17. 37. Rev. 3, 10. Sept. and $\Pi\epsilon\pi$ Gen. 22, 1. Ex. 20, 20. (Wisd. 11, 9.) Vice versa, men are said *to prove or tempt* God, by doubting and questioning his power and aid, by murmuring against him, etc. Acts 5, 9 $\pi\epsilon\iota\upsilon\delta\alpha\iota\ \tau\omicron\ \pi\omega\epsilon\iota\mu\alpha\ \kappa\upsilon\rho\iota\omicron\upsilon$. 15, 10 $\tau\iota\ \pi\epsilon\iota\upsilon\acute{\alpha}\omega\varsigma\ \tau\omicron\upsilon\eta\ \Sigma\epsilon\delta\acute{\omega}\nu$; 1 Cor. 10, 9. Heb. 3, 9 $\sigma\acute{\upsilon}\ \epsilon\pi\epsilon\iota\upsilon\alpha\sigma\acute{\alpha}\nu\ \mu\epsilon\ \omicron\iota\ \pi\alpha\tau\epsilon\rho\epsilon\varsigma\ \eta\mu\acute{\omega}\nu$, quoted from Ps. 95, 9 where Sept. for $\Pi\epsilon\pi$, as also Ex. 17, 2, 7. Is. 7, 12. So Wisd. 1, 2.

$\pi\epsilon\iota\upsilon\alpha\sigma\mu\acute{\omicron}\varsigma$, $\omicron\upsilon$, δ , ($\pi\epsilon\iota\upsilon\acute{\alpha}\omega$), 1. *trial, proof*, a putting to the test; only of persons. a) Genr. *trial* of one's character and faith; 1 Pet. 4, 12 $\pi\rho\omicron\varsigma\ \pi\epsilon\iota\upsilon\alpha\sigma\mu\acute{\omicron}\nu\ \eta\mu\acute{\iota}\nu$, i. e. *to try or prove you*. So Ecclus. 6, 7, 27, $\delta\ \pi\epsilon\iota\upsilon\alpha\sigma\mu\acute{\omicron}\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon\ \epsilon\upsilon\ \delta\iota\alpha\lambda\omicron\gamma\iota\sigma\mu\acute{\omicron}\ \alpha\upsilon\tau\omicron\upsilon$. v. 7. b) *trial* of one's virtue, *temptation*, solicitation to sin, espec. from Satan, Luke 4, 13. 1 Tim. 6, 9.

2. From the Heb. *trial, temptation*, comp. in $\pi\epsilon\iota\upsilon\acute{\alpha}\omega$ no. 2. c. a) Of a state of trial into which God brings his people by adversity and affliction, in order to excite and prove their faith and confidence in him; Matt. 6, 13 et Luke 11, 4 $\mu\grave{\eta}\ \epsilon\iota\sigma\epsilon\upsilon\eta\gamma\kappa\eta\varsigma\ \eta\mu\acute{\alpha}\varsigma\ \epsilon\iota\varsigma\ \pi\epsilon\iota\upsilon\alpha\sigma\mu\acute{\omicron}\nu$, i. e. *bring us not into a state of trial, lay not trials upon us*. Matt. 26, 41. Mark 14, 38. Luke 8, 13. 22, 40. 46. 1 Cor. 10, 13 bis. James 1, 2, 12. 1 Pet. 1, 6. 2 Pet. 2, 9. Sept. and $\Pi\epsilon\pi$ Deut. 7, 19. 29, 2. (Ecclus. 2, 1, 36, 1.) Meton. i. q. *adversity, affliction, sorrow*, Luke 22, 28. Acts 20, 19 $\delta\omicron\upsilon\lambda\epsilon\upsilon\omega\alpha\upsilon\ \tau\eta\ \kappa\upsilon\rho\iota\acute{\alpha}\ \mu\epsilon\tau\acute{\alpha}$

δακρύων καὶ πειρασμῶν. Gal. 4, 14. Rev. 3, 10. b) Vice versa, *temptation* of God by man is distrust in God, complaint and murmuring against him; comp. in *πειράζω* no. 2. c. Heb. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ θεοῦ, quoted from Ps. 95, 8 where Sept. for *ἡμέρη*; as also Ex. 17, 7. Deut. 9, 22.

πειράω, ᾧ, f. ᾰώω, *to try*; usually and in N. T. Mid. *πειράομαι*, *to try for oneself*, for one's own part; *to attempt*, *to as-say* to do any thing; c. infin. Acts 9, 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. 26, 21. —2 Macc. 10, 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

πεισμονή, ἡς, ἡ, (πειθω,) *persuasion*, i. e. Pass. *the being persuaded, credulity*; Gal. 5, 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείσεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κτλ. On the paronomasia see Winer § 62. 1 fin. So Eustath. ad Il. a, p. 99. 45. Od. χ, p. 785. 22. Chrysost. ad 1 Thess. 1, 3. —Others take it as Act. *persuasion, act of persuading*, and refer it to the Judaizing teachers. Eustath. ad Il. a, p. 21. 46. ε, p. 637. 5.

πέλαγος, εος, ους, τό, *the sea*, pr. *the high or open sea, the deep, the main*, remote from land; intens. Matt. 18, 6 ἐν τῷ πελάγει τῆς θαλάσσης. So Aristot. Probl. sect. 23. 3, ἐν τῷ λυμένῳ ὅλην ἐστὶν ἡ θαλάσσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16. —Spoken of the high sea adjacent to a country; Acts 27, 5 τὸ π. κατὰ τὴν Κιλικίαν, *the sea of Cilicia*. So Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

πέλεκίζω, f. ἰσω, (πέλεκυς,) *to hew with an axe*, Sept. for *ἔσχω* 1 K. 5, 18. —In N. T. *to behead with an axe*, Pass. Rev. 20, 4 τὰς ψυχὰς τῶν πεπελεκισμένων. So Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phryn. p. 341.

πέμπτος, η, ον, ord. adj. (πέντε,) *the fifth*, Rev. 6, 9. 1. 16, 10. 21, 20. Sept. for *ἑβδόμη* Gen. 1, 23. —Dem. 260. 20. Xen. An. 4. 7. 21.

πέμπω, f. ψω, 1. *to send, to cause to go*, spoken of persons. a) Genr. and c. acc. Matt. 22, 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25, 25. Phil. 2, 23. With acc. and also dat. of pers. *to whom*, 1 Cor. 4, 17 ἐπεμψα ὑμῖν Τιμόθεον. Phil. 2, 19; εἰς c. acc. of place, Matt. 2, 8; εἰς τινα *into one's body* Mark 5, 12; πρὸς τινα Acts

25, 21. Eph. 6, 22. Col. 4, 8. Tit. 3, 12. So Xen. An. 4. 6. 19; τινὶ Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22; εἰς Luc. Asin. 45; πρὸς Pol. 2. 11. 4. b) Spec. of messengers, agents, ambassadors; c. acc. Matt. 11, 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16, 24. John 1, 22. 13, 16. 1 Thess. 3, 2. 1 Pet. 2, 14. Pass. part. οἱ πεμφθέντες, *those sent*, the messengers, Luke 7, 10. With εἰς c. acc. of place Luke 16, 27. Acts 15, 22; πρὸς τινα Luke 4, 26. Acts 15, 25; c. infin. of purpose, 1 Cor. 16, 3. Rev. 22, 16 ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι κτλ. (Hdian. 3. 14. 8; εἰς ib. 1. 11. 9; πρὸς ib. 6. 4. 6.) Also acc. of pers. impl. and with εἰς c. infin. of purpose, 1 Thess. 3, 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*; also εἰς c. acc. of place, Acts 10, 32. 20, 17; πρὸς τινα Acts 10, 33. 19, 31. 23, 30. (With εἰς and πρὸς Xen. Cyr. 1. 5. 4.) So Particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14, 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6, 27. (Hdian. 1. 9. 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de Puer. educ. 14 fin. Xen. Cyr. 3. 1. 5.) Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. acc. et inf. John 1, 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4, 34. 5, 23. 24. 6, 38 sq. 7, 16. 28. Rom. 8, 3. al. ssp. The Spirit, John 14, 26. 15, 26. 16, 7. The apostles as sent out by Jesus, John 13, 20. 20, 21.

2. Of things, *to send, to transmit*. a) Pr. c. acc. of thing and dat. of pers. Rev. 11, 10 ὄρα πέμπουσιν ἀλλήλοις. With acc. of thing impl. τινὶ [τι] εἰς τι Acts 11, 29. Phil. 4, 16. So Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42. b) Trop. *to send upon or among*, c. acc. et dat. 2 Thess. 2, 11 πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης. Also *to send forth*, c. acc. e. g. τὸ δρέπανον, i. q. *to thrust in*, Rev. 14, 15. 18. —Wisd. 12, 25. Hom. Il. 15. 109. +

πένης, ητος, ὁ, ἡ, adj. (πένομαι,) pr. 'one who works for his daily bread'; hence, *poor, needy*, 2 Cor. 9, 9. Sept. for *γινῆς* Ex. 23, 6; *ἡγῆ* Deut. 25, 11. —Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

πενθερά, ἄς, ἡ, (πενθερός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8, 14. Mark 1, 30 ἡ δὲ π. Σίμωνος. Luke 4, 38. Also the husband's mother, in antith. to *νύμφη*, Matt. 10, 35. Luke 12, 53 bis. Sept. for *ἡνίκα* Ruth 1, 14. 2, 11. 3, 1. —Luc. Alex. 35. Dem. 1123. 1.

πενδερός, οὐ, δ, *a father-in-law*, John 18, 13. Sept. for **πατήρ** Gen. 38, 13. 25; **πατήρ** Ex. 3, 1.—Pollux On. 3. 3. 2. Hom. Il. 6. 170. Soph. Oed. Col. 1302.

πενδέω, ὦ, f. ἥσω, (**πένθος**), *to mourn, to lament*, i. e.

1. Trans. c. acc. of pers. *to bewail any one, to grieve for him*, 2 Cor. 12, 21 **πενθήσω** πολλούς.—Comm. for one dead, Sept. for **πένθω** Gen. 37, 33; **πένθω** Gen. 50, 3. Luc. D. Deor. 14. 1. Xen. Hell. 2. 2. 3.

2. Intrans. *to mourn, to lament*, pr. at the death of a friend, joined with **κλαίω**, Mark 16, 10. (Sept. for **πένθω** Gen. 23, 2.) So genr. *to be sad, sorrowful, to mourn*, absol. Matt. 5, 4 **μακάριοι οἱ πενθοῦντες**. 9, 15. Mid. *for oneself*, 1 Cor. 5, 2; joined with **κλαίω** Luke 6, 25. James 4, 9. Rev. 18, 11. 15. 19; **ἐπὶ τινι** 18, 11. Sept. for **πένθω** Neh. 8, 11. Ez. 7, 27.—Æschin. 84. 14. Plato Phædr. 258. b.

πένθος, εος, ους, τό, (kindr. **πάθος**), *mourning, grief, sadness*, genr. James 4, 9 **ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω**. Rev. 18, 7 bis. 8. 21, 4. Sept. and **πένθος** Lam. 5, 15; **πένθος** Prov. 14, 13.—Wisd. 19, 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

πενυχτός, ὁ, ὄν, (**πένομαι**), like **πένος**, *poor, needy*, Luke 21, 2. Sept. for **πένος** Ex. 22, 25; **πένος** Prov. 28, 15.—Pol. 6. 21. 7. Dem. 422. 19. Plato Rep. 578. a.

πεντάκις, adv. (**πέντε**), *five times*, 2 Cor. 11, 24.—Sept. 2 K. 13, 19. Plut. Marcell. 1 init.

πεντακισχίλιοι, αι, α, (**χίλιοι**), *five thousand*, pr. five times one thousand, Matt. 14, 21. 16, 9. Mark 6, 44. 8, 19. Luke 9, 14. John 6, 10.—Sept. 2 Chr. 35, 9. Xen. Hell. 1. 2. 1.

πεντακόσιοι, αι, α, *five hundred*, Luke 7, 41. 1 Cor. 15, 6. Sept. for **πεντακισχίλιοι** Num. 1, 21. 33.—Luc. Icarom. 1. Xen. Hell. 1. 4. 21.

πέντε, οἱ, αἱ, τά, card. num. indec. *five*, Matt. 14, 17. 19. 16, 9. 25, 2. Luke 1, 24. Acts 4, 4. al. As an indef. small number 1 Cor. 14, 19. Sept. for **πέντε**, **πέντε**, Gen. 18, 28. Ex. 22, 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. +

πεντεκαδέκατος, η, ον, ord. adj. (**πεντεκαδεκα**), *the fifteenth*, Luke 3, 1.—Sept. Num. 28, 17. Plut. adv. Stoic. 45 fin.

πεντήκοντα, οἱ, αἱ, τά, indec. *fifty*, Mark 6, 40 et Luke 9, 14 **ἀνὰ πενήκοντα**, *by fifties*. Luke 7, 41. 16, 6. John 8, 57.

21, 11. Acts 13, 20. Sept. for **πέντε** Gen. 6, 15. Ex. 26, 5.—Luc. D. Marin. 6. 1. Xen. Hell. 1. 4. 21.

πεντηκοστή, ἡς, ἡ, (**πεντηκοστός**), *a fiftieth part, a species of impost of two per cent*. Dem. 568. 12. ib. 738. 5; see Bæckh Staatsh. d. Ath. I. p. 337. Dict. of Antt. art. *Pentecoste*.—In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; Acts 2, 1. 20, 16. 1 Cor. 16, 8. (Tob. 2, 1. 2 Macc. 12, 32. Jos. Ant. 14. 13. 4. al.) It was so called because celebrated on the *fiftieth* day, ἡ **πεντηκοστή ἡμέρα**, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23, 15 sq. Deut. 16, 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. **חג שבועות**, Sept. **ἑορτὴ ἑβδομάδων**, *festival of weeks*, Deut. 16, 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16, 9 sq. and was hence called also **יום תבואת**, Sept. **ἡμέρα τῶν νέων**, *day of the first-fruits*, Num. 28, 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festival; Ant. 14, 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1.

πεποίθησις, εως, ἡ, (**πίστω**, **πέποιθα**), *trust, confidence*, so in Paul's writings, 2 Cor. 1, 15. 3, 4. 8, 22. 10, 2. Eph. 3, 12; **ἐν τινι** Phil. 3, 4. Sept. for **πίστω** 2 K. 18, 20. Aquil. et Theod. for **πίστω** Hos. 2, 18.—Jos. Ant. 1. 3. 1. Philo de Nobil. p. 910. a. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

περ, an enclitic particle, adding force and emphasis to a word; pr. shortened from adv. **πέρ** or its strengthened form **περισσῶς**, Butt. § 117. n. 3. Kühner § 317. 1. Matth. § 594; *much, very, ever*; in N. T. only as joined with a pronoun or particle, see Herm. ad Vig. p. 791. See **διόπερ**, **ἐάνπερ**, **εἴπερ**, **ἐπειπερ**, **ἐπειδήπερ**, **ἥπερ**, **καθάπερ**, **καίπερ**, **ὅσπερ**, **ὥσπερ**.

περαιτέρω, adv. compar. of **πέραν**, *beyond, further*; Acts 19, 39 Lachm. **εἰ δέ τι περαιτέρω ἐπιγένηται**, where Rec. **περὶ ἐνέρον**.—Eurip. Phœn. 1681. Plato Phœd. 107. b.

πέραν, adv. (obs. **πέρα**, **πέρας**), *beyond, over, on the other side*; as prep. governing the genit. Butt. § 146. 1, 3. So **πέραν τοῦ Ἰορδάνου** Matt. 4, 15. 25. 19, 1. Mark 3, 8. John 1, 28. 3, 26. 10, 40; **πέραν τῆς θαλάσσης** John 6, 1. 17. 22. 25; **π. τοῦ χειμ.**

τοῦ Κέδρων John 18, 1. Sept. for כְּרִי Gen. 50, 10. 11. Num. 34, 15. So Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pr. *that beyond, the other side*, i. e. the region beyond, comp. Butt. § 125. 6, 7; so διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark 10, 1; εἰς τὸ π. τῆς θαλάσσης 5, 1; εἰς τὸ π. τῆς λίμνης Luke 8, 22; absol. Matt. 8, 18. 28. 14, 22. 16, 5. Mark 4, 35. 5, 21. 6, 45. 8, 13. Sept. for כְּרִי Num. 21, 13. Deut. 1, 4. So Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65; c. gen. Xen. An. 3. 5. 2.

πέρας, σρος, τό, (obs. πέρα), *an end, extremity*, e. g. τῆς γῆς, of the earth, the remotest regions, Matt. 12, 42. Luke 11, 31. Rom. 10, 18. Sept. for פֶּרָא Ps. 2, 8; פֶּרָא Ps. 61, 3, comp. 19, 5. So Diod. Sic. 3. 53 init. Xen. Ag. 9. 4 τὰ π. τῆς γῆς.—Trop. *an end* to which any thing comes, conclusion, termination; Heb. 6, 16 ἀντιλογίας πέρας. Sept. for פֶּרָא Nah. 3, 9. So Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, Pergamus, now Bergamo, a celebrated city of Mysia in Asia Minor, Rev. 1, 11. 2, 12. It was situated near the river Caicus; and was the metropolis of the powerful kingdom of Pergamus, so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes; which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. There was at Pergamus a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2, 13. See Plut. M. Anton. 58. Plin. H. N. 5. 33. ib. 13. 21. Strabo 13. p. 623 sq. O. v. Richter Wallf. p. 488 sq. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, Perga, the metropolis of Pamphylia in Asia Minor, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana; Acts 13, 13. 14, 25.—Strabo 14. 3. 2. p. 667. Plin. H. N. 5. 26.

περί, prep. governing in N. T. the genitive and accusative; in Gr. writers also the dative; with the primary signif. *around, about*, in a local sense, implying a surrounding and inclosing on all sides. So with the dative, e. g. Σόρην περί στήθεσιν ἔδυνε Hom. Il. 3. 332; δακτύλιον περί τῇ χειρὶ φέρειν Plato Rep. 359. d. Comp. Winer § 51. p. 446.

I. With the GENITIVE, where the genit.

then marks the centre *from around* which an action proceeds, *about* which it is exerted; see Passow s. v. Winer l. c. Butt. § 132. 3. But in prose writers and usually in the poets, περί c. gen. is used only trop. *about, concerning, respecting*; and so in N. T.

1. Where the genit. denotes the object *about* which an action is exerted, as in Engl. to speak or hear *about* or *of* a thing; Matth. § 589. Butt. § 147. n. 1. So after verbs of speaking, asking, teaching, writing, and the like; e. g. εἶπον, Matt. 17, 13 εἰς περί Ἰωάννου τ. β. εἶπεν αὐτοῖς. John 1, 30. 7, 39; λαλέω Luke 2, 17. 33. 38; λέγω Matt. 11, 7. 21, 45. al. (Xen. Cyr. 1. 5. 13.) ἐρωτάω Luke 9, 45. John 18, 19; διδάσκω 1 John 2, 27; γράφω Matt. 11, 10. John 5, 46; and so Matt. 12, 36. John 1, 7. 8. 6, 41. Acts 1, 1. 16. 7, 52. 1 Cor. 1, 11. 1 Tim. 1, 7. al. sēp. (Plut. Mor. II. p. 25. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1, 7. 2. Cyr. 6. 1. 6.) So after nouns of like signification, where the simple genit. might sometimes stand; Luke 4, 14 φήμῃ περί αὐτοῦ. v. 37 ἦχος περί αὐτοῦ. Acts 11, 22. 25, 16. Rom. 1, 8. Heb. 5, 11. So Ceb. Tab. 88. Hlian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. ἀκούω Mark 5, 27. Luke 7, 3. 9, 9; κατήχην Acts 21, 21. 24; ἐπίσταμαι Acts 26, 26; γνωστόν ἐστι 28, 22. So ἀκούω Plut. Mor. II. p. 40. Plato Phæd. 58 init. p. 108. c. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. ζητέω, John 16, 19. 1 Pet. 1, 10; ἐξερῶ Matt. 2, 8; πυνθάνομαι Acts 23, 20; διενθυμίομαι Acts 10, 19; διαλογίζομαι Luke 3, 19; διαπορέομαι Luke 24, 4. Acts 5, 24; δοκεῖ μοι Matt. 22, 42. After like nouns, as ζητήσις John 3, 25. Acts 18, 15. So πυνθ. Luc. Alex. 33. Ceb. Tab. 33; δοκεῖ μοι Luc. D. Deor. 6. 4; σκοπέω Xen. Mem. 1. 1. 15.

2. Where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of, because of*, in Engl. often *for*. a) Genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as ἐλέγχω, Luke 8, 19 Ἡρώδης... ἐλεγχόμενος ὑπ' αὐτοῦ περί Ἡρωδείδος κτλ. John 8, 46. 16, 8. Jude 15; ἐγκαλέω Acts 19, 40. 26, 2; κατηγορέω 24, 13; κρίνομαι 23, 6. al. So κατηγορέω Xen. Hell. i. 7. 2; κρίνομαι ib. 2. 5. 25.—After verbs signifying an affection of the mind, e. g. σπλαγχνίζομαι Matt. 9, 36; θαυμάσιος Matt. 20, 24. Mark 10, 41; θαυμάζω Luke 2, 18; καυχάομαι 2 Cor. 10, 8. Spec. εὐχαριστέω and the like, 1 Cor. 1, 4. 1 Thess. 1, 2. 2 Thess. 2, 13; εὐχαρι-

στίας ἐποιδιδόναί 1 Thess. 3, 9. (So χάριν ἀποδιδόναί Diod. Sic. 1. 88.) Also μέλει μοι Matt. 22, 16. Mark 12, 14; μεριμνάω Matt. 6, 28. Luke 12, 26.—Also genr. after various verbs and nouns, e. g. John 10, 33 περὶ καλοῦ ἔργου οὐ λίσσόμεν σε κτλ. John 19, 24 λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. Matt. 16, 11. Mark 1, 44. Luke 2, 27. Acts 15, 2, 19, 23 τάραχος περὶ τῆς οδοῦ. Col. 2, 1. So Hdian. 1. 11. 4. Dem. 10. 16. Xen. Cyr. 2. 1. 22 φιλονεικίαι περὶ τιος. b) Where the action is exerted in favour of the person or thing denoted by the genitive, i. q. *on account of, in behalf of, for*, e. g. Matt. 4, 6 τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ. Luke 22, 32 ἐγὼ δὲ δεήσῃν περὶ σοῦ, ἵνα κτλ. John 16, 26. Eph. 6, 18. Philem. 10. Heb. 11, 40. 1 Pet. 5, 7 ὅτι αὐτῷ μέλει περὶ ὑμῶν. After verbs of offering sacrifice and the like in *behalf of* any one; Matt. 26, 28 τὸ αἷμά μου... τὸ περὶ πολλῶν ἐκχυνόμενον. Mark 14, 24. Gal. 1, 4. Heb. 5, 3. So Eurip. Phoen. 534; comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 1. 13. ib. 3. 3. 44. c) Where the action is exerted against a person or thing; so c. gen. of pers. after words of accusing, Acts 25, 18 περὶ οὗ... οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον, comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. v. 15 περὶ οὗ... ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. v. 2 κατὰ τιος. (Comp. Jos. Ant. 14. 10. 12.) So in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, *on account of sin, for sin*, i. e. *for doing away or expiating sin*; Rom. 8, 3 τὸν υἱὸν πέμψας... περὶ ἁμαρτίας. 1 Pet. 3, 18 Χρ. ἁπαξ περὶ ἁμαρτιῶν ἔπαθε. Also προσφωρὰ v. ὁσίᾳ περὶ ἡμ. Heb. 10, 18, 26; αἶμα 13, 11; διασπῶς περὶ ἡμ. 1 John 2, 2, 4, 10. Ellipt. περὶ ἁμαρτίας for ὁσίᾳ περὶ ἡμ. Heb. 10, 6, 8, comp. v. 26, quoted from Ps. 40, 6 where Sept. for עָלֵינוּ; comp. Lev. 5, 8, 9, 10. 2 Chr. 29, 24. See Winer p. 447.

3. Where there is only a more general reference or allusion to the person or thing denoted by the genitive, *concerning, as to, touching, in relation to*. a) Genr. Matt. 18, 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος κτλ. Luke 11, 53. John 9, 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν. 11, 19. 15, 22. Acts 28, 21 ἡμεῖς οὐτε γράμματα περὶ σοῦ ἰδεξάμεθα. Rom. 15, 14. 1 Cor. 7, 37. Col. 4, 10 περὶ οὗ ἰλάζετο ἐντολὰς. Heb. 11, 20. al. smp. So Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. b) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22, 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κτλ. *as to or touching the*

resurrection of the dead, have ye not read. Mark 12, 26. Acts 28, 22. 1 Cor. 7, 1. 25. 8, 1. 4. 12, 1. 1 Thess. 4, 9. 13. 5, 1. al. Comp. Winer p. 447. Matth. § 589. So Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. c. Xen. Mem. 1. 3. 15. c) With neut. art. Plur. τὰ περὶ τιος, c. gen. of thing, *the things relating or pertaining to any thing*, as τὰ περὶ τῆς βασιλείας τ. οὐρ. Acts 1, 3. 8, 12. 19, 8; also 24, 22. With gen. of pers. i. q. *one's circumstances, state, prospects*, Luke 22, 27. 24, 19. 27. Acts 23, 11. 15. Eph. 6, 22. Phil. 1, 27. Col. 4, 8. So Xen. An. 2. 5. 37. Hell. 7. 4. 1.

4. Spec. from the primary idea of *surrounding* and including, in the phrase περὶ πάντων, pr. *including all*, and hence *more than all, above all*, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once, 3 John 2 περὶ πάντων εὐχομαι σε εὐδοῦσθαι... καθὼς εὐδοῦσθαί σου ἡ ψυχὴ, *above all things I wish that thou mayest prosper*. So usually; but taken in connection with the next clause, it is better to render: *as to all things I wish that thou mayest prosper, even as thy soul prospereth*; as above in no. 3. a; see Lücke Comm. in loc. Winer p. 447 sq.

II. With the ACCUSATIVE; where the accus. then marks the object *around or about* which any thing moves, comes, or finally remains.

1. Of *Place, around, about*, e. g. place whither, after a verb of motion, Luke 13, 8 ἕως ὅπου σκάψω περὶ αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*; e. g. with acc. of thing, Matt. 3, 4 ὁ Ἰωάννης εἶχε... ζώνην δερμ. περὶ τὴν ὀσφύν αὐτοῦ. Mark 9, 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ. Rev. 15, 6. With acc. of pers. Matt. 8, 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mark 3, 32. 34. Acts 22, 6. See Buttm. § 147. n. 1. Matth. § 589. c. Winer § 53. i. So c. acc. rel. Luc. D. Deor. 11. 3. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9; pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. οἱ, αἱ, τὰ περὶ, c. acc. of place, Mark 3, 8 οἱ περὶ Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28, 7 ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον, i. e. in the parts around, the environs. Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) With acc. of pers. οἱ περὶ τινα, of a person and his followers, Mark 4, 10. Luke 22, 49. John 11, 19. Acts 13, 13; see fully in δ, ἡ, τὰ, E. a.

2. Trop. of that *about* which an action is

exerted, about, concerning, respecting, i. q. περί c. gen. Winer, Matth. 1. c. a) Of a matter or business about which one is occupied; Acts 19, 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. *workmen about like things*, of like occupation. Luke 10, 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6, 4. Comp. Viger. p. 656, marg. So ἔχειν περὶ τι Luc. D. Deor. 19. 2. AEl. V. H. 3. 42; εἶναι περὶ τι Diod. Sic. 1. 74. Xen. An. 3. 5. 7. b) Genr. i. q. as to, touching, 1 Tim. 1, 19 περὶ τὴν πίστιν ἐναντίῳ. 6, 21. 2 Tim. 2, 18. 3, 8. Tit. 2, 7. So Jos. Ant. 5. 7. 8. AEl. V. H. 3. 31. Xen. Mem. 4. 3. 2. c) With art. neut. τὰ περὶ ἐμέ, *my circumstances, affairs, state*, Phil. 2, 23. So Xen. Cyr. 6. 1. 54 τὰ περὶ τοὺς πύργους. Comp. above in I. 3. c.

3. Of Time, i. e. of a point of time not entirely definite, about, Matt. 20, 3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27, 46. Mark 6, 48. Acts 10, 9. 22, 6. Comp. Matth. Winer, 1. c.—AEl. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition περί implies in N. T. a) A moving, being, spreading around on all sides as from a centre, around, round about; as περιβάλλω, περιβλέπω, περιέχω. b) Trop. as around and including an object, and therefore *more than, over, above*; as περίεμι, περιουσία. c) Emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*; as περίλυπος, περιεπύρω. +

περιάγω, f. ἄγω, (ἄγω,) 1. to lead about; e. g. those whom one takes as companions, c. acc. 1 Cor. 9, 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for 𐤀𐤁𐤁𐤁 Am. 2, 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθοῦντας περιάγειν. Xen. Cyr. 1. 3. 3.

2. Intrans. or with ἐαυτὸν impl. see ἄγω no. 2; to go about, to go up and down, absol. Acts 13, 11. With acc. of place, depending on περί in composit. Butt. 147. n. 9. Matth. 1426. Winer 156. 2. c. Matth. 4, 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. 9, 35. 23, 15 ὅτι περιέγετε τὴν ἑλλάσσαν καὶ τὴν ἑρῶν. Mark 6, 6.—So absol. Cebet. Tab. 6; comp. περιάγων ἐαυτὸν Plut. Solon 3.

περιαίρῶ, ᾧ, f. ἦσω, (αἰρέω,) aor. 2 περιῖλον.

1. to take away what is round about; c. acc. Acts 27, 40 τὰς ἀγκύρας περιελόντες, *taking (cutting) away the four anchors round about the ship*; comp. v. 29 and see in ἰάω no. 1. So of a veil, Pass. 2 Cor. 3,

16 περιαιρείται τὸ κάλυμμα, in allusion to Ex. 34, 34 where Sept. for 𐤀𐤁𐤁𐤁, as also Gen. 41, 42; for 𐤀𐤁𐤁𐤁𐤁 Jon. 3, 6. So 2 Macc. 4, 38; ὅπλα Xen. Cyr. 8. 1. 47; τὰ τεῖχη Dem. 125. 26. Xen. Hell. 2. 2. 22.

2. Trop. to take away wholly, all around. Heb. 10, 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27, 20 περιεργεῖτο πᾶσα ἐλπίς. Sept. for 𐤀𐤁𐤁𐤁 Zeph. 3, 16; 𐤀𐤁𐤁𐤁𐤁 Ps. 119, 39.—Dem. 942 ult. Xen. Cyr. 2. 1. 21.

περιαστράπτω, f. ψω, (ἀστράπτω,) to flash around, to shine around, with acc. of pers. Acts 9, 3; see above in περιάγω no. 2. Fully with περί τινα Acts 22, 6; see Butt. 147. n. 9. Winer 157. 2.

περιβάλλω, f. βαλῶ, (βάλλω,) to cast or throw around, to put around.

1. Genr. to cast around, c. acc. et dat. Luke 19, 43 περιβαλοῦσιν χάρακά σοι. Sept. for 𐤀𐤁𐤁𐤁 Ez. 4, 2.—Pol. 5. 20. 5 ὅτε τάφρον οὕτε χάρακα τῇ παρεμβολῇ περιέβαλον. AEl. V. H. 6. 12. Xen. Mem. 2. 1. 14.

2. Spec. of clothing, to throw around, to put on, to clothe, e. g. a) Act. c. acc. of pers. expr. or impl. Matt. 25, 36 γυμνός, καὶ περιεβάλετέ με. v. 38. 43. (Sept. Is. 58, 7.) With two acc. of pers. and thing, to put a garment around or upon any one, to clothe with any thing; Luke 23, 11 περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. John 19, 2; see Butt. 131. 5. Sept. for 𐤀𐤁𐤁𐤁 Ez. 18, 7. 16. So τινὰ τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες. b) Mid. and Pass. to put on one's own garments, to clothe oneself, to be clothed; absol. Matt. 6, 29 οὐδὲ Σολομὼν... περιεβάλετο ὡς ἐν τούτων. Luke 12, 27. Rev. 3, 18. 19, 8. With accus. of garment, comp. Butt. 135. 5. 134. 6. Acts 12, 8 περιβαλοῦ τὸ ἱματίον σου. Matth. 6, 31. Part. perf. Mark 14, 51 περιβεβλημένος σινδῶνα. 16, 5. Rev. 7, 9. 13. 10, 1. 11, 3. 12, 1. (17, 4.) 18, 16. 19, 13. Sept. for 𐤀𐤁𐤁𐤁 1 Sam. 28, 8; 𐤀𐤁𐤁𐤁 2 K. 19, 1. 2. (1 Macc. 8, 14. AEl. V. H. 12. 1. p. 156 ult. Tauchn. Xen. CEC. 2. 4.) With 𐤀𐤁, Rev. 3, 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς. 4, 4. Sept. for 𐤀𐤁𐤁𐤁 Deut. 22, 12. Ps. 147, 8; comp. Ps. 45, 14.—Once c. dat. of garment, Rev. 17, 4 Rec. περιβεβλημένη πορφύρα καὶ κοκκίνη. So Sept. for 𐤀𐤁𐤁𐤁 1 K. 1, 1. 11, 29. Wied. 19, 6; trop. οὐκ εἶδεν Dem. 740. 23. Diod. Sic. 12. 25. See Matth. 1402. d.

περιβλέπω, f. ψω, (βλέπω,) to look around upon, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2.—In N. T. only Mid. περιβλέπομαι, f. ψομαι, to look round about oneself, e. g.

1. Intrans. to look around, round about, absol. Mark 9, 8 περιβλεφόμενοι, οὐκέτι οὐδένα εἶδον. 10, 23; c. inf. of purpose Mark 5, 32. Sept. for תַּבַּח Ex. 2, 12.—Ecclus. 9, 7. Arr. Epict. 3. 14. 3. Plut. Cato Min. 37.

2. Trans. to look around upon, c. acc. Mark 3, 5 περιβλεφάμενος αὐτούς. v. 34. 11, 11. Luke 6, 10. Sept. for ראָה Job 7, 8.—Pol. 9. 17. 6.

περιβόλαιον, ου, τό, (περιβάλλω,) pr. 'something thrown around'; hence a covering, garment, spoken of the outer garment, mantle, pallium; comp. ἱμάτιον no. 2. Heb. 1, 12 ὥστε περιβόλαιον ἐλίξεις αὐτούς, in allusion to Ps. 102, 27 where Sept. for תַּבַּח; also for תַּבַּח Ex. 22, 27; תַּבַּח Ez. 27, 7. So Palæph. 52. 4. Dion. Hal. Ant. 3. 61. Plut. Alex. 67.—Spec. a covering for the head, a veil, 1 Cor. 11, 15.

περιδέω, f. δήσω, (δέω,) Pass. perf. περιδεδέμαι, to bind around; Pass. John 11, 44 ἡ ψὺς αὐτοῦ σουδαρίω περιδεδέτο. Sept. Act. for רָחַק Job 12, 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Plato Legg. 830. b.

περιδρέμα, see περιτρέχω.

περιεργάζομαι, f. άσομαι, Mid. depon. (περίεργος, ἐργάζομαι,) pr. to work all around a thing, on every side, to work assiduously, sedulously, to do with great and even excessive pains, Ael. V. H. 2. 44.—Hence in N. T. to overdo, to be a busy-body; so in the paronomasia 2 Thess. 3, 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, doing nothing, but over-doing; not busy in work, but busy-bodies. So Ecclus. 3, 23. Dem. 150. 24 ἐξ ὧν ἐργάζηται καὶ περιεργάζηται. Plat. Apol. Socr. 3. p. 19. b.

περιεργος, ου, δ, ἡ, adj. (ἔργον,) pr. working all around, i. e. doing carefully, sedulously; comp. in περιεργάζομαι.—In N. T. over-doing, doing with care and pains what is not worth the pains, i. e.

1. Of persons, a busy-body, intermeddler; 1 Tim. 5, 13 οὐ μόνον ἔργαι, ἀλλὰ καὶ φλύαραι καὶ περιεργοί.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

2. Of things, τὰ περιεργα, pr. over-weighed, curious; spoken of magic arts, sorcery, Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πράξαντων.—Iren. adv. Haeres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Καλδαίους περί-

εργον παιδευσιν ἱμαζον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δαυὶδ. Genr. Dem. 145. 17. Comp. Lat. curiosus Hor. Epod. 17. 77.

περιέρχομαι, Mid. depon. (ἔρχομαι,) aor. 2 περιήλθον, to go about, to wander up and down, absol. Acts 19, 13. Heb. 11, 37. Of a ship sailing on an irregular course with unfavourable winds, Acts 28, 13. With acc. of place, dependent on περί in composit. see in περιάγω no. 2; so 1 Tim. 5, 13 περιερχόμενα τὰς οἰκίας, going about to houses, from house to house. Sept. c. acc. for תַּבַּח Job 1, 7.—Absol. Wisd. 6, 16. Xen. CEC. 6. 13; c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

περιέχω, f. ξω, (ἔχω,) aor. 2 περιέσχον, intrans. pr. to have or to hold oneself around, to be around; comp. in ἔχω no. 6; hence i. q. to surround, to environ, as a mountain Dem. 1274. 15; c. acc. Xen. An. 1. 2. 22.—In N. T. to inclose, to embrace.

1. to clasp around, to seize, c. acc. of pers. trop. Luke 5, 9 Σάμβρος περιέσχευ αὐτόν.—2 Macc. 4, 16. Jos. B. J. 4. 10. 1; pr. ib. 6. 3. 1. Luc. Tox. 14.

2. to include, to contain, as a writing, c. acc. Acts 23, 25 γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον τούτων. So 1 Macc. 15, 2. Diod. Sic. 1. 4. Plato Menex. 87. d.—Impers. 1 Pet. 2, 6 διότι περιέχει ἐν τῇ γραφῇ ἰδοὺ κτλ. where supply ἡ περιοχή or the like; see Butt. § 129. 16, 17. So Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

περιζώννυμι, f. ζώσω, (ζώννυμι,) to gird around, Sept. for רָחַק trop. Ps. 18, 40. 30, 12.—In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which they gird up around them while engaged in any business; see in ἀναζώννυμι. Mid. absol. Luke 12, 37 περιζώσεται καὶ ἀνακλιθεὶς αὐτούς. 17, 8. Acts 12, 8; c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6, 14. Sept. c. acc. for רָחַק Is. 32, 11; רָחַק Jer. 1, 17; c. ἐν for 2 Sept. 1 Chr. 15, 27. (1 Macc. 3, 58. Pol. 30. 13. 10.) Pass. perf. part. περιεζωμένος, girded around; absol. Luke 12, 35 ἵστασθαι ὑμῶν αἱ ὁσφύες περιεζωσμένοι, i. e. be ye ready, prepared; comp. in ἀναζώννυμι. Sept. and רָחַק Ex. 12, 11. With acc. of thing or girdle, Butt. § 134. 6. Rev. 1, 13 περιεζωμένον ... ζώνην χρυσήν. 15, 6. So Diod. Sic. 1. 72.

περίθεσις, εως, ἡ, (περιτίθημι,) a putting around, wearing, e. g. of golden ornaments, 1 Pet. 3, 3 περίθεσις χρυσίων.—

Comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

περίσστημι, f. περιστήσω, (ίστημι.) trans. *to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1.—In N. T. only intrans. in Aor. 2, Perf. and Mid.

1. *to stand around*, absol. John 11, 42 διὰ τὸν ὄχλον τὸν περιστῶτα. Acts 25, 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. i. e. around the tribunal. Sept. for עָמְדָה 2 Sam. 13, 31.—Judith 6, 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

2. Mid. **περίσταμαι**, *to stand round about*, at a distance from, so as not to come near; *to stand aloof from*, *to avoid*, c. acc. depending on **περί** in composit. see in **περί-αγω** no. 2. 2 Tim. 2, 16 τὰς δὲ βεβήλους κενοφωνίας περιστάσο. Tit. 3, 9.—Jos. Ant. 1. 1. 4 φεύγει ... καὶ περιστάται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

περικάδαρμα, αὐρος, τό, (περικαθαίρω,) i. q. κάδαρμα, but stronger, *cleansings, scourings, off-scouring, filth*; Phavorin. **περικαδάσματα**, ἀντὶ τοῦ ἀποψήγματος, καὶ ὡς περ ἀποσαρώματα. Also *an expiatory victim, ransom*, as cleansing from guilt and punishment, comp. **scape-goat**; so Sept. for עֶזְרָא Prov. 21, 18 περικάδαρμα δικαίου ἄνομος. Hesych. **περικαδάσματα** ἀντιδυτρα, ... **περικαθαίροντες** τὰς πόλεις, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state; comp. κάδαρμα, Schol. in Aristoph. Plut. 454 καδάσματα ἀλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου, εὐόμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. See Weststein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. Dict. of Ant. art. *Sacrificium*. J. Cæss. Bell. Gall. 6. 16. See also art. **περίψημα**.—Hence genr. and in N. T. meton. for a vile and worthless person, a *scape-goat*, *outcast*, 1 Cor. 4, 13 ὡς περικαδάσματα τοῦ κόσμου, where some Mss. read ὡς περ v. ὡς περὶ καδάσματα in the same sense. So Arr. Epict. 3. 22. 78; comp. κάδαρμα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7.

περικαλύπτω, f. καλύψω, (καλύπτω.) 1. *to cover around*, c. acc. τὸ πρόσωπον, *to blindfold*, Mark 14, 65; c. acc. of pers. id. Luke 22, 64. Sept. genr. for עָרַב 1 K. 8, 7.—Genr. Plato Tim. 34. 6; trop. Plut. de Anima. procreat. 4.

2. *to quite cover, to overlay*, e. g. with gold, Pass. Heb. 9, 4. Sept. for עָרַב Ex. 28, 20.

περίκειμαι, f. κείσομαι, (κείμαι) *to lie around, to be circumjacent*, e. g. mountains Hdian. 2. 11. 16.—In N. T. *to lie around*, also *to be laid around*, i. q. Perf. Pass. of **περιτίσσειμι**, see Buttm. § 109. II. 4; hence

1. *to surround, to encompass*, c. dat. of pers. Heb. 12, 1 περιέκείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

2. For Pass. perf. of **περιτίσσειμι**, Buttm. 1. c. *to be laid or put around, to be hung around*, as about the neck; Mark 9, 42 εἰ περικείται λίθος μυλῶν περὶ τὸν τράχηλον αὐτοῦ. Luke 17, 2. So Hdian. 3. 5. 11. Xen. Eq. 5. 3.—With acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28, 20 τὴν δαυσιν ταύτην περικείμεναι, *I am hung around with this chain*, bound with it. Trop. Heb. 5, 2 ἐρεῖ καὶ αὐτὸς περικείται ἀσθένειαν, *is compassed with infirmity*, clothed with it. So Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17; trop. Theocr. Id. 23. 14 ὕβριν.

περικεφαλαία, ας, ἡ, (περικεφαλαῖος, κεφαλῇ,) *a head-piece, helmet*, trop. Eph. 6, 17 et 1 Thess. 5, 8, in allusion to Is. 59, 17 where Sept. for עֶזְרָא; also 1 Sam. 17, 5. 2 Chr. 26, 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

περικρατής, έος, οὗς, ό, ἡ, adj. (κρατέω,) *strong round about any thing, all powerful*, Anthol. Gr. I. p. 137 γαμφηλῆσι περικρατέουσιν ἐρυμνόν.—In N. T. *having wholly in one's power, being master of*; hence **περικρατὴς** γίνεσθαι, *to become master of, to master, to come by*, c. gen. Acts 27, 16 περικρατεῖς γενέσθαι τῆς σκάφης, *to become masters of the boat, to come by the boat*, i. e. to secure it so as to hoist it into the ship, comp. v. 17. 30. So Hist. of Sus. 39 in Cod. Alex.

περικρύπτω, f. ψω, (κρύπτω,) *to hide all around, wholly; to hide carefully*, e. g. **ἐαυτήν** Luke 1, 24.—Luc. D. Deor. 10. 8.

περικυκλόω, ω, f. ώσω, (κυκλόω,) *to encircle round about, to surround*, e. g. as besiegers a city, Luke 19, 43. Sept. for עֶזְרָא 2 K. 6, 14; עֶזְרָא Josh. 7, 9.—Mid. Aristoph. Av. 346. Xen. An. 6. 3. 11.

περιλάμπω, f. ψω, (λάμπω,) *to shine around*, c. acc. see in **περάγω** no. 2; Luke 2, 9. Acts 26, 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

περιλείπω, f. ψω, (λείπω,) *to leave over; Pass. to be left over, to remain over*, i. q. **περιγίνομαι**; comp. in **περί** note. Part. οἱ

περιλειπόμενοι, *those remaining over, the survivors*, 1 Thess. 4, 15. 17.—2 Macc. 1, 31. Hsian. 2. 1. 16. Pol. 1. 37. 2.

περίλυπος, ου, ό, ή, adj. (λύπη,) pr. 'enviored with grief,' i. e. *wholly grieved, very sorrowful*, Matt. 26, 38 περίλυπός έστιν ή ψυχή μου έως θανάτου. Mark 6, 26. 14, 34. Luke 18, 23. 24. Sept. for $\pi\iota\tau\iota\sigma\eta$ Ps. 42, 6. 12.—Aristot. Eth. 4. 3. Plut. Thes. 20, 26. Isocr. 11. b.

περιμένω, f. $\mu\acute{\omega}$, (μένω,) pr. *to wait round about any thing, i. e. to wait for, to await earnestly*, e. g. τήν επαγγελίαν Acts 1, 4. Sept. for $\pi\eta\rho$ Gen. 49, 18.—Dem. 1314. 6. Xen. An. 2. 1. 3.

περίξ, (περί strengthened,) *round about*, gen. Pol. 1. 45. 8.—In N. T. as adv. c. art. ό, ή, τó περίξ, *surrounding, circumjacent*, comp. Buttm. § 125. 6. Acts 5, 16 τó πληθος τών περίξ πόλεων. So Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2; genr. Xen. An. 4. 4. 7.

περιοικέω, $\acute{\omega}$, f. ήσω, (περίοικος,) *to dwell around, c. acc. see in περιάγω* no. 2. Luke 1, 65 τούς περιοικούντας αυτούς, i. e. *their neighbours*.—Plut. Pomp. 34 init. Xen. An. 5. 6. 16.

περίοικος, ου, ό, ή, adj. (οίκος,) *one dwelling around or near, a neighbour*, Luke 1, 58. Sept. for $\pi\epsilon\tau\eta$ Deut. 1, 7.—Æl. V. H. 3. 1. Thuc. 8. 6, 22.

περιούσιος, ου, ό, ή, adj. (περιουσία, περίεμ,) *over and above, superabundant*, Hesych. περιούσιον· πολύ, περιττόν.—In N. T. spec. *one's own, peculiar*; as λαός περιούσιος Tit. 2, 14, i. q. *laos eis περιποίησιν* 1 Pet. 2, 9. Sept. λαός περιούσιος for $\pi\eta\rho$ Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. So Hesych. περιούσιον... περιποίητον. Theophylact. περιούσιος· οικείος.

περιοχή, ης, ή, (περίχω,) *a circumference, circuit, compass*, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91; *the contents of a writing, argument*, Hesych. περιοχή· και υπόθεσις.—Hence in N. T. *the argument or contents within certain limits, a period, section, passage*, Acts 8, 32 ή δέ περιοχή τής γραφής κτλ. So Stobæus in Ecl. Phys. p. 164. a. Dion. Hal. de Thuc. 25. Cic. ad Attic. 13. 25.

περιπατέω, $\acute{\omega}$, f. ήσω, (πατέω,) *to tread about, to walk about*; hence

1. Genr. *to walk, to be walking*; Matt. 9, 5 $\xi\gamma\iota\rho\alpha\iota$ και περιπάτας. 11, 5 $\chi\alpha\lambda\omicron\iota$ περιπατούσι. Mark 2, 9. 8, 24. 16, 12. Luke 24, 17. John 1, 36. Acts 3, 8. 9. 1 Pet. 5, 8. Rev. 9, 20. al. Sept. for $\pi\eta\rho$ Prov. 6, 22. So Æl. V. H. 2. 5. Xen. Mem. 3. 13.

5. Conv. 9. 7.—With an adjunct of place or manner; c. adv. $\theta\pi\omicron\upsilon$ Luke 11, 44. John 21, 18; c. adj. γυμνός as adv. Rev. 16, 15. With prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. 21, 24; ἐν c. dat. of place, Mark 11, 27 ἐν τῷ ἱερῷ. John 10, 23. Rev. 2, 1. (Sept. Gen. 3, 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7, 1 περιπατεῖ δ' Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. *went about, remained in Galilee*; so John 11, 54; ἐν c. dat. genr. Mark 13, 38 ἐν στολαῖς. John 11, 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτί. 12, 35; trop. John 8, 12. 1 John 1, 6. 7. 2, 11; ἐπί c. gen. as ἐπὶ τῆς θαλάσσης Matt. 14, 25. Mark 6, 48. 49. John 6, 19. (Sept. 2 Sam. 11, 2. Eccclus. 9, 13.) Also ἐπί c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14, 26. 29; μετὰ c. gen. of pers. i. q. *to accompany, to associate with*, John 6, 66. Rev. 3, 4. (Comp. Job 34, 8. Prov. 13, 20.) So παρὰ c. acc. as παρὰ τὴν θάλασσαν Matt. 4, 18. Mark 1, 16.

2. Trop. and from the Heb. *to walk*, i. q. *to live, to pass one's life*; always with an adjunct of manner or circumstances; comp. Heb. $\pi\eta\rho$ Heb. Lex. no. 2. E. g. c. adv. Rom. 13, 13 εὐσχημόνως περιπατήσω. 1 Cor. 7, 17 ὡς. Eph. 4, 1. 17. 5, 8. 15. Phil. 3, 17 οὕτως. Col. 1, 10 ἀξίως. 2 Thess. 3, 6. 11. (Sept. for $\pi\eta\rho$ 2 K. 20, 3.) With dat. of rule or manner, Winer § 31. 3. b; comp. Buttm. § 133. 4. b. Acts 21, 21 τοῖς ἔθνεσι περιπατεῖν. 2 Cor. 12, 18 τῷ πνεύματι. Gal. 5, 16. With prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5, 7; ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. 10, 3; also of rule or manner, Rom. 6, 4 ἐν καινότητι ζωῆς π. 2 Cor. 4, 2. Eph. 2, 2. Col. 3, 7. Heb. 13, 9; ἐν ἀληθείᾳ 2 John 4. 3 John 3, 4; ἐν Χριστῷ Col. 2, 6. (Sept. for $\pi\eta\rho$ Prov. 8, 20. Ecc. 11, 9.) Also κατὰ c. acc. implying manner or rule, Mark 7, 5 οὐ π. κατὰ τὴν παράδοσιν κτλ. Rom. 8, 1. 4 κατὰ σάρκα. 14, 15. 1 Cor. 3, 3. Eph. 2, 2. 2 John 6. +

περιπείρω, f. περῶ, (πέρω,) pr. 'to put round a spit'; hence *to pierce through, to transfix*, so that the weapon is wholly surrounded and covered; c. acc. or Pass. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιπεύροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80.—In N. T. trop. 1 Tim. 6, 10 $\acute{\iota}\alpha\tau\omicron\upsilon\varsigma$ περιπέριραν ὁδόνους πολλαῖς. So Philo in Flacc. p. 965. a, [αἰνους] ἀνηκέστοις περιπέριρε κακοῖς.

περιπίπτω, (πίπτω,) aor. 2 περιέπεσον, *to fall around any one, to embrace*, Xen. An. 1. 8. 28.—In N. T. *to fall into the midst of any thing, so as to be wholly surrounded*

by it; *to fall into or among*, c. dat. Luke 10, 30 λησταῖς περιέπεσεν. James 1, 2 πειρασμοῖς περιέπεσθε. With εἰς τόπον Acts 27, 41. So λησταῖς περιέπεσε Diog. Laert. 4. 50. Ael. V. H. 13. 46; κακοῖς 2 Macc. 10, 4. Isocr. de Pac. p. 176. a. Plato Legg. 877. c.

περιποιέω, ᾧ, f. ἦσω, (ποιέω,) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. OEc. 2. 10; *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. b. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself, to obtain, to purchase*, c. acc. Acts 20, 28 ἢν περιποιήσασθε διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3, 13 βαπτίζοντες αὐτοὺς καλὸν περιποιούντας, where for αὐτοῖς with the Mid. see Winer ῥ 39. 6. p. 298. Sept. for וְצַדִּיק Gen. 31, 18; וְצַדִּיק Prov. 6, 32. So Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

περιποίησις, ἑως, ἡ, (περιποιέω,) pr. *a making remain over, a laying up*; hence in N. T.

1. Genr. *acquisition*, i. e. a) *an obtaining, gaining possession*, 1 Thess. 5, 9 οὐκ ἔστω ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας. 2 Thess. 2, 14. b) *Meton. the thing acquired, a possession*, 1 Pet. 2, 9 λαὸς εἰς περιποίησιν, *a people for a possession*, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. 2, 14. Eph. 1, 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *for the redemption of his possession*, as in 1 Pet. 2, 9. So Sept. for וְצַדִּיק Mal. 3, 17. Aquil. περιούσιον.

2. *preservation, a saving of life*; Heb. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. Sept. for וְצַדִּיק 2 Chr. 14, 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποίησις τῷ Ἰωσήφ. Comp. in περιποιέω.

περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) *to tear from around any one*, e. g. fetters Diod. Sic. 4. 44.—In N. T. only of garments, *to tear off*, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16, 22. So 2 Macc. 4, 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιρρήγνυνον τὰ ἱμάτια, τὰς χεῖρας ἀπήγον ὅπως, ῥάβδοις ζέβαινον τὰ σώματα.

περισπάω, ᾧ, f. ἄσω, (σπάω,) *to draw off from around, to draw or strip off*, as περισπάσας τὸ διάδημα Plut. de Garrul. 12; τὴν τιάραν Xen. Cyr. 3. 1. 13; *to draw about or away*, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and

N. T. Pass. *περισπᾶμαι, ὦμαι, trop. to be drawn about in mind, to be distracted, over-occupied*, with cares or business; with περί c. acc. Luke 10, 40 ἡ δὲ Μάρθα περισπᾶτο περί πολλὴν διακονίαν. So c. περί Eccclus. 41, 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἐστὶ τοῖς τεχνίταις περί πολλά τῇ διανοίᾳ περισπωμένους. In this sense found only in late writers, Phryn. et Lob. p. 415.

περισσεῖα, ας, ἡ, (περισσός,) *more than enough, superabundance*; Rom. 5, 17 τὴν περισσεῖαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσεῖαν, *superabounding grace*. 2 Cor. 8, 2. 10, 15 εἰς περισσεῖαν adv. *superabundantly, exceedingly*. So of evil, *excess, overflow, excrescence*; James 1, 21 περ. τῆς κακίας. Comp. Sept. for רִיחִי Ecc. 6, 8; רִיחִי Ecc. 1, 3. 5, 8.

περίσσευμα, ατος, τό, (περισσεύω,) *what is over and above*; e. g.

1. *What is left over, a remainder, residue*; Mark 8, 8 ἦσαν περισσέματα τῶν κλασμάτων.

2. *What is laid up, superabundance, wealth, affluence*; 2 Cor. 8, 13. 14 καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12, 34 et Luke 6, 45 ἐκ τοῦ περισσέματος τῆς καρδίας.

περισσεύω, f. εὔσω, (περισσός,) *to be over and above, to overgo, to exceed in number or measure*, Xen. An. 4. 8. 11. Conv. 4. 35.—In N. T. *to be more than enough*; hence

1. *to be left over, to remain*; absol. John 6, 12 τὰ περισσέσαστα κλάσματα. With dat. v. 13 ἃ περισσέσεν τοῖς βεβρωκόσιν. Part. τὸ περισσεύον, *the remainder, residue*, e. g. τῶν κλασμάτων Matt. 14, 20. 15, 37; so τὸ περισσέσαν c. dat. Luke 9, 17. —Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισσέσῃ, κατακαλοῦσι.

2. *to superabound, to abound richly*. a) *Of persons*, i. q. *to have more than enough, to have superabundance*, absol. Phil. 4, 12. 18; c. gen. Luke 15, 17 περισσόνουν ἀρτων, comp. Buttm. ῥ 132. 10. a. With εἰς τι *to or for any thing*, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9, 8; ἐν τινι *in or in respect to any thing*, Rom. 15, 13. Phil. 4, 12. Col. 2, 7. So c. dat. Sept. Eccclus. 11, 12 πτωχεῖα περισσεύει. Jer. 30, 10; c. ἐν 19, 24. b) *Of things*, i. q. *to abound, to have abundance*, intens. c. dat. Luke 12, 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ. Part. τὸ περισσεύον τινι, *one's abundance, wealth*, Mark 12, 44. Luke 21, 4. (Τὸβ. 4, 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) With εἰς τινα, *to abound unto any one, to happen*

to him abundantly, Rom. 5, 15. 2 Cor. 1, 5 bis, see in *πάσημα*. So *εἰς τι*, unto any thing, 2 Cor. 8, 2. Also with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16, 5 *ἐπερίσσευον τῷ ἀριζμῷ*, and with *ἐν τινι* Phil. 1, 9; *διὰ τινος* 2 Cor. 9, 12. Phil. 1, 26. c) Spec. in a comparative sense, *to be more abundant, to exceed, to be better, to excel*; e. g. foll. by *πλείον* and a gen. Matt. 5, 20 *ἵνα μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμμάτων κτλ.* With *ἐν τινι* in or in respect to any thing, 1 Cor. 15, 58 *περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου*. 2 Cor. 3, 9, 8, 7 bis. Absol. Rom. 3, 7 *εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ... ἐπερίσσευσεν*, i. e. has been made more conspicuous. 1 Cor. 8, 8 *οὐτε γὰρ ἵνα φάγωμεν, περισσεύομεν*. 14, 12. 1 Thess. 4, 1. 10. So 1 Macc. 3, 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

3. Trans. *to make superabundant, to cause to abound*, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. 3, 12 *ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ*. Of things, 2 Cor. 9, 8 *δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς*. 4, 15 *ἵνα ἡ χάρις... τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ*, where others take *περισσεύσῃ* intrans. as above in no. 2. b. Eph. 1, 8. Pass. of persons, *to be made to abound, to have more abundantly*, Matth. 13, 12, 25, 29.—Aquil. for Hiph. fut. *יִרְיֶה* Prov. 12, 26 *περισσεύων τὸν πλησίον δίκαιος*.

περισσός, ἡ, ὄν, (περί I. 4.) over and above, more than enough.

1. Pr. as exceeding a certain measure, c. gen. *more than*, Matth. 5, 37 *τὸ δὲ περισσὸν τούτων, whatsoever is more than these*; comp. Matth. § 334. Sept. for *יִרְיֶה* Ex. 10, 5. 2 K. 24, 31; *יִרְיֶה* 1 Sam. 30, 9. (Jos. Ant. 10. 4. 2 *τὸ περισσὸν τῶν χρημάτων*. *Æl. V. H. 14. 32. Xen. Cyr. 8. 3. 21.*) Also *superfluous*, 2 Cor. 9, 1 *περισσὸν μοι ἔστι τὸ γράφειν ὑμῖν*. So 2 Macc. 12, 44. Hddian. 5. 1. 3. Xen. *Œc.* 18. 2.—For the adv. *ὑπὲρ ἐκ περισσοῦ*, see art. *ὑπερεκπερισσοῦ*.

2. Genr. *superabundant*, i. e. *abundant, much, great*. a) In the posit. degree adverbially; e. g. neut. *περισσόν, abundantly*, in superabundance, John 10, 10 *ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν*. Also *ἐκ περισσοῦ, beyond measure, vehemently*, Mark 6, 51. 14, 31; comp. in *ἐκ* no. 3. h. So Test. XII Patr. p. 711 *ἐκ περισσοῦ ἐποίησε*. b) Spec. in a comparative sense, *more abundant, excellent, better*, Matt. 5, 47 *τί περισ-*

σὸν ποιεῖτε; hence Neut. *τὸ περισσόν, excellence, pre-eminence*, Rom. 3, 1. Sept. for Chald. *יִרְיֶה* Dan. 5, 12. 6, 4. So Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 *ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περιττόν*. c) Comparat. *περισσότερος, ἡ, ὄν, more abundant, more, greater*; e. g. in number, Luke 12, 4; in degree, Matt. 23, 13 *περισσότερον κρίμα*. Mark 12, 40. Luke 20, 47. 1 Cor. 12, 23 bis. 24. 2 Cor. 2, 7; of dignity, *more, better, greater*, c. gen. Matt. 11, 9. Luke 7, 26.—Neut. *περισσότερον* as adv. *more abundantly, more, the more*; absol. Luke 12, 48 *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. 10, 8 *ἵνα καὶ περισσώτερόν τι καυχώμεθα κτλ.* Heb. 6, 17, 7, 15; with a gen. 1 Cor. 15, 10; with *μᾶλλον* Mark 7, 36, comp. in *μᾶλλον* no. 3. Winer § 36. 3. n. 1.

περισσώτερος, adv. in the compar. degree, instead of the more usual *περισσότερον*, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more vehemently*; comp. in *περισσός* no. 2. c. The comparison is every where made with something implied; see Winer § 36. 3. Mark 15, 14 Rec. *περισσώτερος ἔκραξαν* they cried out the more vehemently, i. e. more than before. 2 Cor. 1, 13 *περισσώτερος δὲ πρὸς ὑμᾶς, more abundantly towards you*, sc. than towards others. 2, 4 *ἢν ἔχω περ. εἰς ὑμᾶς*, sc. than have others. 7, 15. 11, 23 bis. 12, 15. Gal. 1, 14. Phil. 1, 14. Also *the more abundantly, the more*, 1 Thess. 2, 17. Heb. 2, 1. 13, 19; with *μᾶλλον* 2 Cor. 7, 13, comp. in *μᾶλλον* no. 3.—Test. XII Patr. p. 721 *περισσώτερος ἠγάπησαν αὐτούς*. Isocr. 35. e.

περισσῶς, adv. (*περισσός*), *abundantly, exceedingly, vehemently*, Matt. 27, 23 *περισσῶς ἔκραξαν*. Mark 10, 26. (15, 14.) Acts 26, 11. Sept. for *יִרְיֶה* Dan. 8, 9.—2 Macc. 8, 27. Plut. Consol. ad Apollon. 28 fin. Hdot. 2. 37.

περιστερά, *ἄς, ἡ, a dove, pigeon*, Matt. 3, 16. 10, 16. 21, 12. Mark 1, 10. 11, 15. Luke 3, 22. John 1, 32. 2, 14. 16. Luke 2, 24 *δύο νεοσσούς περιστερῶν ἑτοιμὴν* young doves, the offering of the poor; see Lev. 5, 7. 14, 22, where Sept. for *יִרְיֶה יִרְיֶה*; also for *יִרְיֶה* Is. 38, 14. Neh. 2, 7.—*Æl. H. An. 3. 15. Xen. An. 1. 4. 9.*

περιτέμνω, f. *τεμῶ, (τέμνω.) aor. 2 περιέτεμον, to cut around, to circumcise*; Mid. *to let oneself be circumcised*, comp. Buttm. § 135. 8.—In N. T. only in the Jewish sense, *to circumcise, to remove the prepuce*; c. acc. of pers. Luke 1, 59 *ἤλθον περιτεμεῖν τὸ παιδίον*. 2, 21. John 7, 22.

Acts 7, 8. 15, 5. 16, 3. 21, 21. Mid. Acts 15, 1. 24. 1 Cor. 7, 18. Gal. 2, 3. 5, 2. 3. 6, 12. 13 bis. Pass. perf. part. περιτετμημένος 1 Cor. 7, 18. Sept. for בָּרִית Gen. 17, 27. 21, 4. Mid. ib. 34, 15. 17. (Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 86.) Trop. in a spiritual sense, i. q. to put away impurity, iniquity; Col. 2, 11 περιτεμήθητε περιτομή ἀχειροποιήτω, comp. Rom. 2, 29. Sept. and בָּרִית Deut. 10, 16. Jer. 4, 4. So Philo Abr. I. p. 450.

περιτέθημι, f. περιτέσω, (τίθημι,) 3 plur. pres. περιτέσσει Mark 15, 17, see Buttm. § 107. m. 1; to put around, to place around any person or thing; with acc. and dat. expr. or impl. Matt. 21, 33 φράγγμον αὐτῷ περιτέθεν. Mark 12, 1. Matt. 27, 28 περιτέθεν αὐτῷ χλαμύδα. 27, 48 περιτέθει [τὸν σπάγγον] καλάμφ, i. e. putting it around the end of a rod. Mark 15, 17. 36. John 19, 29. Sept. for בָּרִית Ruth 3, 3; שָׁבִי לִי Gen. 27, 16. So Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to put around, to bestow upon, c. acc. et dat. 1 Cor. 12, 23 τοῖς τιμὴν περισσώτεράν περιτέθειμεν. Sept. for פָּרַד Esth. 1, 20. Job 39, 19. So Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

περιτομή, ἥς, ἡ, (περιτέμνω,) *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinctive sign of the Jewish nation from Abraham onwards; practised also by several ancient oriental nations, as the Egyptians and Ethiopians (Hdot. 2. 104. Diod. Sic. 1. 28), and by all Muhammedans; see Gen. 17, 10 sq. Lev. 12, 3. Luke 1, 59. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9.

1. Pr. e. g. a) The act or rite of circumcision, John 7, 22. 23 περιτομήν λαμβάνειν, to receive circumcision, to be circumcised. Acts 7, 8. Rom. 4, 11. Gal. 5, 11. Phil. 3, 5. So Sept. thrice for בָּרִית, גִּזְרֵי, Gen. 17, 12. Ex. 4, 26. Jer. 11, 16. b) The state of circumcision, the being circumcised, Rom. 2, 25 bis. 26. 27. 4, 10 bis, ἐν περιτομῇ ὄν, i. e. being circumcised. 3, 1. 1 Cor. 7, 19. Gal. 5, 6. 6, 15. So οἱ ἐκ περιτομῆς, those of the circumcision, the circumcised, put for the Jews, Rom. 4, 12; for Jewish Christians, Acts 10, 45. 11, 2. Gal. 2, 12. Col. 4, 11. Tit. 1, 10. c) Meton. and collect. ἡ περιτομή, the circumcision, for the circumcised, the Jews, the Jewish people, Rom. 3, 30 δε δικαιώσει περιτομήν ἐκ πλάτους. 4, 9. 12. 15, 8. Gal. 2, 7. 8. 9. Eph. 2, 11. Col. 3, 11.

2. Trop. *circumcision* in a spiritual sense, i. q. 'the putting away of impurity from the

heart.' Rom. 2, 28. 29 περιτομή καρδίας. Col. 2, 11 bis, περιτεμήθητε περιτομή ἀχειροποιήτω... ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3, 3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

περιτρέπω, f. ψω, (τρέπω,) to turn about, e. g. a person, Plato Axioch. init. p. 364. a. p. 370. b; to turn upside down, to overturn, Wisd. 5, 24. Plut. Marcell. 7. Luc. Contempl. 7.—In N. T. trop. to turn about into any state, to cause to become any thing, to make, c. eis, Acts 26, 24 σὺ εἰς μαῖαν περιτρέπεις, i. e. turns thee about into madness, makes thee mad. So Jos. Ant. 2. 14. 1 eis ὁργὴν περιτραπέν. Comp. Lys. 210. 2.

περιτρέχω, aor. 2 περιέδραμον, (τρέχω,) to run around in a circle, Xen. Œc. 13. 8.—In N. T. to run about in a place; c. acc. Mark 6, 55 περιδραμόντες ἄλην τὴν περίχωρον, comp. for the acc. in περιάγω no. 2. Sept. for בָּרִית Pol. Jer. 5, 1. Am. 8, 12. So Cebet. Tab. 14. Lys. 185. 13. Xen. Hell. 7. 2. 15.

περιφέρω, f. περιόισω, (φέρω,) to bear or carry around, pr. in a circle or at table, Xen. Cyr. 2. 2. 2.—In N. T.

1. to bear or carry about, hither and thither, to various places, c. acc. Mark 6, 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι, see in νέκρωσις no. 1.—2 Macc. 7, 27. Xen. Cyr. 7. 5. 50.

2. Pass. to be carried or driven about, hither and thither; e. g. clouds by the wind, Jude 12 Rec. νεφέλαι ἀνύθροι ὑπὸ ἀνέμων περιφερόμεναι, but later edit. read παραφερόμεναι, see in παραφέρω no. 2. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4, 14 περιφ. παντὶ ἀνίμῳ τῆς διδασκαλίας. Heb. 13, 9 Rec. see in παραφέρω no. 2.

περιφρονέω, ὦ, f. ἦσω, (φρονέω,) to think round about a thing, to consider it on all sides, Æl. V. H. 12. 52. Aristoph. Nub. 225.—In N. T. to think over a thing, to pass over in thought, to overlook, to despise, c. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2, 15 μηδεὶς σου περιφρονεῖτω, comp. 1 Tim. 4, 12. So Plut. Thes. 1. Plato Ax. 372. b.

περίχωρος, ου, ὁ ἡ, adj. (χῶρος,) round about a place, circumjacent, neighbouring, Æl. V. H. 1. 34.—Hence in N. T. fem. ἡ περίχωρος sc. γῆ, the country round about, circumjacent region, Matt. 14, 35. Mark 1,

28. 6, 55. Luke 3, 3. 4, 14. 37. 7, 17. 8, 37. Acts 14, 6. Meton. of the inhabitants, Matt. 3, 5. Sept. for לְבָנִי Deut. 3, 13. 14; לְבָנִי Gen. 13, 10. So τὰ περίχωρα id. 1 Chr. 5, 16. Palæph. 21. 2.

περίφημα, atos, τό, (περιψάω,) pr. *scrapings, scum, filth*, Hesych. περίφημα· περικατάμαγμα. Also, like περικάζαρμα, an *expiatory victim, ransom*, espec. a human victim, see in περικάζαρμα; so Hesych. περίφημα· ἀντίλυτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν (al. πάντων κακά)· περίφημα ἡμῶν γένου, ἥτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσπερ τῷ Ποσειδῶνι θυσίαν ἀποτίμωντες. Tob. 5, 18 ἀργύριον...περίφημα τοῦ παιδίου ἡμῶν γένοιτο.—Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings, offscouring, scum*, 1 Cor. 4, 13 πάντων περίφημα ἕως ἄρτι. So Symm. for לְבָנִי Jer. 22, 28.

περπερεύομαι, Mid. depon. (πέρπερος.) *to boast or vaunt oneself*, absol. 1 Cor. 13, 4.—M. Antonin. 5. 5 καὶ τὸ σαμάτιον κατατιάζουσαι, καὶ ἀρέσκεσθαι, καὶ περπερεύουσαι. Liban. Or. 14. p. 427. a.

Περσίς, ἰδος, ἡ, Persis, pr. n. of a female Christian, Rom. 16, 12.

πέρυσσι, adv. (πίρας.) *the past year, a year ago*, Xen. Hell. 3. 2. 7.—In N. T. only with ἀπό, i. e. ἀπὸ πέρυσσι, *from or since a year ago*, 2 Cor. 8, 10. 9, 2; see in ἀπό no. 2. c. β. Lob. ad Phryn. p. 47. So πρὸ πέρυσσι Dem. 467. 14; ἐκ πέρυσσι Luc. Solœc. § 7.

πετάομαι, see in πέτομαι.

πετεινόν, οὗ, τό, (πετεινός, πέτομαι,) a *bird, fowl*, in N. T. only Plur. τὰ πετεινά, Matt. 6, 26. 8, 20. 13, 4. 32. Mark 4, 4. 32. Luke 8, 5. 9, 58. 12, 24. 13, 19. Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. Plur. for עֲיִו Gen. 1, 26. Deut. 14, 19. 20; Sing. for עֶיִשׁ Ez. 39, 4.—Plur. Palæph. 23. 1. Hdot. 2. 123.

πέτομαι, f. πετήσομαι or πτήσομαι, Mid. depon. *to fly*; so with εἰς c. acc. of place whither, Rev. 12, 14 ἵνα πτήται εἰς τὴν ἔρημον. Part. πετόμενος, *flying*, in later edit. Rev. 4, 7. 8, 13. 14. 6. 19, 17. Sept. for עֲיִשׁ, עֶיִשׁ, Gen. 1, 20. Is. 31, 5. So Palæph. 13. 2. Luc. Solœcist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ᾶμαι, whence part. πετώμενος, is found in Text rec. in the four passages above quoted; it belonged to the poets and to the later prose; Butt. § 114 under πέτομαι. Lob. ad

Phr. p. 581. So Diod. Sic. 4. 77 fin. comp. Luc. D. Marin. 15. 3 παραπετώμενος.

πέτρα, as, ἡ, 1. a *rock, cliff, ledge*, pr. a mass of live rock. Rev. 6, 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27, 51. 60. Mark 16, 46; see in μνημεῖον. On such also houses and villages were founded for security, Matt. 7, 24. 25. Luke 6, 48 bis. Spoken of a soil underlaid with rock, i. q. πετρώδης, Luke 8, 6. 13. Sept. for שֹׁבַל 1 Sam. 13, 6. Is. 2, 21; יִצְחָק Prov. 30, 19. Is. 2, 10.—Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

2. Trop. of *firmness and energy* of faith, like a rock, Matt. 16, 18; here said in allusion to the earnestness of Peter's reply v. 16, and in paronomasia with the pr. n. Πέτρος. Comp. Sept. and שֹׁבַל 2 Sam. 22, 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10, 4 bis; comp. Ex. 17, 6. Num. 20, 8 sq. where Sept. for יִצְחָק, שֹׁבַל; see in ἀκολουθίᾳ. So too of Christ as ἡ πέτρα σκανδάλου, a *rock of offence or stumbling*, i. e. as the occasion of destruction to those who reject him, Rom. 9, 33 et 1 Pet. 2, 8, quoted from Is. 8, 14 where Sept. for יִצְחָק; comp. in λίθος no. 2.

Πέτρος, ου, ὁ, (πέτρα,) pr. a *piece of rock, a stone*, Luc. Navig. 44. Xen. An. 4. 7. 12; also a *rock*, Soph. Phil. 272. Plato Legg. 843. a. In N. T. only as pr. n. *Peter*, (Aram. כְּפִיָּא Kephâs q. v.) the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16, 18. John 1, 43. 45. He afterwards lived at Capernaum, and was married, Mark 1, 29. 30, comp. v. 21. Luke 4, 38. This name was given him by Jesus at the first interview, John 1, 43, prob. on account of the boldness and usual firmness of his faith in Jesus as the Messiah. He was of an ardent, impulsive, unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26, 33 sq. 69 sq. Although the first to preach the gospel directly to the Gentiles (Acts 15, 7. 14, comp. c. 10), yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2, 11 sq.—In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence some suppose his first epistle was written; but this rests on no historical foundation. A still later tradition relates that he went to Rome, and at last suffered martyrdom in

that city along with Paul; see Neander Gesch. der Pflanz. u. Leit. der Kirche etc. II. p. 460 sq. 472 sq. (Engl. II. 24 sq. 36 sq.) +

πετρώδης, εος, ους, ό, ή, adj. (πέτρος, εἶδος,) *rock-like, stone-like*, having the form of a rock, Diod. Sic. 3. 45.—In N. T. *rocky, stony*; hence τὸ πετρώδες, *rocky ground, stony soil*, Mark 4, 5; τὰ πετρώδη id. Matt. 13, 5. 20. Mark 4, 16. So Jos. B. J. 2. 6. 1. Plut. Sylla 16. Plato Rep. 612. a. On the form comp. Butt. § 119. 14. b.

πήγανον, ου, τό, (πήγνυμι,) *cue, a plant, ruita graveolens* Linn. Luke 11, 42.—Theophr. H. Plant. 1. 15. Plut. Symp. 3. 1. 3.

πηγή, ής, ή, 1. *a fountain, source*, James 3, 11. [12.] Sept. for נֶזֶר 1 K. 1, 9. So Hsian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. נֶזֶר נְזָרִים, *fountains of water*, Rev. 8, 10. 14, 7. 16, 4. Sept. and נְזָרִים נְזָרִים Ex. 15, 27; נְזָרִים נְזָרִים 2 K. 3, 19. 25. (Judith 12, 7.) Trop. of life-giving doctrine, John 4, 14; also as an emblem of the highest spiritual enjoyment, Rev. 7, 17. 21, 6; comp. in ζωή no. 1. b. Sept. and נְזָרִים Prov. 13, 14. 14, 29. So Ecclus. 21, 13.

2. *a well*; John 4, 6 bis, ή πηγή τοῦ Ἰακώβ κτλ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2, 17.

3. Spec. *an issue, flux*, πηγή τοῦ αἵματος Mark 5, 29, i. q. ή ῥύσις τοῦ αἵμ. Luke 8, 44. So Sept. for נְזָרִים נְזָרִים Lev. 12, 7.

πήγνυμι, f. πήξω, *to fix, to fasten, to make fast and firm*, Luc. Philopat. 17. Xen. Ven. 6. 7, 9; *to fix or fasten together, to construct, to build*, Pol. 3. 46. 1. Hdot. 5. 83.—In N. T. of a tent, *to set up, to pitch*, Heb. 8, 2 ή (σκηνήν) ἔπηξεν ὁ κύριος. Sept. for נָצַב Gen. 26, 25. 1 Chr. 16, 1. So Pol. 6. 27. 2. Plato Legg. 817. c.

πηδάλιον, ιου, τό, (πήδον, πέδον,) *a helm, rudder*, Acts 27, 40 ἀνέκτες τὰς ζευκτηρίας τῶν πηδάλιων. James 3, 4.—Æl. V. H. 9. 40. Xen. An. 5. 1. 11.

πηλίκος, η, ου, pron. cor. how great, quantus, corresponding to ἥλικος, ἡλικός, Butt. § 79. 5. Gal. 6, 11 ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χεὶρὶ, *ye see with how large an epistle I have written unto you*; for Plur. γράμμασι comp. Acts 28, 21, and see in γράμμα no. 2. Others: *with how large letters I have written*; or also: *with what letters, what a hand*; but both less well. Trop. of dignity, Heb. 7, 4. Sept. for נָצַב Zeph. 2, 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.

πηλός, ου, ό, *clay, mire, mortar*; John 9, 6 bis, ἔπυνσε χαμῶαι καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος κτλ. v. 11. 14. 15. Sept. for נָצַב Job 30, 19; נָצַב 2 Sam. 22, 43. (Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.) Spec. *potter's clay*, Rom. 9, 21. Sept. for נָצַב Is. 29, 16; נָצַב Is. 41, 25. So Pol. 12. 15. 6. Dem. 313. 17.

πήρα, as, ή, *a bag, sack, wallet*, Lat. pera, of leather, in which shepherds and travellers carried their provisions. Matt. 10, 10 μὴ πήραν εἰς ὁδόν. Mark 6, 8. Luke 9, 3. 10, 4. 22, 35. 36.—Judith 13, 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13.

πήχυς, εως, ό, (kindr. παχύς,) Plur. gen. πήχεων, later contr. πηχῶν John 21, 8. Rev. 21, 17. Xen. An. 4. 7. 16; comp. Lob. ad Phryn. p. 245 sq. Butt. § 51. n. 5; pr. *the fore-arm*, from the wrist to the elbow, Æl. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. *a cubit*, the common ancient measure of length, strictly the distance from the elbow to the tip of the middle finger, but reckoned at 1½ foot; hence the Greek cubit was equal to 1.5169 f. Engl. and the Roman cubit to 1.4562 f. Engl. See Dict. of Antt. art. *Cubitus, Measures*, and App. Tab. II. Adam's Rom. Ant. p. 503. So Matt. 6, 27 πῆχυν ἔνα. Luke 12, 25. John 21, 8. Rev. 21, 17. Sept. for נָצַב Gen. 6, 15. 16.—Jos. B. J. 6. 2. 9. Pol. 5. 89. 9. Xen. An. 4. 7. 16.

πιέζω, f. άσω, (Dor. for πύεω,) pr. *to press, to hold fast*; hence *to lay hold of, to take, to seize*.

1. Of persons, *to take one by the hand*, c. acc. et gen. of the part, Acts 3, 7 πιάσας αὐτὸν τῆς δεξιᾶς χειρός, comp. Butt. § 132. 5. e. (Theocr. 4. 35.) In a judicial sense, *to take, to arrest*, John 7, 30 ἐξήρουν οὖν αὐτὸν πιάσαι. v. 32. 44. 8, 20. 10, 39. 11, 57. Acts 12, 4. 2 Cor. 11, 32. So Ecclus. 23, 21.

2. Of animals, *to take in hunting or fishing, to catch*, c. acc. John 21, 3 ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν. v. 10. Rev. 19, 20 ἐπιάσθη τὸ θηρίον. Sept. for נָצַב Cant. 2, 15.

πιέζω, f. έσω, (kindr. βιάζω,) *to press, to hold fast*, e. g. one's hand Pol. 32. 10. 9.—In N. T. *to press down, to make compact*, e. g. μέτρον Luke 6, 38. Sept. for נָצַב Mic. 6, 15. So Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

πιθανολογία, as, ή, (πιθάνος, λόγος,) *persuasive discourse, enticing words*, Col. 2, 4.—Fabr. Cod. apocr. N. T. III. p. 694. Plato Theæt. 162. e; πιθανολογέω Diod. Sic. 1. 39.

πικραίνω, f. *αἰῶ*, (*πικρός*), pr. *to make sharp, acrid, bitter*; e. g. water, Pass. Rev. 8, 11; comp. Ex. 15, 23. Meton. of the pain caused by bitter and poisonous food or drink, *to cause bitter pain*, c. acc. Rev. 10, 9 *πικραίνει σου τὴν κοιλίαν*. v. 10. Comp. Sept. and *רַחַץ* Hiph. Job 27, 2.—Trop. of the feelings, *to imbitter*, Pass. *to be or become bitter*, to be harsh, angry, Col. 3, 19. Sept. Pass. for *רַחַץ* Ex. 16, 20. Jer. 37, 14. So Esdr. 4, 31. Dem. 1464. 18.

πικρία, as, ἡ, (*πικρός*), *bitterness*, with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew; comp. the Heb. Deut. 29, 17 [18]. 32, 24. Am. 6, 12. Rev. 8, 11. So as a genit. of quality, equiv. to an adj. Winer § 34. 2. b. Buttm. § 132. n. 12. Heb. 12, 15 *ρίζα πικρίας* i. q. *ρίζα πικρά*, comp. Deut. 29, 17 [18]. Acts 8, 23 *εἰς χολὴν πικρίας*, i. q. *χ. πικράν*. (Comp. *πικρόχολος* Anthol. Gr. III. p. 208.) Trop. *bitterness* of spirit, of speech; Eph. 4, 31 *πάντα πικρία καὶ θυμός*. Rom. 3, 14 *ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*, quoted from Ps. 10, 7 where Sept. for *רַחַץ* deceit. Sept. for *רַחַץ* Job 7, 11. Is. 38, 17. So Pol. 8. 12. 1. Dem. 1482. 21.

πικρός, á, óν, pr. *pricking, pointed, sharp*, as *πικρός διστός* Hom. Il. 4. 118, 134; π. *βέλεμα* 22. 206.—Hence genr. and in N. T. of taste, *bitter, acrid*; e. g. opp. to *γλυκὺς*, James 3, 11. Sept. for *רַחַץ* Prov. 27, 7. Ex. 15, 23. (Æl. V. H. 1. 34. Xen. An. 4. 4. 13.) Trop. of the feelings, spirit, *bitter, harsh, cruel*, James 3, 14 *ἅλυν πικρόν*. So Diod. Sic. 1. 78. Pol. 7. 14. 3.

πικρῶς, adv. (*πικρός*), *bitterly*; in N. T. of bitter weeping, Matt. 26, 75 et Luke 22, 62 *ἐκλαυσε πικρῶς*. Sept. for *רַחַץ רַחַץ* Is. 33, 7; *רַחַץ* Pi. Is. 22, 4.—Aristæn. 1. 21 or 22; genr. Arr. Epict. 3. 11. 3. Pol. 9. 34. 1.

Πιλάτος, ου, ó, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in *ἡγεμών* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήνιος*; the second was Marcus Ambivius; the third, Annianus Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26; see Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41; Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, purporting to be a full report from Pilate to Tiberius of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. N. T. I. p. 214 sq. ed. Fabric. or I. p. 487 sq. ed. Thilo; see also Thilo's Prolegom. p. cviii sq.—Matt. 27, 2 sq. Mark 15, 1 sq. Luke 13, 1. 23, 1 sq. John 18, 29 sq. 19, 1 sq. Acts 3, 13. 4, 27. 13, 28. 1 Tim. 16, 13. +

πίμπρημι, f. *πλήσω*, aor. 1 *ἐπλησα*, Pass. aor. 1 *ἐπλήσθην*, all from obsol. ΠΛΑΩ, whence also the intrans. form *πλήσω*, not found in N. T. see Buttm. § 114.—*To fill, to make full*, e. g. aor. 1 *ἐπλησα*, c. acc. Luke 5, 7; also c. gen. of that *with* which, Matt. 27, 48. John 19, 29 *πλήσαντες σπύγγον ὄξους*. Pass. c. gen. Matt. 22, 10; comp. Buttm. § 132. 10. a. Sept. for *מִלֵּךְ* Gen. 21, 19. 24, 16. So Anthol. Gr. IV. 89. Luc. Nigr. 16. Xen. An. 1. 5. 10.—Trop. Pass. aor. 1 *ἐπλήσθην*, *to be filled, to be full*, e. g. a) Of persons, *to be filled with* any thing, *to be wholly imbued, affected, influenced, with* or *by* any thing; with gen. of thing, as *τοῦ πνεύματος ἁγίου* Luke 1, 15. 41. 67. Acts 2, 4. 4, 8. 31. 9, 17. 13, 9; *θυμοῦ* Luke 4, 28; *φόβου* 5, 26; *ἀνοίας* 6, 11; also Acts 3, 10. 5, 17. 13, 45. Meton. of a place, Acts 19, 29. Sept. for *מִלֵּךְ* Gen. 6, 11. 13. Prov. 12, 22. So Ecclus. 37, 27. Comp. Anthol. Gr. IV. p. 28. *σοφίης πλησόμενος*. Act. Dem. 1491. 9. b) Of prophecy, *to be fulfilled, accomplished*; Luke 21, 22 *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edit. So Heb. *מִלֵּךְ*, Sept. *πληρωθῆναι*, 1 K. 2, 27. c) Of time, *to be fulfilled, completed, to be fully past*; Luke 1, 23 *ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας*. v. 57. 2, 6. 21. 22. So *מִלֵּךְ*, Sept. *πληρωθῆναι*, Gen. 25, 24.

πίμπρημι, f. *πρήσω*, *to set on fire, to burn*, Æl. V. H. 12. 23; comp. Buttm. § 114.—In N. T. Pass. only trop. *to be in-*

flamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28, 6 *προσεδάκων αὐτὸν μέλλειν πίμπρασθαι*. So Ael. H. An. 3. 18. Luc. Dipsad. 4 *ἔφει... ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ*.

πινακίδιον, ου, τό, (dim. *πίναξ*), *a small tablet, writing-tablet, pugillaris*, Luke 1, 63. Comp. Adam's Rom. Ant. p. 510, 511. Dict. of Antt. art. *Tabulae*.—Symm. for *τοῦ* Ex. 9, 2. Arr. Epict. 3. 22. 74. Plut. Eumen. 1.

πίναξ, ακος, ὁ, (πλάξ), *a board, table*, spec. *a writing-tablet, tablet*, covered with wax, Jos. de Macc. 17. Dem. 1055. 16; comp. in *πινακίδιον*.—In N. T. pr. *a wooden trencher*, and hence *a plate, platter, dish*, on which food and the like was served up. Matt. 14, 8 *ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου*. v. 11. 23, 25. Mark 6, 25. 28. Luke 11, 39. So Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

πίνω, f. *πίομαι* Buttm. § 114. § 95. n. 18; 2 pers. *πίσσαι* Buttm. § 103. m. 16; aor. 2 *ἔπιον*, perf. *πέπωκα*.

1. *to drink*, e. g. of persons, absol. Matt. 27, 34 *οὐκ ἤθελε πίνειν*. Luke 12, 19. Acts 9, 9. 1 Cor. 11, 25; trop. John 7, 37, comp. in *διψάω* no. 2. As infin. final, e. g. *δοῦναι πίνειν to give to drink*, Matt. 27, 34. John 4, 7. 10. Rev. 16, 6; *αἰτεῖν πίνειν* John 4, 9. Sept. for *πίνω* Gen. 24, 14. 18 sq. So Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18; as infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: a) Foll. by *ἐκ* c. gen. of the drink, or meton. of the vessel containing the drink, i. e. *to drink of* any thing, a part of it; Matt. 26, 27 *πίετε ἐξ αὐτοῦ* sc. τοῦ ποτηρίου, v. 29. John 4, 12. 13. 14. 1 Cor. 10, 4. Rev. 18, 3. 14, 10 *καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ*, see espec. in *θυμός*. Sept. for *πίνω* Gen. 9, 21. 2 Sam. 12, 3. So Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. b) Foll. by *ἀπὸ* c. gen. of the drink; Luke 22, 18 *οὐ μὴ πῶ ἀπὸ τοῦ γενν. τῆς ἀμπέλου*. Sept. for *πίνω* Jer. 51, 7. c) With accus. of the thing drank, *to drink* any thing, to use as drink, Luke 1, 15 *σῖκερα οὐ μὴ πῖν*. Rom. 14, 21. 1 Cor. 10, 4; *to drink of* Matt. 26, 29. Trop. John 6, 53. 54. 56, see in *αἶμα* no. 1. Sept. for *πίνω* Ex. 7, 18. 21. 1 K. 13, 18. 16 sq. Is. 5, 22. (Luc. D. Deor. 4. 3 *καὶ νέκταρ πῖν*. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον *πίνειν, to drink a cup*, e. g. of wine, pr. 1 Cor. 10, 21; trop. of suffering, *to drink the cup* which God presents, to submit to the allotments of his providence, Matt. 20, 22. 23. 26, 42. Mark 10, 38. 39. John 18, 11; see in *ποτήριον*.—

For the phrase *ἐσθίειν v. φαγεῖν καὶ πίνειν*, in its various senses, see in *ἐσθίω* no. 2. For *τρῶγειν καὶ πίνειν* Matt. 24, 38, see in *τρώγω*.

2. Trop. of the earth, *to drink in, to imbibe*, c. acc. Heb. 6, 7 *ἡ γῆ ἡ πιούσα τὸν... ὕδωρ*. Sept. and *πίνω* Deut. 11, 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. *sat prata biberunt* Virg. Ecl. 3. 111. +

πιότης, τῆτος, ἡ, (πίων), *fat, fatness*; Rom. 11, 17 *τῆς π. τῆς εἰλαίας*. Sept. for *πῶ* Judg. 9, 9. Job 36, 16; *πῶ* Zech. 4, 14.—Luc. Amor. 14.

πιπράσκω, (περάω) perf. *πέπρακα*, Pass. perf. *πέπραμαι*, Pass. aor. 1 *ἐπράην*; *to traffick away*, pr. beyond sea, in other lands; hence genr. *to sell*, c. acc. Matt. 13, 46 *πέπρακε πάντα ὅσα εἶχε*. Acts 2, 45. Pass. Matt. 18, 25 *ἐκέλευσεν αὐτὸν... πρᾶξῃναι*. Mark 14, 5. Acts 4, 34. 5, 4. With gen. of price, Matt. 26, 9 *πρᾶξῃναι πολλοῦ*. John 12, 5. Buttm. § 132. 10. c. Sept. for *πῶ* Gen. 31, 15. Lev. 27, 27; c. gen. Deut. 21, 14. So Hdtian. 2. 6. 22. Xen. Conv. 4. 1; c. gen. Xen. An. 7. 7. 26.—Trop. Pass. *to be sold to or under any one*, i. q. *to be his slave*; ὑπὸ c. acc. Rom. 7, 14 *πεπραμένος ὑπὸ τὴν ἁμαρτίαν*, i. q. *to be the slave of sin*, devoted to it. Comp. Sept. and *πῶ* 1 K. 21, 25. Is. 50, 1. So 1 Macc. 1, 15. Dem. 215. 6.

πίπτω, f. *πεσοῦμαι*, aor. 2 *ἔπεσον*, aor. 1 *ἔπεσα*, Rev. 1, 17. 5, 14; comp. Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. Lob. ad Phryn. p. 724.—*To fall, to fall down*; Sep^r for Heb. *נָפַל*.

1. Pr. *to fall* from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. with *ἀπὸ*, *to fall from*, Matt. 15, 27 *ἀπὸ τῆς τραπέζης*. Luke 16, 21. Acts 20, 9. Matt. 24, 29 see in *οὐρανός* no. 2. With *ἐκ*, *to fall out of or from*, Luke 10, 18 *ἐκ τοῦ οὐρανοῦ*. Acts 27, 34. Rev. 8, 10 et 9, 1, see in *οὐρανός* no. 2. (Sept. and *נָפַל* Job 1, 16.) Also *ἐν μέσφω τῶν ἀκανθῶν*, among, Luke 8, 7; *ἐπὶ* c. acc. *to fall upon* any pers. or thing, Matt. 10, 29 *ἐπὶ τὴν γῆν*. 13, 5. 7. 8. 21, 44 bis. Mark 4, 5. Luke 8, 6. 8. 20, 18 bis. 23, 30. Rev. 6, 16. 8, 10. Rev. 7, 16 *οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος*, i. e. the burning sun shall not injure them. Trop. π. *ἐπὶ τινα*, Rev. 11, 11 Rec. *καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κτλ.* With *εἰς* τι, *to fall into, among, upon*, any thing, Matt. 15, 14 *εἰς βόθυνον*. 17, 15. Mark 4, 7. 8. Luke 6, 39. 8, 14. John 12, 24. Rev. 6, 13. (Diod. Sic. 4. 77 *εἰς θάλασσαν*. Xen. Hell. 4. 7. 7.)

With *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13, 4. Mark 4, 4. Luke 8, 5.

2. Of persons, *to fall down, to fall prostrate*, absol. Matt. 18, 29 *πεσὼν οὖν δὲ σύνδουλος*, in later edit. Acts 5, 5. Joined with *προσκυνεῖν*, Matt. 2, 11 *πεσόντες προσεκύνησαν*. 4, 9. 18, 26. Rev. 5, 14. 19, 4. Sept. and *ἔπεσεν* 2 Sam. 1, 2. Dan. 3, 5. 6. (Anthol. Gr. I. p. 92.) Oftener with an adjunct of place or manner, e. g. with *ἐνώπιόν τινος* Rev. 5, 8; with *προσκυνεῖν* 4, 10; with *εἰς* c. acc. *εἰς ἔδαφος* Acts 23, 7, comp. 9, 4; *εἰς τοὺς πόδας τινός* John 11, 32. Matt. 18, 29 Rec. (Diog. Laert. 2. 79.) With *ἐπὶ* c. gen. of place, Mark 9, 20 *ἐπὶ τῆς γῆς*. 14, 35; *ἐπὶ* c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9, 4; *ἐπὶ τοὺς πόδας τινός* 10, 25. (Sept. 1 Sam. 25, 24.) Also *ἐπὶ πρόσωπον*, *upon the face*, Matt. 17, 6. 26, 39. Luke 5, 12; with *παρὰ τοὺς πόδας* Luke 17, 16; with *προσκυνεῖν* 1 Cor. 14, 25. Rev. 7, 11. 11, 16. (Sept. and *ἔπεσεν* 1 Sam. 25, 23; *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5; *ἐπὶ στόμα* Xen. Venat. 10. 13.) So too *παρὰ τοὺς πόδας τινός* Luke 8, 41. Acts 5, 10, comp. Luke 17, 16; *πρὸς τοὺς πόδας* Mark 5, 22. Rev. 1, 17; *ἔμπροσθεν τῶν ποδῶν*, c. *προσκυνεῖν* Rev. 19, 10. 22, 8; with *χαμαὶ* John 18, 6. (Sept. Job 1, 20.) Spoken of those who *fall dead, to fall, to perish*; Luke 21, 24 *πεσούνηται στόματι μαχαίρας*. 1 Cor. 10, 8. Heb. 3, 17. Rev. 17, 10; comp. Acts 5, 5. 10. Comp. Sept. and *ἔπεσεν* Num. 14, 43. Ex. 32, 27. Num. 14, 19. 32. So Hdtian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πῶς* Rev. 2, 5.

3. Of edifices, walls, or the like, *to fall, to fall down* in ruins, Matt. 7, 25. 27. Luke 6, 49. 13, 4. Heb. 11, 30. Trop. Luke 11, 17. Acts 15, 16; comp. in *σκηνή*. So in prophetic imagery, Rev. 11, 13. 14, 8 *ἔπεσε, ἔπεσε Βαβυλὼν*. 16, 19. 18, 2. [3.] Sept. for *ἔπεσεν* Is. 21, 9.—Xen. Hell. 5. 2. 5.

4. Of a lot, *to fall to or upon* any one, with *ἐπὶ* c. acc. Acts 1, 26. So Sept. and *ἔπεσεν* Jon. 1, 7. Ez. 24, 6.

5. Metaph. of persons, *to fall into* or *under* anything, e. g. condemnation, *ὑπὸ κρίσει* James 5, 12. (Diod. Sic. 19. 8 π. ὑπ' ἐξουσίαν τῶν ἐχθιστῶν.) Absol. *to fall under* temptation, into sin, i. q. *to transgress, to sin*, Rom. 11, 22. 14, 4. 1 Cor. 10, 12. Hence *to fall into* destruction, i. q. *to be made miserable, to perish*, Rom. 11, 11 *μὴ ἑπταίωσαι, ἵνα πείσωσι*; Heb. 4, 11. Sept. and *ἔπεσεν* Prov. 11, 28. 24, 16. So Ecclus. 1, 27. 2, 7; comp. Hdt. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground,*

to fail, Luke 16, 17 ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. [1 Cor. 13, 8.] Sept. and *ἔπεσεν* Josh. 23, 14. 1 Sam. 3, 19.—Plato Euth. 17. p. 14. d, οὐ χαμαὶ ποτε πεσεῖται, ὅτι ἂν εἴπῃς. Comp. Liv. 2. 31 'irrita cadunt promissa.'

Πισιδία, as, ἡ, *Pisidia*, the country of the Pisidæ, a district of Asia Minor lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13, 14. 14, 24. See Strabo 12. p. 569. Plin. H. N. 5. 24. Cellarii Not. Orb. II. p. 169 sq.

πιστεύω, f. εὔσω, (πίστις,) aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πεπιστεύκειν without augm. Acts 14, 23, comp. Buttm. § 83. n. 7. Winer § 12. 12.—*To have faith, to put faith in, to believe, to trust.*

1. As to things, *to have faith, to believe*; so c. infin. Rom. 14, 2 *ὅς μὲν πιστεύει φαγεῖν πάντα*. With *ὅτι* Mark 11, 23. Rom. 10, 9. James 2, 19; absol. ibid. (So c. inf. Hdtian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) Also with the idea of hope and certain expectation, c. inf. Acts 15, 11; *ὅτι* Rom. 6, 8. So Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. with dat. of a person speaking, whose words one believes and trusts; Mark 16, 13 *οὐδὲ ἐκείνος ἐπίστευσεν*. John 5, 46 *εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί*. Acts 8, 12. 1 John 4, 1; c. *ὅτι* John 4, 21. (Hdtian. 2. 1. 23. Luc. Hermot. 17.) With an adjunct of the words or thing spoken; e. g. dat. Luke 1, 20 *οὐκ ἐπίστευσας τοῖς λόγοις μου*. John 4, 50. Acts 24, 14. 2 Thess. 2, 11. (Hdtian. 4. 9. 10.) With *ἐπὶ* c. dat. Luke 24, 25 *ἐπὶ πᾶσιν*. With *ἐν* c. dat. Mark 1, 15 *ἐν τῷ εὐαγγελίῳ*, in the glad tidings, i. e. believe and embrace the glad tidings, the gospel; so Sept. c. *ἐν* for *ἔν* Jer. 12, 6. Ps. 78, 22. (Dion. Hal. de Comp. verbor. p. 150. ed. Schæf.) With an adjunct of the thing believed, e. g. dat. Acts 13, 41 *ἔργον, ᾧ οὐ μὴ πιστεύσητε*. (Hdtian. 8. 3. 10.) With accus. of thing, John 11, 26 *πιστεύεις τοῦτο*; 1 Cor. 13, 7. 1 John 4, 16. Hence Pass. 2 Thess. 1, 10 *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*, comp. Winer § 40. 1. (Hdtian. 8. 3. 22. Pass. ib. 2. 9. 4.) With *εἰς* τι, 1 John 5, 10 *εἰς τὴν μαρτυρίαν*. With *ὅτι* instead of acc. and infin. John 14, 10 *πιστεύεις ὅτι ἐγὼ κτλ.* Rom. 10, 9 *περί τινος, ὅτι* John 9, 18. So c. *ὅτι* Hdtian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24, 23. Mark 13, 21. John 12, 47. Acts 8, 13 *καὶ αὐτὸς ἐπίστευσε*, sc. τῷ Φιλίππῳ τῷ εὐαγγελιζομένῳ, comp. v. 12.

Acts 15, 7 *καὶ πιστεύσαι*, sc. τῇ λόγῳ τοῦ εὐαγγ. 1 Cor. 11, 18. So Hdian. 4. 4. 10. Thuc. 1. 1.

2. As to persons, *to have faith in, to believe in or on, to trust in*, e. g. a) In respect to God, *to believe on God, to trust in him*, e. g. as able and willing to help, to listen to prayer; with dat. of pers. and *ὅτι*, Acts 27, 25 *πιστεύω γὰρ τῇ θεῷ ὅτι οὕτως ἔσται*. (So c. dat. Eccclus. 2, 6. 8.) With *εἰς*, John 14, 1 *πιστεύετε εἰς τὸν θεόν*. Absol. Matt. 21, 22 *πιστεύοντες*, i. q. *εἰ πιστεύετε*. 2 Cor. 4, 13. Also as faithful to his promises, c. dat. Rom. 4, 3 *ἐπίστευσεν Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη* κτλ. quoted from Gen. 15, 6 where Sept. for *יִשְׁמְרֵךְ*. Gal. 3, 6. James 2, 23. Rom. 4, 17 *κατέκρινε οὐ ἐπίστευσεν θεοῦ*, by attract. see in art. *ὁς* A. 3. b. *δ*. p. 518. Absol. Rom. 4, 18. Heb. 4, 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5, 24. Acts 16, 34 *οἱ πεπιστευκότες τῷ θεῷ*. 1 John 5, 10; with *εἰς* c. acc. præg. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. n. 1 Pet. 1, 21 *τοὺς δὲ αὐτοῦ πιστεύοντας εἰς θεόν*. With *ἐπὶ* c. acc. id. Rom. 4, 24, comp. Winer l. c. Absol. Luke 8, 12. 13, comp. v. 11. Acts 13, 48.

b) As to a messenger from God, *to believe on and trust in him as coming from God and acting under divine authority*. a) Of John the Baptist, c. dat. αὐτῷ, Matt. 21, 25. 32. Mark 11, 31. Luke 20, 5. β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. *εἰς* John 14, 1; or to heal the sick and comfort the afflicted, c. *ὅτι* Matt. 9, 28; absol. 8, 13. Mark 5, 36. John 4, 48. Genr. as a teacher and the Messiah sent from God; c. dat. of pers. John 5, 38 *ἐν ἀπίστευεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε*. 8, 31. 10, 37. 38. Acts 5, 14. 2 Tim. 1, 12; with *ὅτι*, John 11, 27 *ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός*. 20, 31. 1 John 5, 1. 5. John 8, 24 *ἐὰν γὰρ μὴ πιστεύσῃτε, ὅτι ἐγὼ εἶμι*. 13, 19. 16, 27. 30. 17, 8. 21. al. sēp. So with *γινώσκω* John 6, 69. 10, 38.—With *εἰς* c. acc. of pers. præg. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer § 31. 2. n. Matt. 18, 6 *τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμὲ*. Mark 9, 42. John 2, 11. 3, 15. 16. 4, 39. 6, 35. 7, 5. 38. 8, 30 *πολλοὶ ἐπίστευσαν εἰς αὐτόν*. 17, 20. Acts 10, 43. 19, 4. Rom. 10, 14. Gal. 2, 16. 1 Pet. 1, 8; trop. *εἰς τὸ φῶς* John 12, 36. So with *εἰς τὸ ὄνομα Ἰησοῦ* in a like nse, see in *ὄνομα* no. 4, i. q. 'to be-

lieve on Jesus and profess his name,' John 1, 12 *τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ*. 2, 23. 1 John 5, 13; with τῷ ὀνόματι αὐτοῦ, id. 1 John 3, 23.—With *ἐπὶ* c. acc. of pers. i. q. *εἰς τινα*, comp. Winer § 31. 2. n. Acts 9, 42. 11, 17, comp. v. 21. So *ἐπὶ* c. dat. 1 Tim. 1, 16. (Matt. 27, 42.) Trop. Rom. 9, 33 et 1 Pet. 2, 6 *τίσῃμι ἐν Σιών λίθον... καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ* κτλ. quoted from Is. 28, 16 where Sept. for *יִשְׁמְרֵךְ*. Pass. 1 Tim. 3, 16 *ἐπιστεύθη ἐν κόσμῳ*. (Dem. 464. 20. Xen. An. 7. 6. 33.) Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark 16, 32. Luke 22, 67. John 1, 7. 12, 39. Acts 4, 4. 14, 1. 17, 12. 34. Rom. 4, 11. 1 Cor. 1, 21. al. sēp. Part. *οἱ πιστεύοντες*, *οἱ πιστεύσαντες*, *believers*, Christians, Acts 2, 44. 4, 32. 19, 18. Gal. 3, 22. 1 Thess. 1, 7. 1 Pet. 2, 7. al. 1 Cor. 14, 22 see in *σημεῖον* no. 2. a.

3. Trans. *to intrust, to commit in trust* to any one; c. acc. et dat. Luke 16, 11 *τὸ ἀληθεῶν τίς ὑμῖν πιστεύσει*; John 2, 24. So Wisd. 14, 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. *πιστεύομαι τα, to be intrusted with any thing, to have committed to one's charge*, c. acc. see Buttm. § 134. 7. Winer § 40. 1. Rom. 3, 2. Gal. 2, 7 *πεπίστευμαι τὸ εὐαγγέλιον*. 1 Cor. 9, 17 *οἰκονομίαν πεπίστευμαι*. 1 Thess. 2, 4. 1 Tim. 1, 11. Tit. 1, 3. So Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 *πιστευθέντος τῇ ἐν Περγὰμ βεβλασθήκῃ*. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. +

πιστικός, ἡ, ὄν, (πίστις,) causing belief or persuasion, Xen. Cyr. 1. 6. 10; *faithful, trustworthy, γυναικα πιστικὴν* Artemid. 2. 33. p. 121.—In N. T. trop. *true, genuine, pure*, e. g. *καρδοῦ πιστικῆς* Mark 14, 3. John 12, 3. So Theophylact ad h. l. *ἡ ἀβολὸς καὶ μετὰ πίστεως κατασκευασθεῖσα*, and so all the ancient interpreters. See Lücke on John l. c. Winer § 16. 3.

πίστις, εως, ἡ, (πειθω, πείδομαι,) faith, belief, trust, pr. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

I. As in classic Greek. 1. Pr. and genr. *faith, belief*; Acts 17, 31 *πίστω παρασχὼν πᾶσιν*, see in *παρέχω* no. 2. Rom. 14, 22 *σὺ πίστω ἔχεις, thou hast faith*, i. e. art firmly persuaded. v. 23 bis. Heb. 11, 1. So with the idea of hope and certain expectation, 2 Cor. 5, 7 *διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους*. So Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.

2. *good-faith, fidelity, sincerity*, Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν θάρον καὶ τὴν πίστιν. Rom. 3, 8 τοῦ θεοῦ. Gal. 5, 22. 1 Tim. 1, 19 ἔχων πίστιν, i. e. being faithful, sincere. 2, 7. 2 Tim. 2, 22. 3, 10. Tit. 2, 10 πίστιν πάσαν ἀγαθὴν *all good fidelity*. Rev. 2, 19. 13, 10. So in the usage of Sept. for תְּשׁוּבָה 1 Sam. 26, 23. Hab. 2, 4. Prov. 12, 22.—Ecclus. 1, 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

II. In N. T. *πίστις* is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that *faith*, that *confiding belief*, which is the essential trait of Christian life and character, i. e. *gospel faith, Christian faith*, comp. Rom. 3, 22 sq.

1. Of God, i. e. *faith in, on, towards God*, e. g. ἐπὶ θεόν Heb. 6, 1; πρὸς τὸν θεόν 1 Thess. 1, 8; εἰς θεόν, c. ἑλπίς, 1 Pet. 1, 21; c. gen. θεοῦ Mark 11, 22. Col. 2, 12. Absol. Matt. 17, 20. 21, 21. Luke 17, 5. 6; comp. Mark 11, 22. Heb. 4, 2. 10, 22. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, in allusion to Hab. 2, 4 where Sept. for תְּשׁוּבָה fidelity. v. 39. James 1, 6 αἰτεῖτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5, 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3, 7 sq. Heb. 11, 13. So of Abraham, Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11. 12. 13. 14. 16 bis. 19. 20. Heb. 6, 12. Genr. of others, Heb. 11, 3. 4. 5. 6. 7 bis. 8. 9. 11. 13. 17. 20. 21. 22. 23. 24. 27. 28. 29. 30. 31. 33. 39; also Luke 18, 8.

2. Of Christ, *faith in Christ*, e. g. a) As able to work miracles, to heal the sick, and the like; absol. Matt. 8, 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εἶδον. 9, 2. 22. 29. 15, 28. Mark 2, 5. 5, 34. 10, 52. Luke 5, 20. 7, 9. 50. 8, 48. 17, 19. 18, 42. Acts 3, 16 bis. So mediately, Acts 14, 9. b) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings; Rom. 3, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connection, absol. v. 27. 28. 30 bis. 31. 1 Cor. 15, 14. 17; genr. Rom. 1, 17 bis, see in ἀποκαλύπτω no. 1. Rom. 5, 1. 2. 9, 30. 32. 10, 6. 17. Gal. 2, 16 bis. 20. 3, 2. 5. 7. 8. 9. 11. 12. 14. 22. 24. 5, 5. 6. Eph. 2, 8. 3, 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3, 9 bis. So of the faith of

Abraham, see above in no. 1. c) Genr. as the Messiah and Saviour, the Head of the gospel dispensation; c. *eis*, Acts 20, 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26, 18. Col. 2, 5; ἐν Χριστῷ Gal. 3, 26. Eph. 1, 15. Col. 1, 4. 1 Tim. 1, 14. 3, 13. 2 Tim. 1, 13. 3, 15; τοῦ κυρίου Ἰ. Χρ. James 2, 1. Eph. 4, 13; c. gen. μου Rev. 2, 13, i. e. thy faith toward me. 14, 12. Absol. Mark 4, 40. Luke 8, 25. 22, 32. Acts 6, 5 ἀνδρα πλήρη πίστεως καὶ πν. ἀγ. v. 8. 11, 24. Eph. 3, 17. Col. 2, 7 comp. v. 5. So Eph. 6, 16 θυρεὸν τῆς πίστεως. 1 Thess. 5, 8.

3. Genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου, the faith of or in the gospel, gospel-faith, Phil. 1, 27; ἡ π. τῆς ἀληθείας, faith in the truth, in the gospel, 2 Thess. 2, 13. —Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κτλ. 2 Cor. 4, 13. Phil. 1, 25. 2, 17. 1 Thess. 1, 3. 1 Tim. 1, 5. 6, 11. 12. 2 Tim. 1, 5. 2, 18. Tit. 1, 1. Philem. 6. Heb. 12, 2. James 2, 5. 1 Pet. 1, 5. 7. 9. 5, 9. Elsewhere also *πίστις* marks various predominant traits of Christian character as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. 12, 3 μέτρον τῆς πίστεως. v. 6. 14, 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12, 9. 13, 2. 13. Tit. 1, 13. 2 Pet. 1, 5; also in James, as opp. to ἔργα, James 2, 14 bis. 17. 18 ter. 20. 22 bis. 24. 26. So of the Christian *profession*, the faith professed, Acts 13, 8 ζητῶν διαστρέφει τὸν ἀνύπατον ἀπὸ τῆς πίστεως. 14, 22. 15, 9. 16, 5. 1 Cor. 16, 13. 2 Cor. 1, 24 fin. Gal. 6, 10. 1 Tim. 2, 15. 2 Tim. 4, 7. Of *Christian zeal, ardour in the faith*, Rom. 1, 8 οὗτις ἡ πίστις ὑμῶν καταγγέλλεται κτλ. 11, 20. 2 Cor. 8, 7. 10, 15. 13, 5. Eph. 6, 23. 2 Thess. 1, 4. 11. Of *Christian love*, as springing from faith, Rom. 1, 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1, 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of *Christian life and morals*, practical faith, 1 Tim. 4, 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαθῇ, ἐν πίστει, ἐν ἀγνείᾳ. 5, 8. 12, 6, 10. Tit. 2, 2. Of *constancy in the faith*, Col. 1, 23. 1 Thess. 3, 2. 5. 6. 7. 10. Heb. 13, 7. James 1, 3.

4. Meton. the object of Christian faith, the faith, the doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, the gospel, the Christian religion; Acts 6, 7 ἐπὶ τῇ

τῇ πίστει, were obedient to the faith, embraced the gospel. Rom. 1, 5. 16, 26. Acts 14, 27. Σύρα πίστεως, i. e. access for the gospel. 24, 24. Rom. 10, 8. 2 Cor. 1, 24. Init. Gal. 1, 23. 3, 23 bis. 25. Eph. 4, 5. 1 Tim. 1, 4. 19. 3, 9. 6, 21. 2 Pet. 1, 1. 1 John 5, 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. v. 20. So Tit. 3, 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1, 2 τέκνον ἐν πίστει. Tit. 1, 4. Emphat. the true faith, true doctrine, 2 Thess. 3, 2. 1 Tim. 4, 1. 6. 2 Tim. 3, 8.

πιστός, ἡ, ὄν, (πίστω,) faithful, worthy of faith, belief, trust, i. e.

1. faithful, trustworthy, true; 1 Tim. 1, 12 ὅτι πιστὸν με ἡγήσατο. 2 Tim. 2, 2 ταῦτα παράδωκε πιστοῖς ἀνθρώποις. 1 Pet. 4, 19. Rev. 19, 11. Sept. for ἡμεῖς 1 Sam. 3, 20; ἡμεῖς Prov. 20, 6. So ἄλ. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. true, sure, verax, worthy of credit; as ὁ μάρτυς ὁ πιστός Rev. 1, 5. 2, 13. 3, 14; see in μάρτυς. Sept. for ἡμεῖς Prov. 14, 5; ἡμεῖς Ps. 89, 38. Is. 8, 2. (ἄλ. V. H. 3. 18 fin. εἰ τῷ πιστὸς ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, true, sure, verus, e. g. λόγος 1 Tim. 1, 15. 3, 1. 4, 9. 2 Tim. 2, 11. Tit. 1, 9. 3, 8. Rev. 21, 5. 22, 6. Also Acts 13, 34 τὰ δὲ πάντα ἀληθὴ τὰ πιστά, see in δόσις no. 2. So Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

2. faithful in duty to oneself and to others, of true fidelity; Col. 4, 9 et 1 Pet. 5, 12 ἀδελφός πιστός. Rev. 2, 10. Of God as faithful to his promises, 1 Cor. 1, 9 πιστός δὲ θεός. 10, 13. 1 Thess. 5, 24. 2 Thess. 3, 3. Heb. 10, 23. 11, 11. 1 John 1, 9. Of Christ 2 Tim. 2, 13. (Sept. for ἡμεῖς Deut. 32, 4; ἡμεῖς Deut. 7, 9.) Once πιστός δὲ θεός as an obtestation or oath, as God is faithful, 2 Cor. 1, 18; comp. Heb. ἡμεῖς ἡμεῖς Is. 65, 16.—Spec. of servants, ministers, who are faithful in the performance of duty; Matt. 24, 45 ὁ πιστός δούλος. 25, 21. 23. Luke 12, 42 ὁ π. οἰκονόμος. 1 Cor. 4, 2. Eph. 6, 21. Col. 1, 7. 4, 7. Heb. 2, 17. So π. ἐπ' ὀλίγα Matt. 25, 21. 23; ἐν τῷ Luke 16, 10 bis. 11. 12. 19, 17. 1 Tim. 3, 11. Heb. 3, 5; c. dat. of pers. Heb. 3, 2. Sept. for ἡμεῖς Num. 12, 7. 1 Sam. 22, 14. So Hadian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

3. Act. faithful, believing, trusting, i. e. firm in faith, confiding, i. q. ὁ πιστεύων. John 20, 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. 3, 9. So Theogn. 283. Soph. Œd. Col. 1031.—With dat. τῷ κυρίῳ Acts 16,

15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. a believer, Christian, 1 Cor. 4, 17. Eph. 1, 1. Col. 1, 2; εἰς θεόν id. 1 Pet. 1, 21 Lachm. Absol. id. Acts 10, 45. 16, 1. 1 Cor. 7, 25. 2 Cor. 6, 15. 1 Tim. 4, 3. 10. 12. 5, 16 bis. 6, 2 bis. Tit. 1, 6. Rev. 17, 14. Adv. πιστὸν ποιῶν, to do faithfully, in a believing manner, as a Christian, 3 John 5. Sept. for ἡμεῖς Ps. 101, 6. So Eccles. 1, 14. 1 Macc. 3, 13.

πιστώω, ὦ, f. ὥσω, (πιστός,) pr. to make faithful, trustworthy, e. g. by an oath, πιστοῦν τινα ὅρκῳ, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to be made trustworthy, to give a pledge, to bind oneself, Pol. 18. 22. 6. Hom. Od. 15. 436.—In N. T. Pass. aor. 1 ἐπιστάωην, to be made confiding, believing, to be assured, comp. in πιστός no 3; hence i. q. to be assured of, to believe, 2 Tim. 3, 14 μένε ἐν οἷς ἔμαζες καὶ ἐπιστάωης, by attract. for ἐν τούτοις δ. So πιστωθεῖς Soph. Œd. Col. 1039, i. q. πιστός ib. 1031.

πλανῶω, ὦ, f. ἥσω, (πλάνη,) 1. to make wander, to lead astray; Pass. to wander, to go astray; e. g. of persons, Heb. 11, 38 ἐν ἐρημίᾳ πλανώμενοι. Of flocks, 1 Pet. 2, 25 ὡς πρόβατα πλανώμενα. Matt. 18, 12 bis. 13. Sept. for πλῆ Gen. 37, 14. Ex. 23, 4. —Cebet. Tab. 6. ἄλ. V. H. 5. 7. Xen. An. 1. 2. 25.

2. Trop. to mislead, i. e. a) to deceive, to cause to err; Pass. to err, to mistake, to form a wrong judgment; c. acc. Matt. 24, 4 et Mark 13, 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Matt. 24, 5. 11. 24. Mark 13, 6. 1 John 1, 8. 3, 7. Rev. 13, 14. Pass. Matt. 22, 29 πλανῶσθε. Mark 12, 24. 27. Luke 21, 8 μὴ πλανηθῆτε. John 7, 47. 1 Cor. 6, 9. 15, 33. Gal. 6, 7. Heb. 3, 10. James 1, 16. Sept. and πλῆ Prov. 12, 27. So Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27. b) to deceive, to seduce, e. g. a people into rebellion, c. acc. John 7, 12 πλανᾷ τὸν ὄχλον. Rev. 20, 8. 10. Also to seduce from the truth, Pass. to be seduced, to go astray; 1 John 2, 26 περὶ τῶν πλανώντων ὑμᾶς, comp. v. 21. 22. 2 Tim. 3, 13 bis. Pass. James 5, 19 εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας. 2 Pet. 2, 15. Part. οἱ πλανώμενοι, those seduced, gone astray, Tit. 3, 3. Heb. 5, 2. Spec. to seduce to idolatry, Rev. 2, 20. 12, 9. 18, 23. 19, 20. 20, 3. Sept. for πλῆ 2 K. 21, 9. Ez. 44, 10. 15. So Eccles. 9, 8.

πλάνη, ης, ἡ, (kindr. πλάζω,) a wandering, Sept. Ez. 34, 12. ἄλ. V. H. 5. 7.—In N. T. only trop. error, i. e.

1. Genr. delusion, deceit, false judgment

or opinion; 1 Thess. 2, 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2, 11.—Sept. Jer. 23, 17. Diod. Sic. 2. 18. Plato Phaed. 81. a.

2. Meton. *error of conduct, perverseness, wickedness*, Rom. 1, 27. James 5, 20. 2 Pet. 2, 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for פֶּשַׁע Ez. 33, 10.—Wisd. 1, 12. 12, 24.

3. Act. *deceit, fraud, seduction to error and sin*; Eph. 4, 14 μεθοδεία τῆς πλάνης. 2 Pet. 3, 17. 1 John 4, 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. Also, *a deception, fraud*, Matt. 27, 64. Sept. for פֶּשַׁע Prov. 14, 8.—Hesych. πλάνη· ἀπάτη.

πλανήτης, ου, ὁ, (πλανᾶν,) *a wanderer, roamer*, Sept. for part. ַן Hos. 9, 17. Xen. Ven. 5. 17.—In N. T. δοτήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, comp. v. 4. So pr. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*; Subst. *a wanderer, vagabond, juggler*, Athen. 14. p. 615. e.—In N. T. Act. *deceiving, seducing*, 1 Tim. 4, 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27, 63 ἐκείνος ὁ πλάνος. 2 Cor. 6, 8. 2 John 7 bis.—So adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶνες. Subst. Act. Thom. § 45. Diod. Sic. Tom. VI. p. 199.

πλάξ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1. 46; comp. Diod. Sic. 5. 36.—In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9, 4 πλάκες τῆς διαθήκης. 2 Cor. 3, 3. Sept. and חִתּוּבֵי Ex. 31, 17. 32, 14 sq. So Jos. Ant. 3. 5. 4. Luc. Somn. 3.—Trop. 2 Cor. 3, 3 ἐν πλαξὶ καρδίης σαρκίνας, comp. Rom. 2, 15 et Heb. 8, 10. Sept. and חִתּוּבֵי Prov. 3, 3. Jer. 17, 1.

πλάσμα, ατος, τό, (πλάσσω,) *a thing formed, moulded*, e. g. by a potter, Rom. 9, 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29, 16 where Sept. for חִתּוּבֵי חִתּוּבֵי.—Artem. 1. 56. Luc. D. Deor. 6. 4. Trop. *a figment*, Dem. 1110. 18.

πλάσσω, v. -ττω, f. πλάσω, comp. Butt. § 92. n. 2. § 95. 3; *to form, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9, 20 see in πλάσμα. Pass. 1 Tim. 2, 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for פֶּשַׁע Gen. 2, 7. 8; פֶּשַׁע Is. 29, 16.—Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

πλαστός, ἡ, ὄν, (πλάσσω,) *formed, moulded*; trop. *feigned, false, deceitful*; 2 Pet. 2, 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν. Plato Soph. 219. a.

πλατεῖα, see in πλατύς no. 2.

πλάτος, εως, τό, (πλατύς,) *breadth*, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for בְּרֵית Gen. 6, 15. Ex. 37, 1. So Hdtan. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Spec. Rev. 20, 9 τὸ πλάτος τῆς γῆς, *the breadth of the land*, the whole extent of it; comp. Sept. for בְּרֵית Hab. 1, 6.

πλατύνω, f. πνώ, (πλατύς,) Pass. aor. 1 ἐπλατύνην, Pass. perf. πεπλάτυμαι, 3 pers. sing. πεπλάτνται 2 Cor. 6, 11, see in Butt. § 101. n. 7.

1. *to make broad, to enlarge*, c. acc. Matt. 23, 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for בְּרֵית Ex. 34, 24.—Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

2. Trop. of the heart or mind, Pass. *to be enlarged*, 2 Cor. 6, 11 τὸ στόμα ἡμῶν ἀνέφεγε... ἡ καρδία ἡμῶν πεπλάτνται, *our heart is enlarged towards you*, so as to receive you all with warm affection, comp. v. 12. So v. 13 πλατύνητε καὶ ὑμεῖς, *be ye also enlarged in your hearts*, so as to receive us; comp. in art. ἀντιμοσμία. Comp. Sept. and Heb. בְּרֵית חִתּוּבֵי Ps. 119, 32.

πλατύς, εἰα, ύ, 1. *broad, wide*, Matt. 7, 13 πλατεῖα ἡ πύλη. Sept. for בְּרֵית Neh. 9, 35.—Hdtan. 4. 1. 4. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

2. Subst. ἡ πλατεῖα sc. ὁδός, *a broad way, wide street* in a city; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12, 19. Luke 10, 10. 13, 26. 14, 21. Acts 5, 15. Rev. 11, 8. 21, 21. 22, 2. Sept. for בְּרֵית Judg. 19, 15. 20. Zech. 8, 4. 5; חִתּוּבֵי Is. 15, 3.—Tob. 13, 17. Artemid. 3. 62. Plut. Thes. 27. id. Dion 46.

πλέγμα, ατος, τό, (πλέκω,) *any thing plaited, braided*, e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; *a net, toil*, Xen. Cyr. 1. 6. 28.—In N. T. *a braid of hair, braided hair*; 1 Tim. 2, 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3, 3 ἐν ἐμπλοκῇ τριχῶν. So Aquil. and Theodot. for חִתּוּבֵי diadem, Is. 28, 5.

πλείστος, η, ὄν, (πλείων,) *the most, the greatest, very great*, the usual superlative to πολὺς, Butt. § 68. 6; in N. T. only of number, Matt. 11, 20. 21, 8 ὁ πλείστος ὄχλος, *a very great multitude*. So Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. Hell. 7. 1. 23.—Neut. τὸ πλείστον adv. *at most*, 1 Cor. 14, 27; comp. Butt. § 128. n. 1.

πλείων, *oros*, *δ*, *ή*, Neut. *πλείον* Matt. 5, 20, 6, 25. Thuc. 7. 63. Xen. (Ec. 7. 24, 25; usually Neut. *πλέον* Luke 3, 13. Acts 15, 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Butt. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. *πλείους*, also *πλείονες* Heb. 7, 23. Xen. Hell. 4. 2. 11; accus. *πλείους*, also *πλείονας* Matt. 21, 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; Neut. acc. *πλείονα* Matt. 20, 10. Xen. Apol. 22.—Pr. *more*, the usual comparative to *πολύς*, comp. Butt. § 68. 6.

1. Pr. of number, *more*; but also of magnitude, and in comparison expr. or impl. E. g. before a gen. Matt. 21, 36 *πλείονας τῶν πρώτων*, *more than the first or former ones*. Mark 12, 43. Luke 21, 3. John 7, 31. (Diod. Sic. 12. 21.) Before *ή*, *than*, Matt. 26, 53 *πλείους ή δώδεκα*. John 4, 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, *ή* is oftener omitted, Acts 4, 22 *ἐτῶν πλείονων τεσσαράκοντα*. 23, 13. 21. 24, 11. 25, 6; comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Socr. 17. d.) Once *πλέον ή πέντε* Luke 9, 13; comp. Lob. l. c. Matth. l. c. and § 437. n. 2. (Xen. Cyr. 2. 1. 5, 6.) Before *παρά*, Luke 3, 13; see in *παρά* III. 4. c. Once before *πλήν* c. gen. Acts 15, 28.—Also when the object of comparison is implied, Matt. 20, 10. Luke 11, 53. John 4, 41. 15, 2. Acts 2, 40. 18, 20. 28, 23. Luke 7, 43 *τὸ πλείον the more*, i. e. the greater debt. So Hdtian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many*, very *many*, Acts 13, 31 *ὅς ἐφθῆ ἐπὶ ἡμέρας πλείους*. 21, 10. 24, 17. 25, 14. 27, 20. Also Heb. 7, 23 *οἱ μὲν πλείονες εἰσι λερεῖς*, opp. to one. So Xen. Cyr. 1. 1. 1; comp. Xen. Venat. 5. 7.

2. Plur. c. art. *οἱ πλείονες*, *οἱ πλείους*, *the more*, *the most*, *the many*, comp. Matth. § 266. Acts 19, 32 *οἱ πλείους οὐκ ᾔδεισαν* κτλ. 27, 12. 1 Cor. 9, 19 *ἵνα τοὺς πλείονας κερδήσω*, i. e. that I may gain, if not all, yet the greater part. 10, 5. 15, 6. 2 Cor. 2, 6. 4, 15. 9, 2. Phil. 1, 14.—Jos. Ant. 10. 7. 3. Xen. Hell. 2. 3. 34.

3. Trop. of worth, importance, dignity, *more*, *greater*, *higher*; before a gen. Matt. 6, 25 *ή ψυχὴ πλείον ἐστὶ τῆς τροφῆς*. 12, 41. 42 *πλείον Σολομῶνος ὄδε*. Mark 12, 33. Luke 11, 31. 32. 12, 23. Heb. 3, 3 *πλείονα τιμὴν ἔχει τοῦ οἴκου*. Rev. 2, 19. Pleon. with *περισσεύειν*, Matt. 5, 20. Before *παρά* Heb. 3, 3. 11, 4.—Abool. Hdtian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

4. Neut. *πλείον* as adv. *more*, e. g. a) Before a gen. John 21, 15 *ἀγαπᾷς με*

πλείον τούτων; impl. Luke 7, 42. So Hdtian. 5. 2. 7. Xen. Cyr. 8. 2. 7. b) *ἐπὶ πλείον*, *further*, *longer*; spoken of space 2 Tim. 3, 9. Acts 4, 17; before a gen. *ἀσβετίας*, i. e. *further as to* or *in* ungodliness, 2 Tim. 2, 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20, 9. 24, 4. So Pol. 3. 58. 8.

πλέκω, f. *ξω*, *to plait*, *to braid*, Lat. *plico*, *plecto*; c. acc. Matt. 27, 29 *πλέξαντες στίφανον ἐξ ἀκανθῶν*. Mark 15, 17. John 19, 2.—Sept. Is. 28, 5. Xen. An. 3. 3. 18.

πλέον, see in *πλείων*.

πλεονάζω, f. *άσω*, (*πλείων*, *πλέον*.) pr. *to do or be more*, *ac. than enough*.

1. Of persons, *to do or have more than enough*, *to have an excess*; 2 Cor. 8, 15 *ὁ τὸ πολὺ οὐκ ἐπλεόνασε*, quoted from Ex. 16, 18 where Sept. for *עָרַב*.—Aristot. Pol. 1. 9. 7.

2. Of things, *to abound more*, *to be abundant*, *to increase*; Rom. 5, 20 bis, *ἵνα πλεονάσῃ τὸ παράπτωμα* κτλ. 6, 1. 2 Cor. 4, 15. 2 Thess. 1, 3. 2 Pet. 1, 8. With *εἰς τι*, *to abound unto* any thing, *to redound*, *to conduce*, Phil. 4, 17. Sept. for *כִּי* 2 Chr. 24, 11; *כִּי* 1 Chr. 4, 27.—Pol. 4. 3. 12. Diod. Sic. 1. 40. Plato Locr. 103. a.

3. Trans. *to cause to abound*, *to increase*; c. acc. 1 Thess. 3, 12 *ὑμᾶς δὲ ὁ κύριος πλεονάσαι* [Opt.]...*τῇ ἀγάπῃ* κτλ. Sept. for *כִּי* Num. 26, 54. Ps. 71, 21.—1 Macc. 4, 35. Passa. Thuc. 2. 35.

πλεονεκτέω, *ω*, f. *ήσω*, (*πλέον*, *έχω*.) *to have or claim more than another*, i. q. *πλείον έχω*, Xen. Cyr. 7. 2. 7, 11; *to have an advantage*, *to be superior*, Jos. B. J. procem. 5. Xen. An. 3. 1. 37; *to be ὁ πλεονέκτης*, *to covet more*, Xen. Cyr. 1. 3. 18; *to take advantage*, *to seek unlawful gain*, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31.—In N. T. trans. *to take advantage of* any one, *to make gain of*, *to defraud*, c. acc. 2 Cor. 7, 2 *οὐδένα ἐπλεονεκτήσαμεν*. 12, 17. 18. 1 Thess. 4, 6. Passa. 2 Cor. 2, 11. So Act. Thom. § 12 *χίρας πλεονεκτοῦντες*. Plut. Marcell. 29. Passa. Xen. Mem. 3. 5. 2.

πλεονέκτης, *ου*, *δ*, (*πλέον*, *έχω*.) pr. 'one who will have more,' i. e. *a covetous person*, *a defrauder for gain*, 1 Cor. 5, 10. 11. 6, 10. Eph. 5, 5.—Ecclus. 14, 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

πλεονεξία, *ας*, *ή*, (*πλέον*, *έχω*.) pr. *a having more*, i. e. *advantage*, *superiority*, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12.—In N. T. pr. 'the will to have

more, i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark 7, 22 *πλεονεξίας*, i. e. covetous thoughts, plans of fraud and extortion. Luke 12, 15. Rom. 1, 29. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 2, 5. 2 Pet. 2, 3. 14. 2 Cor. 9, 5 *οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν*, as bounty and not as covetousness, i. e. not a parsimonious gift; parall. is *φειδομένως* v. 6. Sept. for *פִּזְזָה* Jer. 22, 17. Hab. 2, 9.—Æl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

πλευρά, *ās, ἡ*, the side, pr. of the body, John 19, 34. 20, 20. 25. 27. Acts 12, 7. Sept. *פִּזְזָה* Num. 33, 55. 2 Sam. 2, 16. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

πλέω, f. *πλείσσομαι*, usually uncontracted, Butt. n. 105. n. 2; *to sail*, absol. Luke 8, 23. Acts 27, 24. With *eis* c. acc. of place, Acts 21, 3 *ἐπλόμεν ἐἰς Συρίαν*. 27, 6; *ἐπὶ* c. acc. Rev. 18, 17 in later edit. With acc. of place *by or near* which, i. e. of the way; Acts 27, 2 *πλείν τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. to sail along or by the coast of Asia Minor; see Matth. 409. 4.—Xen. An. 5. 1. 4; c. *eis* Xen. Hell. 1. 1. 8; c. *ἐπὶ* Luc. Alex. 54; c. acc. Pol. 3. 4. 10 *πλείν τὰ πελάγη*. Xen. Hell. 4. 8. 6.

πληγή, *ἡς, ἡ*, (πλήσσω,) 1. a stroke, stripe, blow; Luke 12, 48 *ἀξία πληγῶν*. Acts 16, 23. 2 Cor. 6, 5. 11, 23. Sept. for *פִּצָּח* Deut. 25, 3; *פִּצָּח* Prov. 29, 15.—Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

2. Meton. a wound, caused by a stripe or blow, Luke 10, 30. Acts 16, 33 *ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν*, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13, 14. v. 3. 12 *ἡ πληγή τοῦ θανάτου*, deadly wound, comp. Winer 34. 2. Sept. and *פִּצָּח* 1 K. 22, 35. Is. 1, 6.—Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

3. From the Heb. like *פִּצָּח* a stroke or blow inflicted from God, a plague, calamity. Rev. 9, [18.] 20. 11, 6. 15, 1 *πληγὰς ἐπὶ τὰς ἐσχάτας*. v. 6. 8. 16, 9. 21 bis. 18, 4. 8. 21, 9. 22, 18. Sept. and *פִּצָּח* Lev. 26, 21. Deut. 28, 59. 61. 29, 21.—1 Macc. 13, 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6.

πλήθος, *eos, ovs, τό*, (πῖμπλημι, πλήθω,) pr. fulness; hence

1. a multitude, a great number, Luke 5, 6 *πλήθος ἰχθύων πολὺ*. John 21, 6. Acts 28, 3. Heb. 11, 12. James 5, 20. 1 Pet. 4, 8. Sept. and *בָּר* Gen. 27, 28. Is. 1, 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 28.

2. Of persons, a multitude, throng; c. gen. of class, etc. Luke 2, 13. Acts 4, 32.

6, 2 *τὸ πλήθος τῶν μαθητῶν*. Acts 5, 14 *πλήθη ἀνδρῶν κτλ.* i. e. multitudes. So c. gen. impl. Acts 2, 6 comp. v. 5. 23, 7. (Ceb. Tab. 1.) Also πολὺ πλήθος c. gen. Luke 6, 17. 23, 27. John 5, 3. Acts 14, 1. 17, 4; *πάν* πλήθος c. gen. Luke 1, 10. Acts 25, 24; gen. impl. Acts 15, 12 comp. v. 6. 15, 30 comp. v. 22. Acts 6, 5 comp. v. 2; *ἀπαν* πλήθος c. gen. Luke 19, 37; c. gen. impl. Luke 23, 1 comp. 22, 66; c. gen. of place, Luke 8, 37 *ἀπαν πλήθος τῆς περιχώρου*. Acts 5, 16. Collect. with a verb plur. Mark 3, 7. 8. Sept. for *רַבִּי* 2 K. 7, 13. Is. 17, 12.—Hdian. 4. 6. 11. Xen. Hell. 4. 4. 12.

3. Spec. the multitude, the people, populace, Acts 14, 4 *τὸ πλήθος τῆς πόλεως*. 19, 9. 21, 22. 36. Sept. and *רַבִּי* Ez. 30, 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

πληθύνω, f. *υνῶ*, (πληθύς, πλήθος,) pr. to make full; hence

1. Trans. to multiply, to increase, c. acc. 2 Cor. 9, 10. Heb. 6, 14 bis, *πληθύνων πληθύνω σε*, quoted from Gen. 22, 17 where Sept. for Heb. *רַבִּי רַבִּי*, of which Hebrew idiom this is an imitation; comp. Gen. 3, 16. 16, 10. Winer 46. 7. Gesen. Lehrs. p. 778.—Pass. *πληθύνομαι*, to be multiplied, increased, e. g. in number, Acts 6, 7 *καὶ ἐπληθύνετο ὁ ἀριθμός*. 7, 17. 9, 31. Sept. for *רַבִּי* Deut. 11, 21. Also in magnitude, extent, Matt. 24, 12 *πληθυνθήσονται τὴν ἀνομίαν*. Acts 12, 24. Sept. for *רַבִּי* Gen. 7, 17. 18. With dat. of person, to be multiplied to any one, to abound to him, 1 Pet. 1, 2 *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*. 2 Pet. 1, 2. Jude 2.

2. Intrans. to multiply oneself, to increase; Acts 6, 1 *πληθυνόντων τῶν μαθητῶν*. Sept. for *רַבִּי* Ex. 1, 20; *רַבִּי* 1 Sam. 14, 19.—Theophr. C. Pl. 1. 19. 5. Hdian. 3. 8. 14.

πλήθω, see *πῖμπλημι*.

πλήκτης, *ου, ὁ*, (πλήσσω,) a striker, one apt to strike, a quarreler, 1 Tim. 3, 3. Tit. 1, 7.—Plat. Marcell. 1. id. Pyrrh. 30.

πλημμύρα, *ας, ἡ*, (πλήν, μύρω, or prolonged from *πλήμα, πλήμη*, comp. Butt. Ausf. Sprachl. 3. 7. no. 17,) the flow of the sea, tide, flood-tide; and hence flood, inundation, Luke 6, 48, comp. Matt. 7, 27.—Hesych. *πλημμύρα* τὸ ὄρημα τῆς θαλάσσης, ἢ ἐπὶ ῥύσιν. Anthol. Gr. II. p. 135. Plut. Romul. 3.

πλήν, prep. and adv. (contr. *πλέον*), pr. more than, over and above; hence besides, except, but.

1. In the middle of a clause, e. g. a)

Prep. c. gen. *besides, except*, Mark 12, 32 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, *there is no other besides him*, but he. John 8, 10. Acts 8, 1 πάντες ... πλὴν τῶν ἀποστόλων. 15, 28. 27, 22. Sept. for כִּלְכִּל Dent. 4, 35; עָרָא Is. 45, 14. So Pol. 3. 54. 4. Plut. Mor. II. p. 32. Xen. An. 1. 9. 9. b) Adv. or Conj. *but*; so before εἰ, Acts 20, 23 μὴ εἰδώς, πλὴν εἰ τὸ πνεῦμα κτλ. *except that*, pr. knowing nothing more than that; comp. Buttm. § 146. n. 2. So πλὴν εἰ Dion. Hal. de Comp. Verbor. p. 176.

2. Adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*; Matt. 11, 22. 24 πλὴν λέγω ὑμῖν. 18, 7. 26, 39. 64. Luke 6, 24. 35. 10, 11. 14. 20. 11, 41. 12, 31. 13, 33. [17, 1.] 18, 8. 19, 27. 22, 31. 42. 23, 28. 1 Cor. 11, 11. Phil. 1, 18. 3, 16. 4, 14. Rev. 2, 25. Sept. and עָרָא Num. 22, 35. Judg. 4, 9. So Hdian. 1. 12. 6. Xen. An. 1. 8. 25. —Also where the writer returns after a digression to a previous topic, Eph. 5, 33, comp. v. 25. 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22, 22; comp. in μέν no. 1. b.

πλήρης, eos, ous, ó, ἡ, adj. (πλήσις,) *full, filled*.

1. Pr. of hollow vessels, foll. by a gen. of that of or with which any thing is *full*, expr. or impl. Buttm. § 132. 10. a. Mark 6, 43 καὶ ἔσαν κλασμάτων δώδεκα κοφίνους πλήρεις. 8, 19; impl. Matt. 14, 20. 15, 37. Sept. for כִּלְכִּל Num. 14, 20. Deut. 6, 11. So Hdian. 3. 13. 9. Xen. An. 2. 3. 10. —Of a surface, *full, fully covered*, c. gen. Luke 5, 12 ἀπὸ πλήρης λέπρας. Sept. and כִּלְכִּל 2 K. 6, 17. 7, 15. So Xen. An. 1. 5. 1 πεδίον ἀψινυτίου πλήρες. OEc. 4. 8.

2. Trop. *full, filled, fully imbued, furnished, abounding in any thing*, c. gen. Luke 4, 1 et Acts 7, 55 πλήρης πνεύματος ἁγίου. John 1, 14. Acts 6, 3. 5. 8. 9, 36 πλήρης ἀγαθῶν ἔργων. 11, 24. 13, 10. 19, 28. Sept. and כִּלְכִּל Is. 51, 20. Jer. 5, 27. —Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

3. Trop. *full, complete, perfect*. Mark 4, 28 σίτος πλήρης. 2 John 8 μισθὸς πλήρης. Sept. and כִּלְכִּל Gen. 41, 7. 22. Ruth 2, 12. —Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸς πλήρης.

πληροφορέω, ὦ, ἦσω, (πλήρης, φορέω,) pr. to *bear or bring out fully*, in full measure; hence

1. Of persons, to *give full assurance, to persuade fully*; Pass. *to be fully assured, persuaded*; Rom. 4, 21 πληροφορήσεις, εἰ κτλ.

14, 5. [Col. 4, 12.] Sept. for כִּלְכִּל Ecc. 8, 11. —Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὐδὲ λόγους καὶ ὅρκους πληροφορήσαντες Μεγάβυζον. Isocr. Trapez. 6. p. 17. 8, si lect. sana.

2. Of things, to *make fully assured, to give full proof of, to accomplish fully*; c. acc. 2 Tim. 4, 5 τὴν διακονίαν σου πληροφορήσον. Pass. v. 17. (Comp. Acts 12, 25. Rom. 15, 19.) Pass. Luke 1, 1 περὶ τῶν πεπληροφόρημένων ἐν ἡμῖν πραγμάτων, *of those things (which are) fully assured among us, are fully believed*.—See Bleek on Heb. 6, 11.

πληροφορία, as, ἡ, (πληροφορέω,) *full assurance, firm persuasion*, 1 Thess. 1, 5 ἐν πληροφορίᾳ πολλῇ. Col. 2, 2. Heb. 6, 11 πλ. τῆς ἐλπίδος. 10, 22.—Not found in profane writers.

πληρώω, ὦ, f. ὥσω, (πλήρης,) 1. to *make full, to fill, to fill up*; e. g. a vessel, hollow place, or the like, Pass. Matt. 13, 48 ἦν, ὅτε ἐπληρώθη sc. ἡ σαγήνη. Luke 3, 5 πάντα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for כִּלְכִּל. Trop. c. acc. Matt. 23, 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp. in ἀναπληρώω lett. a. Sept. pr. for כִּלְכִּל Jer. 13, 12. 2 K. 4, 4. So Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, to *fill*, by diffusing any thing throughout; c. acc. Acts 2, 2 ἤχος... ἐπληρώσεν ὄλον τὸν οἶκον. With ἐκ c. gen. of thing from or with which, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. Matth. 574. p. 1133. Trop. c. acc. et gen. Acts 5, 28 πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer § 30. 8. b. Sept. and כִּלְכִּל 2 Chr. 7, 1. Hagg. 2, 8. (Comp. Liban. Epist. p. 721 πάσας [πῶλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.) Trop. πληροῦν τὴν καρδίαν τινός, to *fill the heart of any one, to take possession of it*, John 16, 6. Acts 5, 3.

2. Trop. to *fill*, i. q. to *furnish abundantly with any thing, to impart richly, to imbue with*, c. acc. and often also with an adjunct of that with which any one is filled or furnished. E. g. a) With acc. and gen. Matth. 532. Acts 2, 28 πληρώσεις με εὐφροσύνης. 13, 52. Luke 2, 40 πληρούμενον σοφίας. Rom. 15, 13. 14. 2 Tim. 1, 4. Phil. 1, 11 Rec. see end of lett. d. So Hdian. 4. 5. 17. Plut. Fab. Max. 5. b) With acc. and dat. or Pass. c. dat. Rom. 1, 29 πεπληρωμένοις πάσῃ ἀδικίᾳ. 2 Cor. 7, 4. Comp. Matth. 532. n. So 2 Macc. 7, 21; pr. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372. c) With ἐν c. dat. instead of

the simple dat. Matth. § 396. n. 2. Winer § 31. 6. Eph. 5, 18 πληροῦσε ἐν πνεύματι. d) With acc. simply, e. g. πλ. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4, 19. Also πλ. τὰ πάντα Eph. 1, 23 et 4, 10, spoken of Christ as filling the universe with his influence, presence, power. Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound, Phil. 4, 18. Col. 2, 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3, 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, unto all the fulness of God, that the fulness of all heavenly gifts and graces from God may rest upon you. Also Pass. c. acc. Col. 1, 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κτλ. Phil. 1, 11 πεπληρωμένοι καρπῶν (Rec. καρπῶν) δικαιοσύνης. See Buttm. § 134. 5. Kühner § 281. 3. Winer § 40. 1.

3. to fulfil, to perform fully. a) Spoken of duty, obligation, c. acc. Matth. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12, 25 πληρῶσαντες τὴν διακονίαν. Rom. 8, 4, 13, 8. Gal. 5, 14. Col. 4, 17. So 1 Macc. 2, 55. Hdian. 3. 11. 9 π. ἐντολάς. Pol. 4. 63. 3. b) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13, 27 τὰς φωνὰς τῶν προφητῶν... ἐπλήρωσαν. 3, 18. Often Pass. to be fulfilled, accomplished, to have an accomplishment; Matth. 2, 17 τότε ἐπληρώθη τὸ ῥηθὲν. 27, 9. 26, 54. Mark 15, 28 ἐπληρώθη ἡ γραφή. Luke 1, 20. 4, 21. [21, 22.] 24, 44. Acts 1, 16. James 2, 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in ἵνα II. d. Matth. 1, 22. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. Mark 14, 49. John 12, 38. 13, 18. 15, 25. 17, 12. 18, 9. 32. 19, 24. 36. Also ὅπως πληρωθῇ, see in ὅπως II. 2. Matth. 2, 23. 8, 17. 12, 17. 13, 35. Sept. for ἵνα 1 K. 2, 27. 2 Chr. 36, 21. So Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

4. to fulfil, to bring to a full end, to accomplish, to complete. a) Pass. of time, to be fulfilled, completed, ended; Mark 1, 15 πεπληρώται ὁ καιρὸς. Luke 21, 24 ἔχρη πληρωθῶσι καιροί. John 7, 8. Acts 7, 23. 30. 9, 23. 24, 27. Once Act Rev. 6, 11 Grb. ἔως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in lett. b. Sept. and ἡ 22 Gen. 25, 24. 29, 21. So Tob. 8, 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. b) Of a business, work, to accomplish, to finish, to complete, c. acc. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9, 31. Acts 13, 25. 14, 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 19, 21. Rom. 15, 19 πεπληρωμένοι τὸ εὐαγγέλιον, i. e. the preaching of the gospel. Col. 1, 25. (Sept. and ἡ 22 1 K. 1, 14.

Comp. Lat. *implere messem* Pallad. Jun. 2.) Rev. 6, 11 Rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. So Xen. Mag. Eq. 1. 3. c) Spec. to fill out, to complete, to make perfect, c. acc. Matth. 5, 17, opp. καταλῦσαι. Phil. 2, 2 πληρώσατέ μου τὴν χαρὰν. 2 Thess. 1, 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρὰ John 3, 29. 15, 11. 16, 24. 17, 13. 1 John 1, 4. 2 John 12; τὸ πάσχα Luke 22, 16; ὑπακοή 2 Cor. 10, 6; ἔργα Rev. 3, 2. Of persons, Col. 4, 12 ἵνα στήτε τέλει καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

πλήρωμα, atos, τό, (πληρώω,) fulness, filling.

1. Pr. fulness, that with which any thing is filled, of which it is full, the contents; 1 Cor. 10, 26. 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24, 1 where Sept. for ἡ 22, as also Ps. 50, 12. 96, 11. So Mark 8, 20 πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; how many baskets full of fragments? i. q. πόσας σπύριδας πλήρεις, Winer § 34. 2. So Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Spec. a filling up, a supplement, that which fills up; hence i. q. ἐπίβλημα, a patch, Matth. 9, 16. Mark 2, 21.

2. Trop. fulness, i. e. full measure, abundance. a) Genr. John 1, 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3, 19 see in πληρώω no. 2. d. Eph. 4, 13. Col. 2, 9 τὸ πλήρωμα τῆς θεότητος, i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1, 19. Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Winer l. c. So of a state of fulness, abundance, opp. ἥττημα, Rom. 11, 12. b) Of persons, full number, complement, multitude. Rom. 11, 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of a ship's complement, crew, Pol. 1. 21. 1. Xen. Hell. 5. 1. 11; of the inhabitants of a city, Plato Rep. 371. e.

3. Meton. fulness, for that which is filled with anything, i. q. τὸ πεπληρωμένον; e. g. of the church of Christ, Eph. 1, 23 ἡ ἐκκλησία, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, comp. in πληρώω no. 2. d.—So of a ship as filled with men, Luc. V. H. 2. 37 ἀπὸ δύο πληρωμάτων ἐμάχοντο. ib. 2. 38. Also Philo de præm. et poen. p. 920, of the soul: γενομένη δὲ πλήρωμα ἀρετῶν.

4. Trop. fulfilment, a fulfilling, full per-

formance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13, 10; comp. πληρώω no. 3. a.—Philo de Abr. p. 387 πληρώμα ἐκπιδών.

5. Of time, *fulness, full end, completion, full period*; Gal. 4, 4 ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1, 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὀγδώκοντα δ' ἔτεα ζῆσις πλήρωμα ἀνδρὶ μακρότατον προκίεσθαι.

πλησίον, adv. (πλησίος, πελας, πελάζω,) *near, near by*; c. gen. John 4, 5 π. τοῦ χωρίου, comp. Buttm. § 146. 3. Sept. for פֶּה Deut. 11, 30; בֵּית Deut. 1, 1. (Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.) Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to him*, i. q. δ πλησίον, Luke 10, 29. 36; see Winer § 18. fin.—With the art. δ πλησίον, *one near, a neighbour, fellow*, another person of the same nature, country, class. a) Genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19, 18 where Sept. for עַל, Matt. 19, 19. 22. 39. Mark 12, 31. 33. Luke 10, 27. Rom. 13, 9. 10. Gal. 5, 14. Eph. 4, 25. James 2, 8. [4, 12.] Heb. 8, 11 Rec. Sept. and עַל Ex. 20, 17. Deut. 5, 19 sq. So Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. β) One of the same people or country, *a fellow-countryman*, Acts 7, 27, comp. v. 24. 26. γ) One of the same faith, *a fellow-Christian*, Rom. 15, 2. δ) From the Heb. *a friend, associate*, like עַל, opp. δ ἐχθρός, Matt. 5, 43. So עַל, Sept. φίλος, Job 2, 11. 19, 21. Prov. 17, 17.

πλησμονή, ἡς, ἡ, (πῖμπλημι,) *a filling, satisfying*, espec. with food, Sept. for עֲשֶׂה Ex. 16, 8; עֲשֶׂה Ex. 16, 3. Ael. V. H. 9. 26. Xen. Ag. 5. 1.—In N. T. genr. *fulness, a satisfying, satiety*; Col. 2, 23 πρὸς πλησμονὴν σαρκός. So Plato Legg. 837. c. τὴν περὶ τὸ σῶμα...πλησμονήν.

πλήσσω v. -ττω, f. ξω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4.—In N. T. from the Heb. *to smite, to plague*, to afflict with disease, calamity, evil, Pass. Rev. 8, 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. for עֲשֶׂה Ex. 9, 32. 33. Ps. 102, 5. Comp. πατάσσω no. 2. b.

πλοῖάριον, ου, τό, (dim. πλοῖον,) *a small vessel, boat*, spoken of the fishing boats on the lake of Galilee, Mark 3, 9 comp. 4, 1. Mark 4, 36. John 6, 22 bis. 23. 21, 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20, 13. 38. 21, 2. 3. 27, 2. 6. 10 sq. James 3, 4. al. In the Gospels spok-

en also of the small fishing vessels (boats) on the lake of Galilee, Matt. 4, 21. 22. Mark 4, 1. 36. Luke 5, 2. 3. John 6, 17. 19. al. Sept. for עֲשֶׂה Gen. 49, 13. Jon. 1, 3. 4. 5.—Luc. D. Deor. 26. 2. Xen. Cæc. 8. 11; ὀλιεντικά πλοῖα Xen. Hell. 5. 1. 23. +

πλόος, contr. πλούς, gen. ὅου, οὔ; but in later writers also gen. πλός, Acts 27, 9. Arr. Peripl. Eryth. p. 176, see Lob. ad Phryn. p. 453; *a sailing, navigation, voyage*, Acts 21, 7. 27, 9. 10.—Wisd. 14, 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

πλούσιος, ἰα, ον, (πλούτος,) *rich, wealthy*, in N. T. only in masc.

1. Pr. Matt. 27, 57 ἀνθρώπος πλούσιος ἀπὸ Ἀρμαθαίας. Luke 12, 16. 16, 1. 19. Luke 14, 12 μηδὲ γείτονας πλουσίους. 18, 23. 19, 2. Sept. for עֲשֶׂה 2 Sam. 12, 1. Prov. 28, 11. So Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18.—Subst. δ πλούσιος, Plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19, 23. 24 ἡ πλούσιος εἰς τ. βαρ. τοῦ 3. εἰσελθεῖν. Mark 10, 25. 12, 41 πολλοὶ πλούσιοι. Luke 6, 24. 16, 21. 22. 18, 25. 21, 1. 1 Tim. 6, 17. James 1, 10. 11. 2, 6. 5, 1. Rev. 6, 15. 13, 16. Sept. and עֲשֶׂה Prov. 22, 2. 7. Jer. 9, 22. So Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

2. Trop. *rich, prosperous, wanting in nothing*, 2 Cor. 8, 9. Rev. 2, 9. 3, 17. Also *rich in any thing, abounding in*, with ἐν c. dat. Eph. 2, 4 θεὸς πλούσιος ἐν ἐλέει. James 2, 5 πλ. ἐν πίστει.

πλουσίως, adv. (πλούσιος,) *richly, abundantly, largely*, Col. 3, 16. 1 Tim. 6, 17. Tit. 3, 6. 2 Pet. 1, 11.—Hdot. 2. 44. Philo de Alleg. II. p. 100.

πλουτέω, ὦ, f. ἴσω, (πλούτος,) 1. *to be rich, absol.* Luke 1, 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6, 9. With ἀπὸ of source, Rev. 18, 15; ἐκ Rev. 18, 3. 19. Sept. for עֲשֶׂה Jer. 5, 27. Hos. 12, 8.—Judith 15, 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28; c. ἀπὸ Luc. D. Deor. 16. 1.

2. Trop. *to be rich, prosperous, wanting in nothing*; e. g. εἰς τινα, Luke 12, 21 μὴ πλουτῶν εἰς θεόν, *not rich towards God*, i. e. laying up no treasure in heaven. Absol. 1 Cor. 4, 8. 2 Cor. 8, 9. Rev. 3, 17. 18.—Also *to be rich in any thing, to abound*, c. ἐν, 1 Tim. 6, 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10, 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*; in N. T. only trop. *to bestow richly, to furnish abundantly*; 2 Cor. 6, 10

ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched, richly furnished*, c. ἐν παντί 1 Cor. 1, 5. 2 Cor. 9, 11.—Sept. Prov. 13, 7. Xen. Mem. 4. 2. 9. Pr. Sept. for ἡγεῖται Gen. 14, 23. Xen. Ag. 1. 17.

πλοῦτος, ου, ό, (kindr. πολὺς, πλέων.) also τὸ πλοῦτος in Mss. see Winer § 9. n. 2.

1. *riches, wealth*; Matt. 13, 22 ἡ ἀπάτη τοῦ πλοῦτου. Mark 4, 19. Luke 8, 14. 1 Tim. 6, 17. James 5, 2. Rev. 18, 16. Meton. as a source of power and influence, in ascriptions, Rev. 5, 12. Sept. for ἡγεῖται 1 K. 3, 11. Prov. 8, 18; ἡγεῖται 28, 8; ἡγεῖται Is. 30, 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.

2. Trop. ὁ πλοῦτος τοῦ Θεοῦ v. τοῦ Χριστοῦ, i. e. the rich gifts and blessings imparted from God or Christ, Phil. 4, 19. Eph. 3, 8. Also, *good, prosperity, welfare*, Rom. 11, 12 bis. Heb. 11, 26.

3. Trop. *riches, richness, abundance*, usually before the genit. of another noun, where it may be rendered as an adj. *rich, abundant, pre-eminent*; Buttm. § 132. n. 12. Winer § 34. 2. Rom. 2, 4 τὸν πλοῦτον τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. 8, 2. Eph. 1, 7 πλ. τῆς χάριτος. 2, 7. Col. 2, 2. So πλοῦτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9, 23. Eph. 1, 18. 3, 16. Col. 1, 27; comp. in δόξα no. 2. b. Rom. 11, 33 ὁ βάθος πλοῦτον καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!*—Plato Euth. 13. p. 12. a, τρυφῆς ὑπὸ πλοῦτον τῆς σοφίας.

πλύνω, f. ὑπό, *to wash, to rinse*, espec. clothes, c. acc. Rev. 7, 14 ἔπλυναν τὰς στολάς αὐτῶν. 22, 14 in Mss. Sept. for ὑπὸ Gen. 49, 11. Ex. 19, 10.—Artemid. 2. 4. Plato Charm. 161. e, τὸ ἑαυτοῦ ἱμάτιον. But Xen. Eq. 5. 7 οὐρὰν καὶ χεῖρα πλύνειν.

πνεῦμα, ατος, τό, from πνέω *to breathe*.

I. *A breathing, breath*. 1. Of the mouth or nostrils, *a breathing, blast*, 2 Thess. 2, 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, the destroying power of God; so Sept. and ἡγεῖται Is. 11, 4; comp. Ps. 33, 6. Of the vital breath, Rev. 11, 11 πνεῦμα ζωῆς, *breath of life*; so Sept. and Heb. ἡγεῖται Gen. 6, 17. 7, 5. 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Xen. Ven. 7. 3.

2. *breath of air, air in motion, a breeze, blast, the wind*; John 3, 8 τὸ πνεῦμα, *δου* ἔλπει, πνέει. Heb. 1, 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104, 4 where Sept. for ἡγεῖται; as also Gen. 8, 1. Is. 7, 2.—Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14.

II. *The spirit of man*, i. e. 1. The vital spirit, life, soul, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29. —Matt. 27, 50 ἀφῆκε τὸ πνεῦμα *he gave up the ghost*, expired. John 19, 30. Luke 23, 46 εἰς χεῖρας σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 5. Acts 7, 59. Luke 8, 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2, 26. Rev. 13, 15. Sept. and ἡγεῖται Gen. Ecc. Ps. 11. cc. Gen. 45, 27. Judg. 15, 19. al. So Eccles. 38, 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκεν. Anthol. Gr. IV. p. 284.—Trop. John 6, 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιόν κτλ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15, 45 ἐγίνετο . . . Ἀδὰμ εἰς ψυχὴν ζωσαν· ὁ δὲ ἔσχ. Ἀδὰμ [ἐστὶ] εἰς πνεῦμα ζωοποιόν, *a life-giving spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3, 21.

2. The rational spirit, mind, soul, Lat. *animus*. a) Genr. as opp. to the body and animal spirit; 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1, 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμα μου. Heb. 4, 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2, 29. 8, 10 τὸ σῶμα νεκρόν . . . τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5, 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4. 5 εἰς διέξερν τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6, 20. 7, 34. 2 Cor. 7, 1. Phil. 3, 3. Col. 2, 5. 1 Pet. 4, 6. Heb. 12, 9 ὁ πατήρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκός. (Comp. Sept. and ἡγεῖται Num. 16, 22. 27, 16; also Zech. 12, 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8, 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν *the divine spirit itself testifieth with or to our spirit*, mind. Gal. 6, 18. 2 Tim. 4, 22. Philem. 25. Also Rom. 1, 9. John 4, 23. 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ *in spirit and in truth*, with a sincere mind; comp. Phil. 3, 3, and see in ἀλήθεια no. 1. a. So Wied. 2, 3 opp. σῶμα. 16, 14 opp. ψυχὴ. Plato Ax. 370. c, εἰ μὴ τι θεῖον ὄντως ἐστὶν πνεῦμα τῇ ψυχῇ. b) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5, 3 πτωχοὶ τῷ πνεύματι *poor in spirit*, lowly in mind. (Comp. Sept. and ἡγεῖται Ps. 34, 19.) So of enjoyment, quiet, 1 Cor. 16, 18 ἀνέπαυσαν γὰρ τὸ ἑμὸν πνεῦμα. 2 Cor. 3, 12, 7, 13;

of joy, Luke 10, 21 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18, 25 et Rom. 12, 11 ζῆλον τῷ πνεύματι. Luke 1, 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eoclus. 48, 1 ἀνέστη Ἡλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἔκαίετο, and v. 12 καὶ Ἐλισαὺ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3, 12 ἀναστενάζας τῷ πνεύματι αὐτοῦ. John 11, 33, 13, 21. Acts 17, 16 παραξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and 𐤒𐤕𐤔 Gen. 26, 35. Is. 65, 14. So Wind. 5, 3. c) As referring to *disposition, feelings, temper* of mind, Engl. *spirit*. Luke 9, 55 οὐκ οἴδατε οἷον πνεύματος ὄντε ὑμεῖς. Rom. 8, 15 πνεῦμα δουλείας α ἑλληνιστῶν, opp. τὸ πν. υἱοθεσίας, see below in III. D. 2. e. Rom. 11, 8. 1 Cor. 4, 21 et Gal. 6, 1 πν. πρῶτος, a mild, gentle spirit. 1 Cor. 14, 14 τὸ πνεῦμά μου προσεύχεται, ὃ δὲ τοῦς μου ἀκαρπὸς ἐστὶ, *my spirit prays*, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis. 16. 2 Cor. 4, 13, 11, 4. 12, 18. Eph. 4, 23. Phil. 1, 27, 2, 1. 2 Tim. 1, 7. 1 Pet. 3, 4. Comp. Sept. and 𐤒𐤕𐤔 Ez. 11, 19, 18, 31. Num. 5, 30. So Soph. Oed. Col. 612. d) As implying *will, counsel, purpose*; Matt. 26, 41 et Mark 14, 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18, 5 Rec. συνέλεχτο τῷ πνεύματι. 19, 21 ἔβρο Παῦλος ἐν τῷ πν. 20, 92 see in δέω no. 2. b. β. Sept. and 𐤒𐤕𐤔 1 Chr. 5, 26. Ezra 1, 1. So 1 Esdr. 2, 2. e) As including the *understanding, intellect*, Mark 2, 8 ἐκτενέως τῷ πνεύματι. Luke 1, 80 et 2, 40 τὸ δὲ παιδίον ἤβησε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας. 1 Cor. 2, 11. 12 πν. τοῦ κόσμου, comp. πν. τοῦ ἀνθρ. in v. 11. Sept. and 𐤒𐤕𐤔 Ez. 28, 3. Job 20, 3. Is. 29, 24. So Plato Ax. 870. c. f) For πνεῦμα signifying the *mind or disposition* as affected by the Holy Spirit, see below in III. D. 2. e.

III. A *spirit*, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state.

A) Of *created spirits*. 1. The human *spirit, soul*, after its departure from the body and as existing in a separate state; Heb. 12, 23 προσεληύσαν... πνεύμασι δικαίων τετελειωμένων, i. e. *to the spirits of the just advanced to perfect happiness and glory*. 1 Pet. 3, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορεύεσθαι ἐκήρυξεν, *in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison*, comp. 2 Pet.

2, 4. 5; others refer this to the supposed descent of Christ into Hades after his crucifixion, and his there preaching the gospel. Acts 23, 8. So of the soul of a person re-appearing after death, a *spirit, ghost*, Luke 24, 37. 39. Acts 23, 9.

2. an *evil spirit, demon*, i. q. δαίμονος, δαίμων, q. v. mostly with the epithet ἀκαθάρτον, see in ἀκάθαρτος no. 3. E. g. πνεῦμα ἀκάθ. Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2. Also πν. δαίμονιου ἀκάθαρτον Luke 4, 33; πνεύματα δαιμονίων Rev. 16, 14; πνεῦμα ποτηρόν Acts 19, 15. 16, and τὰ πνεύματα ποτηρά v. 12. 13. Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26; πνεῦμα θαλάσσης Mark 9, 17. 25; πνεῦμα ἀσθενείας, a *spirit of infirmity*, causing disease, Luke 13, 11, comp. v. 16; πν. πύθωνος, a *spirit of divination*, a soothsaying demon, Acts 16, 16. 18. Absol. Matt. 8, 16. Mark 9, 20. Luke 9, 39. 10, 20. Eph. 2, 2 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ἐνεργούντος κτλ. i. e. Satan, the gen. πνεύματος being an anacoluthon for τὸ πνεῦμα. Others here take τὸ πνεύματος in the sense of *disposition*, as above in II. 2. c; see Winer § 65. 8.—Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάδ.

3. Less often in Plur. of *angels*, as God's ministering *spirits*; Heb. 1, 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. 1, 4 ἀπὸ τῶν ἐπὶ τὰ πνεύματων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e. the seven archangels, see in ἀρχάγγελος. Rev. 3, 1. 4, 5. 5, 6.—Jos. Ant. 4. 6. 3 ἄγγελος... εἶπον πνεῦμα.

B) Of God in reference to his immateriality; John 4, 24 πνεῦμα ὁ θεός.

C) Of *Christ* in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3, 18 θανατωθεὶς μὲν σαρκί, ζωνοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1, 20. 21. 22; in which spiritual (pre-existent) nature also he preached (v. 12) through Noah, see above in A. 1. Rom. 1, 4 κατὰ πνεῦμα ἐγμωσύνης, opp. κατὰ σάρκα. 1 Tim. 3, 16 see in θεολόγος no. 2. a. So too some take πνεῦμα αἰώνιον in Heb. 9, 14, in opp. to the perishable beasts in v. 13, comp. 7, 16. 24; better, *the Holy Spirit, the divine influence*, which rested on Jesus without measure and with an eternal efficacy; comp. John 3, 34, and see below in D. 2. b.—For 1 Cor. 15, 45 see in II. 1; and 2 Cor. 3, 17 see in D. 1. c.

D) Of the Spirit of God, Heb. רוּחַ הַקּוֹדֶשׁ , רוּחַ הַקֹּדֶשׁ , in N. T. $\text{τὸ πνεῦμα τοῦ θεοῦ}$ v. κυρίου ; also $\text{τὸ πνεῦμα τὸ ἅγιον}$, the Holy Spirit; and absol. τὸ πνεῦμα , the Spirit, κατ' ἐξοχὴν; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Acts 16, 7; Χριστοῦ Rom. 8, 9. 1 Pet. 1, 11; Ἰησοῦ Χρ. Phil. 1, 19; τοῦ κυρίου 2 Cor. 3, 17; τοῦ υἱοῦ θεοῦ Gal. 4, 6. For the Heb. usage, see Heb. Lex. art. רוּחַ no. 4. In N. T. this Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son.—The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

1. The Holy Spirit, as existing, as a divine agent, etc.

a) Joined with δ θεός v. δ πατήρ , and δ Χριστός , δ κύριος , δ υἱός , with the same or with different predicates. Matt. 28, 19 $\text{βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος}$, see in ὄνομα no. 4. 1 Cor. 12, 4, comp. 5, 6, $\text{τὸ δὲ αὐτὸ πνεῦμα... καὶ ὁ αὐτὸς κύριος... ὁ δὲ αὐτὸς θεός}$. 2 Cor. 13, 13 $\text{ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν}$. 1 Pet. 1, 2 $\text{κατὰ πρόβλεψιν θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥωτισμὸν αἵματος Ἰησοῦ Χριστοῦ}$. Jude 20 $\text{ἐν πνεύματι ἀγίῳ προσευχόμενοι, ἀλλήλους ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον}$. [1 John 5, 7.]

b) Spoken in connection with or in reference to God, δ θεός , δ πατήρ . E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα . John 15, 26 $\text{τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται}$, comp. below in lett. d. Where the same omniscience is predicated of τὸ πνεῦμα as of δ θεός . 1 Cor. 2, 10 $\text{τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ}$. v. 11 $\text{οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ}$. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of δ θεός , e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5, 3 $\text{ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον}$, and so v. 9; comp. v. 4 $\text{οὐκ$

$\text{ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ}$.—As speaking through the prophets of the O. T. Acts 1, 16 $\text{γραφὴν... ἣν προέειπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ}$, comp. 4, 24, 25 $\text{ὃ ὁ θεός... ὃ διὰ στόματος Δαβὶδ... εἰπὼν}$, and comp. 3, 21 et Heb. 1, 1. Acts 28, 25 $\text{καθὼς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου}$, comp. Is. 6, 8, 11 where it is ἔρχετο ἔρχετο . Heb. 3, 7 $\text{καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον}$, comp. Ps. 95, 7 where it is ἐρεῖ τὸ πν. ἡμῶν . Heb. 10, 15 $\text{μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον}$, comp. Jer. 31, 31 where it is ἐρεῖ τὸ πν. ἡμῶν . So Heb. 9, 8, comp. 1, 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7, 51, comp. v. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3, 5, 6, 8 $\text{ὁ γεγεννημένος ἐκ τοῦ πνεύματος}$, comp. John 1, 13 $\text{ἐκ τοῦ θεοῦ ἐγενήθησαν}$.—Where τὸ πνεῦμα is said to dwell in or be with Christians, as Rom. 8, 9 $\text{εἴπαρ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν}$. v. 11 bis, $\text{εἰ δὲ τὸ πνεῦμα τοῦ ἐγγεραμένου Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν... διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν}$. 1 Cor. 3, 16 $\text{οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν}$; 6, 19 $\text{τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν}$. 2 Tim. 1, 14 $\text{διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν}$. Compare 2 Cor. 6, 16 $\text{ὁμοίως γὰρ ναὸς θεοῦ ἐστε ζῶντες· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κτλ.}$ comp. John 14, 23. Eph. 2, 22.—Where τὸ πνεῦμα and δ θεός are interchanged; as 1 Cor. 12, 11 $\text{πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα}$, spoken of miraculous gifts; comp. v. 7 where it is δ $\text{θεός ὁ ἐνεργῶν τὰ πάντα ἐν ὑμῖν}$. So Eph. 6, 17 $\text{μάχηρα τοῦ πνεύματος, ὃ ἐστι ῥῆμα θεοῦ}$.

c) Spoken in connection with or in reference to Christ; e. g. joined with δ Χριστός in emphatic affirmation, Rom. 9, 1 $\text{ἀλήθειαν λέγω ἐν Χριστῷ· οὐ ψεύδομαι... ἐν πνεύματι}$. In a solemn obtestation, Rom. 15, 30 $\text{παρακαλῶ δὲ ὑμᾶς... διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος}$. In the renovation and sanctification of Christians, 1 Cor. 6, 11 $\text{ἀλλὰ ἀπελأύσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἑδικαίωθητε, ἐν τῷ ἐκλήματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν}$. 2 Cor. 3, 17 bis, δ $\text{δὲ κύριος τὸ πνεῦμά ἐστιν}$ (comp. v. 8), $\text{ὃ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία}$. v. 18. Heb. 10, 29.—So τὸ πνεῦμα and δ Χριστός are said to be or dwell with men; compare the examples cited above in lett. b, with John 14, 23. 15, 4. 2 Cor. 13, 5. Eph. 3, 17.—Also where $\text{τὸ πνεῦμα τὸ ἅγιον}$ is

said to descend, *σωματικῶς εἶδει*, upon Jesus after his baptism, Luke 3, 22. Matt. 3, 16. Mark 1, 10. John 1, 32, 33.

d) As coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in lett. b; or as communicating a knowledge of future events, Acts 10, 19 *εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα ἰδοὺ ἄνδρες τρεῖς ζητοῦσὶ σε.* 20, 23. 21, 11. 1 Tim. 4, 1. Or as directing or impelling to any act, Acts 11, 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2, 7 *ἔχων οὗς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.* v. 11. 17. 29. 3, 6. 13. 22. 14, 13. 22, 17 *καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔρχου,* i. e. the Spirit and the whole church. So 1 Cor. 2, 10, comp. above in lett. b.—As speaking through the disciples when brought before rulers, etc. Matt. 10, 20. Mark 13, 11. Luke 12, 12. As qualifying the apostles powerfully to propagate the Gospel, *λήψεσθε δύναμιν ἐπελθόντος τοῦ ἀγ. πν. ἐφ' ὑμᾶς* Acts 1, 8; or aiding in building up and comforting the churches, 9, 31; or directing in the appointment of church-officers, 20, 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2, 13 *ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) ἐν ῥήματι, suggested by the Holy Spirit.* v. 14. *ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ.* Emphat. as the Spirit of the Gospel, 2 Cor. 3, 17; see above in lett. c, and comp. in no. 2. c, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14, 17. 26 *ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον... ἐκεῖνος ὑμᾶς διδάξει πάντα.* 15, 26 *ὁ παράκλητος... τὸ πνεῦμα τῆς ἀληθείας,* i. e. that divine Spirit who will impart the knowledge of divine truth; as 16, 13 *τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.* Rom. 8, 14 *οἱ γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.* v. 16 *αὐτὸ τὸ πνεῦμα κτλ.* v. 26 bis. 27. 14, 17. 15, 13. 16. 2 Cor. 1, 22 et 5, 5 *ἀρραβὼν τοῦ πνεύματος.* Eph. 3, 16. 6, 18. 1 Thess. 1, 6. 2 Thess. 2, 13. James 4, 5 see in *ἐπιποθέω.* 1 Pet. 1, 22.—So where any one is said to grieve the Holy Spirit; Eph. 4, 30 *μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε,* i. e. by whose gifts and influences ye are strength-

ened and confirmed; comp. Is. 63, 10 where Sept. for *יְהוָה יִתְרָא*.

2. Meton. *the Holy Spirit*, put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts 1, 8.—Spoken

a) Of that physical procreative energy exerted in the miraculous conception of Jesus; Luke 1, 35 *πνεῦμα ἁγίων ἐπελεύσεται ἐπὶ σέ,* where it is i. q. *δύναμις ὑψίστου* in the next clause. Matt. 1, 18. 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4, 29.

b) Of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4, 1 *Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης,* comp. 3, 22. John 3, 34 *οὗ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα,* i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1, 2. Matt. 12, 18 *ἀγαπητός μου... ζήσω τὸ πνεῦμα μου ἐπ' αὐτόν,* quoted from Is. 42, 1 where Sept. for *רוּחִי*. Luke 4, 18 *πνεῦμα κυρίου ἐν' ἐμέ,* quoted from Is. 61, 1 where Sept. for *רוּחִי יִנְיָ יְהוָה*. Acts 10, 38 *Ἰησοῦν... ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.* 1 John 5, 6 bis. 8 *τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα,* i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9, 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4, 1. Mark 1, 12. Luke 4, 1 *ἔγρετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,* and afterwards to return into Galilee Luke 4, 14.—As enabling him to cast out demons; Matt. 12, 28 *εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,* comp. Luke 11, 20 where it is *εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια*. In this connection τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12, 31. 32. Mark 3, 29. Luke 12, 10; comp. Matt. 12, 28. Mark 3, 30.

c) Of that divine influence by which prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, in or through the Spirit, i. e. by inspiration; Matt. 22, 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ;* Mark 12, 36. So 2 Pet. 1, 21 *ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν.* 1 Pet. 1,

11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. 1, 10, 4, 2, 17, 3, 21, 10; also Rev. 19, 10, see in *μαρτυρία* no. 2. b.—Of the inspiration resting upon John the Baptist, Luke 1, 15; Zacharias 1, 67; Elizabeth 1, 41; Simeon 2, 25, 26, 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice; John 7, 39 bis, τούτο δὲ εἶπε περὶ τοῦ πνεύματος... οὐπω γὰρ ἦν πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη, comp. John 16, 13, 14. So Luke 11, 13. Rom. 5, 5. 1 Cor. 12, 3 bis, οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. 3, 3 ἐπιστολῇ... ἐγγεγραμμένη οὐ μέλει, ἀλλὰ πνεύματι θεοῦ ζῶντος. Gal. 5, 5. Tit. 3, 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεν ἐφ' ἡμᾶς πλουσίας. Heb. 6, 4. 1 Pet. 4, 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *βαπτίζω* no. 2. b. Matt. 3, 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Mark 1, 8. Luke 3, 16. John 1, 33. For Acts 1, 5 et 11, 16, see below in lett. d. (So τὸ ἄγιον πνεῦμα Wisd. 9, 17.) Emphat. as the *Spirit of the Gospel*, put for the *Gospel* in opp. to the letter of the Mosaic law, 2 Cor. 3, 6 bis. 8; comp. v. 17, and above in no. 1. d.

d) Of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20, 22 ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἄγιον, comp. v. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christian teachers were endowed with high supernatural qualifications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1, 5 et 11, 16, comp. 1, 8. 1 Cor. 12, 13 bis, comp. v. 8. 9.—Acts 2, 4 bis, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι, i. e. as the Spirit impelled them. 2, 17, 18, quoted from Joel 3, 1. 2 [2, 28, 29], where Sept. for *ἤγα*. Acts 2, 33 Ἰησοῦς... τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν

παρὰ τοῦ πατρὸς, ἐξέχευε τούτο. v. 38. 5, 32. 8, 15. 17. 18. 19. 9, 17. 10, 44. 45. 47. 11, 15. 24. 13, 9. 15, 8. 19, 2 bis, εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἄγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἄγιον ἔστιν, ἠκούσαμεν, i. e. they did not know that the Holy Spirit had yet been given. Acts 19, 6. Rom. 15, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2, 4, 7, 40. 12, 7. 8 bis. 9 bis. 14, 2. 32 καὶ πνεύματα προφῆταις προφήταις ὑποτάσσεται, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1, 13. Gal. 3, 2. 3. 5. 14. 1 Thess. 1, 5. 4, 8. 5, 19 (comp. 2 Tim. 1, 6). Heb. 2, 4. 1 Pet. 1, 12.—So as prompting to or restraining from particular actions or conduct; Acts 8, 29. 39 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4, 1; so Acts 13, 2. 4. 15, 28. 16, 6. 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4, 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. v. 31. 6, 3 ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας. v. 5. 10, comp. v. 8.—As the medium of divine communications and revelations, Acts 11, 28 Ἀγαβὸς ἐσήμανε διὰ τοῦ πνεύματος κτλ. 21, 4. Eph. 3, 5.—As the source of support, comfort, Christian joy and triumph, Acts 7, 55. 13, 52. Eph. 5, 18. Phil. 1, 19.—Plur. πνεύματα, spiritual gifts, 1 Cor. 14, 12.

e) Of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit, which corrects, elevates, ennobles, sanctifies their views and feelings; fills the mind with peace and joy; and is the pledge and foretaste of everlasting happiness. E. g. a) As opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling, imperfect, sinful; John 3, 6 τὸ γεγεννημένον ἐκ τῆς σαρκός, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικόν ἐστι, is spiritual, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἰλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our carnal natures and unrenewed hearts, but following those

holy and elevated affections and desires which the Spirit imparts and cherishes. v. 3. 4. 5 bis. 6. 9 *ἐν πνεύματι*. v. 13. 1 Cor. 6, 17 *ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύματι ἔσται*, i. e. through the influence of the Spirit such an one has the same disposition and the same temper of mind with Christ. Gal. 5, 16 *πνεύματι περιπατεῖτε, καὶ ἐπιθυμίας σαρκὸς οὐ μὴ τελήσητε*. v. 17 bis. 18. 22. 25 bis. 6, 8 bis. β) Genr. Rom. 8, 9 *πνεῦμα Χριστοῦ* i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3, 17. Rom. 7, 6. 8, 15 *ἐλάβετε πνεῦμα υιοθεσίας αὐτοῦ*, i. e. a filial spirit. v. 23. 1 Cor. 2, 12. 2 Cor. 6, 6. Gal. 4, 6 (comp. Rom. 8, 15). Eph. 1, 17 *δὲν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως*, a spirit of wisdom and illumination, imparted through the Holy Spirit. 2, 18. 22. 4, 3. 4. [5, 9.] Col. 1, 8. 1 Tim. 4, 12. 1 John 3, 24. 4, 13. Jude 19.

3. Meton. of a person or teacher acting or professing to act under the inspiration of the Holy Spirit, by divine inspiration, i. q. *πνεύματα προφητῶν* 1 Cor. 14, 34; *οἱ λαλοῦντες ἐν πνεύματι* 1 Cor. 12, 3. So 1 Cor. 12, 10 *διακρίσεις πνεύματων* the trying of spirits or teachers, i. e. the judgment as quickened by the Holy Spirit, including not only the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not. 1 John 4, 1 bis, *μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάετε τὰ πνεύματα*. v. 2 bis. 3. 6 bis. 1 Thess. 4, 1. 2 Thess. 2, 2 *μήτε διὰ πνεύματος*, i. e. neither by any one professing to be inspired.

πνευματικός, ἡ, ὄν, (πνεῦμα,) belonging to the breath, breathing, as *ὁ πν. τόπος* the breast, Theophr. Fr. 7. 12. ib. 10. 7; *windy*, Theophr. Caus. Pl. 4. 12. 5; *spiritual*, mental, opp. *σωματικός*, Plut. de tuend. San. præc. 18. —In N. T.

1. *spiritual*, pertaining to the nature of spirits, see *πνεῦμα* III. A. 1 Cor. 15, 44 bis, *σῶμα πνευματικόν αὐτοῦ* a spiritual body, having the nature of a spirit, opp. *σῶμα ψυχικός* the animal body. v. 46 bis. —Abstr. for coner. Eph. 6, 12 *τὰ πνευματικά τῆς πορνείας*, i. q. *τὰ πνεύματα πορνείας*, comp. Winer § 34. n. 3. Matth. § 445. 5. So *τὰ ληστικά* for *τοὺς ληστές* Polyaen. 5. 14.

2. *spiritual*, as pertaining to or proceeding from the Holy Spirit, *τὸ πνεῦμα τὸ ἅγιον*, see in *πνεῦμα* III. D. a) Of persons, *spiritual*, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the

Holy Spirit; 1 Cor. 2, 15. 3, 1 *ὁμῶς ὡς πνευματικοί*, 14, 37. Gal. 6, 1. b) Of things *spiritual*, i. e. communicated or imparted by the Holy Spirit, Rom. 15, 27. 1 Cor. 2, 13 bis, *πνευματικαῖς πνευματικὰ συγκρίνοντες*, see in *συγκρίνω* no. 1. 1 Cor. 9, 11. Eph. 1, 3. Col. 1, 9. 1 Cor. 12, 1 et 14, 1 *τὰ πνευματικά* spiritual gifts, miraculous powers. Eph. 5, 19 et Col. 3, 16 *ψάλλετε πνευματικαῖς ἐν πνεύματι*, composed in the Spirit, on spiritual and religious subjects. Rom. 7, 14 *ὁ νόμος πν. ἔσται*, the law is spiritual, both as proceeding from the Holy Spirit and as adapted to the spiritual nature and wants of man. Rom. 1, 11 *χέρισμα πνευματικόν*, some spiritual gift, i. e. a gift pertaining to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit; comp. in v. 12, and see in *πνεῦμα* III. D. 2. e. —Also of things in a higher and spiritual sense, i. e. not literal, not corporeal, including also a reference to the Holy Spirit; 1 Pet. 2, 5 bis, *εἶκος πνευματικός* ... *πνευματικὸς θυσίας*. 1 Cor. 10, 3. 4 bis, *βρώμα πνευματικόν* *ἐφαγον*, πόμα πν. *ἐπιον*, κτλ. *spiritual food*, *spiritual drink*, i. e. supernatural, given by miraculous power, and intended to affect their faith and spiritual life; comp. vv. 1. 2. 5.

πνευματικῶς, adv. (πνευματικός,) *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2, 14. Also Rev. 11, 8 *ἦτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος*, i. e. speaking in the Spirit, prophetically, allegorically, not literally. —Clem. Rom. Ep. ad Cor. 1. § 47 *πνευματικῶς ἐπίστευεν ἡμῖν*, sc. Παῦλος.

πνέω, f. *πνέσομαι*, aor. 1 *ἐπνευσα*, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 230; *to breathe*, *to breathe out*, Hom. II. 17. 447. Anthol. Gr. IV. p. 129. 2; trop. Plut. Aristoph. et Menand. comp. 1. —In N. T. *to blow*, only of the wind, absol. Matt. 7, 25. 27 *καὶ ἐπνευσαν οἱ ἄνεμοι*. Luke 12, 55. John 3, 8. 6, 18. Rev. 7, 1. Acts 27, 40 *τῇ πνεύσει* sc. αἵμα. Sept. for *נָפַח* Ps. 147, 18; *נָפַח* Is. 40, 24. So Palimpsest. 47. 2. Xen. An. 4. 5. 3.

πνύγω, f. *ξω*, *to choke*, *to strangle*, e. g. by drowning, Pass. Mark 5, 18. So Jos. Ant. 10. 7. 5. Plut. de Liber. educ. 13. Xen. An. 5. 7. 25. —Spec. *to seize by the throat*, *to throttle*, *to choke*, c. acc. Matth. 18, 28 *κρατήσας αὐτὸν ἐπνυγε*. So Antiph. 125. 89. Aristoph. Nab. 1376. Comp. *ἀγκυλω* Luc. D. Mort. 19. 1. ib. 22. 1.

πνικτός, ἡ, ὄν, (πνίγω,) *strangled*, pr. Athen. 4. p. 147. d, κεφάλαιον . . . πνικτῶς ἐρίφου παρτίθηκε.—In N. T. meton. τὸ πνικτόν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15, 20. 29. 21, 25. This was forbidden to the Jews, Lev. 17, 13. 14; comp. 7, 26. 27. Deut. 12, 16. 23.

πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

1. *a breathing, breath* of life, respiration, Acts 17, 25 ζῶν καὶ πνοήν. Sept. for Γπῶ; Gen. 2, 7. Is. 42, 5.—2 Macc. 7, 9. Hom. Il. 23. 380. Soph. El. 719.

2. *breath* of air, *a blast, wind*, Acts 2, 2. Sept. for Γπῶ; Job 37, 10.—Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

ποδήρης, εως, ους, ὅ, ἡ, adj. (πούς, obs. ἄρσ,) *reaching to the feet*, spoken of long flowing robes, Rev. 1, 13 ἐνδεδυμένοι ποδήρη ας ἰσθῆτα. Sept. for βῶ; Ex. 28, 4.—Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

1. Pr. of place, *whence?* from what place or quarter? Matt. 15, 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι κτλ. Mark 8, 4. John 4, 11. 6, 5. Rev. 7, 13. Also indirect, as often in N. T. comp. Winer § 61. 2. n. Luke 13, 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστί. v. 27. John 3, 8. 8, 14 bis. Trop. of state, condition, indir. Rev. 2, 5. Sept. for Γπῶ; Num. 11, 18. Gen. 29, 4. Judg. 19, 17.—Hom. Od. 16. 57. Plato Parm. 137. a. Xen. Oec. 16. 8.

2. Of the source, author, cause, also of manner, *whence? how?* Matt. 13, 27 πόθεν οὖν ἔχει ζιζάνια; v. 54. 56. 21, 25. Mark 8, 2. John 1, 49. 19, 9 πόθεν εἰ σὺ; James 4, 1. Indirect, Luke 20, 7 μὴ εἰδέναι πόθεν. John 2, 9. 7, 27 bis. 28. 9, 29. 30. Sept. and Γπῶ; 2 K. 6, 27. (Dem. 241. 17. Xen. Conv. 2. 5.) Spoken in surprise, admiration, Luke 1, 43 καὶ πόθεν μοι τοῦτο, ἵνα κτλ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12, 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστι; So AEL. V. H. 13. 2. Dem. 749. 10.

πόα, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James 4, 14 πόα γὰρ ἡ ζωὴ ὑμῶν, comp. 1, 10. Better ποία as fem. of ποῖος q. v.—Theocr. Idyll. 5. 34; ποίη Hdot. 8. 115. Hom. Od. 18. 269. Comp. Lob. ad Phryn. p. 496.

ποιέω, ὦ, f. ἥσω, aor. 1 ἐποίησα, perf. πεποικα, pluperf. πεποικέειν, without augm. Mark 15, 7, see Buttm. § 83. n. 7. Aor. 1

Opt. 3 pers. plur. ποιήσαιαν Luke 6, 11, see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, implying action as completed or as continued. Sept. usually for Γπῶ.

1. *to make, i. e. to form, to produce, to bring about, to cause*, pr. of something external to oneself, something tangible, corporeal, obvious to the senses; see Passow a. v. init. Here the Middle is sometimes used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 6, 7, 8, and espec. n. 4. Matth. § 492. Winer § 39. 6.

a) Genr. α) Pr. and c. acc. Matt. 17, 4 ποιήσωμεν ἑδε γρεῖς σκητᾶς. John 9, 11 πλὴν ἐποίησε. 18, 18 ἀνδρακιδὸν πεποικέν. 19, 23. Acts 7, 40 θεοῦς. v. 43. 9, 39 ἰμάτια. 19, 24. Rom. 9, 20. Heb. 12, 13. Rev. 13, 14. With ἐκ c. gen. of material, John 2, 15 ποιήσας φραγέλλιον ἐκ σχοινίων. 9, 6. Rom. 9, 21. With κατὰ τι of manner, model, Acts 7, 44. Heb. 8, 5. Mid. Acts 1, 1 τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων κτλ. see above. Sept. for Γπῶ; Gen. 6, 14 sq. Ex. 25, 9; c. ἐκ Gen. 6, 14. So Hdot. 1. 11. 2. Xen. Mem. 2. 7. 5; c. ἐκ An. 4. 5. 14. β) Of God, *to make, i. q. to create*, c. acc. Acts 4, 24 ὁ ποιήσας τὸν οὐρανὸν κτλ. 7, 50. 14, 15. 17, 24. Heb. 1, 2. 12, 27. Rev. 14, 7. So Luke 11, 40; c. dupl. acc. Matt. 19, 4 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοῦς. Mark 10, 6. Sept. for Γπῶ; Gen. 1, 7. 16. 25. 31; κτλ. Gen. 1, 1. 1, 21. 27. Is. 42, 5.

b) Trop. of a state or condition, or of things abstract and incorporeal, and genr. of such things as are produced by an act of the mind or will; *to make, i. e. to cause, to bring about, to occasion*; see Passow. α) Genr. c. acc. Luke 1, 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts 15, 3 ἐποίησαν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 24, 12 ἐπισύστασιν ποιοῦντα δχλον. Rom. 16, 17. 1 Cor. 10, 13. Eph. 2, 15 ποιῶν εἰρήμην. 4, 16. Heb. 8, 9. Mid. Rom. 15, 26. Heb. 1, 3. So Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήμην. Mid. Hdot. 5. 30. Xen. Mem. 4. 4. 14. β) Spec. ποιῶν with its accus. like Engl. *to make*, often forms here a periphrasis for the kindred verb. So Act. ἐκ δίκηςιν ποιῶν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend, to right*, Luke 18, 7. 8. Acts 7, 24; comp. Luke ib. v. 3. 5. Sept. for πρῶ; Γπῶ; Mic. 5, 15. (Pol. 3.

8. 10.) ἐνέδραν ποιεῖν *to make an ambuscade*, i. q. ἐνεδρεύειν *to lie in wait*, Acts 25, 3. (Palæph. 1. 10. Xen. Hell. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy*, to gratify, Mark 15, 15. (Pol. 32. 7. 13.) μονήν ποιεῖν *to make one's abode*, i. q. μένειν *to abide*, to dwell, John 14, 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way*, to go, i. q. ὁδοποιεῖν, Mark 9, 23, comp. in ὁδός no. 2. a; πόλεμον ποιεῖν *to make war or fight*, i. q. πολεμεῖν *to war*, to fight; construed by Hebr. c. μετὰ τινος instead of the dat. Rev. 11, 7. 12, 17. 13, 7. 19, 19. Sept. for ἡμῶν ἡμῶν Gen. 14, 2; συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλευέσθαι *to consult together*, Mark 3, 6. 15, 1. (Plato Prot. 313. b.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts 23, 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφήν ποιεῖν *to make a combination*, conspiracy, i. q. συστρέφεσθαι *to combine*, Acts 23, 12. Sept. for ἡμῶν Am. 7, 10; comp. συστρέφομαι for ἡμῶν 2 Sam. 15, 31. 2 K. 21, 22.—MID. often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιέσθαι *to make delay* pr. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25, 17. (Polyb. Spic. Fragm. T. V. p. 44. Schweigh.) δεήσεις ποιέσθαι *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5, 33. Phil. 1, 4. 1 Tim. 2, 1; ἐκβάλλειν *to cast out*, Acts 27, 18. (Pollux On. 1. 99.) κοπετὸν ποιέσθαι *to make lamentation*, i. q. κόντεσθαι *to lament*, Acts 8, 2. (Comp. πένθος π. Sept. Gen. 50, 10. Hdot. 2. 1.) λόγον ποιέσθαι *to make account of*, i. q. λογιέσθαι, Acts 20, 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνησίαν ποιέσθαι, i. q. μνησέσθαι, see in μνεία; μνήμην ποιέσθαι, see in μνήμη; πορείαν ποιέσθαι *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13, 22. (2 Macc. 3, 8. Xen. An. 6. 2. 11.) πρόνοιαν ποιέσθαι *to make provision for*, i. q. προνοεῖσθαι *to provide for*, Rom. 13, 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1; comp. Dem. 1433. 5.) σπουδὴν ποιέσθαι *to make diligence*, to give diligence, i. q. σπουδάζειν, Jude 3; so Pol. 1. 46. 2. Plut. de Liber. educ. 7.

c) Spec. of a feast, banquet, *to make*, i. q. *to give*, to hold, to celebrate, c. acc. Luke 5, 29 ἐποίησε δοχὴν μεγάλην. 14, 12 ὅταν ποιῆς ἀριστον κτλ. v. 13. 16; c. dat. of pers. *to or for whom*, in honour of whom, Matt. 22, 2. Mark 6, 21. John 12, 2. Sept. π. δοχὴν μεγ. for Heb. בִּרְיָהּ חַדְשָׁהּ חַדְשָׁהּ Gen. 21, 8. So

c. dat. 1 Esdr. 3, 1; δείπνον ποιέσθαι Xen. Cyr. 3. 3. 25.—Hence of a festival, i. q. *to keep*, to hold, to celebrate; Matt. 26, 18 πρὸς σε ποιῶ τὸ πάσχα. Acts 18, 21. In the sense of instituting, Heb. 11, 28. Sept. and ἡμῶν genr. Ex. 12, 48. Josh. 5, 10. So Jos. Ant. 2. 15. 3 π. τὰς θυσίας. Xen. Hell. 7. 4. 28 ποιεῖν τὰ Ὀλύμπια.

d) Also i. q. *to make exist*, to cause to be, pr. spoken of generative power, to beget, to bring forth, to bear; as παῖδας ποιέσθαι Dem. 1312. 7, i. q. παυδοποιέσθαι, see Lob. ad Phryn. p. 200. In N. T. a) Of trees and plants, *to make grow*, to bear or bring forth fruit, to yield; as καρπὸν v. καρπὸς ποιεῖν Matt. 3, 10. 7, 17 sq. 13, 23. 26. Luke 3, 9. Rev. 22, 2 al. Trop. Matt. 3, 8. 21, 43. Luke 3, 8. James 3, 12 μὴ δύναται συκὴ ἐλαίας ποιῆσαι. So of branches, i. q. *to shoot forth*, Mark 4, 32. Once of a fountain, James 3, 12 ὅτε ἄνκυν γλυκὴ ποιῆσαι ὕδωρ. Sept. for ἡμῶν of plants, Gen. 1, 11. 12. Is. 5, 2. 4. So Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. β) Trop. of persons, *to make for oneself*, to get, to acquire, to gain, c. acc. Luke 12, 33 ποιήσατε ἑαυτοῖς βαλάντια... θησαυρὸν ἀνέλκυστον ἐν τοῖς οὐρ. 16, 9 φίλους. John 4, 1 μαθητάς. Sept. and ἡμῶν Gen. 11, 4. (Diod. Sic. 11. 39 δάξαν μεγ. Xen. Cyr. 5. 5. 12 φίλους.) In a pecuniary sense, *to gain*, Engl. *to make*, Matt. 25, 16 ἐποίησεν ἄλλα πέντε τάλαντα. Luke 19, 18. So Pol. 2. 62. 12. Dem. 1045. 5.

e) Causat. *to make do or be* any thing, to cause to do or be; Passow no. 1. c. Herm. ad Vig. p. 759. a) With an acc. and infin. Matt. 5, 32 ποιεῖ αὐτὴν μοιχεύεσθαι. Mark 1, 17. 7, 37 τοὺς κωφοὺς ποιεῖ ἀκούειν. 8, 25. Luke 5, 34. John 6, 10. Acts 17, 26. Rev. 13, 13; also inf. c. τοῦ, Acts 3, 12 πεποιήκοσι τοῦ περιπατεῖν αὐτῶν, see in δ, ἡ, τό, II. G. 3. b. γ. Comp. Winer § 45. 4. p. 378. Matth. § 540. So genr. Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. β) With ἵνα c. Subjunct. *to make or cause that*, see in ἵνα III. 1. d. John 11, 37 οὐκ ἔδυνάτο οὗτος ποιῆσαι... ἵνα οὗτος μὴ ἀποθάνῃ. Col. 4, 16. Rev. 13, 15. By attract. ποιῶσιν αὐτοὺς ἵνα κτλ. Rev. 3, 9. 13, 12. 16. Comp. Buttm. § 151. I. 6.

f) Causat. *to make be or become* any thing, to cause to be or become so or so, to make into any thing; with two accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. a) With a Subst. as predicate; e. g. of things, Matt. 21, 13 αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν. John 4, 46 ὅπου ἐποίησε

τὸ ὄψω οἶνον. 1 Cor. 6, 15. Heb. 1, 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4, 19 ποιήσω ὑμᾶς ἄλιεις ἀνθρώπων, comp. Mark 1, 17 fully π. ὑμᾶς γενέσθαι ἄλιεις. Matt. 23, 15 ποιείτε αὐτὸν υἱὸν γέννης. Luke 15, 19. Sept. for ἦν Gen. 27, 37. So to make, i. q. to constitute, to appoint; John 6, 15 ἵνα ποιήσωσιν αὐτὸν βασιλέα. Acts 2, 36. Rev. 1, 6. 3, 12. 5, 10; with predic. impl. Heb. 3, 2, comp. v. 1; with ἵνα instead of acc. Mark 3, 14 καὶ ἐποίησε δώδεκα, ἵνα ᾶσιν μετ' αὐτοῦ. Sept. for ἦν Ex. 18, 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) Spec. to make, i. q. to declare, to give out as any one. John 8, 53 τίνα σεαυτὸν ποιεῖς; 10, 33 ποιεῖς σεαυτὸν Θεόν. 19, 7. 12. 1 John 1, 10. So Jos. Ant. 2. 11. 2 ποιεῖται αὐτὸν υἱόν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. β) With an Adj. as predicate; e. g. of persons, Matt. 20, 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. 28, 14. John 16, 2. Rev. 12, 15. In the sense of declaring, John 5, 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2, 14 ὁ ποιήσας τὰ ἀμφότερα ἐν. (Æl. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to assume; Matt. 12, 33 ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλὸν κτλ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 759. So Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας... ὑπ' ἐμοῦ ἡκεῖν εἰς Φᾶσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the kindred verb; e. g. Act. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26, 73 (Xen. An. 3. 5. 17); ἔκθετον ποιεῖν, i. q. ἐκτιθέναι, to expose infants, Acts 7, 19; εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3, 3. Mark 1, 3. Luke 3, 4; comp. John 1, 23; λευκόν v. μέλαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαινειν, Matt. 5, 36; ὕγιῃ ποιεῖν to make whole, to heal, i. q. ὑγιάειν, John 5, 11. 15. 7, 23. (Palæph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12, 16. Mark 3, 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Μῦθ. βέβαιον ποιεῖσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1, 10. γ) With an Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause to go out, to put forth; comp. Viger. p. 283. n. Acts 5, 34 ἐκείλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι. So Æl. V. H. 10. 3 τὰ τῶν περδίκων νεύττια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω

ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελέω τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow s. v.

a) With an acc. of thing, and without reference to a person as the remote object; comp. below in lett. d. a) With acc. of pron. or the like, to do, gener. Matt. 5, 47 τί περισσὸν ποιεῖτε; Mark 11, 3 τί ποιεῖτε τοῦτο; 14, 8 ὁ ἴσχευ αὐτῇ, ἐποίησε. Luke 6, 2. 3. Matt. 8, 9 ποιήσουν τοῦτο, καὶ ποιεῖ. Luke 7, 8. 20, 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John 19, 24. Acts 1, 1. 14, 15. 1 Cor. 7, 36. 15, 29. Gal. 2, 10 αὐτὸ τοῦτο ποιῆσαι. Eph. 6, 9. Phil. 2, 14 πάντα ποιεῖτε. Col. 3, 17. 1 Tim. 5, 21 μηδὲν ποιῶν. James 4, 15. al. With a participle following, Mark 11, 5 τί ποιεῖτε λύοντες τὸν πᾶλλον, as in Engl. *what do ye loosing the colt?* Acts 11, 30. 21, 13. Sept. genr. for τιπεῖ 1 K. 7, 23. 2 K. 6, 21. sæp. So Hdian. 4. 8. 10 τὶ τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1. β) With acc. of a Subst. commonly of particular deeds, acts, works, done repeatedly or continuedly, to do, to perform, to execute, to work; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8, 39. 41; τὰ πρῶτα ἔργα Rev. 2, 5; τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John 10, 37. 38; ἔργον εὐαγγελιστοῦ 2 Tim. 4, 5; π. ἔλεος to do mercy, to show mercy, James 2, 13; π. ἐλεημοσύνην to do alms, to give alms, Matt. 6, 2. 3. Acts 10, 2. 24, 17; π. δικαιοσύνην id. Matt. 6, 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7, 22. 13, 58; ἔργα John 5, 36. 10, 25; κράτος Luke 1, 51; σημεῖα John 2, 11. 23. 4, 54. 6, 30. 11, 47; τέρατα καὶ σημεῖα Acts 6, 8. 7, 36. 15, 12; genr. Matt. 9, 28. Acts 14, 11. al. Sept. and τιπεῖ Ex. 4, 17. Ps. 72, 18. 77, 15.—Also of the will, precept, requirement of any one, to do, to perform, to fulfil; as Matt. 21, 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; 23, 3. Mark 6, 30 καὶ Ἡρώδης... πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17, 9. 10. John 2, 5. Acts 16, 21. Eph. 2, 3. Rev. 17, 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5, 19. 7, 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου. v. 24. 26. Luke 6, 46. 8, 21. John 7, 19 τὸν νόμον. Acts 13, 22. Rev. 22, 14. Of that which one asks, entreats, promises; John 14, 13 ὅτι ἂν αἰτήσητε... ἐγὼ ποιῶ. v. 14. Rom. 4, 21 ὁ ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι. Eph. 3, 20. 1 Thess. 5, 24; with

dat. of pers. Mark 10, 35 ἵνα δ' ἐὰν αἰτήσω-
μεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose,
plan, decree, Acts 4, 28. Rom. 9, 28 λόγον
συντεταγμένον ποιήσει κύριος the Lord will
execute his word decreed, the judgment
threatened. 2 Cor. 8, 10. 11. Gal. 5, 17,
Eph. 3, 11. γ) Spoken of a course of
action or conduct, to do, i. q. to execute, to
exercise, to practise; e. g. κρίσιν ποιῶν to
do judgment, to act as judge, i. q. κρίνειν,
John 5, 27. Jude 15. (Xen. Hell. 4. 2. 6,
8.) Also τὴν ἐξουσίαν τῶνδε ποιῶν, to exer-
cise the power of any one, Rev. 13, 12.
Spec. of right, duty, virtue; Rom. 2, 14 τὰ
τοῦ νόμου ποιῶ. 10, 5; τὴν ἀληθείαν John
3, 21. 1 John 1, 6; τὴν δικαιοσύνην 1 John
2, 29. 3, 7; ποιῶν χρηστότητα Rom. 3, 12.
Also Matt. 19, 16 τί ἀγαθὸν ποιήσω; John
5, 29. 8, 29 τὰ ἀρεστά. Rom. 7, 19. Eph.
6, 8. James 4, 17 καλὸν ποιῶν. 3 John 5.
So Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5.
3. 48 καλὸν τι ποιοῦντες. Sept. and Πῶς
Ps. 14, 3. Gen. 18, 19. al. δ) Of evil
deeds or conduct, to do, to commit, to prac-
tise, e. g. ἀμάρτημα 1 Cor. 6, 18; τὴν ἀμαρ-
τίαν John 8, 34. 2 Cor. 11, 7. 1 John 3, 4;
τὴν ἀνομίαν Matt. 13, 41. 1 John 3, 4; ἄξια
πληγῶν Luke 12, 48; αὐτὰ Rom. 1, 32. 2,
3; βδελύγμα Rev. 21, 27; τὸ ἔργον τοῦτο
1 Cor. 5, 2. 3 John 10; τὰ μὴ καθήκοντα
Rom. 1, 28; οὐδὲν ἐναντίον τινι Acts 28,
17; κακόν Matt. 27, 23. Luke 23, 22; κακά
Rom. 3, 8. 1 Pet. 3, 12; ποιηρά Luke 3,
19; φόνον Mark 15, 7; ψεύδος Rev. 22,
15; γενρ. John 7, 51. 18, 35. Acts 21, 33.
1 Tim. 1, 13. al. Sept. and Πῶς Ps. 51, 6.
Gen. 34, 7. al. So Hēlian. 1. 16. 13 μηδὲν
ἀνάξιον. Luc. Pisc. 9 πολλὰ ἀδικα. Xen.
Cyr. 5. 3. 48 αἰσχρόν τι ποιῶν.

b) Intrans. to do, to act, e. g. a) Absol.
i. q. to be active, to work, Matt. 20, 12 οὐτοί
οἱ ἔργατοι μίαν ὥραν ἐποίησαν. Rev. 13, 8
ἔδωκε αὐτῷ ἐξουσία ποιῆσαι μῆνας κτλ.
Sept. and Πῶς Ruth 2, 19; comp. Xen.
An. 1. 5. 8. Mem. 3. 9. 9. Others refer
both these passages to lett. e, below. β)
With an adv. of manner, to do so and so, to
act in any manner, e. g. καλῶς Matt. 12, 12.
1 Cor. 7, 37; and so c. particip. Acts 10,
33 καλῶς ἐποίησας παραγενόμενος. Phil. 4,
14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς
ἐποίησας προσεπών.) With κρείσσον 1 Cor.
7, 38; οὕτω John 14, 21. 1 Cor. 16, 1;
φρονησας Luke 16, 8; ὡς Matt. 1, 24. 28,
15. Also κατά τι ποιῶν Matt. 23, 3. Luke
2, 27; πρὸς τι Luke 12, 47. So Dem. 17. 9
ὡν καλῶς ποιῶντες κέπηται. 141. 19.
Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Spec. ποιῶν, like Engl. to do, is often

used in the latter member of a sentence,
instead of repeating the verb of the preced-
ing member; see Passow s. v. E. g. with
acc. of thing, Matt. 5, 46 ἐὰν γὰρ ἀγαπήσῃτε
τοὺς ἀγαπῶντας ὑμᾶς, τίνα μιστὸν ἔχετε;
οὐκ ἔστι καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke
6, 10. Rom. 12, 20 ἐὰν διψῇ, πότιζε αὐτόν·
τοῦτο γὰρ ποιῶν κτλ. Heb. 6, 3. With an
adv. as οὕτω, Matt. 5, 47 ἐὰν δωπάσῃς
τοὺς ἀδελφοὺς... οὐκ ἔστι καὶ οἱ ἔθνη οὕτω
ποιοῦσιν; 24, 46 comp. 45. Luke 9, 15.
Acts 12, 8; ὁμοίως ποιῶν Luke 3, 11. 10,
37; ὡς, Matt. 6, 2 μὴ σαλπίζῃς ἔμπροσθέν
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke 9,
54; ὡσαύτως Matt. 20, 5; καθὼς 1 Thess.
5, 11.—So c. acc. Dem. 11. 48. 13 ῥῥήδιος
ἐπιτοκήσειν, ὥπερ καὶ ἄλλοις πεποίηκε. Luc.
de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, to do
to or as to any one, i. e. either for or against
him; the person being the remoter object.
a) With acc. of person, also c. acc. of thing;
Matt. 27, 22 τί οὖν ποιήσω Ἰησοῦν; Mark
15, 12. With an adv. εὖ ποιῶν τινα, Engl.
to do one good, Mark 14, 7; comp. Buttm.
§ 131. 5. Matth. § 415. So Xen. Mem. 2.
2. 8 αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν.
An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους
εὖ ποιῶσι. β) With dat. of pers. see
Matth. § 415. n. 1. Viger. p. 289. n. E. g.
to or for any one, in his behalf, c. acc. of
thing. Matt. 20, 32 τί θέλετε ποιῶν ὑμῖν.
Mark 5, 19 ὅσα σοι ὁ κύριος πεποίηκε. v. 20.
Luke 1, 49. John 9, 26. 12, 16; acc. impl.
Matt. 25, 40. 45. With an adv. Matt. 5, 44
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15,
8. Luke 1, 25. John 13, 15. Sept. and
Πῶς Gen. 21, 1. (Plato Apol. Socr. 17
ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ... ποιή-
σω, καὶ ξένη καὶ ἀσπῆ. Xen. Mem. 3. 10.
8.) Also against any one, to his detriment,
c. acc. of thing, Acts 9, 13 ὅσα κακὰ ἐποίησε
τοῖς ἁγίοις. John 15, 21. Heb. 13, 6. With
an adv. Matt. 21, 36. Luke 2, 48. Sept.
and Πῶς Gen. 20, 9. (Dem. 855. 15. Xen.
Cec. 2. 9.) Or, genr. in respect to any
one, in his case; c. acc. of thing, Matt. 7,
12. 21, 40. Mark 9, 13. Acts 4, 16; c.
adv. Matt. 7, 12. Luke 6, 23. 26. 31. Comp.
Xen. Mem. 4. 2. 16 ποιῶν τι πρὸς τινα.
γ) With ἐν c. dat. of pers. to do in respect
to any one, in his case; c. acc. of thing;
Matt. 17, 12 Ἠλίας ἦν ἡλῆς... ἀλλ' ἐποίη-
σαν ἐν αὐτῷ ὅσα ἡβόλησαν. Luke 23, 31.
Comp. Winer § 31. 6. So Sept. Gen. 40,
14 π. ἐν ἐμοὶ ἔλας. Luc. Philopatr. 18 μὴ
ἐτερεῖον τι ποιήσῃς ἐν ἐμοί. δ) With μετά
c. gen. of pers. to do with any one, by He-
braism; see in μετά I. 2. c. e. Luke 1, 72

ποιήσαι θεος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27, 15, 4. Sept. for ποιῶ Gen. 24, 12, 14. Ps. 119, 65. So Tob. 12, 6. Judith 8, 26.

e) Spec. with an accus. of time, pr. intrans. *to do or act for a certain time*, or as in comm. Engl. *to do up a certain time*, i. q. *to spend, to pass*; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts 15, 83 ποιήσαντες δι' χρόνον. 18, 28. 20, 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11, 25 νυκθήμερον ἐν τῷ θυμῷ πεποίηκα. James 4, 13. Perhaps Matt. 20, 12. Rev. 13, 5; better as above in no. 2. b. a. Sept. for ποιῶ Ecc. 6, 12.—Sept. Prov. 13, 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281. n; contra, Stallbaum ad Plat. Philob. p. 158. +

ποίημα, ατος, τό, (ποιέω,) *a thing made, work*. Rom. 1, 20 τὰ δέδορα αὐτοῦ . . . τοῖς ποιήμασι κοινύμενα καθοράται. Trop. Eph. 2, 10. Sept. for ποιῶ Ecc. 3, 11; ἡμῶν Is. 29, 16.—Luc. de Dea Syra 29, 49. Plato Menex. 97. e.

ποίησις, εως, ἡ, (ποιέω,) *a making*, Jos. Ant. 18. 3. 1; νεὼν ποιήσιν Thuc. 3. 2.—In N. T. *a doing, keeping of a law*; James 1, 25 ἐν τῇ ποιήσει ec. τοῦ νόμου. So Ecclus. 19, 17 ποιήσεις νόμου. Test. XII Patr. p. 681.

ποιητής, οῦ, ὁ, (ποιέω,) 1. *a maker of any thing, inventor*, Xen. Cyr. 1. 6. 38 π. μηχανημάτων.—In N. T.

1. *a doer, keeper of a law or precept*; Rom. 2, 13 οἱ ποιηταὶ τοῦ νόμου. James 1, 22, 23. 4, 11. ib. 1, 25 π. ἔργου intensa. *a doer of the deed*, i. q. *a doer indeed of the law*.—1 Macc. 2, 67.

2. *a poet, maker of a poem*, Acts 17, 28.—Ceb. Tab. 13. Eschin. 20. 4. Xen. Mem. 1. 2. 56.

ποικίλος, η, ον, pr. *many-coloured, spotted, variegated*, Sept. for ἵπῳ Gen. 31, 8, 10, 12. Ceb. Tab. 31. Xen. Mem. 3. 10. 14.—In N. T. *various, divers, manifold*; as ποικίλαι νόσοις Matt. 4, 24. Mark 1, 34. Luke 4, 40; ἐπισυρμαῖς ποικ. 2 Tim. 3, 6. Tit. 2, 3. Heb. 2, 4 ποικ. δυνάμει. 13, 9. James 1, 2. 1 Pet. 1, 6. 4, 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts. So 2 Macc. 15, 21. Hsian. 4. 2. 13. Xen. Oec. 16. 1.

ποιμαίνω, f. αἰώ, (ποιμήν,) 1. *to feed a flock or herd, to let feed, to pasture, to tend,*

c. acc. Luke 17, 7 δούλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9, 7. Sept. for ποιῶ Gen. 30, 31. 36. Ex. 3, 1.—Luc. D. Deor. 4. 4. Dem. 1155. 3. Plato Rep. 345. c.

2. Trop. *to feed, to cherish, to provide for*, e. g. kings and princes their people, Matt. 2, 6 ὅστις ποιμαίνει τὸν λαόν μου. Rev. 7, 17; and so pastors and teachers the church, John 21, 16. Acts 20, 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5, 2. Sept. for ποιῶ 2 Sam. 5, 2. 1 Chr. 11, 2. (So Anacr. Od. 60. 8. Plato Lys. 209. a.) Spec. *to rule, to govern, with severity*; Rev. 2, 27 ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12, 5, 19, 15. Sept. and ποιῶ Mic. 5, 6. 7, 14.—In a bad sense, ποιμ. ἐαυτὸν, *to feed or cherish oneself, to take care of oneself*, at the expense of others, Jude 12. Comp. Sept. Prov. 29, 3. Ez. 34, 8 ἐβόσκησαν οἱ ποιμένες ἐαυτούς.

ποιμήν, ἑνος, ὁ, 1. *a herdsman, shepherd*, one who tends herds or flocks; Matt. 9, 36 πρόβατα μὴ ἔχοντα ποιμένα. 26, 32. Mark 6, 34. Luke 2, 8. 15. 18. 20. Sept. for ποιῶ Gen. 4, 2. Num. 27, 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

2. Trop. a) Of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the church, his flock; Matt. 26, 31 et Mark 14, 27 παράξω τὸν ποιμένα κτλ. quoted from Zech. 13, 7 where Sept. for ποιῶ. John 10, 2. 11 bis. 12. 14. 16. 1 Pet. 2, 25. Heb. 13, 20. Sept. for ποιῶ of the Messiah, Ez. 34, 23. 37, 24. Ὡς Act. Thom. ὁ 26 ποιμήν ἀγαθός. of Christ. Also of a king as ποιμήν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1. b) Spec. *a pastor, the teacher and spiritual guide of a particular church*, Eph. 4, 11. Sept. and ποιῶ Jer. 2, 8. 3, 15. Ez. 34, 2. 5 sq.

ποιμνίη, ης, ἡ, (ποιμήν,) *a flock*, espec. of sheep, Matt. 26, 31. Luke 2, 8. 1 Cor. 9, 7 bis. Sept. for ποιῶ Gen. 32, 17. So Dem. 1155. 5. Plato Rep. 415. e.—Trop. *the flock of Christ, his disciples, church*, John 10, 16; comp. in ποιμνιον. So Act. Thom. ὁ 25.

ποιμνιον, ου, τό, (sync. for ποιμένιον, ποιμήν,) *a flock*, i. q. ποιμνίη, Sept. for ποιῶ Gen. 29, 2. 3; ἡμῶν Gen. 31, 4. 1 Sam. 14, 32. Luc. D. Deor. 4. 2, 3. Plato Rep. 416. a.—In N. T. only trop. *the flock of Christ, his disciples, church*, Luke, 12, 32. Acts 20, 28. 29. 1 Pet. 5, 2. 3. Comp. Sept. τὸ π. κυρίου for ποιῶ Jer. 13, 17. Zech. 10, 3. So Psalt. Salom. 17, 45. Themist. Orat. 23. p. 289, i. q. disciples.

ποιός, ποία, ποίον, interrog. correl. pron. corresponding to οἷος, τοῖος, Buttm. § 79.

1. Pr. *what? of what kind or sort?* Lat. *qualis*; Mark 4, 30 ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν. Luke 6, 32 ποία ὑμῶν χάρις ἐστὶ; v. 33. 34. 24, 19. John 12, 33 ποίᾳ θανάτῳ. 18, 32. 21, 19. Acts 7, 49. Rom. 3, 27. 1 Cor. 15, 35. James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in ποία. 1 Pet. 1, 11. 2, 20. So ἐν ποίᾳ ἐξουσίᾳ *by what authority*, i. q. by whose authority, Matt. 21, 23. 24. 27. Mark 11, 28. 29. 33. Luke 20, 2. 8. Acts 4, 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ἐνόματι; Adv. Luke 5, 19 ποίας, or as in Rec. διὰ ποίας, (sc. ὁδοῦ), *what way, how*; comp. δι' ἐκείνης 19, 4. Sept. for γῆ 1 K. 22, 24.—Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

2. *what one?* sc. out of a number, i. q. *which?* Matt. 19, 18. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24, 42 ποία ὁρᾷ. v. 43. Mark 12, 28. Luke 12, 39. John 10, 32 διὰ ποίων αὐτῶν ἔργων. Acts 23, 34. Rev. 3, 3. Sept. for γῆ 2 Sam. 15, 2. Jonah 1, 8.—1 Macc. 2, 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

πολεμέω, ᾧ, f. ἦσω, (πολεμος,) *to war, to make war, to fight*, with κατά c. gen. Rev. 12, 7 ὁ Μιχαὴλ... τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in δ, ἡ, τό, G. 3. b. γ. By Hebr. with μετά c. gen. Rev. 2, 16 πολεμήσω μετ' αὐτῶν. 13, 4. 17, 14. So Sept. μετά for Heb. עִי עִיִּי Judg. 11, 5. 20. 2 K. 14, 15; 2^a Judg. 11, 25; see in μετά I. 2. c. a. (The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. a.) Absol. Rev. 12, 7; once joined with κρίνω, 19, 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *in righteousness doth he judge and make war*, i. e. upon those whom he condemns, in order to punish them; comp. Jer. 21, 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. So c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once *to war*, i. q. *to strive violently, to wrangle, to quarrel*, James 4, 2 μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ κτλ. Sept. and part. עִיִּי Ps. 56, 2, 3, comp. v. 6. So Dioc. Sic. 13. 84.

πόλεμος, ου, δ, (πέλομαι, kindr. Lat. *pello, bellum*), pr. *agitation, tumult*; hence *fight, battle, war*.

1. *a fight, battle*, 1 Cor. 14, 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11, 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9, 7. 9. 12, 7. 16, 14. 20, 8. So ποιῆσαι πόλεμον μετὰ τινος, *to do battle, to fight, to make war with any one*, i. q. πολεμεῖν, Rev. 11, 7. 12, 17. 13, 7.

19, 19; see in ποίεω no. 1. b, and πολεμέω. Sept. and עִיִּי Ex. 13, 17. 2 Sam. 19, 10. Job 39, 25. So Ael. V. H. 3. 9. Dioc. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once *for violent strife, wrangling, quarrel*, James 4, 1. So Hdian. 1. 11. 4. Plato Phædo 11. p. 68. c.

2. Genr. *war*, Matt. 24, 6 bis, ἀκούειν πολεμῶν καὶ ἀκοῆς πολέμων. Mark 13, 7 bis. Luke 14, 31. 21, 9. Sept. and עִיִּי Ex. 1, 10. 2 K. 3, 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

πόλις, εως, ἡ, (πολίς, πέλομαι,) *a city, pr. enclosed with a wall, a walled town*.

1. Pr. and genr. *a city*; Matt. 2, 23 κατέκτισεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6, 56. Luke 8, 1. John 11, 54. 2 Cor. 11, 26. al. smp. Sept. for עִיִּי Gen. 4, 16. 11, 4. smp. So Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: a) With the art. ἡ πόλις, *the city*, i. e. known or before mentioned, as Matt. 21, 17. 18, comp. v. 10. Mark 11, 19 comp. v. 1. John 4, 8. 28. 30, comp. v. 5. Acts 8, 9, comp. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. 26, 18. Luke 7, 37. 24, 49. Acts 12, 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. 8, 33 comp. v. 28. Mark 5, 14. Luke 8, 34. b) With an adj. or like adjunct, Matt. 10, 14. 15 τῇ πόλει ἐκείνῃ. Acts 19, 29 ἡ π. ὁλ. 26, 11 εἰς τὰς ἑξὼ πόλεις. Rev. 16, 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλὼν. 18, 10. 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9, 1 comp. 4, 13; or, the chief city of one's family, Luke 2, 3; ἡ ἁγία πόλις, *the Holy City*, i. e. *Jerusalem* as the public seat of God's worship, Matt. 4, 5. Rev. 11, 2. Sept. and עִירָא עִירָא Neh. 11, 1. Is. 52, 1. Called also ἡ πόλις ἡ ἡραπομένη in a like sense, Rev. 20, 9. c) With gen. of pers. *the city of any one*, i. e. one's native city, π. Δαβὶδ Luke 2, 4. 11. (2 Chr. 8, 11.) Or in which one dwells, Luke 4, 29. John 1, 45. Rev. 16, 19; π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5, 35, comp. Ps. 48, 2. Tob. 13, 15. With gen. of a gentile name, Matt. 10, 5 εἰς πόλιν Σαμαρειτῶν. v. 23. Luke 23, 51. Acts 19, 35. 2 Cor. 11, 32. d) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2, 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11, 5. 27, 8; so prob. Luke 1, 39 εἰς πόλιν Ἰούδα, i. e. *Judah* or *Juttah*; see in art. Ἰούδα. Or in the genit. Acts 16, 14. 2 Pet. 2, 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. So Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο. e) With a gen. of region or province, Luke 1, 26 εἰς πόλιν τῆς

Γαλιλαίας. John 4, 5. Acts 21, 39; impl. Matt. 14, 13. Luke 5, 12. So some Luke 1, 39 εἰς πόλιν Ἰουδα, a city of Judah; but see in lett. d.

2. Meton. for the inhabitants of a city, Matt. 8, 34 πᾶσα ἡ πόλις ἐξήλθεν. 21, 10. Mark 1, 33. Acts 13, 44. 21, 30. al.—Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

3. Symbol. the city, spoken of the celestial or spiritual Jerusalem, the seat of the Messiah's kingdom, described as descending out of heaven; Rev. 3, 12. 21, 2 τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10. 14 sq. 22, 14. 19. Heb. 11, 10. 16. 12, 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. +

πολιτάρχης, ου, δ. (πόλις, ἄρχω,) a city-ruler, prefect, magistrate, Acts 17, 6. 8.—Greek writers use the form πολιταρχος, Æneas c. 26; or better πολιάρχος Pind. Nem. 7. 125. Plut. Themist. 19.

πολιτεία, as, ἡ, (πολιτεύω,) pr. 'the being a free citizen,' the relation of a free citizen to the state; hence

1. citizenship, the right of citizenship, freedom of a city, Acts 22, 28.—3 Macc. 3, 21. 23. Dem. 161. 16. Xen. Hell. 1. 1. 26.

2. the state itself, a community, commonwealth, Eph. 2, 12 π. τοῦ Ἰσραήλ.—2 Macc. 4, 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

πολιτεύμα, ατος, τό, (πολιτεύω,) administration of the state, any public measure, Dem. 107. 25. Plato Legg. 945. d.—In N. T. the state itself, a community, commonwealth, trop. of Christians in reference to their spiritual community, the new Jerusalem in heaven, Phil. 3, 20. (So pr. 2 Macc. 12, 7. Jos. Ant. procem. 3. Pol. 2. 41. 6.) Others: walk, life, conduct; comp. πολιτεύω Phil. 1, 27.

πολιτεύω, ε. εἶσω, (πολίτης,) to administer the state, Thuc. 2. 37, 65; to live as a free citizen Pol. 4. 76. 2. Xen. Hell. 3. 1. 21.—Often and in N. T. Mid. depon. πολιτεύομαι, ε. εἶσομαι, to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state, pr. Dem. 665. 20. Hence in N. T. genr. to live, to order one's life and conduct, sc. according to a certain rule, c. adv. Phil. 1, 27 ἐφ' ὧς τοῦ εὐαγγελίου πολιτεύομαι. With dat. of manner and dat. of pers. Acts 23, 1 πάσῃ συνουσίᾳ ἀγαθῇ πεπολιτευμαι ἐφ' θεῷ, i. e. to or for God, according to his will; comp. in Θεός no. 1. c. So 2 Macc. 6, 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. 3, 4. Jos. de Vit. § 2. de Macc. § 4 ἐφ' ὧς νόμῳ.

πολίτης, ου, δ. (πόλις,) a citizen, a member of a city or state, a freeman; Acts 21, 39 οὐκ ἀσήμερον πόλεως πολίτης. Luke 15, 15. So 2 Macc. 5, 23. 24. Hdian. 8. 2. 9. Xen. Mem. 4. 6. 14.—With gen. αὐτοῦ, i. q. fellow-citizen, Luke 19, 14; also Heb. 8, 11 in later edit. where Rec. τὸν πλησίον. Sept. for ἡγετῆρα Gen. 23, 11; 27 Jer. 31, 34. Prov. 24, 28. So Hdian. 3. 10. 11. Xen. Hell. 6. 3. 6.

πολλά, see πολὺς.

πολλάκις, adv. (πολύς,) many times, often, Matt. 17, 15 bis. Mark 5, 4. 9, 22. John 18, 2. Acts 26, 11. Rom. 1, 13. [15, 22.] 2 Cor. 8, 22. 11, 23. 26. 27 bis. Phil. 3, 18. 2 Tim. 1, 16. Heb. 6, 7. 9, 25. 26. 10, 11.—Palæph. 21. 2. Xen. Mem. 3. 12. 6.

πολλαπλασίον, ονος, ό, ἡ, adj. (πολύς,) manifold, many times more, Luke 18, 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more common, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Cōmp. Buttm. § 71. 3.

πολυέσπλαγχνος, see in πολὺ-σπλαγχνος.

πολυλογία, as, ἡ, (πολυλόγος; πολύς, λέγω,) much speaking, loquacity, Matt. 6, 7. Sept. for ἐγγεῖν 27 Prov. 10, 19.—Plut. de Curioseit. 9 init. Xen. Cyr. 1. 4. 3.

πολυμερῶς, adv. (πολυμερής; πολύς, μέρος,) in many parts, in manifold ways, Heb. 1, 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομών εἰς τὴν θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκευάσεν. Comp. πολυμερής Aristot. Part. An. 4. 6. 1.

πολυποίκιλος, ου, ό, ἡ, adj. (πολύς, ποικίλος,) much variegated, π. φάρεα Soph. Iph. Taur. 1155.—In N. T. very various, manifold, multifarious, e. g. ἡ π. σοφία τοῦ θεοῦ Eph. 3, 10.

πολύς, πολλή, πολύ, Genit. πολλοῦ, ἡς, οὔ, see Buttm. § 64. 1. Comparat. πλείων, Superl. πλείστος, see in their order.—Many, much, pr. of number, quantity, amount. For the usual construction with the article, see in ό, ἡ, τό, II. A. 2. b.

1. Sing. pr. many, much; and with a noun implying number or multitude, great, large. a) Without art. John 6, 10 χόρτος πολὺς. 15, 5 καρπὸν πολὺν. Acts 15, 32 δὲ λόγον πολλοῦ with much discourse, many words. 20, 2. 16, 16 ἐργασίαν πολλήν. 22, 28. Matt. 13, 5 γῆν πολλήν much earth, soil. So with a noun of multitude, Acts 11, 21 π. ἀριθμὸς a great number. 18, 10 λαὸς πολὺς. Mark 5, 24 ὄχλος π. John 6, 2. Acts 14, 1 πολὺ πλῆθος. 17, 4. Trop.

Matt. 9, 37 ὁ μὲν περισσὸς πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. Neut. πολὺ, *much*, e. g. Luke 12, 48 φ' ἐδόκη πολὺ, πολὺν ζητήσῃσεται κτλ. 16, 10 bis, ἐν πολλῷ πιστός, ἐν πολλῷ ἔδικος. Acts 26, 29. Matt. 26, 9 πρᾶξιμαι πολλοῦ, *to be sold for much*. So Xen. Mem. 1. 2. 60. b) With art. Heb. 5, 11 περὶ οὗ πολλὸν ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark 12, 37 ὁ πολὺς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phryn. p. 193, 390.) Absol. Neut. τὸ πολὺ, *the much*, 2 Cor. 8, 15 ὁ τὸ πολὺ sc. ἔχω v. συλλέξας, quoted from Sept. Ex. 16, 18, comp. v. 17; see Winer § 66. 3. n. So Xen. An. 7. 7. 36 ὁ δρίζων τὸ πολὺ καὶ ὀλίγον.

2. Plur. πολλοί, αἱ, ἄ, *many*, and with nouns of multitude, *great*, *large*. a) Without artic. Matt. 8, 16 δαμονιζομένους πολλούς. 24, 11. Mark 2, 15 πολλοὶ τελῶναι. Luke 7, 21. 12, 7. 19 πολλὰ ἀγαθά. v. 47 see in δέρω. John 8, 23 ἔδατα πολλὰ, *many waters*, many fountains. Acts 2, 48. Heb. 2, 10. al. So with a noun of multitude, Matt. 4, 25 ὄχλοι πολλοί. Luke 14, 26. (Xen. An. 4. 7. 14.) With another Adj. ἔτεροι πολλοί Matt. 15, 30; fem. Luke 8, 3; neut. 22, 65; ἄλλαι πολλαί Mark 15, 41; neut. 7, 4. John 21, 25; πολλοὺς ἀλλους Mark 12, 5. Coupled by καί, as π. καὶ ἔτερα Luke 3, 18; π. καὶ ἄλλα σημεῖα John 20, 30; π. καὶ βαρεῖα αἰτιάματα Acts 25, 7. Tit. 1, 10. (Xen. Cyr. 1. 4. 1; c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. 7, 13 καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἱεροῦσί μοι. Luke 4, 41 ἀπὸ πολλῶν. John 8, 30. Acts 10, 27. 2 Pet. 2, 2. Spec. *many*, i. q. *a multitude*, *all*, Matt. 20, 28 λίτρον ἀντὶ πολλῶν. Mark 10, 45. 14, 24. Heb. 9, 28, comp. Sept. Is. 53, 12. Neut. πολλὰ, *many things*, *much*, Matt. 13, 3 καὶ ἐλάλησεν πολλὰ ἐν παραβολαῖς. Mark 5, 26. Luke 10, 41. John 8, 26. 2 Cor. 8, 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) With gen. partit. Matt. 3, 7 πολλοὺς τῶν Φαρισαίων. Luke 1, 16. John 6, 66. Acts 4, 4. al. With ἐκ c. gen. partit. John 6, 60 πολλοὶ ἐκ τῶν μαθητῶν. 10, 30. Acts 17, 12. So c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. b) With the art. as referring to something well known; c. Subst. Luke 7, 47 αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37. 39. Rev. 17, 1, comp. v. 15. Acts 26, 24 τὰ πολλὰ γράμματα, *the much learning* which thou hast, q. d. *thy*

much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of, including the idea of *all*; as Rom. 5, 15. 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So *the many* who receive Christ, *all* who receive him, v. 15. 12, 5. 1 Cor. 10, 17. v. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι, *the many*, all to whom I preach. (Xen. An. 3. 1. 10.) Also *the many*, *the most*, *the greater number*, but implying exceptions. Matt. 24, 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2, 17 ὥς οἱ πολλοί, *as the most do*, i. e. the Judaizing teachers. Comp. Winer § 17. 1. n. p. 119. Matth. § 266. So Xen. Cyr. 3. 1. 8.

3. Trop. and intens. of amount, degree, *much*, *great*, *vehement*, comp. Passow s. v. Matt. 2, 18 ὀδυρμός πολὺς. 5, 12. Luke 10, 40. Col. 4, 13 ὄχλον πολὺν. Matt. 24, 30 δόξης πολλῆς. Mark 13, 26. John 7, 12 γογγυσμός π. Acts 15, 7. 21, 40 πολλῆς σιγῆς. 24, 3. 7. 25, 23. 27, 10. 21. Rom. 9, 22. 1 Cor. 2, 3 ἐν τρόμῳ πολλῷ. 2 Cor. 8, 4. Eph. 2, 4. al. super. Sept. for ὅτι Gen. 41, 29. Dan. 11, 44.—Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25.

4. Of time, *much*, *long*, Plur. *many*. Matt. 25, 19 μετὰ δὲ χρόνον πολὺν. Mark 6, 35 ὥρας πολλῆς γενομένης. Luke 8, 29. John 5, 6. Luke 12, 19 ἔτη πολλὰ, *many years*. Acts 24, 10. Rom. 15, 23; ἐπὶ πολὺ *for a long time* Acts 23, 6; μετ' οὐ πολὺ *not long after* Acts 27, 14; καὶ οὐ πολλὰς ἡμέρας Luke 15, 13. Acts 1, 5. Sept. ἡμέραι π. for Heb. עֲשָׂרָה Hos. 3, 3. 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλὰ ἔτη.

5. Neut. πολὺ, πολλὰ, adverbially, Buttm. § 115. 4. Matth. § 446. a) Sing. πολὺ, *much*, *greatly*, Mark 12, 27 πολὺ πλεῖσσε. Luke 7, 47 ἡγάπησε πολὺ. Acts 18, 27. Rom. 3, 2. James 5, 16; with a compar. 2 Cor. 8, 22 πολὺ σπουδαίτερον. Dat. πολλῷ id. with compar. John 4, 41; πολλῷ μᾶλλον Matt. 6, 30. Mark 10, 46. So Sept. genr. Dan. 6, 14. 28. Hdian. 2. 3. 4. Xen. Mem. 8. 5. 11; with compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2; πολλῷ with compar. Xen. Mem. 1. 2. 9. b) Plur. πολλὰ without artic. *many times*, *often*, Matt. 9, 14 ἡσστεύομεν πολλὰ. James 5, 2 (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much*, *greatly*, Mark 1, 45 ἤρξατο κηρύσσειν πολλὰ. 3, 12. 5, 10 παρεκάλει αὐτὸν πολλὰ. 1 Cor. 16, 12. Rev. 5, 4 ἔκλειον πολλὰ. (Sept. 2 K. 10, 18. Is. 23, 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3.

47 fin.) With the art. τὰ πολλά, *these many times, for the most part, greatly*, Rom. 15, 22. So Luc. D. Deor. 16. 1. Xen. Hell. 6. 2. 30. +

πολύσπλαγχνος, ου, ὁ, ἡ, adj. (πολύς, σπλάγχνον,) *very compassionate, of great mercy*, James 5, 11; where some Miss. read πολυεύσπλαγχνος id.—Not found elsewhere.

πολυτελής, ἑος, οὗς, ὁ, ἡ, adj. (πολύς, τέλος,) *very expensive, very cosily, sumptuous*, e. g. νάρδος Mark 14, 3; ἱματισμός 1 Tim. 2, 9. Sept. for נָדָר Prov. 1, 13. So Hdian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious, excellent*, 1 Pet. 3, 4. So Diod. Sic. 14. 30.

πολύτιμος, ου, ὁ, ἡ, adj. (πολύς, τιμή,) *of great value or price, very cosily, very precious*, e. g. μαργαρίτης Matt. 13, 46. [26, 7]; νάρδος John 12, 3; comparat. 1 Pet. 1, 7 in later edit.—Hdian. 1. 17. 5.

πολυτρόπως, adv. (πολύτροπος; πολὺς, τρόπος, τρόπος,) *in many ways, in diverse manners*, Heb. 1, 1.—4 Macc. 3, 21. So πολύτροπος Thuc. 2. 44.

πόμα, ατος, τό, (πίνω, πέπομαι,) *drink*, 1 Cor. 10, 4. Heb. 9, 10. Sept. for פָּנֶה Ps. 102, 10; פָּנֶה Dan. 1, 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phryg. p. 455 sq.

πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, in a physical sense, Sept. for פָּנֶה Jer. 24, 2. 3. 8.—Usually and in N. T. in a moral sense, *evil disposition, wickedness, malice*, Lat. *pravitas*; Matt. 22, 18 γνοὺς δι' ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11, 39. Rom. 1, 29. 1 Cor. 5, 8. Eph. 6, 12 τὰ πνεύματα τῆς πονηρίας, i. q. τὰ πονηρά, Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark 7, 22; *wicked deeds, iniquities*, Acts 3, 26. Sept. for פָּנֶה Ex. 32, 11; פָּנֶה Ps. 28, 5; Plur. for פָּנֶה Jer. 32, 32. 33, 5. So Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. Xen. CEC. 1. 19. Plur. Dem. 521. 6.

πονηρός, ὁ, ὄν, (πονώ, πόνος,) *comparat. πονηρότερος* Matt. 12, 45. Luke 11, 26; pr. 'causing or having labour, sorrow, pain'; hence *evil*, both Act. and Pass.

1. Act. *evil, causing evil*. a) Physically, *hurtful, painful, grievous*; Rev. 16, 2 ἔλθουσιν κακὸν καὶ πονηρόν. Sept. for פָּנֶה Deut. 28, 23. (Hdian. 2. 12. 11. Plato Prot. 813. d.) Neut. τὸ πονηρόν, *evil as inflicted, calamity, affliction*, Matt. 6, 13. Luke 11, 4; see in lett. b. a.

b) In a moral sense, *evil-disposed, malevolent, malignant, wicked*. a) Of persons, Matt. 5, 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. 7, 11 εἰ ὑμεῖς, πονηροὶ ὄντες κτλ. 12, 34. 35. 13, 49. 18, 32. 22, 10 comp. 14. Luke 6, 36. 45. 11, 13. Acts 17, 5. 2 Thess. 3, 2. Sept. and פָּנֶה Esth. 7, 6. Job 21, 30. (Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.) So πνεύματα πονηρά, *evil spirits, malignant demons*, Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26. Acts 19, 12. 13. 15. 16. (Sept. and פָּנֶה 1 Sam. 16, 14 sq. 18, 10.) Hence δ πονηρός *the Evil one, κατ' ἐξοχήν*, i. e. Satan, Matt. 13, 19. 38, comp. 39. Eph. 6, 16. 1 John 2, 13. 14. 3, 12. 5, 18. Some also refer here Matt. 5, 37. 6, 13. Luke 11, 4. John 17, 15. 1 John 5, 19; see in lett. a, and in no. 2. b. β. So Act. Thom. § 45. Barnab. Ep. 21. β) Of things, e. g. ὀφθαλμὸς πονηρός, *an evil eye, envy*, Matt. 20, 15. Mark 7, 22; comp. in ὀφθαλμὸς no. 2; διαλογισμοὶ πονηροὶ Matt. 15, 19. James 2, 4, see in διαλογισμός. 1 Tim. 6, 4. Matt. 12, 35 et Luke 6, 45 ἐκ τοῦ πονηροῦ ἔξασταυροῦ τῆς καρδίας, i. q. ἔξασταυρ. τῆς πονηρίας. (Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δαίμονα, q. d. Thyestæ epulæ.) Also as causing pain or hurt, e. g. words, *evil, hurtful, injurious, mischievous*, as πᾶν πονηρόν ῥήμα Matt. 5, 11. Acts 28, 21. 3 John 10; also τὸ ὄνομα τινος ὡς πονηρόν Luke 6, 22, comp. Matt. 5, 11. Sept. and פָּנֶה Gen. 37, 1. Ps. 64, 6. (Judith 8, 8.) Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness*; Matt. 5, 37 τὸ δὲ περὶ τούτων, ἐκ τοῦ πονηροῦ ἐστίν. v. 29. John 17, 15. 2 Thess. 3, 3.

2. Pass. *evil*, in nature or quality, made evil, bad, ill.

a) Physically, of quality and condition, *bad, ill*; e. g. καρποὶ πονηροί, *bad fruit*, Matt. 7, 17. 18; ὀφθαλμὸς πονηρός, *ill, diseased*, Matt. 6, 23. Luke 11, 34. Sept. and פָּנֶה Lev. 27, 10. 2 K. 2, 19. So π. διάνα Plato Rep. 425. c.

b) In a moral sense, *wicked, corrupt*. a) Of persons, *one wicked, an evil-doer*; 1 Cor. 5, 13 ἐξαλείψτε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3, 13. So γενὰ πονηρά Matt. 12, 39. 45. 16, 4. Luke 11, 29; αἰὼν πονηρός Gal. 1, 4. Sept. for פָּנֶה Deut. 21, 21; פָּנֶה Is. 1, 4. 9, 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, *bad, remiss, slothful*, Matt. 25, 26. Luke 19, 22. So Eccles. 42, 5. Hdian. 1. 13. 6. Xen. CEC. 7. 41. β) Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3, 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 7, 7. Col. 1, 21. 2 Tim. 4, 18. 1 John 8, 12. 2 John 11; βλαδιόγραμμα πον. Acts 18, 14. 1 Thess. 5, 22 ἀπὸ παντὸς εὖ-

δους πονηροῦ, see in δ, ἡ, τό, A. 2. b. γ. Heb. 3, 12, 10, 22. James 4, 16. So Sept. and 𐤒𐤕 Deut. 17, 5. 2 K. 17, 13. Prov. 26, 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, as full of sorrow and affliction, *evil, sorrowful, calamitous*; e. g. ἡμέραι πονηραὶ Eph. 5, 16. 6, 13. Sept. and 𐤒𐤕 Gen. 47, 9. Ps. 94, 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt*, Luke 6, 45. Rom. 12, 9. 1 John 5, 19. Plur. τὰ πονηρά, *evil things, wicked deeds*, Mark 7, 23; πονηρά Matt. 9, 4. 12, 35. Luke 3, 19. So Sept. for 𐤒𐤕, e. g. τὸ π. Dent. 17, 2. Judg. 2, 11; τὰ π. Gen. 6, 5. 8, 21; πονηρά Ps. 97, 10. Hos. 7, 15.

πόνος, ου, δ, (πένω, πένομαι.) 1. *work, labour, toil, travail*, Col. 4, 13 in later edit. for 𐤒𐤕λον.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.

2. Spec. the consequence of toil, *distress, pain, suffering, anguish*; Rev. 16, 10 ἡμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. v. 11. 21, 4. Sept. for 𐤒𐤕 Is. 65, 14; 𐤒𐤕 Job 4, 5.—Æl. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ἡ, ὄν, *belonging to Pontus, a Pontian*, Acts 18, 2.

Πόντιος, ου, δ, *Pontius*, the prænomen of Pilate, see in Πιλάτος. Matt. 27, 2. Luke 3, 1. Acts 4, 27. 1 Tim. 6, 13. See Dict. of Antt. art. *Nomen*.

Πόντος, ου, δ, *Pontus*, the north-eastern province of Asia Minor, Acts 2, 9. 1 Pet. 1, 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchia. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province, in B. C. 66. See Strabo 12. p. 541 sq. 562.

Πόπλιος, ου, δ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28, 7. 8.

πορεία, as, ἡ, (πορεύω,) *a going, way, journey*; Luke 13, 22 πορεύαν ποιούμενος *making his way*, i. e. journeying. Sept. for 𐤒𐤕𐤕𐤕 Jon. 3, 3. 4. So Jos. de Vit. § 52. Pol. 4. 69. 3. Xen. Mem. 3. 13. 5.—Plur. from the Heb. *goings, ways, journey of life*, James 1, 11. So Sept. for 𐤒𐤕𐤕 Prov. 2, 7.

πορεύω, f. εἶσω, (πόρος, πείρω, περάω,) *to cause to pass over by land or water, to transport*, Eurip. Med. 182. Pind. Ol. 1.

185. Æl. V. H. 8. 2.—Often and in N. T. only Pass. depon. πορεύομαι, f. εἶσομαι, aor. 1 ἐπορεύην; pr. *to transport oneself, to betake oneself, to pass from one place to another, intrans.*

1. Pr. *to pass, to go*, implying motion from the place where one is; hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2, 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν. Mark 16, 10. Luke 4, 30. Acts 5, 20. 1 Cor. 10, 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8, 39 ἐπορ. τὴν ὁδὸν αὐτοῦ, see in ὁδός no. 2. a. With inf. of object, Luke 2, 3 ἐπορεύοντο πάντες ἀπογράφεσθαι. John 14, 2. Comp. Buttm. § 140. 3.—Usually with an adjunct of place *whence or whither*; e. g. with a Preposition and its case: ἀπὸ c. gen. Matt. 24, 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ. Luke 4, 42. Acts 5, 41. (Xen. An. 4. 4. 17.) διὰ c. gen. Matt. 12, 1 διὰ τῶν σπορίμων. (Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. 2, 20 εἰς γῆν Ἰσραὴλ. Mark 16, 15. Luke 4, 42. al. (Xen. Hell. 7. 4. 10.) also c. acc. of state or condition, Luke 22, 33 εἰς θάνατον. 7, 50 εἰς εἰρήνην, see in εἰς no. 4 fin. ἔμπεροσεν c. gen. of pers. John 10, 4; ἐν c. dat. of state or manner, Acts 16, 36, comp. in εἰς no. 4 fin. ἐπὶ c. acc. of place, Matt. 22, 9 ἐπὶ τὰς διεξόδους κτλ. Acts 8, 26. 9, 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25, 12; also c. acc. of thing sought, object, Luke 15, 4 π. ἐπὶ τὸ ἀπολωλός. (Xen. Cyr. 5. 3. 16. Hell. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts 23, 23; κατὰ c. acc. of place *towards* which, Acts 8, 26; of way *along* which, 8, 36; ὁπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21, 8. (Sept. for 𐤒𐤕𐤕 Judg. 2, 12. 1 Sam. 6, 12.) πρὸς c. acc. of pers. Matt. 10, 6 πρὸς τὰ πρόβατα κτλ. Luke 11, 5. Acts 27, 3. al. Sept. for 𐤒𐤕 𐤒𐤕 Gen. 26, 26. (Xen. Hell. 7. 3. 6.) σὺν c. dat. of pers. Luke 7, 6 ἐπορεύετο σὺν αὐτοῖς. So with Adverbs: ἐκεῖθεν Matt. 19, 15; ἐντεῦθεν Luke 13, 31; οὐ for ὅπου Luke 24, 28; ποῦ John 7, 35.—By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the participle, to verbs which of themselves imply the idea of *going*, in order to render the expression more full and complete; comp. in ἔρχομαι no. 2. a, and ἀνίστημι II. 1. a. So Part. Matt. 2, 8 πορευθέντες ἀκριβῶς ἐξετάσατε. 9, 13. 10, 7 πορευόμενοι δὲ κηρύσσετε. Luke 7, 22. 14, 10. 22, 8. 1 Pet. 3, 19. Imperat. Luke 10, 37 πορεύου, καὶ σὺ ποιεῖς ὁμοίως. Sept. and

ἡλθ' 2 K. 5, 10. 1 K. 9, 6. Josh. 23, 16. So Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβη πορευθέντι τὸν δῆλον ἐξαριθμῆσαι.

2. Spec. *to depart this life, to die*, Luke 22, 22. So Heb. ἡλθ' Gen. 15, 2. Ps. 39, 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἰχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3, 2. 3.

3. Genr. *to go, to walk, pr.* Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. *to walk*, i. q. *to live, to conduct oneself*, joined with an adjunct of manner; e. g. c. dat. of rule or manner, Acts 9, 31 πορευόμενοι τῷ φόβῳ τοῦ κύριου. 14, 16. Jude 11. Matth. 5, 399. n. 2. Winer 5, 31. b. (1 Macc. 6, 23.) With a preposition and its case: ἐν c. dat. of rule or manner, Luke 1, 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4, 3. 2 Pet. 2, 10. Sept. for 2 ἡλθ' 1 K. 8, 61. Prov. 28, 6. (Ecclus. 5, 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3, 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16. 18. (Sept. Num. 24, 1. Wisd. 6, 4.) ὁπίσω c. gen. of rule or manner, 2 Pet. 2, 10 ὁπίσω σαρκός, comp. above in no. 1; ὑπὸ c. gen. *under or among*, Luke 8, 14 ὑπὸ μεριμνῶν ... πορευόμενοι κτλ. Absol. Luke 13, 33 πλὴν δεῖ με σήμερον ... πορεύεσθαι, *to walk* i. e. *to act*, *to fulfil my duties*. +

πορδέω, ᾤ, f. ἦσω, (πέρω,) *to lay waste, to ravage, to destroy*, e. g. τὴν ἐκκλησίαν Gal. 1, 13; τὴν πίστιν v. 23; τοὺς κτλ. Acts 9, 21.—Pr. a city, country, Jos. Ant. 10. 8. 2. Hdtian. 6. 7. 5. Xen. Mem. 3. 5. 4.

πορισμός, οὐ, ὁ, (πόρος, πορίζω,) *a providing, procuring*, Pol. 3. 112. 2.—In N. T. *acquisition, gain*, meton. a source or means of gain, 1 Tim. 6, 5. 6. So Wisd. 13, 19. 14, 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὐ, ὁ, Porcius, the praenomen of the procurator Festus, Acts 24, 27. See in Φήστος, and comp. Dict. of Antt. art. Nomen.

πορνεία, ας, ἡ, (πορνέω,) 1. *fornication, lewdness*; Matt. 15, 19 μοιχείαι, πορνείας. Mark 7, 21. Rom. 1, 29. 1 Cor. 6, 13. 18. 7, 2. 2 Cor. 12, 21. Gal. 5, 19. Eph. 5, 3. Col. 3, 5. 1 Thess. 4, 3. Rev. 9, 21. John 8, 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα *we are not born of fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for 2, 21 Gen. 38, 24. Hos. 1, 2. So Palæph. 53. 6. Dem. 403. 26.—Spec. *adultery*, Matt. 5, 32. 19, 9. (Ecclus. 23, 23.) Also *incest*, incestuous marriage, 1 Cor. 5, 1 bis. Prob. also as including marriages prohibited by the Mosaic law, and genr. all

such intercourse as that law interdicted, Acts 15, 20. 29. 21, 25. Comp. Lev. c. 18, and 20, 10 sq.

2. Symbol. from the Heb. for *idolatry*, the forsaking of the true God in order to worship idols; comp. in πορνέω no. 2. Rev. 2, 21. 14, 8. 17, 2. 4. 18, 3. 19, 2. So Sept. and 2, 2. 4, 12; 7, 2. Jer. 3, 2. 9; 7, 2. Ez. 16, 15. 22. 32 sq.

πορνέω, f. εἶσω, (πόρνος, πόρνη.)

1. *to commit fornication, to play the harlot*, intrans. 1 Cor. 6, 18 ὁ δὲ πορνέων. 10, 8 bis, comp. Num. 25, 1. 9. Sept. for 7, 2 Hos. 3, 3.—Luc. Alex. 5. Demosth. 612. 5.

2. Symbol. from the Heb. of *idolatry*; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols; see Heb. Lex. art. 7, 2, comp. in ζῆλος no. 2. Rev. 2, 14. 20; with μετά c. gen. Rev. 17, 2. 18, 3. 9. So Sept. and 7, 2 1 Chr. 5, 25. Ez. 23, 19. Hos. 9, 1.

πόρνη, ης, ἡ, (πόρνος, περνάω, πόρνημι.)

1. *a harlot, prostitute*, Matt. 21, 31. 32. Luke 15, 30. 1 Cor. 6, 15. 16. Heb. 11, 31. James 2, 25. Sept. for 7, 2 Gen. 38, 15. Josh. 2, 1.—Ecclus. 19, 2. Ael. V. H. 4. 14. Xen. Mem. 1. 5. 4.

2. Symbol. from the Heb. of Babylon (Rome), ἡ πόρνη μεγάλη, *the great harlot*, as being the chief seat of idolatry, Rev. 17, 1. 5. 15. 16. 19, 2. Sept. and 7, 2 Is. 1, 21. Ez. 16, 29 sq. See in πορνέω no. 2.

πόρνος, ου, ὁ, (περνάω, πόρνημι,) *a male prostitute, calamite*, Xen. Mem. 1. 6. 13.—In N. T. *a fornicator*, 1 Cor. 5, 9. 10. 11. 6, 9. Eph. 5, 5. 1 Tim. 1, 10. Heb. 12, 16. 13, 4. Rev. 21, 8. 22, 15. So Ecclus. 23, 16. 17.

πόρρω, adv. (πρό,) for Att. πρόσω, Dor. πόρσω, Buttm. 5, 115. 6; pr. *forwards, far forwards*; hence *far, far off*, Lat. *porro*; Luke 14, 32 εἰ αὐτοῦ πόρρω ὄντος. With ἀπό c. gen. Matt. 15, 8 et Mark 7, 6 ἡ κ. αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for 7, 2. Sept. for 7, 2 Jer. 12, 2. So Luc. Anachar. 27. Xen. Hell. 4. 6. 4; c. ἀπό Xen. Hell. 1. 1. 16.—Comparat. πόρρωτέρω, *farther*, Luke 24, 28. So Luc. Tox. 63. Xen. Hell. 4. 2. 11. See Buttm. l. c.

πόρρωθεν, adv. (πρό,) *from afar, from a distance*, Buttm. 5, 116. 1. Heb. 11, 13 π. αὐτὰς ἰδούτες. Sept. for 7, 2 Job 2, 12. Is. 49, 12. So Jos. B. J. 3. 6. 1.

Xen. Mem. 2. 6. 81.—Also, *far off*, at a distance, Luke 17, 12 οἱ ἰσθησαν πόρρωθεν. Sept. and P¹77 Jer. 23, 23; P¹77 Is. 33, 13. So H¹dian. 2. 6. 20 ἰσθῶτες πόρρ. Comp. in *ε*κ no. 1. b. Heb. Lex. art. 79 no. 3. h.

πορρωτέρω, see in πόρρω.

πορφύρα, *as, ἡ*, Lat. *purpura*, i. e. *the purple-mussel*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, *Æl. H. Anim.* 7. 31, 34; comp. *Plin. H. N.* 9. 36 or 60. Heb. 797, different from the 797 or *helix ianthia* Linn. which yields the bluish or cerulean purple; see Heb. Lex. under these words. Braun de Vestit. Sacerdot. p. 201 sq. B¹chart Hieroz. II. 740 sq.—In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth, Luke 16, 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. 17, 4 Rec. 18, 12. Sept. and 797 Ex. 25, 4. 26, 1. 31. (1 Macc. 4, 23. Jos. B. J. 6. 8. 3. H¹dian. 7. 1. 21. Plato Legg. 847. c.) Spec. a *purple robe*, put upon Christ as a mock emblem of royalty, Mark 15, 17. 20; comp. ἡ πορφύρα βασιλική H¹dian. 1. 16. 8. 2 Macc. 4, 38. In Matt. 27, 28 the same is called *χλαμύς κοκκίνη* i. e. *coccus-dyed, crimson*; just as in English the expressions *purple-red* and *crimson* are often interchanged; so too Hor. Sat. 2. 6. 109 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

πορφύρεος οὗς, *ἐὰ ἂ, εἰν οὖν*, adj. (*πορφύρα*), *purple*, i. e. *reddish-purple*; John 19, 2. 5 ἱμάτιον πορφυροῦν. comp. in πορφύρα fin. Rev. 18, 16 περιβεβλημένη πορφυροῦν sc. περιβάλλον. Rev. 17, 4 in later edit. Sept. for 797 Judg. 8, 26. Esth. 1, 6.—H¹dian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

πορφυρόπωλις, *εὖς, ἡ*, (*πορφύρα*, *πωλείω*), a *seller of purple cloths, a dealer in purple*, Acts 16, 14. Comp. in Θνάτεια.

ποσάκις, adv. interrog. (*πόσος*), *how many times? how often?* Matt. 18, 21. 23, 37. Luke 13, 34.—Eccclus. 20, 17. Luc. Tim. 4. Plato Epist. 353. d. Comp. Buttm. § 71. 2.

πόσις, *εὖς, ἡ*, (*πίνω*), a *drinking*, Luc. D. Deor. 18. 2.—In N. T. *drink*, John 6, 55. Rom. 14, 17 βρώσις καὶ πόσις. Col. 2, 16. Sept. for 797 Dan. 1, 10. So H¹dian. 1. 17. 17. Xen. Mem. 1. 3. 15.

πόσος, *η, ον*, interrog. pron. correlative to *ὅσος, τόσος*, Buttm. § 79. 3, 5; *how great? quantus?*

1. Of magnitude, quantity, *how great? how much?* Luke 16, 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6, 23 τὸ σκότος πόσον; 2 Cor. 7, 11. Dat. πόσῳ by *how much*, before a comparat. e. g. μᾶλλον, *how much more*, Matt. 7, 11. 10, 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12. 24. Philem. 16. Heb. 9, 14; χείρων Heb. 10, 29; διαφέρει Matt. 12, 12. So Wisd. 12, 21. Xen. Mem. 2. 5. 4; πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much? how long?* πόσον χρόνον Mark 9, 21. So Isocr. Panath. p. 424 π. χρόνος. Plato Rep. 540. a.

2. Plur. of number, *how many?* Matt. 15, 34 πόσους ἄνθρωπος ἔχετε; 16, 9. 10. Mark 6, 38. 8, 5. 19. 20. Luke 15, 17. Acts 21, 20 πόσαι μυριάδες. Intens. Matt. 27, 13 et Mark 15, 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things, what things*. Sept. for 797 Gen. 47, 8. 2 Sam. 19, 35.—Æschin. 2. 20. Xen. Mem. 1. 2. 35.

ποταμός, οὗ, ὁ, (perh. πότος, πίνω, q. d. πότιμον ὕδωρ), a *river, stream*; Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ. Acts 16, 13. Rev. 8, 10. 9, 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16, 4. 12. Allegor. John 7, 38. Rev. 22, 1. 2. Sept. for 797 Gen. 2, 10. 15, 18; 797 Gen. 41, 1. Ex. 1, 22. So H¹dian. 7. 1. 13, 17. Xen. An. 4. 1. 2.—Spec. of a stream as swollen, overflowing, i. q. a *torrent, flood*, Matt. 7, 25. 27. Luke 6, 48. 49. 2 Cor. 11, 26. Rev. 12, 15. 16. Comp. Sept. and 797 Is. 59, 19.

ποταμοφόρητος, ον, ὁ, ἡ, adj. (*ποταμός*, *φορέω*, *φέρω*), *borne away by a flood*, Rev. 12, 15.—Hesych. ἀπέρεσεν· ἀπέριψε, τούτῃστι ποταμοφόρητον ἐποίησεν.

ποταπός, ἡ, ὅν, interrog. adj. *what? of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8, 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark 13, 1 bis, π. λίθοι καὶ π. οἰκοδομαί; Luke 1, 29. 7, 39. 2 Pet. 3, 11. 1 John 3, 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is for ποδαπός, which the earlier Greeks used only in the sense: *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obs. δάπος, i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Lob. ad Phryn. p. 56 sq. Passow in ποδαπός.

πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 4; *when? at what time?* e. g. direct, Matt. 24, 3 πότε ταῦτα ἐστί; 25, 37 πότε σε εἶδομεν πινώμενα; v. 38. 39. 44. Mark 13, 4. Luke 17, 20. 21, 7. John 6, 25.

10, 24. Rev. 6, 10. So *ἕως πότε*, *until when? how long?* Matt. 17, 17 bis, *ἕως γὰρ ἀπistos, ἕως πότε ἵσται με?* ὕμνων κτλ. Mark 9, 19 bis. Luke 9, 41. Sept. *πότε* for *ἕως* Job 7, 4; *ἕως πότε* for *ἕως* Ps. 80, 5. Jer. 4, 14, 21. So Xen. Mem. 4, 2, 32; *ἕως π.* 1 Macc. 6, 22.—Indirect, Mark 13, 33 *οὐκ οἴδατε γὰρ, πότε ὁ καιρὸς ἐστίν.* v. 35. Luke 12, 36. So Jos. Ant. 7, 10, 1 *μένειν, πότε ἐπ' αὐτὸν ὁ Ἀβερσάλωμος ἔλθῃ.*

ποτέ, indef. and enclitic, correl. to *τότε*, *ἔτε*, Buttm. § 116, 4; pr. *when, whenever*, i. e.

1. *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9, 13 *τὸν ποτὶ τυφλόν.* Rom. 7, 9 *χωρὶς νόμου ποτὶ* 11, 30. Gal. 1, 13, 23 bis. Eph. 2, 2, 3, 11, 13, 5, 8. Phil. 4, 10 *ἔτι ἤδη ποτὶ* *that now once*, now at length. (Dion. Hal. Ant. 7, 32, 51.) Col. 1, 21 *ὑμᾶς ποτε ὄντας* κτλ. 3, 7. Tit. 3, 3. Philem. 11. 1 Pet. 2, 10, 3, 5, 20. 2 Pet. 1, 21. So Ceb. Tab. 2. Hdian. 1, 15, 11. Xen. Mem. 1, 4, 2.—Of the future, *once, one day, at last*, Luke 22, 32. Rom. 1, 10 *εἴπως ἤδη ποτὶ εὐδοκῶ ἵσται.* So Hdian. 2, 2, 18.

2. *at any time, ever*; Eph. 5, 29 *οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν.* 1 Thess. 2, 5 *οὐτε γὰρ ποτε.* 2 Pet. 1, 10. With negat. *μή* it takes the form *μήποτε*, which see in its order. So Luc. D. Deor. 10, 2. Xen. Mem. 1, 4, 19.—Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149, m. 31. 1 Cor. 9, 7 *τίς στρατεύεται ἰδίους ὀφθαλμοῖς ποτὶ*; Heb. 1, 5, 13. Indirect, Gal. 2, 6 *ὅποιοι ποτε ἦσαν.* So Ceb. Tab. 2, 3. Xen. Mem. 1, 1, 1, 2; indir. *Æl. V. H. 2, 8 ὅς τις ποτε οὐτός ἐστιν.*

πότερος, η, ον, interrog. pron. *which of the two?* Buttm. § 78, 2. Xen. Mem. 1, 4, 4.—In N. T. only Neut. *πότερον* as Adv. *whether? utrum?* indirect, and followed by *ἤ, or*, in a question containing two contrary propositions; John 7, 17 *πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ* κτλ. Sept. for *ἢ* Job 7, 12. So Jos. Ant. 6, 5, 1. Plut. Sept. Sap. Conv. 3 pen. Xen. Mem. 2, 7, 4.

ποτήριον, ου, τό, (*ποτήριος, ποτήρ, πότος, πίνω*.)

1. *a drinking vessel, a cup*; Matt. 10, 42 *ποτήριον ψυχροῦ μόνον.* 23, 25 *τὸ ἔξωθεν τοῦ ποτηρίου.* v. 26, 26, 27. Mark 7, 4, 8, 9, 41, 14, 23. Luke 11, 39, 22, 17, 20. 1 Cor. 11, 25. Rev. 17, 4. Sept. for *οὗ* Gen. 40, 11, 13, 21. 2 Chr. 4, 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13.

2. Meton. *a cup for the contents of a cup, cup-full*, e. g. *a cup of wine*; so of the wine drank at the eucharist, Luke 22, 20 et 1 Cor. 11, 25 *τοῦτο τὸ ποτήριον ἡ καὶ διαθήκη.* 1 Cor. 10, 16 *τὸ π. τῆς εὐλογίας*, see in *πάσχα*. So *πίνειν τὸ ποτήριον* *to drink the cup*; 1 Cor. 10, 21 bis, *τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων*, i. e. consecrated to the Lord or to idols. 11, 26, 27. v. 28 *πίνειν ἐκ τοῦ ποτηρίου*, comp. John 4, 14.

3. Trop. from the Heb. *lot, portion*, under the emblem of *a cup* which God presents to be drank, either for good, as Ps. 16, 5, 23, 5; or also for evil, Ps. 11, 6, 75, 8. Ez. 23, 31 sq.—In N. T. *the cup of sorrow*, the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20, 22, 23, 26, 39, 42. Mark 10, 38, 39, 14, 36. Luke 22, 42. John 18, 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in *Συμὸς*, Rev. 14, 10, 16, 19, 18, 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schulz. p. 440; 'cup of destruction' Abulf. Ann. I. 352; see Heb. Lex. art. *כּוּץ*.

ποτίζω, f. *ισα*, (*πότος, πίνω*.) 1. *to let drink, to give to drink*, c. acc. of pers. Matt. 25, 35, 42 *ἐποτίσαντέ με.* 27, 48. Mark 15, 36. Rom. 12, 20; acc. impl. Matt. 25, 37. Luke 13, 15. Trop. Rev. 14, 8. Pass. trop. 1 Cor. 12, 13. Sept. for *ἡρῶ* Gen. 21, 19, 24, 18. (Ceb. Tab. 5.) With two acc. of pers. and thing, comp. Buttm. § 131, 5. Winer § 32, 4. Matt. 10, 42 *ὅς ἐάν ποτίσῃ ἕνα τῶν μικρῶ τ. ποτήριον ψυχροῦ.* Mark 9, 41. Trop. 1 Cor. 3, 2. Sept. and *ἡρῶ* Gen. 19, 32 sq. Judg. 4, 19. Job 22, 7. See Gesen. Lehrs. p. 810 sq.—Ecclus. 15, 3. Ceb. Tab. 19; acc. of thing Plato Phædr. 247, e.

2. Of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. 3, 6 *ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν.* v. 7, 8.—Pr. Sept. for *ἡρῶ* Gen. 2, 6. Ez. 17, 7. Xen. Conv. 2, 25.

Ποτίολοι, ων, οἱ, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples. Its ancient Greek name was *Δικαίρχεια*. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28, 13. Comp.

Strabo 5. p. 245. ib. 17. p. 793. Plin. H. N. 36. 14. Jos. Ant. 17. 12. 1.

πότος, ου, δ, (πίνω.) pr. a drinking, act of drinking, Xen. An. 2. 3. 15.—Often in N. T. a drinking together, a drinking-bout, 1 Pet. 4, 3 ἐν κώμοις καὶ πότοις. Sept. for חַמְצָה Gen. 19, 3. 40, 20. So Jos. Ant. 5. 8. 6. AEL. V. H. 3. 23. Xen. Conv. 8. 4. 1.

πού, interrog. adv. (correl. to πού indef. and οὗ,) where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

1. Pr. and genr. where? a) In a direct question, before the Indic. Matt. 2, 2 πού ἐστιν ὁ τεχθεὶς βασιλεὺς. Mark 14, 14. Luke 17, 17. 37. 22, 11. John 1, 39. 7, 11. 8, 10. 19. 9, 12. 11, 34. 1 Pet. 4, 18. With εἰλεω before the Subj. Matt. 26, 17 πού εἰλεῖς ἐτοιμάσασθαι σοὶ φαγεῖν τὸ πάσχα. Mark 14, 12. Luke 22, 9. Sept. for חָמַד Gen. 4, 9; חָמַד Gen. 18, 9. So Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. b) Indirect, often in N. T. see Winer § 61. 2. n. Before the Indic. Matt. 2, 4 ἐπὶ ποῦ παρ' αὐτῶν, πού δ' X. γενέσθαι. Mark 15, 47. John 1, 40 καὶ εἶδον πού μένει. 11, 57. 20, 2. 13. 15. Rev. 2, 13. Before the Subj. Matt. 8, 20 πού τὴν κεφαλὴν κλίνη. Luke 9, 58. 12, 17. c) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke 8, 25 πού ἐστιν ἡ πίστις ὑμῶν; Rom. 3, 27. 1 Cor. 1, 20 ter. 12, 17 bis. 19. [Gal. 4, 15.] 2 Pet. 3, 4. 1 Cor. 15, 55 bis, quoted from Sept. Hos. 13, 14, where Heb. חָמַד. Sept. and חָמַד Judg. 9, 38. Job 17, 15. Joel 2, 17. So Luc. D. Deor. 4. 2. Eurip. Phoen. 558 or 562.

2. By attract. after verbs of motion, where? i. q. whither? to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7, 35 πού οὐδὲς μελλεῖ πορεύεσθαι; 13, 36 κύριε, πού ὑπάγεις; 16, 5. Sept. for חָמַד Gen. 16, 8. Deut. 1, 28. Cant. 5, 18. (Luc. D. Mort. 3. 2.) Indirect, John 3, 8 οὐκ οἶδας... πού ὑπάγει. 8, 14 bis. 12, 35. 14, 5. Heb. 11, 8. 1 John 2, 11.

πού, indef. particle, enclitic, (correl. with πού, οὗ,) somewhere, in some place or other; see Buttm. § 116. 4. § 149. m. 31. Viger. p. 446. Heb. 2, 6 διεμαρτύρητο δὲ πού τις. 4, 4. So Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γὰρ πού Ὀμπος.—Joined with numerals, somewhere about, nearly, Rom. 4, 19 ἱκανοτάτης πού ὑπάρχων. So AEL. V. H. 13. 4. Xen. CEC. 17. 2.

Πούδης, δεινός, δ, Pudens, pr. n. of a Christian, 2 Tim. 4, 21.

πούς, πόδος, δ, the foot; for the accent πούς instead of πούς, see Lob. ad Phryn. p. 453, 765. Buttm. Ausf. Sprachl. § 41. 7. E. g. of men, Matt. 10, 14. 18, 8 bis, ἡ δ' πούς σου σκανδαλίζει σε... ἡ δὲ πόδας ἔχοντα. 22, 13. Luke 15, 22. 24, 39. 40. John 20, 12. Acts 21, 11. Rev. 2, 18. al. smp. Of animals, Matt. 7, 6. Anthropopath. of God Matt. 5, 35. Acts 7, 49; comp. Is. 66, 1. Sept. for חָמַד Gen. 8, 9. Judg. 1, 6. 7. smp. So Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19; of anim. Hdn. 1. 15. 11. Xen. Venat. 4. 1 fin.—The following special uses of πούς may be noted: a) παρὰ τοὺς πόδας τινός, spoken of what is at one's feet, e. g. to cast or lay at one's feet, i. q. to give over into one's care and charge, as sick persons, Matt. 15, 30; money, property, Acts 4, 35. 37. 5, 2. 7, 58. Also to sit at the feet of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8, 35. 10, 39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ I. Acts 22, 3 παρὰ τ. π. Γαμαλιὴλ πεπαιδευμένος. But Luke 7, 38 στάσα παρὰ τοὺς πόδας αὐτοῦ ὄπισθε, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it; see also in lett. d, below. b) ὑπὸ τοὺς πόδας τινός, to put or subdue under one's feet, to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10, 24. Lam. 5, 5; comp. Ps. 8, 7. So Rom. 16, 20 ὁ θεὸς... συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15, 25. 27. Eph. 1, 22. Also Heb. 2, 8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8, 7 where Sept. for חָמַד יִרְבֵּן. In a like sense put after ὑποπόδιον q. v. Matt. 22, 44 ἔως ἂν βῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, and so Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for חָמַד יִרְבֵּן יִרְבֵּן. c) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8, 3. Gen. 44, 14. Ruth 2, 10. 2 Sam. 1, 2. E. g. to fall at one's feet, in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18, 29; πρὸς τοὺς πόδας Mark 5, 22. 7, 25. Sept. πρὸς τοὺς π. for חָמַד יִרְבֵּן יִרְבֵּן Esth. 8, 3. In reverence and homage, πεσὼν εἰς τοὺς πόδας John 11, 32; ἐπὶ τοὺς π. Acts 10, 25; παρὰ τοὺς π. Luke 17, 16;

ἐνὸπιον τῶν π. Rev. 3, 9, and ἔμπροσθεν Rev. 19, 10. 22, 8; comp. Heb. רַחֵץ Esth. 8, 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. 28, 9. d) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet; here the washing was usually done by the lowest slaves, see 1 Sam. 25, 41, and comp. Gen. 24, 32. 43, 24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18, 4. 19, 2; see Bibl. Res. in Palest. III. p. 26. E. g. Luke 7, 44 ὁμοῦ ἐπὶ τοὺς πόδας μου οὐκ ἔδικας. John 13, 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6. 8. 9. 10. 12. 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7, 38 ter. 44. 45. 46. John 11, 2; comp. in ἀλείφω. e) Meton. to the feet as the instrument of going, walking, is sometimes ascribed that which strictly belongs to the person who goes, walks; comp. in ὀφθαλμός no. 2. Luke 1, 79 κατευθύνει τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12, 13. (Ps. 119, 110. Prov. 4, 26.) Acts 5, 9 οἱ πόδες τῶν θαψάντων κτλ. Rom. 3, 15. 10, 15 ἕως ὥραϊος οἱ πόδες τῶν εὐαγγ. κτλ. quoted from Is. 52, 7, where see Gesen. Comment. Comp. 1 K. 14, 12. Prov. 1, 16. Job 31, 5. +

πῶγμα, στος, τό, (πράσσω.) pr. a thing done or to be done, e. g.

1. Something done, a deed, act, fact, matter. Luke 1, 1 διήγησιν περὶ τῶν... ἐν ἡμῖν πραγμάτων, i. e. things done, events. James 3, 16 πᾶν φάλλον πῶγμα. Heb. 6, 18. 10, 1. 11, 1. Sept. for רַחֵץ Gen. 24, 50. Judg. 6, 29.—Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

2. Something doing or to be done, a matter, business, affair. Matt. 18, 19 εἰδὼν δύο ἡμῶν συμφωνήσωσιν περὶ παντὸς πῶγματος. Acts 5, 4. Rom. 16, 2. 2 Cor. 7, 11. 1 Thess. 4, 6. Sept. for ὕψι Ecc. 3, 1. So Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28.—Spec. in a judicial sense, πῶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6, 1. So Xen. Mem. 2. 9. 1.

πραγματεία, ας, ἡ, (πραγματεύομαι.) a doing, business, affair, 2 Tim. 2, 4. Sept. for רַחֵץ 1 Chr. 28, 21.—2 Macc. 2, 32. Dem. 101. 22. Plato Gorg. 501. b.

πραγματεύομαι, f. εὐσομαι, Mid. depon. (πῶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26.—In N. T. like Engl. to do business, i. e. to trade, to traffick, absol. Luke 19, 13; i. q. ἐργάζομαι in Matt. 25, 16. So πραγματεύ-

της, a business-man, merchant, Plut. de cupid. Div. 4. Id. de non fœner. 2; comp. Rabb. מַרְכָּטִיּוֹן, a merchant, Buxt. Lex. 1799.

πραιτώριον, ου, τό, Lat. prætorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33; comp. Adam's Rom. Ant. p. 373; Dict. of Antt. s. v. Also the house or palace of the governor of a province, whether a prætor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35; any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8.—Hence in N. T. a prætorian residence, governor's house, palace; spoken

1. Of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city (Zion), westward of the temple and overlooking the latter; to which there was also access from the palace over the open place called the Xystus and a bridge across the valley of the Tyropæon; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippicus, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3, 4. See Bibl. Res. in Pal. I. p. 453–458. In this palace the Roman procurators, whose head-quarters were properly at Cæsarea (Acts 23, 23 sq. 25, 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being sometimes set up in the open place or area before it; Jos. B. J. 2. 14. 8, Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλίζεται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν ζήμενος καθίσταται κτλ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373; comp. art. λισσόστρωτος. So John 18, 28 bis. 33. 19, 9; in Matt. 27, 27 et Mark 15, 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. So Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

2. Of the palace of Herod at Cæsarea, perhaps in like manner the residence of the procurator, Acts 23, 35.

3. Of the prætorian camp at Rome, i. e. the camp or quarters of the prætorian cohorts, Phil. 1, 13. These were privileged troops instituted by Augustus to guard his person, and to have charge of the city; but they soon became the most powerful body in the state; see Adam's Rom. Ant. p. 563. Dict. of Antt. art. Prætoriani. Comp. in στρατοπεδάρχης.

πράκτωρ, ορος, ὁ, (πράσσω.) a doer, Soph. Trach. 864. Antiphon. 121. 39.—In N. T. an exactor, collector, a public offi-

cer who collected debts, fines, penalties, taxes, Luke 12, 58 bis; comp. ὑπηρέτης in Matt. 5, 25. Sept. for שָׂרֵי לֵשׁ 3, 12. So Dem. 778. 18. ib. 1337. 26. See Boeckh Staatsh. d. Ath. I. p. 167, 403.

πρᾶξις, εως, ἡ, (πράσσω,) pr. *a doing, action*, i. e.

1. Something done, *an act, deed, practice*; Plur. *acts, works, conduct*. Matt. 16, 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23, 51. Acts 19, 18. Rom. 8, 13. Col. 3, 9. So Πρᾶξεις τῶν Ἀποστόλων, *Acts of the Apostles*, as the title of the book of Acts. Sept. for פְּרָשִׁי 2 Chr. 13, 22. 27, 7.—Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

2. Something to be done, *business, office, function*; Rom. 12, 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν.—Ecclus. 11, 10. Xen. Mem. 2. 1. 6.

πρᾶος, ον, only in masc. and neut. Sing. and masc. Plural; the rest being from πρᾶς, Butt. m. § 64. 2; *meek, mild, gentle*, Matt. 11, 29 πρᾶός εἰμι. So 2 Macc. 15, 12. Plut. Mor. II. p. 13. Xen. Ag. 11. 10.—Sometimes written πρᾶος, Passow s. v. The form πρᾶς is earlier, but not better; see Passow in πρᾶς [Engl. in πρᾶος]. Lob. ad Phryn. 403.

πραότης, τητος, ἡ, (πρᾶος,) *meekness, mildness, forbearance*; 1 Cor. 4, 21 ἐν πνεύματι τε πραότητος. 2 Cor. 10, 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. 5, 23. 6, 1. Eph. 4, 2. Col. 3, 12. 1 Tim. 6, 11. 2 Tim. 2, 25. Tit. 3, 2. Sept. for פְּרָשִׁי Ps. 45, 6.—Ecclus. 1, 24. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

πρασιά, ἄς, ἡ, *a bed in a garden, garden-plat*, Ecclus. 24, 31. Theophr. H. Plant. 4. 4. 3.—In N. T. *an area, plat, square*, like a garden-bed; Mark 6, 40 πρασιαὶ πρασιαί, *plat-wise, by plats*, like beds in a garden. The repetition without καὶ denotes distribution, i. q. ἀπὸ πρασιάς, comp. Sept. and Heb. Ex. 8, 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1; see also in δύο. So μυρία μυρία, i. q. κατὰ μυριάδας, Æschyl. Pers. 981.

πράσσω v. ττω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continually, habitually; like ποιῶ no. 2. So John 3, 20. 5, 29; elsewhere only in the writings of Luke and Paul.

1: Trans. *to do*, with acc. of thing, without reference to a person as the remote object; see below in no. 3. a) Of particular deeds, acts, works, done repeatedly or continually,

to do, to perform, to execute; Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων. v. 36 μηδὲν προπετής. 26, 26. 1 Thess. 4, 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9, 17 εἰ δὲ κἀν τούτῳ πράσσω, comp. v. 16; see in ποιῶ no. 2. c. So Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11. b) Of a course of action or conduct, espec. of right, duty, virtue, *to do, to exercise, to practise*; Acts 26, 20 ἄξια τῆς μετανοίας ἔργα πράσσοντας. Rom. 2, 25 νόμον, i. e. τὰ τοῦ νόμου. 7, 15. 9, 11. 2 Cor. 5, 10. Phil. 4, 9. Sept. and פְּרָשִׁי Prov. 21, 7. So Dem. 310. 19. Xen. Mem. 2. 6. 17 καλὰ. c) Oftener of evil deeds or conduct, *to do*, i. q. *to commit, to practise*; Luke 22, 23 ὁ τούτο μέλλων πράσσειν. 23, 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Butt. m. § 134. 4. Luke 23, 41 bis. John 3, 20 ὁ φαῦλα πράσσειν. 5, 29. Acts 25, 11. 26. 26, 31. Rom. 1, 32 bis. 2, 1. 2. 3. 7, 19. 13, 4. 2 Cor. 5, 10. 12, 21. Gal. 5, 21. Sept. and פְּרָשִׁי Prov. 10, 24; 33 Job 36, 23. Prov. 30, 20. So Hdian. 7. 6. 10. Xen. Mem. 1. 2. 29 φαῦλα.

3. Intrans. *to do*, comp. Butt. m. § 113. n. 3 fin. E. g. a) *to do, to act*, with an adjunct of manner; Acts 3, 17 κατὰ ἀγνοίαν ἐπράξατε, comp. v. 14. 15. Acts 17, 7 οἱ τοὶ πάντες ἀπεινῶντι τὸν δογμ. Καίσαρος πᾶν- τουσι. Sept. and פְּרָשִׁי Gen. 31, 28. Prov. 14, 17. So Pol. 3. 69. 8. ib. 5. 75. 9. b) Like Engl. *to do, to fare*, to be in any state of good or ill, with an adjunct of manner; Eph. 6, 21 *τί πράσσω, how I do, how I fare*. Acts 15, 29 see in εἶδ. So 2 Macc. 9, 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

3. In reference to a person, *to do to or in respect to* any one; in N. T. only of harm or evil. a) Genr. with acc. of thing and dat. of pers. Acts 16, 28 μηδὲν πράξης σεαυτῷ κακόν. So ἐπὶ τινα, *as to*, Acts 5, 35; πρὸς τινα, *against*, Acts 26, 9. So c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29; c. dupl. acc. Xen. Œc. 12. 7; comp. Butt. m. § 131. 5. b) Spec. q. d. *to do from* any one, i. e. *to exact, to collect, to extort* money from any one; in N. T. only c. acc. of thing, Luke 3, 13 μηδὲν πλέον . . . πράσσετε. 19, 23 ἑλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό. So Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. Hell. 1. 3. 8; c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἐὰν πράττηγέ αὐτὸν τὰ χρήματα.

πραῦπάθεια, ἄς, ἡ, (πρᾶς, πάσχω,) pr. *a suffering meekly*, i. q. *meekness, mildness, gentleness*, once 1 Tim. 6, 11 Lachm.

—Philo de Abr. p. 379. b. Zonaras Lex. 1576.

πραῦς, εἰα, ὅ, Gen. εὐς οὐς, εἰας, εὐς οὐς; meek, mild, gentle; Matt. 5, 5 μακάριοι οἱ πραεῖς. [11, 29.] 21, 5. 1 Pet. 3, 4. Sept. for ὑψ Job 24, 4; ὑψ Ps. 37, 11.—Ecclus. 10, 14. Hdian. 7. 1. 3. Xen. Œc. 19. 7. See in πρᾶος fin.

πραῦτης, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, James 1, 21. 3, 13. 1 Pet. 3, 15. Sept. for Πληρ Ps. 45, 6.—Ecclus. 3, 17. 4, 8.

πρέπω, pr. to be conspicuous, distinguished, to excel, Hom. Il. 12. 104. Od. 8. 172.—Usually and in N. T. impers. πρέπει, it becomes, it is right, proper; Part. πρέπον ἐστί, it is becoming; constr. with dat. of pers. and an infin. as subject, see Buttm. § 129. 18; e. g. Heb. 2, 10 ἐπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. 3, 15 πρέπον ἦν. (Luc. Imag. 22.) With dat. simpl. Eph. 5, 3 καθὼς πρέπει ἁγίοις. (Xen. An. 1. 9. 6.) With accus. and infin. 1 Cor. 11, 13. So Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2, 10 δ πρέπει γυναῖξιν. Tit. 2, 1. Heb. 7, 26 τοιοῦτος ἡμῖν ἐπρεπε ἀρχιερεὺς. Sept. for Πληρ Ps. 33, 1. 93, 5. So Luc. Nigrin. 15. Æl. V. H. 12. 1 pen.

πρεσβεία, as, ἡ, (πρεσβεύω,) age, seniority, primogeniture, Æschyl. Pers. 4. Pausan. 3. 1. 4.—In N. T. an embassy, concr. ambassadors; e. g. πρεσβεῖαν ἀποστ. ἄλλειν Luke 14, 32. 19, 14; comp. Lob. ad Phryn. p. 469.—2 Macc. 4, 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

πρεσβεύω, f. εἴσω, (πρεσβύς,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdot. 7. 2.—In N. T. to be an ambassador, to act as ambassador, absol. 2 Cor. 5, 20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. 6, 20. So Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

πρεσβυτέριον, ἰου, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; hence Engl. presbytery; spoken of the Jewish senate, Sanhedrim, συνέδριον q. v. Luke 22, 66. Acts 22, 5; see in art. γερονσία. Of the elders of the Christian church, 1 Tim. 4, 14.

πρεσβύτερος, α, ον, pr. comparat. to πρίσβυς an old man, see Buttm. § 69. 3.

1. Comparat. Adj. older, elder; Luke 15, 25 ὁ υἱὸς αὐτοῦ δ πρεσβύτερος, Sept. for רִאשִׁון Job 1, 13. 18: 121 Job 32, 4. So Jos. Ant. 6. 3. 2. Æl. V. H. 9. 42. Plato Conv. 219. d.—Subst. an older person, sen-

ior; Plur. old men, seniors, the aged; 1 Tim. 5, 1 πρεσβυτέρω μὴ ἐπιπλήξῃς. v. 2. Acts 2, 17 οἱ πρ. ὑμῶν. 1 Pet. 5, 5. Sept. for 121 Gen. 18, 11. 12. 24, 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβύτεροι, the ancients, the fathers, ancestors; Matt. 15, 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark 7, 3. 5. Heb. 11, 2.

2. Subst. in the Jewish and Christian usage, as a title of dignity, a presbyter, elder, Plur. presbyters, elders, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. עֲזָרָי, see Ex. 18, 12. 19, 7. 24, 1. 9. Num. 11, 16. al. comp. Gen. 50, 7. In N. T. spoken: a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8, 9, comp. v. 3. Acts 24, 1; or as one of the classes of members, e. g. δ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26, 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. 16, 21. 26, 3. 27, 41. Mark 8, 31. 11, 27. 14, 43. 53. 15, 1. Luke 9, 22. 20, 1; comp. in ἀρχιερεὺς no. 2. Also ἀρχιερεῖς καὶ πρεσβ. Matt. 21, 23. 26. 47. 59. 27, 1. 3. 12. 20. 28, 12 comp. v. 11. Luke 22, 52. Acts 4, 23. 23, 14. 25, 15; οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6, 12; οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4, 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ. b) Of the elders in other cities, e. g. Capernaum, Luke 7, 3; comp. in κρίσις no. 3. But more prob. these were elders of the synagogue; see in ἀρχισυνάγωγος. c) Of the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches, pr. i. q. ἐπίσκοπος q. v. Acts 11, 30. 14, 23. 15, 2. 4. 6. 22. 23. 16, 4. 20, 17. 21, 18. 1 Tim. 5, 17. Tit. 1, 5. James 5, 14. 1 Pet. 5, 1. Sing. δ πρεσβύτερος 1 Tim. 5, 19. 2 John 1. 3 John 1. d) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4, 4. 10. 5, 6. 8. 11. 14. 7, 11. 13. 11, 16. 14, 3. 19, 4.

πρεσβύτης, ου, ὁ, (πρίσβυς,) an old man, one aged, Luke 1, 18. Tit. 2, 2 Philem. 9 ὡς Παῦλος πρεσβύτης. Sept. for 121 Ex. 10, 9. 1 Sam. 4, 19.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

πρεσβύτις, ιδος, ἡ, (fem. to πρεσβύτης,) an aged woman, Tit. 2, 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Plato Hipp. maj. 286. a.

πρήϊω, see πύμνημι.

πρηνής, εὐς, οὐς, ὁ, ἡ, adj. (kindr. πρό,) Lat. promus, i. e. bent forwards, head-forwards, headlong; Acts 1, 18 πρηνὲς γεγόμε-

nos, falling headlong; see more in art. λάσχω. —3 Macc. 6, 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. *πρανής* Xen. An. 1. 5. 8; comp. Lob. ad Phryn. p. 431.

πρίζω v. *πρίω*, f. *ίσω*, to *saw*, to *saw asunder*, Pass. Heb. 11, 37; here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12, 31. 1 Chr. 20, 3; comp. in *διχοτομέω*. Sept. for *ἔστη* Am. 1, 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088; genr. Diod. Sic. 3. 27. Plato Theag. 124. a.

πρίν, adv. of time, (kindr. *πρό*), *before*, *formerly*, in independent clauses, opp. *νύν*, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36—Usually and in N. T. in a relative or conjunctive sense, connecting its clause with a preceding one, and having the force of a comparative, *before*, *sooner than*; comp. Passow s. v. Buttm. § 139. m. 41. § 149. m. 20. Matth. § 522. 2. Viger. p. 442.

1. Simply, *before*, with an Infin. aor. c. acc. when something new is introduced, not before mentioned; Matt. 26, 34 75 *πρίν ἀλέκτορα φωνῆσαι*. Mark 14, 72. Luke 22, 61. John 4, 49 *κατάβηθι πρίν ἀποθανεῖν τὸ παιδίον μου*. 8, 58. 14, 29. Sept. for *ἔβη* Ez. 33, 22. Joel 2, 31.—Hdian. 1. 9. 7. Epict. Ench. 48. 2. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

2. With *ἤ*, i. e. *πρίν ἤ*, *sooner than*, *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow s. v. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: a) With an Infin. aor. c. acc. where something new is introduced; Matt. 1, 18 *πρίν ἢ συνελθεῖν αὐτοὺς εὐρέθη κτλ.* Mark 14, 30. Acts 2, 20. 7, 2. So Tob. 14, 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. 501. a, *μηδὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καζαρὰν (πόλιν), ἢ αὐτοὶ ποιῆσαι*. b) With the Subjunct. aor. where the reference is to something future; Luke 2, 26 *μὴ ἰδεῖν θάνατον, πρίν ἢ ἴδῃ τὸν Χριστόν*. 22, 34. So Hdot. 1. 19; *πρίν* Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin. c) With the Opt. where the preceding clause contains a negative; Acts 25, 16 *οὐκ ἔστιν ἔθος ... πρίν ἢ ... κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦς*. Comp. Winer § 42. 3. p. 344. Matth. § 522. 2. b. So *πρίν* Xen. Cyr. 1. 4. 14.

Πρίσκα, *ης, ἡ*, *Prisca*, 2 Tim. 4, 19. Rom. 16, 3; and dimin. *Πρισκίλλα*, *ης, ἡ*, *Priscilla*, Acts 18, 2. 18. 26. [Rom. 16, 3.]

1 Cor. 16, 19; pr. n. of the wife of Aquila, see in *Ἀκύλα*.

Πρισκίλλα, see in *Πρίσκα*.

πρίω, see in *πρίζω*.

πρό, a prep. governing the genitive, with the primary signif. *before*, Lat. *pro*, *prae*, both of place and time; comp. Winer § 51. d. p. 446. Matth. § 575. Buttm. § 147. n. 1. Passow s. v.

1. Of *Place*, *before*, in *front of*, in *presence of*, in *advance of*; opp. to *μετά* c. acc. 'behind.' E. g. c. gen. of place, Acts 5, 23 *ἐστώτας πρό τῶν θυρῶν*. 12, 6. 14 *πρό τοῦ πυλῶνος*. 14, 13. James 5, 9. So Jos. Ant. 10. 1. 2 *πρό τῶν τειχῶν*. Ceb. Tab. 15 *πρό τῆς θύρας*. Xen. Hell. 2. 4. 33 *πρό τῶν πυλῶν*.—Of *person*, from the Heb. *πρό* *προσώπου* τινός, i. q. Heb. *ἔμπρῳ*, *before the face of* any one, but used pleonast. instead of *πρό* simply, *before* any one; Matt. 11, 10 *ἀποστείλω τὸν ἄγγελόν μου πρό προσώπου σου*, i. q. *πρό σου*. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1. See Winer § 67. 1. n. e. Sept. for *ἔμπρῳ* Ex. 33, 2. 34, 6. Mal. 3, 1. 14. Greek writers here used simply *πρό* c. gen. of pers. Diod. Sic. 16. 93 *πρό τοῦ βασιλέως στάς*. Xen. Cyr. 3. 3. 33.

2. Of *Time*, *before*, i. e. *earlier than*, *prior to*. a) With gen. of a noun of time, Matt. 8, 29 *πρό καιροῦ before the time* appointed. John 11, 55 *πρό τοῦ πάσχα*. 13, 1. Acts 5, 36. 21, 38. 1 Cor. 2, 7. 4, 5. 2 Cor. 12, 2 *πρό ἐτῶν δεκατεσσάρων*. 2 Tim. 1, 9. 4, 21. Tit. 1, 2. Jude 25 in some edit. Sept. for *ἔμπρῳ* Zech. 8, 10. Neh. 13, 19. So Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12, 1 *πρό ἐξ ἡμερῶν τοῦ πάσχα*, for *ἐξ ἡμ. πρό τοῦ πάσχα*, *six days before the passover*. Similar inversions are: Sept. Am. 1, 1 *πρό δύο ἐτῶν τοῦ σεισμοῦ*. Jos. c. Apion. 2. 2 *πρό ἐτῶν τριακοσίων ... Δαναοῦ φυγῆς*. Plut. Symp. 8. 1. 1 *πρό μῆας ἡμέρας τῶν γεγενημένων*. Luc. Macrob. 12 *πρό δυοῖν ἐτοῖν τῆς τελευταίας*. Ael. H. An. 11. 19. Comp. Winer § 65. 4. b) With gen. of a noun implying an event, as marking a point of time; Matt. 24, 38 *πρό τοῦ κατακλυσμοῦ*. Luke 11, 38 *πρό τοῦ ἀρίστου*. 21, 12. John 17, 24 *πρό καταβολῆς κόσμου*. Eph. 1, 4. Heb. 11, 5. 1 Pet. 1, 20. Sept. *πρό* for *ἔμπρῳ* Is. 18, 5. (Plato Phædo init. *πρό τοῦ θανάτου*. Xen. Cyr. 6. 2. 21 *πρό τοῦ ἀρίστου*.) By Hebr. Acts 13, 24 *πρό προσώπου τῆς εἰσόδου αὐτοῦ*, i. q. *πρό εἰσόδου αὐτοῦ*, see above in no. 1. Comp. *ἔμπρῳ*, Sept. *πρό*, Am. 1, 1. c) With gen. of pers. or thing, *before one* in time; John 5, 7 *πρό ἐμοῦ καταβαίνει*, *before me*, i. e.

sooner than I. 10, 8 *ἔσοι πρὸ ἐμοῦ ἦλθον*. Col. 1, 17. Also *οἱ πρὸ τίνος* those before any one, who preceded him, were earlier than he, Matt. 5, 12. Rom. 16, 7. Gal. 1, 17. So Palaph. 53. 2. Hdian. 1. 5. 13 *οἱ πρὸ ἐμοῦ*. Xen. Mem. 3. 5. 11 *πρὸ ἡμῶν*. d) Before τοῦ c. infin. expressing an event; Matt. 6, 8 *πρὸ τοῦ ὑμᾶς αἰτῆσαι*. Luke 2, 21. 22, 15. John 1, 49. 13, 19. 17, 5. Acts 23, 15. Gal. 2, 12. 3, 23. Sept. for *יָרָא* Gen. 13, 10. 27, 7. 10. So *Æl.* V. H. 2. 34. Plato Crit. 48. d.

3. Trop. of precedence, preference, before, above; as *πρὸ πάντων* before all things James 5, 12. 1 Pet. 4, 8.—3 Macc. 2, 21 *ἔσθι πρὸ πάντων ἄγιος*. Hdian. 5. 4. 2. Plato Menex. 249. e, *πρὸ γε ἄλλων*. Xen. Mem. 2. 5. 3.

NOTE. In composition *πρὸ* implies in N. T. a) Place, fore, before, forward, forth; as *προάγω*, *προβαίνω*, *προβάλλω*. b) Time, fore, before, beforehand, Lat. *prae*; as *προεῖπον*, *προεῖγα*, *προμεμενῆκα*. c) Preference, as *προαιρέομαι*.

προάγω, f. *ἔγω*, (*ἀγω*.) 1. Trans. to lead forth, to bring forth, e. g. a prisoner out of prison, c. acc. Acts 16, 30 *προαγαγὼν αὐτοὺς ἔγω*. So in a judicial sense, Acts 12, 6 *ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης*. 25, 26 *διὰ προήγαγον αὐτὸν ἐφ' ὑμῶν*, i. e. before you as judges.—So genr. 2 Macc. 5, 18. Xen. CEC. 11. 15; in a judicial sense, c. eis, Jos. Ant. 16. 11. 6. Arr. Exp. Alex. 4. 14. 3.

2. Spec. in N. T. to go before, to precede, in place or time; the signif. of the prep. and verb intrans. being combined into one general idea; comp. in *ἀγω* no. 2. Winer § 56. 1. It thus may take an accus. by virtue of the composition; although *πρὸ* by itself governs only the genitive; see Matth. § 426. fin. Winer l. c. compare also Buttm. § 147. n. 8.

a) Of place, to go before, in front, in advance; absol. Matt. 21, 9 *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*. Mark 11, 9. Luke 18, 39. With acc. of pers. see above; Matt. 2, 9 *ὁ ἀστυρ ... προήγεν αὐτούς*. Mark 10, 32. So Jos. B. J. 6. 1. 6 *προήγε δὲ πολὺ πάντας*.

b) In time, i. q. to go first, to precede; absol. Mark 6, 45 *καὶ προάγειν εἰς τὸ πέραν*. Trop. 1 Tim. 5, 24 see in *κρίσις* no. 2. b. With acc. of pers. see above; Matt. 14, 22 *καὶ προάγειν αὐτὸν εἰς τὸ πέραν*. 21, 31. 26, 32. 28, 7. Mark 14, 28. 16, 7. So Jos. c. Apion. 2. 15 *προάγειν ἀρχαῖότητι*.—Particip. *προάγων*, οὖσα, ον, *foregoing, forer, previous*; 1 Tim. 1, 18 *κατὰ τὰς προαγουσας*

ἐπὶ σε προφητείας. Heb. 7, 18. So Hdian. 8. 8. 8.

προαιρέω, ᾧ, f. *ἤσω*, (*αἰρέω*.) to take forth out of any place, to bring forward, Judith 13, 15 *προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας*. Luc. Rhetor. Praec. 17. Oftener Mid. to take one before another, i. e. to prefer, to choose, Hdian. 6. 8. 13. Xen. Lac. 9. 6 *προαιρείσθαι θάνατον ἀντὶ τοῦ βίου*.—In N. T. Mid. *προαιρέομαι*, οὔμαι, to take or have before oneself, to propose to oneself, to venture, absol. 2 Cor. 9, 7 *καθὼς προαιρεῖται τῇ καρδίᾳ*. So Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

προαιτιάομαι, ᾧμαι, f. *άσομαι*, Mid. depon. (*αἰτιάομαι*.) to accuse or charge beforehand; Aor. 1 to have already accused, to have already brought a charge, c. acc. et inf. Rom. 3, 9; see in ch. 1. 2.

προακούω, aor. 1 *προήκουσα*, (*ἀκούω*.) to hear beforehand; Aor. 1 to have heard of before, already, c. acc. Col. 1, 5 ἦν [*ἐλπίδα*] *προηκούσατε*.—Jos. Ant. 8. 12. 3 *προακηκοὺς τὰ μύλλοντα*. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

προαμαρτάνω, f. *ἤσω*, (*ἀμαρτάνω*.) perf. *προημάτηκα*, to have sinned already, heretofore, 2 Cor. 12, 21. 13, 2.—Hdian. 3. 14. 8.

προαύλιον, ον, τό, (*αὐλή*.) place before a court; spec. the large gateway of an oriental house leading through the front into the inner court (*αὐλή* no. 2), i. e. a gateway, entrance, Mark 14, 68; comp. Matt. 26, 71 where it is *πυλῶν*.—Suid. *προαύλιον*· τὰ ἔμπροσθεν τῆς αὐλῆς.

προβαίνω, f. *βήσομαι*, (*βαίνω*.) to go forward, to advance, intrans. Matt. 4, 21 et Mark 1, 19 *προβὰς ἐκείθεν*. So Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7. —Trop. Part. perf. *προβεβηκώς*, *ῥῆς*, *ὄς*, advanced in life, years; with ἐν c. dat. Luke 1, 7 *προβεβηκότες ἐν ταῖς ἡμεραῖς*. v. 18. 2, 36. Sept. c. dat. for *עָנָהּ כִּי* Josh. 23, 1. 2. 1 K. 1, 1. So c. ἐν 2 Macc. 8, 8; c. dat. Diod. Sic. 13. 89.

προβάλλω, f. *βαλῶ*, (*βάλλω*.) 1. to cast or thrust forward, to put forward, c. acc. Acts 19, 33 *προβαλλόντων αὐτὸν τῶν Ἰουδαίων*, the Jews thrusting him (Alexander) forward.—Sept. Jer. 46, 4. Hdian. 7. 6. 19. Luc. Catapl. 25 *πρόβαλλ' αὐτὸν ἐς τὸ μέσον*.

2. Of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21, 30 *ὅταν προβάλωσι* sc. τὰ φύλλα, comp. Matt. 24, 32.—Jos. Ant. 4. 8. 19 *καρπῶν*. Arr. Epict. 1. 15. 7.

προβατικός, ἡ, ὄν, (πρόβατον,) *pertain-
ing to cattle or sheep.* John 5, 2 ἐν τῇ προ-
βατικῇ sc. πύλῃ, *by the sheep-gate.* So
Sept. for יַמְנֵי נֶחֱם Neh. 3, 1. 32. 12, 39.
This gate was near the temple; and was
prob. so called as the place where sheep
were sold for the sacrifices of the temple;
see Bibl. Res. in Pal. I. p. 507 sq.

πρόβατον, ου, τό, (προβαίνω,) *pr.*
'what walks forwards;'
hence in Ionic and
Doric usage spoken of quadrupeds, in distinc-
tion from things flying, creeping, swimming;
genr. τὰ πρόβατα, *beasts, cattle,* Hom. Il.
14. 124. Hdot. 1. 203. ib. 2. 41; espec.
smaller cattle, sheep and goats, Hdot. 1.
133. ib. 8. 137.—In Attic usage and N. T.
a sheep, Plur. *sheep*, as distinguished from
goats, Matt. 25, 32 ὁσπερ ὁ ποιμὴν ἀφορί-
ζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. So genr.
Matt. 7, 15 see in ἐνδυμα. 9, 36. 10, 16.
12, 11. 12. 18, 12. Mark 6, 34. Luke 15,
4. 6. John 2, 14. 15. 10, 1. 2. 3 bis. 4
bis. 12 ter. 13. Acts 8, 32. Rom. 8, 36.
1 Pet. 2, 25. Rev. 18, 13. Sept. for יַמְנֵי
Gen. 12, 16. 13, 5; יַמְנֵי Ex. 12, 3 sq. So
Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—Trop.
of those under the care and watch of any
one, as sheep under a shepherd, Matt. 10,
6. 15, 24. 25, 33. 26, 31. Mark 14, 27. John
10, 7. 8. 11. 15. 16. 26. 27. 21, 16. 17.
Heb. 13, 20.

προβιβάζω f. ἄσω, (βιβάζω, βαίνω,) *to
make come forward, to lead or bring forth,*
c. acc. Acts 19, 33 ἐκ δὲ τοῦ ὄχλου προεβί-
βασεν Ἀλέξανδρον *they led (drew) forth
Alexander out of the crowd*, prob. in order
to speak in behalf of the Jews. So Pol. 24.
3. 7.—Trop. *to put forward*, Pass. *to urge
on*, Matt. 14, 8 προβιβασθεῖσα ὑπὸ τῆς μη-
τρὸς αὐτῆς. So Xen. Mem. 1. 5. 1.

προβλέπω, f. ψω, (βλέπω,) *to foresee*,
Sept. for פָּרָא Ps. 37, 13.—In N. T. Mid.
προβλέπομαι, *to provide*, Lat. *provideo*,
c. acc. Heb. 11, 40.

προγίνομαι, perf. 2 προγέγονα, (γίνο-
μαι,) *to have been before, to be done before*;
Rom. 3, 25 τῶν προγεγονότων ἁμαρτημάτων
sins before done, former sins.—2 Macc. 14,
13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

προγινώσκω, f. γνώσσομαι, (γινώσκω,) *to
know before*, i. e.

1. Genr. i. q. *to know already, to be be-
fore acquainted with*, c. acc. Acts 26, 5 προ-
γινώσκοντές με ἄνωθεν, comp. for the pleonast.
adv. Lob. ad Phryn. p. 10. So c. acc. impl.
2 Pet. 3, 17.—Wisd. 18, 6. Hdian. 1. 8. 13.
Xen. Mag. Eq. 8. 12.

2. Spec. i. q. *to foreknow, to foresee*, pr.
τὰ μέλλοντα Xen. Apol. 30. In N. T. only
of God, *to foreknow*, perh. with the idea of
approval; spoken of the perfect foreknow-
ledge of God as connected with his eternal
counsels; so Rom. 8, 29 ὅτι οὗτος προέγνω,
καὶ προώρισε, and Rom. 11, 2 λαὸν αὐτοῦ, ὃν
προέγνω. 1 Pet. 1, 20. Comp. γινώσκω
1 Cor. 8, 3. Gal. 4, 9.

πρόγνωσις, εως, ἡ, (προγινώσκω,) *fore-
knowledge* of future things, πρόγν. τῶν ἐσο-
μένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4;
of a prophetic gift, Judith 11, 19. Jos. Ant.
8. 8. 5.—In N. T. only of God, *foreknow-
ledge*, as connected with his eternal coun-
sels; Acts 2, 23 τῇ ὀρασίμῃ βουλή καὶ προ-
γνώσει τοῦ Θεοῦ. 1 Pet. 1, 2. See in προ-
γινώσκω no. 2.

πρόγονος, ου, ὁ, ἡ, (προγίνομαι, προγέ-
γονα,) *pr. earlier born, older*, Hom. Od. 9.
221.—In N. T. οἱ πρόγονοι, *progenitors*,
ancestors, and genr. *forefathers*, 2 Tim. 1, 3
ὅς λατρεῖται ἀπὸ προγόνων. So 2 Macc. 8,
19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3.—
Spec. *parents*, 1 Tim. 5, 4 ἀμοιβὰς διδόναι
τοῖς προγόνοις. So Xen. Mem. 1. 3. 1.

προγράφω, f. ψω, (γράφω,) *to write
before*, e. g.

1. In reference to time past, in the præter
tenses, *to have written before*, at a former
time, Eph. 3, 3 καθὼς προέγραψα ἐν ὀλίγῳ.
Rom. 15, 4 bis.—Paleph. 53. 6 ὡς προγέ-
γραπται.

2. In reference to time future, *to declare
in writing beforehand, to announce by put-
ting up a written tablet*, Aristoph. Av. 450
or 452 σκοπεῖν δ' ὅτι ἂν προγράψωμεν ἐν
τοῖς πινακίοις. Dem. 1257. 5 φρουρὰς προ-
γραφείσης. Æschin. 35. pen. Plut. Camill.
11.—Hence in N. T.

a) Genr. *to announce, to declare, to set
forth*; as by a public notice or tablet;
Pass. Gal. 3, 1 οἷς κατ' ὄφθαλμοὺς Ἰησοῦς
Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος, *before
whose eyes Jesus Christ hath been set forth
among you crucified*, i. e. set forth as in a
public written tablet. b) Spec. *to pro-
scribe, to appoint, to ordain*, Pass. Jude 4 οἱ
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. So
Applan. B. Civ. 4. 1 bis, Σύλλα τοῦ πρώτου
τοὺς ἐχθροὺς ἐς θάνατον προγραφάντος κτλ.
Pol. 32. 22. 1; comp. Lat. *proscribere*.

πρόδηλος, ου, ὁ, ἡ, (δηλος,) *manifest
beforehand*, Dem. 293. 25. Xen. Hell. 6. 4.
9.—In N. T. emphat. *manifest before all*,
well-known, conspicuous, 1 Tim. 5, 24. 25.
Heb. 7, 14. So Judith 8, 29. Plut. Pyrrh.
25. Plato Phædr. 238. b.

προδίδωμι, f. δάσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. 11, 35 τίς προέδωκεν αὐτῷ κτλ.—Pol. 8. 17. 7. Xen. Hell. 1. 5. 7. In Gr. writers oftener *to give forth or over, to betray*, Hdian. 7. 2. 14. Xen. Hell. 1. 3. 16, 19.

προδότης, ου, ό, (προδίδωμι,) *a betrayer, traitor*, Luke 6, 16. Acts 7, 52. 2 Tim. 3, 4.—2 Macc. 5, 15. Ceb. Tab. 34. Xen. Hell. 1. 7. 23.

προδρέμω, see προτρέχω.

πρόδρομος, ου, ό, ή, adj. (προτρέχω, προδραμείν,) *running before, forerunner*, Soph. Antig. 108. Hdot. 9. 14.—In N. T. Subst. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6, 20 ἔπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς. So Diod. Sic. 17. 17, of light troops sent forward as scouts. Xen. Mag. Eq. 1. 25; comp. Wisd. 12, 8.

προεῖδον aor. 3, (εἶδον, see εἶδω,) *to see before oneself, afar off*, Sept. for פָּרָא Gen. 37, 18. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts 2, 31 (Δαβὶδ) προεῖδὼν ἐλάλησε κτλ. Gal. 3, 8 c. ὅτι. So Wisd. 19, 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

προεῖπον aor. 2, perf. προείρηκα, see in εἶπον init. *to say before*, i. e.

1. In reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. 5, 21; c. dat. 1 Thess. 4, 6 προείπαμεν ὑμῖν, for this form comp. in εἶπον init. Perf. Gal. 1, 9. Heb. [4, 7.] 10, 15; c. ὅτι 2 Cor. 7, 3.—Perf. 3 Macc. 6, 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

2. In reference to time future, *to say beforehand, to foretell, to predict*, e. g. Aor. c. acc. Acts 1, 16 ἢν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. 9, 29; c. ὑμῖν Matt. 24, 25; ὑμῖν πάντα Mark 13, 23; ὅτι 2 Cor. 13, 2; τῶν ῥημάτων προειρημένων 2 Pet. 3, 2. Jude 17.—Aor. Pol. 6. 3. 2. Xen. Hell. 3. 4. 20, 21. Perf. Hdian. 6. 8. 13; τὰ προειρημένα Jos. Ant. 2. 2. 4.

προείρηκα, see in προεῖπον.

προελπίζω, f. ἰσω, (ἐλπίζω,) *to hope beforehand, in respect to things predicted*; Eph. 1, 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. before his manifestation; spoken of the Jews as having of old had the hope and promise of the Messiah, in opp. to the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13; comp. Rom. 8, 1 sq. 9, 4 sq.—Athen. 9. p. 377. c. So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

προενάρχομαι, f. ξομαι, (ἐνάρχομαι,) *to begin before*; Aor. *to have begun before*, already, 2 Cor. 8, 6. 10.—Not found elsewhere.

προεπαγγέλλω, f. ἐλῶ, (ἐπαγγέλλω,) *to announce beforehand*, Dion Cass. 40. 32.—In N. T. Mid. *to promise before*, of old; c. acc. Rom. 1, 2 δ [εὐαγγελίων ὁ θεός] προεπηγγείλατο διὰ τῶν προφητῶν κτλ. i. e. aforetime, of old. 2 Cor. 9, 5 in some edit. So Pass. Dion Cass. 478. 45.

προέπω, see προεῖπον.

προέρχομαι, f. ελεύσομαι, aor. 2 προήλθον; see in ἔρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. 26, 39 et Mark 14, 35 προελθὼν μικρόν. With acc. of the way, Acts 12, 10 προήλθον ῥύμην μίαν, comp. Matth. 409. 4. Buttm. 131. 9. Winer 32. 6.—Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9; c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. *to go before any one*, as referring either to place or time, e. g.

a) Of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1, 17; or as a leader, guide, c. acc. Luke 22, 47 Ἰούδας προήρχετο αὐτοὺς sc. τὸν δόλον. For this acc. see in προάγω no. 2.—Ecclus. 35, 10. Comp. Sept. c. ἐμπροσθέν τινος for עֲמֹפֶיֶת רֵבֶרֶךְ Gen. 33, 3.

b) In time, i. q. *to go first, to precede*, to set off before another; Acts 20, 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 20, 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9, 5 εἰς ὑμᾶς. So c. gen. Luc. D. Mort. 6. 5 ἔπαντες προελύσονται αὐτοῦ.—Spec. *to outgo, to arrive first*, Mark 6, 33 Rec.

προερέω, see προεῖπον.

προετοιμάζω, f. άσω, (ἵτοιμάζω,) *to prepare beforehand*, Wisd. 9, 18. Pausan. 4. 22. 1. Hdot. 8. 24.—In N. T. *to appoint or ordain beforehand, to predestine*, c. acc. et eis, Rom. 9, 23 ἀ προητοίμασεν εἰς δόξαν. Also by attract. c. dat. Eph. 2, 10 οἷς [ἐργαίς] προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν. Comp. Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοίμασεν εἰς ἔργα καὶ πόσον αὐτοῦ.

προευαγγελίζομαι, f. ἰσομαι, Mid. (εὐαγγελίζω,) *to announce glad tidings beforehand, to foretell glad news*, c. dat. Gal. 3, 8 προευαγγελίσατο τῷ Ἀβραάμ, ὅτι κτλ. Comp. Gen. 12, 3. 18, 18.

προέχω, f. ἴξω, (ἔχω,) *to hold forth or forward*, e. g. the hands Xen. Cyr. 2. 3. 10.

Mid. *to hold before oneself*, Hdot. 2. 42; trop. *to use as a pretext, to allege*, Hdot. 8. 3. Thuc. 1. 140. Trop. *to have before another, to have preference or pre-eminence, to excel, to be superior, better*, Jos. Ant. 7. 10. 2 ῥώμη προίχοντες. Xen. Hell. 2. 4. 41 γνώμη προίχειν.—Hence in N. T. Mid. προίχομαι, *to excel, to be superior, better*, sc. on one's own part; Rom. 3. 9 τί οὖν; προεχόμεθα; *are we better? have we a preference above the Gentiles? sc. in respect to being sinners before God.*

προηγέομαι, οὐμαι, f. ἡσομαι, (ἡγέομαι,) *to lead forward or onward, to go on before, to take the lead*, 2 Macc. 11. 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27.—In N. T. trop. *to lead on by example*, with acc. and dat. of that in or as to which, Rom. 12. 10 τῇ τιμῇ ἀλλήλους προηγούμενοι *in mutual respect taking the lead one of another, giving example to each other.* For the acc. comp. in προάγω no. 2.

πρόθεσις, εως, ἡ, (προτίθημι,) *a setting before or forth, a setting or laying out*, e. g. of a dead body, Dem. 1071. 21. Plato Legg. p. 959. a.—In N. T.

1. Pr. as of food, but only of the *sheaf-bread*, as being set out before Jehovah on a table in the sanctuary, Heb. עֲרֵבֶתֶּהּ הַלֶּחֶם הַשֶּׁמֶרֶת *the bread of presence*, later עֲרֵבֶתֶּהּ הַלֶּחֶם הַשֶּׁמֶרֶת *the bread of rows or of piles*, Vulg. *panes propositionis*; see Lev. 24. 5–9.—So as a genit. of quality, in an adjective sense, in the phrases: οἱ ἄνθρωποι τῆς προθέσεως Matt. 12. 4. Mark 2. 26. Luke 6. 4, and ἡ πρόθεσις τῶν ἄνθρωπων Heb. 9. 2, both equivalent to οἱ ἄνθρωποι οἱ προτιθέμενοι, the *sheaf-bread*, see Winer § 34. 2. Buttm. § 132. n. 12. Lehrs. p. 643 sq. So Sept. ἄνθρωποι τῆς προθέσεως for עֲרֵבֶתֶּהּ הַלֶּחֶם Ex. 35. 12. 1 K. 7. 48. al. עֲרֵבֶתֶּהּ הַלֶּחֶם 1 Chr. 9. 32. 23, 29; πρόθεσις ἄνθρωπων for עֲרֵבֶתֶּהּ הַלֶּחֶם 2 Chr. 13. 11. Comp. 2 Macc. 10. 3.

2. Trop. of what one sets before his mind, proposes to himself, Lat. *propositum*, i. q. *purpose, counsel*; Acts 27. 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. Emphat. *firm purpose, firm resolve*, Acts 11. 23. 2 Tim. 3. 10. Elsewhere of the eternal purpose and counsel of God; Rom. 8. 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9. 11 see in ἐκλογή no. 1. Eph. 1. 11. 3, 11. 2 Tim. 1. 9.—2 Macc. 3. 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

προδέσμιος, ἰα, ἰον, (θεσμός, τίθημι,) *set beforehand, appointed*, spoken of time; hence ἡ προθεσμία sc. ἡμέρα, *a set day, appointed time*, Gal. 4. 2.—Jos. Ant. 12. 4.

7 τῆς προδ. ἐνισταμένης. Luc. Ver. Hist. 1. 36. Æschin. 6. 14.

προθυμία, as, ἡ, (πρόθυμος,) *pre-disposition, readiness, willingness, alacrity* of mind; Acts 17. 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8. 11. 12. 19. 9, 2.—Ecclus. 45. 23. Dem. 1457. 8. Xen. Ven. 2. 1.

πρόθυμος, ου, ό, ἡ, adj. (θύμος,) *pre-disposed, ready, willing, eager*; e. g. τὸ πνεῦμα πρόθυμον Matt. 26. 41. Mark 14. 38. Sept. for צָרָה 1 Chr. 28. 21. 2 Chr. 29. 31. So Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ πρόθυμον, *readiness, alacrity*, Rom. 1. 15 τὸ κατ' ἐμὲ πρόθυμον (ἐστὶ), *there is readiness on my part, I am ready*; comp. Eph. 1. 15. (3 Macc. 5. 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 996.) Others: τὸ κατ' ἐμέ, πρόθυμον (ἐστὶ), *as much as in me is, there is readiness*; comp. Dem. 1210. 20.

προθύμως, adv. (πρόθυμος,) *readily, willingly, with alacrity*, 1 Pet. 5. 2.—Tob. 7. 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

προϊστημι, f. προστήσω, (ἵστημι,) aor. 2 προϊστήν, perf. part. contr. προστάς. Trans. *to cause to stand before, to set over*, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in ἵστημι, comp. Buttm. § 107. II.—In N. T. only in the intrins. tenses, e. g. Act. aor. 2 and perfect; Mid. or Pass. pres. *to stand before*, e. g.

1. *to be over, to preside, to rule*, absol. Rom. 12. 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5. 17 οἱ καλῶς προστάτες. With a gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3. 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προστήται. v. 12. 1 Thess. 5. 12.—So c. gen. 1 Macc. 5. 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

2. Spec. *to care for any thing, to be diligent in, to practise, to maintain*; c. gen. καλῶν ἔργων προϊστασθαι Tit. 3. 8. 14.—Athen. 13. p. 612. a, Σάλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. 24 οὐ κοσμίον προστάσαν ἐργασίας, οὐδὲ σεμνῆς. Comp. Xen. Mem. 3. 2. 2.

προκυλέω, ω, f. ἔσω, (καλέω,) *to call forth, to invite to stand forth*, Pol. 23. 9. 2. Oftener Mid. *to call forth to oneself, to invite*, Plato Conv. 217. c; espec. to combat, to challenge, Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὐμαι, Lat. *provoco, to provoke, to excite*, c. acc. Gal. 5. 26. So Hdian. 6. 1. 12. Diod. Sic. 1. 21.

προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω,) *to announce beforehand*, e. g. future events, *to foretell*, Acts 3, 18. 24. 7, 52. Pass. Part. perf. προκατηγγεγμένος, *announced beforehand*, promised, 2 Cor. 9, 5 Rec.—Jos. Ant. 2. 9. 4 τοῖς προκατηγγεγμένοις ὑπὸ τοῦ Θεοῦ πίστιν παρέιχε. ib. 1. 12. 3.

προκαταρτίζω, f. ἴσω, (καταρτίζω,) *to make ready beforehand*, c. acc. 2 Cor. 9, 5. —Not found in Gr. writers.

πρόκειμαι, Part. προκείμενος, (κείμεαι,) *to lie before, to be laid or set before* any one, intrans. pr. Sept. Lev. 24, 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27.—In N. T. only trop.

1. *to lie or be before* the mind of any one, i. q. *to be present* to him; 2 Cor. 8, 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo de Vit. Mos. p. 626. a, *προούκειτο ἐν αὐτῷ τέλος*. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

2. Put instead of Pass. perf. of προτίθημι, comp. in κείμεαι no. 2; *to be laid or set before* one's mind, e. g. a duty, reward, example; Heb. 6, 18 τῆς προκειμένης ἐλπίδος κρατήσαι. 12, 1. 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκειται δέγμα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

προκηρύσσω v. -ττω, f. ξω, (κηρύσσω,) *to proclaim beforehand*, by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1.—In N. T. genr. *to announce or preach beforehand*; in the past tenses, *to have before announced, preached*; c. acc. Acts 13, 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. Pass. Acts 3, 20 Rec.—Jos. Ant. 10. 5. 1 Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προκήρυξε.

προκοπή, ἡς, ἡ, (προκόπτω,) pr. *a going forward, progress*; in N. T. only trop. *progress, advancement, furtherance*; Phil. 1, 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4, 15.—2 Macc. 8, 8. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phryn. p. 85.

προκόπτω, f. ψω, (κόπτω,) *to beat or drive forwards*, as if with repeated strokes; hence, *to forward, to further*, Thuc. 4. 60. ib. 7. 56. Also intrans. or with ἐαυτὸν impl. see in ἄγω no. 2, *to beat forward*, as in Engl. a ship is said *to beat ahead*; hence genr. *to go forward, to make progress, to proceed*, on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. 'to push forwards,' both trans. and intrans.—In N. T. only intrans. and trop.

1. *to make progress* in any thing, *to advance, to increase*; e. g. with dat. of that in

or as to which, Luke 2, 52 καὶ Ἰησοῦς πρόκοπτε σοφίᾳ, comp. Winer § 31. 3. Matth. § 400. 7. With ἐν c. dat. Gal. 1, 14 ἐν τῇ Ἰουδαίᾳ, comp. Matth. 1. c. note. With ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον, *to wax worse and worse*, 2 Tim. 3, 13; ἐπὶ πλείον further 2 Tim. 2, 16. 3, 9; comp. in πλείον no. 4.—So c. dat. Diod. Sic. 11. 87; c. ἐν, as προκεκοφώς ἐν παιδείᾳ Diod. Sic. VI. p. 30. Arr. Epict. 2. 10. 30; ἐπὶ τὸ κακόν Test. XII Patr. p. 614; ἐπὶ πλείον Diod. Sic. 14. 98.

2. Of time, aor. *to be advanced, to be far spent*, Rom. 13, 12 ἡ νύξ πρόκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπούσης. App. B. Civ. 2. p. 781 ἡμέρα προούκοπτε.

πρόκριμα, ατος, τό, (προκρίνω,) *a pre-judgment, prejudice, prepossession*, 1 Tim. 5, 21.

προκυρώω, ῶ, f. ὤσω, (κυρώω,) *to establish or confirm before, previously*, Pass. perf. Gal. 3, 17.

προλαμβάνω, aor. 2 προέλαβον, (λαμβάνω,) *to take before*, i. e.

1. *to take before* another, *to anticipate* another in doing any thing, c. acc. 1 Cor. 11, 21 ἕκαστος τὸ ἴδιον δείπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in ἀγάπη no. 2. So Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν.

2. Before an infin. *to take up beforehand, to do before* the time, *to anticipate* the time of doing; c. inf. Mark 14, 8 προέλαβε μυρίσαι μου τὸ σῶμα κτλ. i. e. she hath anointed my body by anticipation against my burial; comp. Winer § 58. 4. Gesen. Lehrs. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμένοντα θάπτει κτλ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63.

3. Pass. aor. 1 προελήφθην, of persons, *to have been before taken, overtaken, surprised*; Gal. 6, 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, *if a man be overtaken in a fault*, i. e. by surprise, before he thinks of it.—Wisd. 17, 17.

προλέγω, f. ξω, (λέγω,) *to say beforehand, to foretell, to forewarn*, 2 Cor. 13, 2. Gal. 5, 21. 1 Thess. 3, 4. Sept. for τῆρη Is. 41, 26.—Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

προμαρτύρομαι, Mid. depon. (μαρτύρομαι,) pr. *to call to witness beforehand*;

only in N. T. *to testify beforehand, to declare beforehand*, 1 Pet. 1, 11. See διαμαρτύρομαι.

προμελετάω, ὦ, f. ἦσα, (μελετάω,) *to practise beforehand*, Pol. 10. 47. 3. Xen. Ath. 1. 20.—In N. T. *to premeditate*, c. inf. Luke 21, 14 μὴ προμελετῆν ἀπολογηθῆναι. Comp. Mark 13, 11.

προμεριμνάω, ὦ, f. ἦσα, (μεριμνάω,) *to care or take thought beforehand*, Mark 13, 11.

προνοέω, ὦ, f. ἦσα, (νοέω,) *to foresee, to perceive beforehand*, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13.—In N. T. trop. *to see to beforehand, to care for, to provide for*, Lat. *prövideo*, c. gen. 1 Tim. 5, 8. So Wisd. 13, 16. Æl. V. H. 2. 31. Xen. Cyr. 8. 1. 1.—Mid. *to provide for in one's own behalf*, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος, *providing for what is good in the sight of any one, taking care to walk uprightly*, Rom. 12, 17 and 2 Cor. 8, 21, in allusion to Sept. Prov. 3, 4 προνοοῦ καλὰ ἐνώπιον κυρίου. Comp. Xen. Mem. 4. 3. 12; c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1.

πρόνοια, ας, ἡ, (προνοέω,) *foresight, providence, provision*, Acts 24, 3. Rom. 13, 14 προνοίαν μὴ ποιεῖσθαι, see in ποιέω no. 1. b. β.—2 Macc. 4, 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

προοράω, ὦ, (ὁράω,) perf. προσώρακα, *to foresee*, Jos. c. Ap. 128. Xen. Conv. 4. 5; *to see before oneself*, Thuc. 7. 44. Xen. Cyr. 5. 4. 49.—In N. T. *to see before*, i. e.

1. Mid. *to see before oneself, to have before one's eyes*, trop. of what one has vividly in mind, c. acc. Acts 2, 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16, 8 where Sept. for ἵδω to set.

2. Perf. *to have seen before*, in time, Acts 21, 29.

προορίζω, f. ἴσω, (ὀρίζω,) *to bound or limit beforehand*, trop. of price, Dem. 877. 7 si sana lect.—In N. T. trop. *to predetermine, to predestinate*, spoken of the eternal counsels and decrees of God; with acc. c. infin. expr. or impl. Acts 4, 28 ὅσα . . . ἡ βουλή σου προώρισε γενέσθαι. Rom. 8, 29. 30. 1 Cor. 2, 7; c. acc. et. els Eph. 1, 5. Pass. v. 11.

προπάσχω, aor. 2 προέπαζον, (πάσχω,) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5.—In N. T. of evil, *to suffer before*; Aor. *to have suffered before*, previously, 1 Thess. 2, 2. So Thuc. 3. 67, 82. Plato Rep. 376. a.

προπάτωρ, ορος, ὁ, (πατήρ,) *a forefather, ancestor*, Rom. 4, 1 Lachm. for πατήρ Rec.—Hdot. 2. 161. Luc. Alex. 43. Plato Legg. 717. e.

προπέμπω, f. ψω, (πέμπω,) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18; *to send forwards or forth* Wisd. 19, 2. Hdot. 4. 33, 121.—In N. T. *to send forward on one's journey, to bring one on his way, to accompany for some distance in token of respect and honour*; c. acc. Acts 20, 38 προπέμπον αὐτὸν εἰς τὸ πλοῖον. 21, 5. So Jos. Ant. 7. 11. 4 προπέμψας Δαυίδην μίχρὶ τοῦ Ἰορδάνου. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to bring one on his journey, to help one forward*, c. acc. 1 Cor. 16, 6. 11. Tit. 3, 13. 3 John 6. Pass. Acts 15, 3. Rom. 15, 24. 2 Cor. 1, 16. So 1 Esdr. 4, 47. 1 Macc. 12, 4.

προπετής, ἰος, οὖς, ὁ, ἡ, (adj. (προπίπτω,) *falling forwards*, Lat. *prociduus*, Xen. Eq. 1. 8; trop. *prone, inclined, ready to do any thing*, Xen. Hell. 6. 5. 24.—In N. T. trop. in a bad sense, *precipitate, headlong, rash*; Acts 19, 36 μηδὲν προπετὲς πράττειν. 2 Tim. 3, 4. So Ecclus. 9, 23. Hdian. 1. 8. 11. Æschin. 27. 8.

προπορεύομαι, f. εὔσομαι, Pass. depoun. (πορεύομαι,) *to pass on before, to go before any one*, e. g. as a leader, guide, c. gen. Acts 7, 40 θεοὺς οἱ προπορεύονταί ἡμῶν, quoted from Ex. 32, 1. 22, where Sept. for ἡγῶν. (1 Macc. 9, 11. Pol. 18. 2. 5.) Also as a forerunner, herald, Luke 1, 76 προπ. πρὸ προσώπου κυρίου, see in πρό no. 1. Sept. for ἡγῶν ἡγῶν Ps. 97, 3; ἡγῶν Ps. 89, 15. So Xen. Cyr. 4. 2. 23 προπ. ἔμπροσθεν.

πρός, a prep. governing the genitive, dative, and accusative; coinciding in its primary signif. with the primary force of these cases respectively, viz. with the gen. implying motion or direction *from a place hither*; with the dat. rest or remaining *by, at, near a place*; with the accus. motion or direction *towards or to a place*. Buttm. § 147. n. 1. Kühner § 298. Matth. § 590. Winer § 51. f. p. 448. § 52. e. p. 471. § 53. h. p. 481.

1. With the GENITIVE, pr. *from a place hither*, Hom. Od. 8. 29 ξείνος . . . ἵκετ' ἐμὸν δῶ, ἥ ἐπὶ πρὸς ἡοίων, ἢ ἐσπερίων ἀνδράπων. Then, of a place or region *from which a person or thing seems to come, in or towards which he appears*; e. g. πρὸς βορείῳ, πρὸς νότῳ, Engl. *northward, southward*, Od. 13. 110, 111; πρὸς τοῦ ποταμοῦ, *at or by the river*, Xen. An. 4. 3. 26. Comp. Heb. 77 Gen. 2, 8. 13, 11. Heb. Lex. 77 no. 3. h.

Trop. of the source, agent, cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also marking dependence *from*, relation *with* or *to*, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης *according to right* Soph. Œd. T. 1014. Hdot. 7. 153; ἀποπὰ λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to*, with the idea of advantage, i. e. *helpful to, for*; Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Matth. § 590. Kühner § 298. Winer § 51. p. 448. So Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. 459. c. Thuc. 3. 38.

II. With the DATIVE, πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five (or six) times, e. g. Mark 5, 11 πρὸς τῷ θρῶνι, where Rec. has πρὸς τὰ θρῶν. Luke 19, 37 πρὸς τῇ καταβάσει τοῦ θρῶν. John 18, 16 ὁ Πέτρος εἰστέκει πρὸς τῇ θύρᾳ. 20, [11.] 12. Rev. 1, 13. Matth. § 590. b. Buttm. § 147. n. 1. Kühner § 298. Winer § 52. p. 471.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the ACCUSATIVE, πρὸς marks strictly the object *towards* or *to* which any thing moves or is directed, see above, init.

1. Of Place, *towards, to, unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Matth. § 591. Buttm. l. c. Kühner § 298. Winer § 53. p. 481.

a) Pr. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns; Matt. 2, 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην. 3, 5 ἐξεπορεύοντο πρὸς αὐτόν. v. 14 καὶ σὺ ἔρχῃ πρὸς με; 10, 13. 11, 28. 25, 9. Mark 1, 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 6, 25. 45 προάγειν... πρὸς Βηθσαϊδάν. 10, 1. Luke 8, 4. 19. 24, 12 ἀπῆλθε πρὸς ταῦτόν, i. e. to their lodgings. John 3, 20 οὐκ ἔρχεται πρὸς τὸ φῶς. 3, 37. 7, 83. Acts 3, 11. 28, 30. Rom. 1, 10. Gal. 1, 17. al. ssep. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. Hell. 4. 1. 2.) So after γίνεσθαι, John 10, 35. Acts 7, 31. 13, 32. 2 Cor. 1, 18; see in γίνομαι I. 4. b. ζ. (Comp. Xen. An. 3. 4. 24.) After verbs of sending, c. acc. of pers. Matt. 21, 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς. Luke 23, 27. John 16, 7. Acts 15, 25. Eph. 6, 22. Tit. 3, 12. Hence ἐπιστολὴ πρὸς τινα Acts 9, 2. 22, 5. 2 Cor. 3, 1. (Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3; ἐπιστολὴ πρὸς 2 Macc.

11, 27. Luc. Nigr. 1.) After verbs of leading, bringing, drawing, by force or otherwise; Matt. 26, 57 οἱ δὲ κρατήσαντες τὸν Ἰ. ἀνήγαγον πρὸς Καϊάφαν. Mark 9, 17. 19 φέρετε αὐτὸν πρὸς με. 11, 7. Luke 12, 58. John 12, 32 πάντας ἐλκύσω πρὸς ἐμαυτόν. 14, 3. Acts 23, 15. Rev. 12, 5. Prægn. Acts 23, 24 see in διασῶζω. So Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—Also after verbs implying motion *to* a place and a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*. E. g. verbs of falling, πίπτειν v. προσπίπτειν πρὸς τοὺς πόδας τινος, *to fall at one's feet*, Mark 5, 22. 7, 25. (Sept. Ex. 4, 25.) So verbs of laying, putting, casting, and the like; as Matt. 3, 10 ἡ ἀξίη πρὸς τὴν ρίζαν κείται. Luke 3, 9. 16, 20 ὅς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts 3, 2. So Mark 10, 7. Matth. 4, 6. For the use of πρὸς c. acc. after verbs compounded with πρὸς, see Winer § 56. 4. 13. Genr. Acts 5, 10 ἐξενέγκαντες Ἰσάφαν πρὸς τὸν ἄνδρα αὐτῆς. Acts 13, 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like; Luke 7, 44 στραφεὶς πρὸς τὴν γυναῖκα. Acts 9, 40. 2 Cor. 3, 16. Rom. 10, 21 ἐξεπίνεσσα τὰς χεῖράς μου πρὸς λαὸν κτλ. Eph. 3, 14 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα. Trop. James 4, 5 see in ἐπιποθέω. (Hdian. 6. 4. 3.) So by Hebraism, e. g. βλέπειν τι πρόσωπον πρὸς πρόσωπον, *face to face*, 1 Cor. 13, 12; So Sept. for עַל־פְּנֵי לִפְנֵי Gen. 32, 31. Deut. 34, 10. Also λαλεῖν στόμα πρὸς στόμα, *mouth to mouth*, 2 John 12; so Sept. for לִפְנֵי־לִפְנֵי Num. 12, 8. Comp. Matth. § 427. b.

b) Put with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. Comp. Matth. Winer, l. c. a) Genr. e. g. after εἶπον Matt. 3, 15. Luke 1, 13. 18. 34; λαλέω Luke 1, 19. 55. 2, 18. 20; λέγω Luke 5, 36. 7, 24. Acts 3, 25; φημί Luke 22, 70. Acts 2, 38. al. So with verbs of answering, as ἀποκρίνομαι Acts 3, 12. 25, 16; of accusing, as κατηγορέω John 5, 45; of praying, entreating, as βοάω Luke 18, 7 (Sept. 1 Sam. 12, 10); δέομαι Acts 8, 24; δέσις Rom. 10, 1; εἶδομαι 2 Cor. 13, 7; προσευχή Acts 12, 5. Rom. 15, 30; so by Hebr. αἶρειν φωνὴν πρὸς τὸν θεόν Acts 4, 24; comp. Heb. בָּרַךְ אֱלֹהִים Is. 24, 14, and Heb. Lex. art. אָרַב no. 1. e. With words of declaring, making known, as ἀναδείξω Luke 1, 80; γνωρίζω Phil. 4, 6; ἐμφανίζω Acts 23, 22; of command and the like, e. g. ἐντολή Acts 17, 15; ἀπολογία Acts 22, 1. etc. (Sept. 1 Sam. 14, 19. Hdian. 3. 6. 2. Plato Hipp.

Min. 370. d. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 εἶχομαι πρὸς.) Once c. acc. of member, as λαλεῖν πρὸς τὸ οὖρ i. e. to speak to one in his ear, privately, Luke 12, 3. β) Of mutual words and sayings; Acts 2, 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἄλλήλους to one another, one to another, Mark 8, 16. 9, 31. 15, 31. John 6, 52. 16, 17. Acts 2, 7. 4, 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) πρὸς ἑαυτούς id. Mark 1, 27. 9, 16. 33. 14, 4. 16, 3. Luke 22, 23. γ) After verbs of swearing to any one, i. q. to promise with an oath; Luke 1, 73 ὅρκον δὲ ὤμοσε πρὸς Ἀβραάμ. So Hom. Od. 14. 331. ib. 19. 288. δ) After verbs of speaking, communing, to or with oneself; Luke 18, 11 ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. standing he prayed thus with himself. So Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐννοῶ. Aristonot. Ep. 1. 6 πρὸς ἑμαυτὸν ἐφήν.

c) Trop. after verbs and words implying direction of the mind or will, an affection or disposition towards any one; e. g. α) Favourable, implying good-will, confidence; 2 Cor. 3, 4 πεποιθῆσιν ἔχοντες πρὸς τὸν Θεόν. 7, 4 παρήρσια πρὸς ὑμᾶς. v. 12. Gal. 6, 10 ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6, 9. Phil. 2, 30. 1 Thess. 1, 8 ἡ πίστις ἡ πρὸς τὸν Θεόν. 5, 14. 2 Tim. 2, 24. Tit. 3, 2. Philem. 5. Also Col. 4, 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4, 12. So Jos. Ant. 5. 25 ἡ πρὸς με πίστις. Plut. Demetr. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. β) Unfavourable, i. q. against; Acts 6, 1 γογγυσμός πρὸς τοὺς Ἑβραίους. 23, 30 λέγειν τὰ πρὸς αὐτόν. 24, 19. 25, 19. 1 Cor. 6, 1. Eph. 6, 11 στήναι πρὸς κτλ. Col. 3, 13. 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12, 4. Rev. 13, 6. Comp. Matth. 591. e. Buttm. l. c. Kühner l. c. So Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of Time, e. g. α) Pr. of a definite time when, towards, near; Luke 24, 29 πρὸς ἑσπέραν ἐστὶ, καὶ κέκλιεν ἡ ἡμέρα. Comp. Matth. 591. e, fin. Winer l. c. So Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἔαρ ἤδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν. β) As forming with the accus. a periphrasis for an adverb of time how long, q. d. at, for; as πρὸς καιρὸν, for a season, a while, briefly, Luke 8, 13. 1 Cor. 7, 5; πρὸς καιρὸν ὥρας 1 Thess. 2, 17; πρὸς ὥραν John 5, 35. Gal. 2, 10. So Heb. 12, 10 πρὸς δλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν, for the present, at present. James 4, 14 πρὸς δλίγον sc. χρόνον. Comp. Winer l. c. So Pol. 1. 61. 4 πρὸς καιρὸν. Luc. D. Deor. 18.

1 πρὸς δλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has towards or to another, e. g.

a) towards, i. e. in reference to, in respect to, as to, implying the direction or remote object of an action. α) With acc. of pers. Mark 12, 12 ἐγνώσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24, 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν Θεόν κτλ. Rom. 4, 2. Heb. 1, 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. 27, 4. John 21, 22. 23. Comp. Matth. 591. γ. Buttm. Kühner, Winer, l. c. So Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δήπου πρὸς ἐμέ. β) With acc. of thing. Heb. 9, 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. Luke 18, 1 ἔλαγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κτλ. 2 Cor. 4, 2. After verbs of replying, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα. Rom. 8, 31 πρὸς ταῦτα. So genr. Plato Hipp. maj. 295. c. Xen. Mem. 1. 3. 3; πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12. γ) In the construction τὰ πρὸς τινα v. τι, things relating or pertaining to any person or thing, e. g. τὰ πρὸς εἰρήνην, pr. conditions of peace Luke 14, 32; trop. Luke 19, 42; τὰ πρὸς τὴν χρεῖαν, things necessary, Acts 28, 10; τὰ πρὸς ζωὴν 2 Pet. 1, 3; τὰ πρὸς τὸν Θεόν things pertaining to God, divine things, Rom. 15, 17. Heb. 2, 17. 5, 1. Comp. in δ, ἡ, τό, E. b. So Sept. Ex. 18, 19 τὰ πρὸς Θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφὴν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πάλαιον.

b) Of a rule or standard of action, according to, in conformity with; Luke 12, 47 μηδὲ ποιήσας πρὸς τὸ βέλημα αὐτοῦ. 2 Cor. 5, 10 πρὸς ἃ ἔπραξεν. Gal. 2, 14. Eph. 3, 4. Comp. Matth. 591. δ. Winer l. c.—Luc. Hist. consec. 38 init. Plato Conv. 199. b. Xen. An. 6. 1. 5.

c) Of the motive, ground, occasion of an action, on account of, because of, for, e. g. Matt. 19, 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κτλ. Mark 10, 5. Comp. Matth. 591. β. Kühner l. c.—Hdot. 1. 38. Plato Rep. 331. a. Xen. Mem. 3. 8. 5.

d) As marking the end or result, the aim or purpose of an action, e. g. πρὸς τί; for what, why? i. e. to what end, for what purpose, John 13, 28. Comp. Matth. 591. δ. Kühner l. c. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3, 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην

καθήμενος κτλ. Rom. 3, 26. 15, 2. 1 Cor. 6, 5 πρὸς ἐντροπὴν ὑμῖν λέγω. 7, 35. 10, 11. 2 Cor. 1, 20. Eph. 4, 12. 1 Tim. 1, 16. 4, 7 γυνάξαι δὲ σεαυτὸν πρὸς εὐσίβειαν. Heb. 5, 14. 6, 11. 1 Pet. 4, 12. Espec. with τό c. infin. *to the end that*, as Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 6, 1 πρὸς τὸ θεασθῆναι αὐτοῖς. 13, 30 συλλέξατε . . . καὶ δέσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. 23, 5. Mark 13, 22. Eph. 6, 11. James 3, 3. (3 Macc. 1, 19. Hdian. 3. 14. 2. Thuc. 7, 8; c. inf. Sept. Jer. 27, 10. Plato Phædo 60. b.) So after nouns and adjectives, John 11, 4 ἀσθένεια πρὸς θάνατον. Eph. 4, 14. Col. 2, 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4, 35 ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Acts 27, 12 ἀνευθεύτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2, 16. 10, 4. Eph. 4, 29. 1 Tim. 4, 8. 2 Tim. 3, 17. Tit. 1, 16. 1 Pet. 3, 15. So Diod. Sic. 5. 37. Plato Menex. 247. e, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3, 16 ἡ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5, 16 τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. Also ἁμαρτία πρὸς θάνατον, v. 16. 17.

e) Of the relation in which one person or thing stands *towards* another, *towards*, *with*; comp. Matth. ὁ 591. e. Luke 23, 12 προὔπρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. 5, 1 εἰρήνην ἔχομεν πρὸς τὸν θεόν. (Xen. Hi. 2. 11.) Acts 2, 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts 28, 25 ἀσυμφῶναι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; Hence διατίθεσθαι διαθήκη πρὸς τινα, *to make a covenant with any one*, Acts 3, 25. Heb. 10, 6. 9, 20 see in ἐντέλλομαι. So Diod. Sic. 11. 44 συντίθεσθαι φιλίαν πρὸς τινα. Æl. V. H. 9. 41. Xen. Vect. 5. 13.—In a comparison, as *compared with*; Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. Matth. 1. c. γ. So Ecclus. 24, 29. Plato Hipp. Maj. 281. d, εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest *at*, *by*, in a place, i. q. πρὸς c. dat. But in such instances, for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context; comp. els no. 4. Matth. ὁ 591. η. Winer ὁ 53. h. Thus a) Genr. c. acc. of place, Mark 11, 4 εἶρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. 14, 54 θερμανόμενος πρὸς τὸ φῶς, i. e. *at* or

towards the fire. Luke 22, 56. John 20, 11. So c. acc. of person, i. q. *with*, *by*, *among*, Matt. 26, 18 πρὸς σε ποιῶ τὸ πᾶσχα. v. 55 πρὸς ὑμᾶς ἐκαθεζόμενον διδάσκων, pr. I seated myself *to* or *among* you. Mark 14, 49 ἡμῶν πρὸς ὑμᾶς . . . διδάσκων. Acts 12, 20. 13, 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, *to* or *towards* the people. 1 Cor. 2, 3. 16, 7 ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς. 2 Cor. 1, 12. 5, 8. Gal. 1, 18. 2, 5. 4, 18. Phil. 1, 26. 2 Thess. 2, 5. Philem. 13. Sept. for בְּפָנֶיךָ Is. 19, 19. So Æschyl. Prom. 348 δε πρὸς ἐσπέρους τόπους ἔστηκε. Eurip. Ion. 916. Orest. 468 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. Hell. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τεῖχος. ib. 2. 1. 25. b) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. *παρά* c. dat. comp. Passow. Mark 2, 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, the vestibule. 4, 1. Matt. 13, 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark 6, 3. John 1, 1 ὁ λόγος ἦν πρὸς τὸν θεόν. See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies: a) Motion, direction, reference, *towards*, *to*, *at*; as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω. b) Accession, addition, *thereto*, *over and above*, *more*, *further*; as προσαιτέω, προσπατέω, comp. Herm. ad Vig. p. 861. no. 436; hence intens. as πρόσπεινος, προσφυλῆς. c) Nearness, a being *or remaining near*, *at*, *by*; as προσεδρεύω, προσμένω. +

προσάββατον, ου, τό, (πρό, σάββατον,) *the fore-sabbath, eve of the sabbath*, i. q. παρασκευή, which see; Mark 16, 42.—Judith 8, 6. See Gr. Harm. p. 219.

προσαγορεύω, f. εὔσω, (ἀγορεύω,) *to speak to any one, to address, to salute*, Luc. Asin. 4. Hdian. 1. 16. 7; *to call by name, to name*, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1.—Hence in N. T. *to address as any one, to call by a name or title*; Pass. Heb. 5, 10 προσαγορευεῖς ὑπὸ θεοῦ ἀρχιερεῖς. Matth. ὁ 420. Winer ὁ 32. 4. b. Comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἀγρευων προσαγορεύει.

προσάγω, f. ἔσω, (ἀγω,) aor. 2 προσήγαγον.

1. *to lead or conduct to any one, to bring near*; c. acc. Luke 9, 41 προσάγαγε ἔδε τὸν υἱόν σου. With acc. and dat. Acts 16, 20 προσάγοντες αὐτοὺς τοῖς στρατηγοῖς, comp. Matth. ὁ 402. Sept. for מֵלֶכֶךְ 1 Sam. 1, 25; מֵלֶכֶךְ Ex. 29, 4. 40, 12. (Hdian. 1. 5. 1. Dem. 231. 20; τινά τινι Xen. Cyr. 3. 2. 12.) Implying admission or access to

any one, e. g. to God, *to bring near, to present before*, c. acc. et dat. 1 Pet. 3, 18. So to a king, Xen. Cyr. 1. 3. 8.

2. Intrans. see ἀγω no. 2, *to come or draw near, to approach*, c. dat. as above. Acts 27, 27 ἵπνόνουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν, *the sailors deemed that some country drew near to them*, i. e. according to the usual optical illusion on board a ship. Sept. for כִּרְבִּי Ex. 14, 10. Is. 34, 1. —Ael. V. H. 3. 21. Epict. Ench. 29. 7; of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἰωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλείουσιν. Cic. Quæst. Ac. 4. 25 fin.

προσαγωγή, ἡς, ἡ, (προσάγω,) *a leading or bringing to, accession*, Pol. 9. 41. 1. Thuc. 1. 82.—In N. T. *approach, access, admission*, εἰς τι Rom. 5, 2; πρὸς τινα Eph. 2, 18; absol. 3, 12. So Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

προσαιτέω, ὦ, f. ἦσω, (αἰτέω,) *to ask in addition, to demand more*, Xen. An. 1. 3. 21.—In N. T. *intens. to ask repeatedly, to beg*, absol. Mark 10, 46. Luke 18, 35. John 9, 8. So Sept. Job 27, 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

προσαιτής, ου, δ, (προσαιτέω,) *a beggar*, John 9, 8 in later edit. for τυφλός.—Diod. Laert. 6. 56. Plut. Quæst. Gr. 13.

προσαναβαίνειν, aor. 2 προσέβην, (ἀναβαίνειν,) *to go up further, higher*; so with ἀνώτερον pleon. Luke 14, 10 φίλε, προσανάβηθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pr. for ἡῖν Ex. 19, 23. Josh. 11, 17.—Judith 13, 10. Diod. Sic. 1. 37; of a stream, *to rise*, Pol. 3. 72. 4.

προσαναλίσκω, f. λώσω, (ἀναλίσκω,) *to consume besides, to expend further*, c. acc. Luke 8, 43 ἦτις ἱατροῖς [Rec. εἰς ἱατρούς] προσαναλώσασα ἔδωκε τὸν βίον.—Dem. 460. 2. Plato Prot. 311. d.

προσαναπληρόω, ὦ, f. ὥσω, (ἀναπληρόω,) *to fill up further, to supply fully*, c. acc. τὰ ὑστερήματα 1 Cor. 9, 12. 11, 9.—Wisdom. 19, 4. Diod. Sic. 5. 71. Mid. id. Plato Men. 84. d.

προσανατίθημι, f. ἦσω, (ἀνατίθημι,) *pr. to lay up or upon in addition*; Mid. *to take upon oneself besides*, Xen. Mem. 2. 1. 8.—In N. T. only Mid. aor. 2 προσανεθέμην, trop. *to lay before in addition, to set forth further*, on one's own part, e. g.

1. *to impart further, to communicate*, c. acc. et dat. Gal. 2, 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, i. e. on their part. Comp. ἀνεθέμην in v. 2.

2. Spec. c. dat. *by way of consultation*, i. q. *to confer with, to consult*; Gal. 1, 16 οὐ προσανεθέμην σαρεὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανεθέμενος περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἐμοὶ προσανάβου' λάβε με σύμβουλον πόνων.

προσανέχω, f. ξω, (ἀνέχω,) in N. T. only intrans. *to rise up, to come forth*; e. g. out of the sea, as land, an island, *to jut forth, to shoot forward*; Acts 27, 27 Iachm. ὑπηρέδουν... προσανέχων τινα αὐτοῖς χώραν, where Rec. προσάγειν q. v.—So ἀνέχων of a headland, Hdot. 7. 123. Thuc. 1. 46.

προσασπείλω, ὦ, f. ἦσω, (ἀσπείλω,) *to threaten further*, absol. Acts 4, 21; comp. v. 18.—Dem. 544. 26.

προσδαπανάω, ὦ, f. ἦσω, (δαπανάω,) *to spend more, in addition*, c. acc. Luke 10, 35.—Luc. Ep. Sat. 39. Themist. Or. 23. p. 289.

προσδέομαι, f. ἦσομαι, Pass. depon. (δέομαι,) *to need further, in addition*, c. gen. Acts 17, 25. Sept. for ἡῖν Prov. 12, 9.—Ecclus. 4, 3. Dem. 14. 22. Thuc. 2. 41.

προσδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to receive to oneself, to admit*, i. e.

1. Of things, trop. *to admit, to allow*, c. acc. as τὴν ἐλπίδα Acts 24, 15. Negat. Heb. 11, 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting*, i. e. rejecting; comp. 2 Macc. c. 7. So Sept. Job 2, 9. Pol. 1. 16. 6. Plato Rep. 561. b.—Of evils, i. q. *to put up with, to endure*, c. acc. Heb. 10, 34 τὴν ἀρπαγὴν τῶν ὑπαρχόντων. Sept. for ἡῖν Ex. 10, 17.

2. Of persons, *to receive, to admit*, to one's presence and kindness; c. acc. Luke 15, 2 οἶκος ἀμαρτωλοῦ προσδέχεται. Sept. for ἡῖν Mal. 1, 8. Ez. 43, 27. So Diod. Sic. 18. 54. Thuc. 2. 12. Xen. Hell. 1. 5. 9.—Also in hospitality, *to receive kindly, to entertain*, as a guest, c. acc. Rom. 16, 2. Phil. 2, 29. Sept. for ἡῖν 1 Chr. 12, 18.

3. Of things future, *to wait for, to expect*, c. acc. Luke 12, 36 ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε κτλ. Acts 23, 21. So a future good, with the idea of faith, confidence, e. g. τὴν βασιλείαν τοῦ Θεοῦ Mark 15, 43. Luke 23, 51; παράκλησιν Luke 2, 25; λύτρωσιν 2, 38; τὴν μακαρίαν ἐλπίδα Tit. 2, 13; τὸ ἔλεος τοῦ κυρίου Jude 21.—2 Macc. 8, 11. Pol. 21. 8. 7. Hdtian. 3. 1. 2. Xen. Apol. 33.

προσδοκία, ὦ, f. ἦσω, (δοκέω, δοκέω,) *to watch toward or for any thing*, i. e.

1. *to look for, to expect*, whether in fear

or in hope, e. g. a) With fear, absol. Matt. 24, 50 *ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ*. Luke 12, 46. Acts 28, 6; also c. inf. ibid. of *δέ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι*. So c. inf. Jos. Ant. 7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. b) With doubtful hope, absol. Luke 3, 15. Acts 27, 33; also c. inf. 3, 5. So c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

2. Genr. *to expect, to wait for, to await*, c. acc. e. g. persons, Matt. 11, 3 *σὺ εἰ δ' ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν*; Luke 7, 19. 20. 1, 21 *προσδοκῶν τὸν Ζαχαρίαν*. 8, 40. Acts 10, 24. With acc. of thing, 2 Pet. 3, 12 *τὴν παρουσίαν*. v. 13. 14.—Sept. Ps. 119, 165. Hdian. 4. 11. 7. Plato Ep. 319. c.

προσδοκία, as, ἡ, (προσδοκᾶν,) *a looking for, expectation*, in N. T. only of evil; Luke 21, 26 *ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων*. Meton. Acts 12, 11 *καὶ (ἐκ) τῆς προσδοκίας τοῦ λαοῦ, and from all the expectation of the people, from all that which the Jews expected to accomplish against me*. Sept. meton. for Heb. *יִחְוָה* Gen. 49, 10.—Pr. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3; of good, Xen. Cyr. 1. 6. 19.

προσδρέμω, see *προστρέχω*.

προσεύω, ᾤ, f. ᾔσω, (ἰάω,) *to permit or suffer further*, c. dat. Acts 27, 7 *μὴ προσεῖντος ἡμῖν ἀνέμου*, i. e. the wind not suffering us to sail further on that course.

προσεγγίζω, f. ἴσω, (ἐγγίζω,) *to come near unto any one*, c. dat. Mark 2, 4. Sept. for *ἔγγ* Gen. 33, 6. 7; *ἔγγ* Josh. 3, 4.—Pol. 39. 1. 4.

προσεδρεύω, f. εὔσω, (πρόσεδρος, ἔδρα,) *to sit near, to sit by*, Lat. *assideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init.—In N. T. *to sit or wait near, to attend, to serve*; c. dat. 1 Cor. 9, 13 *οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες*, i. q. *οἱ τὰ ἱερὰ ἐργαζόμενοι* ibid. comp. in *παρεδρεύω*. So Jos. c. Ap. 1. 7 *τῇ Σεραπείᾳ τοῦ θεοῦ προσεδρεύοντας*. Diod. Sic. 5. 46 π. ταῖς τῶν θεῶν Σεραπείαις.

προσεργάζομαι, f. ᾄσσομαι, Mid. depon. (ἐργάζομαι,) *to work or do besides*, Eurip. Herc. F. 1013; *to work out thereto, to get more by labour*, Xen. Hell. 3. 1. 28.—In N. T. genr. *to gain thereto, besides, in addition*, c. acc. Luke 19, 16 *ἡ μὲν σου προσεργάσατο δέκα μνᾶς*.

προσέρχομαι, f. ἐλεύσομαι, (ἔρχομαι,) *to come to or near to any place or person, to approach*.

1. Pr. and with a dat. after *πρός* in comp.

see Matth. 403; e. g. dat. of place, Heb. 12, 18 *οὐ γὰρ προσεληλύθατε ψηλαφώμενοι ἔρει*. v. 22. (Hdian. 2. 6. 11.) With dat. of pers. Matt. 4, 3 *καὶ προσελθὼν αὐτῷ δ' πειράζων, εἶπε*. 8, 5. Mark 14, 45. Luke 23, 52. John 12, 21. Acts 9, 1. Absol. or with dat. impl. Matt. 4, 11 *ἄγγελοι προσήλθον καὶ ἐπλ.* Mark 1, 31. Luke 8, 24. 10, 34. Acts 7, 31. 28, 9. al. Sept. usually c. *πρός*, for *עָלָה* Gen. 29, 10. 43, 19; *עָלָה* Num. 9, 6. Deut. 1, 22. So c. dat. *Æl. V. H. 9. 3*. Xen. Cyr. 1. 4. 27.—Spec. i. q. *to visit, to have intercourse with*, Acts 24, 23. 10, 28.

2. Trop. a) In respect of God or Christ, *to come to God, to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; c. dat. Heb. 7, 25 *τοὺς προσερχομένους δὲ αὐτοῦ τῷ θεῷ*. 11, 6; with τῷ θεῷ impl. Heb. 10, 1. 22. So Heb. 4, 16 *προσερχόμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος*. (Sept. pr. of those who approach the altar, for *עָלָה* Lev. 21, 21. Deut. 21, 5; *עָלָה* Lev. 21, 16.) Also to Christ, 1 Pet. 2, 4 *πρός ὃν προσερχόμενοι to whom coming*, i. e. whom embracing, becoming his disciples, followers. So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For *πρός* c. acc. comp. Winer § 56. 4. 13. b) With dat. of thing, *to assent to, to embrace*; 1 Tim. 6, 3 *μὴ προσέρχεται ὑμῖν λόγοις*. So Philo de Gigant. p. 289. a, *μηδὲν προσέρχεσθαι γνώμῃ τῶν ἐιρημένων*. Migr. Abr. p. 401. d, *προσελθόντες ἀρετῇ*. †

προσευχή, ἡς, ἡ, (προσεύχομαι,) *prayer offered to God*.

1. Pr. as *προσευχὴ πρὸς τὸν θεόν* Acts 12, 5. Rom. 15, 30; *προσευχὴ τοῦ θεοῦ prayer to God*, Luke 6, 12. Genr. and absol. Matt. 17, 21 *εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ*. 21, 22. Mark 9, 29. Luke 22, 45 *ἀναστὰς ἀπὸ τῆς προσευχῆς*. So *οἶκος προσευχῆς house of (for) prayer*, Matt. 21, 13. Mark 11, 17. Luke 19, 46. Acts 1, 14 *προσκαρτερεῖν τῇ προσευχῇ*. 6, 4; *ἔρα τῆς προσευχῆς* Acts 3, 1, see in *ἵνατος*. 10, 31. Rom. 12, 12. 1 Cor. 7, 5. Eph. 6, 18. Col. 4, 2. Phil. 4, 6. 1 Tim. 5, 5. Dat. of manner emphat. James 5, 17. Plur. Acts 2, 42 *προσκαρτεροῦντες . . . ταῖς προσεύχαις*. 10, 4. Rom. 1, 10. Eph. 1, 16. Col. 4, 12. 1 Thess. 1, 2. 1 Tim. 2, 1. Philom. 4, 22. 1 Pet. 3, 7. 4, 7. Rev. 5, 8. 8, 3. 4. Sept. for *עָלָה* Ps. 4, 2. 2 Chr. 6, 19. smp.—Tob. 13, 1. Ecclus. 3, 5. 7, 10. 14. Not found in classic writers.

2. Meton. a *proseucha* (Juv. Sat. 3. 296), i. e. *οἶκος v. τόπος προσευχῆς*, *πῶς*

ἡσυχία, a house or place of prayer, an oratory. Acts 16, 13 οὗ ἐνομίζετο προσευχή εἶναι, where according to custom was the *proseucha*. v. 16. Comp. 3 Macc. 7, 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, by which the Jews were permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πατριὸν ἔθνος. These Jewish *proseuchae* were places for social prayer and devotion outside of those towns where the Jews were unable or not permitted to have a synagogue; they were usually near a river or the seashore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχή* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκον πολλὸν ὄχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove; so Tertullian speaks of the "orationes litorales" of the Jews, ad Nationes c. 13; also de Jejunio c. 16, "Judaicum certe jejuniū ubique celebratur, quum omissis templis per omne litus quocunque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. 296 See Wetstein N. T. l. p. 692. Winer Realw. art. *Synagogen*.

προσεύχομαι, f. ξομαι, Mid. depon. (εὐχομαι.) impf. προσηυχόμεν, aor. 1 προσηυξάμεν; to pray to God, to offer prayer or votes to God; pr. c. dat. τῷ θεῷ or the like after πρὸς in comp. see Matth. § 402. 1 Cor. 11, 13 τῷ θεῷ προσεύχεσθαι. Matt. 6, 6 πρὸςευξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for בְּהַרְיִי Is. 44, 17; oftener Sept. c. πρὸς θεόν Gen. 20, 17. 1 Sam. 1, 10. (Luc. Hermot. 40 τῷ Διί. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or τῷ θεῷ impl. Matt. 6, 5 καὶ ὅταν προσεύχῃ. v. 6. 7. 14, 23. Mark 1, 35. Luke 3, 21. Acts 6, 6. 1 Cor. 11, 4. 1 Thess. 5, 17. 1 Tim. 2, 8. James 5, 13. 18. al. Joined with αἰτεῖσθαι Mark 11, 24. Col. 1, 9. So Hdian. 1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. 11, 5 γυνὴ προσευχομένη . . . ἀκατακλύπτῃ τῇ κεφαλῇ. 14, 14. 15 γλώσσει, τῷ πνεύματι, τῷ νοῷ. James 5, 17 προσευχῇ προσηύξατο emphat. he prayed earnestly. Also by ἐν, Eph. 6, 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, are put after οὕτως Matt. 6, 9; λέγων Matt. 26, 39. 42; εἰπὼν Acts 1, 24. (Sept. c. λέγων Is. 37, 15; εἰπὼν 2 K. 6, 17.) Or in the accus. Rom. 8, 26 τί προσευξόμεθα καθὼς δεῖ. So μακρὰ adv. long, Matt. 23, 13 [14]. Mark 12, 40. Luke 20, 47; ταῦτα Luke 18,

11, see in πρὸς III. 1. b. δ; τοῦτο ἵνα Phil. 1, 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matt. 24, 20 προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ κτλ. Mark 13, 18. 14, 35. 38. 1 Cor. 14, 13; εἰς δ . . . ἵνα 2 Thess. 1, 11. With inf. final, Luke 22, 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5, 17 τοῦ c. inf. see in δ, ἡ, τό, G. 3. b. β.—The subject or person for whom one prays is put with a preposition; as περὶ c. gen. Col. 1, 3 περὶ ὑμῶν προσευχόμενοι. Heb. 13, 18; περὶ τινος ἵνα Col. 4, 3. 2 Thess. 3, 1; περὶ τινος ὅπως Acts 8, 15. Sept. Gen. 20, 7. Jer. 42, 20. So ὑπέρ c. gen. Matt. 5, 44; ὑπέρ τινος ἵνα Col. 1, 9. Sept. Jer. 42, 4. Also ἐπί c. acc. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, let them pray over him, in his behalf. So prob. impl. Matt. 19, 13 καὶ προσηύχεται. Sept. Jer. 14, 11. +

προσέχω, f. ξω, (ἔχω,) to have in addition, Dem. 887. 26; to hold towards any one, e. g. τὸ οὖς, Sept. for ἰσῆτη Jer. 7, 24. 26; τὴν ἀσπίδα c. πρὸς Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 τὰς νῆας; also intrans. to hold one's course towards a place, by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχων εἰς Ῥόδον.—In N. T. only trop.

1. Absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) Genr. and with dat. of something spoken; Acts 8, 6 προσείχον τε οἱ ὄχλοι τοῖς λεγομένοις κτλ. Heb. 2, 1. 2 Pet. 1, 19. Sept. for ἰσῆτη Ps. 141, 1. Deut. 1, 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς δ Σωκράτης λέγει προσέχων.) Spec. to yield assent, to believe, to embrace, c. dat. Acts 16, 14 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. 1, 4. Tit. 1, 14. So 1 Macc. 7, 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157.—With dat. of pers. i. q. to care for, to watch over; Acts 20, 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ. So Epict. Ench. 51. 1 μετ' ὧς [ἡμέρας] προσέφευγε σεαυτῷ.

b) With dat. reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, to take heed to oneself, to beware, mostly Imperat. Luke 17, 3. Acts 5, 35. (Comp. Plut. Pelop. 9 fin.) Foll. by ἀπὸ τινος, Luke 12, 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κτλ. By μήποτε Luke 21, 34. Also ellipt. with ἑαυτοῖς impl. before μὴ c. inf. Matt. 6, 1 προσέχετε . . . μὴ ποιεῖν.

(Epict. ap. Stob. 74. 22.) With ἀπό τινος, Matt. 7, 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. 10, 17. 16, 6. 11. 12. Luke 20, 46. —Sept. fully c. מִי, for Heb. מִיָּה Gen. 24, 6. Eccclus. 29, 23; ellipt. c. מִי Eccclus. 13, 11; with ἀπό τινος, Sept. for יְהוָה בְּיָהוּ 2 Chr. 35, 21. Eccclus. 11, 34. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or with εἰαυτόν impl. see in ἔχω no. 5; pr. to hold to any person or thing, to apply oneself, to give or devote oneself to any thing; e. g. with dat. of thing, οἷον πολλῶ 1 Tim. 3, 8; τῇ ἀναγνώσει 4, 13; τῷ θυσιαστηρίῳ i. q. to give attendance, to minister, Heb. 7, 13. So Polyæn. 8. 56 τρυφή καὶ μέση. Hadian. 2. 11. 6 γεωργία. Xen. Mem. 4. 1. 2.—With dat. of pers. to adhere to, to follow, Acts 8, 10. 11. 1 Tim. 4, 1 προσέχοντες πνεύμασι πλάνοις.

προσηλῶ, ὦ, f. ὦσω, (ἡλῶ, ἡλῶς,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2, 14 προσηλώσας αὐτὸ τῷ σταυρῷ.—3 Macc. 4, 9. Diod. Sic. 4. 47. Dem. 549. 1; Thop. Plato Phaed. 83. d.

προσηλύτος, ου, δ, ἡ, (προσέρχομαι,) pr. 'one who comes to another country or people,' a stranger, sojourner, Sept. for יָגוּר Ex. 12, 48. 49. 20, 10.—In N. T. only in the later Jewish sense, a proselyte, a convert from Paganism to Judaism, Matt. 23, 15. Acts 2, 10. 6, 5. 13, 43. (The same are called οἱ σελόμενοι τῶν θεῶν Acts 13, 16. 50. Jos. Ant. 14. 7. 2; also Ἰουδαῖζοντες Jos. B. J. 2. 18. 2; comp. B. J. 2. 20. 2. Tac. Hist. 5. 5.) The Rabbins speak of two kinds of proselytes; a distinction which does not appear in N. T. a) יְהוּדִים הַנִּשְׁמָרִים the proselytes of righteousness, i. e. complete proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship; comp. Ex. 12, 48. Jos. Ant. 20. 2. 5. b) יְהוּדִים הַנִּשְׁמָרִים proselytes of sojourning, called also יְהוּדִים הַנִּשְׁמָרִים proselytes of the gate, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the "seven precepts of Noah," viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. 407 sq. Michaëlis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. Winer Realw. art. Proselyten.—On the baptism of proselytes and its probable antiquity, see Buxtorf i. c. Lightfoot Hor. Heb. ad Matt. 3, 6.

Selden de Jure Nat. et Gent. II. 2. Winer i. c.

πρόσκαιρος, ου, δ, ἡ, adj. (καιρός,) for a season, transient, temporary, Matt. 13, 21. Mark 4, 17. 2 Cor. 4, 18 opp. αἰώνιος. Heb. 11, 25.—Jos. Ant. 2. 4. 4. Hadian. 1. 1. 6.

προσκαλέω, ὦ, f. ἐσω, (καλῶ,) to call to, to summon, to send for, Sept. Esth. 8, 1. Xen. Lac. 13. 5.—In N. T. only Mid. προσκαλίσσεται, οὐμαι, to call any one to oneself, to call for, to summon, c. acc. of pers. Matt. 10, 1 καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητὰς αὐτοῦ. 15, 10. 32. 18, 2. 32. 20, 25. Mark 3, 13. 23. 6, 7. 7, 14. 8, 1. 34. 10, 42. 12, 43. 15, 44. Luke 7, 19. 15, 26. 16, 5. 18, 16. Acts 5, 40. 6, 2. 13, 7. 20, 1. 23, 17. 18. 23. James 5, 14. Sept. for מִן־יָדָם Gen. 28, 1. Esth. 4, 5. So 2 Macc. 8, 1. Luc. Pisc. 39. Xen. An. 7. 7. 1.—Trop. of God, to call, to invite, e. g. sinners to embrace the gospel, Acts 2, 39. Also to call one to any office or duty, i. q. to appoint, to choose; so in Pass. perf. προσκέκλημαι as Mid. Buttm. § 136. 3. Acts 16, 10. 13, 2 εἰς τὸ ἔργον [eis] ὃ προσκέκλημαι αὐτούς, where for eis omitted see in δεῖ II. A. 3. c. β. Sept. and מִן־יָדָם Joel 3, 5 [2, 32].

προσκαρτερέω, ὦ, f. ἦσω, (καρτερέω,) to be strong, steadfast, towards or for any thing, e. g.

1. Of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; c. dat. as τῇ προσεσχῇ Acts 1, 14. 6, 4. Rom. 12, 12. Col. 4, 2; τῇ διδαχῇ Acts 2, 42. With εἰς αὐτὸ τοῦτο, for this very purpose, Rom. 13, 6. So Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. Hell. 7. 5. 14.—Once of place, ἐν τῷ ἱερῷ Acts 2, 46. So Susann. 6 ἐν τῇ οἰκίᾳ.

2. In respect to a person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3, 9 ἵνα πλοῦσι προσκαρτερήσιν αὐτῷ. Hence, to wait upon, to attend upon, to adhere to any one, as an attendant, follower; c. dat. Acts-8, 13 τῷ Φιλίππῳ. 10, 7.—Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

προσκαρτέρησις, εως, ἡ, (προσκαρτερέω,) perseverance, continuance in any thing. Eph. 6, 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. προσκαρτεροῦντες τῇ δεήσει, comp. Rom. 12, 12.

προσκεφάλαιον, ου, τό, (προσκέφαλος, κεφαλῇ,) a cushion for the head, a pillow, Mark 4, 38. Sept. for מִן־יָדָם Ex. 13, 18. 20.—1 Esdr. 3, 8. Theophr. Char. 2. Plato Rep. 323. c.

προσκληρώω, ᾧ, f. ὥσω, (κληρώω,) *to lot out to any one, to give by lot, to allot*, e. g. fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18.—In N. T. Pass. aor. 1 προσεκληρώσῃν as Mid. *to allot oneself to any one*, q. d. 'to join one's lot to his lot,' *to consort with, to adhere to*; c. dat. Acts 17, 4 ἐπέσθῃσαν καὶ προσεκληρώσθῃσαν τῷ Παύλῳ κτλ. Comp. Buttm. § 136. 1, 2. For the dat. after πρὸς in comp. see Matth. § 402. So Plut. Symp. 9. 3. 1 ἡ δὲ ἐβδομάς τῷ Μουσηγέτῃ προσκεκληρώται. Philo de Fortit. p. 741. c. τῷ ποιητῇ καὶ πατρὶ τῶν δλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. d.

πρόσκλησις, εως, ἡ, (προσκαλίω,) *a summons, citation, accusation*, a judicial word, Dem. 1054. 21 sq.—In N. T. genr. *accusation, charge*, 1 Tim. 5; 21 Lachm. μηδὲν ποιῶν κατὰ πρόσκλησιν, i. e. by reason of accusation, or by way of accusation. Rec. κατὰ πρόσκλισιν.

προσκλίνω, f. νῶ, (κλίνω,) *to make incline towards, to let lean upon or against*, Hom. Od. 21. 138, 165. Intrans. or c. ἐαυτὸν impl. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. Pass. aor. 1 προσεκλίσῃν as Mid. *to incline oneself towards, to join oneself to any one, to adhere to*, c. dat. Acts 5, 36 ὃ προσεκλίσῃ ἀρετῆς in later edit. where Rec. προσεκollήσῃ. Comp. Buttm. § 136. 1, 2; and for the dat. Matth. § 402.

πρόσκλησις, εως, ἡ, (προσκλίνω,) *inclination towards, a leaning against*, Diod. Sic. 3. 27 πρόσκλησις τοῦ ζῶντος πρὸς τὸ δένδρον.—In N. T. trop. *a leaning towards, partiality*, 1 Tim. 5, 21. So Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

προσκολλάω, ᾧ, f. ἥσω, (κολλάω,) *to glue upon*; Pass. *to become glued, to adhere to any thing*, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ῥομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4; *to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκollήσεν* Plut. J. Cæs. 29.—In N. T. Pass. aor. 1 προσεκollήσῃν as Mid. Buttm. § 136. 1, 2, *to join oneself to any one, as a companion, follower*, c. dat. Acts 5, 36 Rec. For the dat. see Matth. § 402. Sept. for רָצָה Ruth 2, 23. (Ecclus. 6, 34. Plato Legg. 728. b.) Also Fut. Pass. προσκολληθήσονται, *to be joined with, or to join oneself unto*, after the analogy of the aor. 1, from which it is formed; hence *to cleave unto*, e. g. a husband to his wife, c. dat. Matt. 19, 5 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, quoted from Gen. 2, 24 where Sept. for אֵל רָצָה. With πρὸς γυναῖκα id. Mark

10, 7. Eph. 5, 31. Comp. Winer § 56. 4. 13.

πρόσκομμα, τος, τό, (προσκόπτω,) *a stumbling*, e. g. ξύλον πρόσκομματος *a stumbling-block* Ecclus. 34, 7.—In N. T. trop. e. g. ὁ λίθος τοῦ πρόσκομματος, *the stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9, 32. 33. 1 Pet. 2, 8; comp. Is. 8, 14, and see more in art. λίθος no. 2.—Meton. *a stumbling-block*, trop. *a cause of falling, an occasion of sinning*; Rom. 14, 13 μὴ τίσιναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. 8, 9. Rom. 14, 20 διὰ πρόσκομματος, i. e. so as to place a stumbling-block; see in διά I. 4. a. Sept. for ὤρῃ Ex. 23, 33. 34, 12. So Ecclus. 17, 25. 39, 24.

προσκοπή, ἡς, ἡ, (προσκόπτω,) pr. *a striking against, a stumbling*; trop. *offence*, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8.—In N. T. meton. *offence*, i. e. a cause of offence, occasion of falling into sin; 2 Cor. 6, 3 μὴ δίδόντες προσκοπήν, i. e. giving no occasion for despising and rejecting the Gospel.

προσκόπτω, f. ψω, (κόπτω,) *to beat towards, to strike upon or against*, e. g.

1. Intrans. *to beat upon, to strike against*, c. dat. Matt. 7, 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402.—Theophr. H. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ. Plut. Lycurg. 9 ult.

2. Spec. *to strike the foot against any thing, to stumble*, absol. John 11, 9. 10. (Sept. Prov. 3, 23. Tob. 11, 10; c. dat. Xen. Eq. 7. 6.) With acc. of instrum. and πρὸς c. acc. Matt. 4, 6 et Luke 4, 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πύδα σου, quoted from Ps. 91, 12 where Sept. for הָיָה; comp. Winer § 56. 4. 13. Comp. Aristoph. Vesp. 275 ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. 2, 8 οἱ πρόσκοπτουσι, τῷ λόγῳ ἀπειθοῦντες. Also c. dat. τῷ λίθῳ Rom. 9, 32; ἐν ᾧ Rom. 14, 21. So Ecclus. 35 [32], 21; *to be offended, indignant*, Pol. 1. 31. 7. Diod. Sic. 13. 80.

προσκυλίω, f. ἴσω, (κυλίω,) *to roll to, upon, against*; c. acc. e. g. λίθον ἐπὶ τὴν θύραν Matt. 27, 60. Mark 15, 46.—Dion. Hal. Ant. Rom. 8. 53. Aristoph. Vesp. 202.

προσκυνέω, ᾧ, f. ἥσω, (κυνέω,) pr. *to kiss the hand towards any one*, i. e. one's own hand, in token of respect and homage.

.According to Herodotus (1. 134) the ancient oriental and espec. Persian mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. 1. c. ἦν δὲ πολλὰ ἢ οὐτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἕτερον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Enc. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Wetstein N. T. I. p. 242.—Hence in N. T. and genr. *to do reverence* or *homage* to any one, usually by kneeling or prostrating oneself before him; Sept. every where for ἱππῆς *to bow down*, *to prostrate oneself* in reverence, homage, e. g. Gen. 19. 1. 48, 12; see Heb. Lex. art. ἱππῆς.

1. Genr. *to do reverence*, *to do homage*, towards a person as superior, or from whom one implores aid; from the Heb. always with the idea of bowing down, kneeling, prostration. E. g. absol. with words expressing prostration added, Acts 10, 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matth. 20, 20 προσκυνούσα καὶ αὐτοῦσα. (Sept. for ἱππῆς Gen. 33, 6. 7. Xen. An. 1. 6. 10.) With dat. of pers. in later usage, Lob. ad Phryn. p. 463. Winer § 31. 1. n; so with words expressing prostration, Matth. 2, 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4, 9 ἐὰν πεσὼν προσκυνήσῃς μοι sc. Satan. 18, 26. 28, 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν αὐτῷ. Mark 15, 19 τ. 3ίντες τὰ γόνατα προσεκύνησαν αὐτῷ. Simpl. Matth. 2, 2 καὶ ἡλθόμεν προσκυνήσαι αὐτῷ. v. 8. 8, 2. 9, 18. 14, 33. 15, 25. 28, 17. Mark 5, 6. John 9, 38. Sept. for ἱππῆς Gen. 27, 29. 43, 26. 28. asp. So Heliodor. IX. 366. Pol. 5. 86. 10.—With acc. in the earlier Greek usage, Matth. § 412. Lob. 1. c. Luke 24, 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. Sept. for ἱππῆς Gen. 37, 6. 8. So Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφίντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed with ἐνώπιον *in* Rev. 3, 9. So Sept. for יָשָׁב לְיָהוָה Ps. 22, 30. 86, 9.

2. Spec. of those who pay reverence and

homage to the Deity, who render divine honours, *to worship*, *to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and ἱππῆς Gen. 47, 31. 1 K. 1, 47. a) To God, absol. John 4, 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν κτλ. v. 24 δὲ προσκυνεῖν. 12, 20. Acts 8, 27. 24, 11. Rev. 11, 1. Sept. and ἱππῆς Ps. 95, 6. 138, 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. 11, 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *he worshipped* [bowing] *upon the top of his staff*, in allusion to Gen. 47, 31 where Sept. for ἱππῆς, comp. 1 K. 1, 47. With a dat. see in no. 1; so with words expressing prostration, 1 Cor. 14, 25 πεσὼν ἐπὶ πρόσωπον προσκυνήσαι τῷ Θεῷ. Rev. 4, 10. 5, 14 Rec. 7, 11. 11, 16. 19, 4. Simply, John 4, 21 προσκυνήσετε τῷ πατρί. v. 23. Rev. 14, 7. 19, 10 τῷ Θεῷ προσκυνήσον. 22, 9. Sept. and ἱππῆς Gen. 24, 26. Is. 27, 13. (Jos. Ant. 6. 7. 5 τῷ Θεῷ.) With accus. see above in no. 1; Matt. 4, 10 τὸν Θεόν σου προσκυνήσεις. Luke 4, 8. John 4, 22 bis. 23. 24. (Jos. Ant. 6. 4. 2 τὸν Θεόν. Xen. An. 3. 2. 9 τὸν Θεόν.) With ἐνώπιόν σου Rev. 15, 4, see above in no. 1. fin. b) To the Messiah, c. dat. Heb. 1, 6. c) To angels, with ἔπεσον ἐμπροσθεν, c. dat. Rev. 19, 10; absol. 22, 8. d) To false gods, idols; with dat. see in no. 1; Acts 7, 43 οὗς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. 16, 2. 19, 20. 20, 4. With accus. see in no. 1; Rev. 9, 20 προσκυνήσωσι τὰ δαιμόνια. 13, 4 bis. 8. 12. 15. 14, 9. 11. So Xen. An. 3. 2. 13 τοὺς Θεούς.

προσκυνήτης, ου, ὁ, (*προσκυνέω*.) a worshipper of God, John 4, 23.—Chandler Inscript. App. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

προσλαλέω, ὦ, f. ἴσω, (λαλέω.) *to speak* to or *with* any one, c. dat. Acts 13, 43; absol. 28, 20. Comp. Matth. § 402.—Wisdom. 13, 18. Luc. Nigr. 7. Plut. Conj. Præc. 37.

προσλαμβάνω, f. λήψομαι, (λαμβάνω.) *to take besides*, in addition, Xen. Mem. 3. 14. 4; *to receive besides*, Xen. An. 7. 3. 13; *to take* to or *with* oneself, in one's company, Xen. Cyr. 1. 4. 16.—In N. T. Mid. *προσλαμβάνομαι*, *to take* to oneself; also *to receive* to oneself.

1. *to take* to oneself, e. g. food, c. gen. Acts 27, 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 Rec. Buttm. § 132. 5. d, and 10. i. With acc. μηδὲν Acts 27, 33. (Comp. Xen. Mem. 3. 14. 4.) With acc. of pers. *to take* to oneself, *to take* by the hand and draw aside, Matt. 16, 22. Mark 8, 32. Also *to take* to

one's company, intercourse, house; Acts 17, 5 καὶ προσλαβόμενοι . . . τινὰς ἄνδρας ποιητοὺς. 18, 26. 28, 2. So 2 Macc. 8, 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 24.

2. *to receive to oneself*, to admit to one's society and fellowship, to receive and treat with kindness, c. acc. of pers. Rom. 14, 1 τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15, 7 bis. Philem. 12, 17. Sept. for בָּרַךְ Ps. 65, 4.—2 Macc. 10, 15.

πρόσληψις, εὖς, ἡ, (προλαμβάνω,) *a taking or assuming besides*, Plato Theæt. 210. a; *an assumption*, the second member of a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82.—In N. T. *a receiving, admission to oneself*, Rom. 11, 15.

προσμένω, f. νῶ, (μένω,) *to remain at a place, with a person, q. d. to remain there*; of place, absol. Acts 18, 18; ἐν Ἐφέσῳ 1 Tim. 1, 3. (Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. Hell. 2. 4. 7.) Of persons, *to continue with any one*, c. dat. Matt. 15, 32. Mark 8, 2. Also *to remain faithful to any one, to adhere to*, Acts 11, 23; for the dat. after πρὸς, see Matth. § 402. So Wisd. 3, 9. Jos. Ant. 14. 2. 1.—Trop. *to continue in any thing, to be constant in, to persevere*, c. dat. 1 Tim. 5, 5 ταῖς δέησιν. Acts 13, 43 in later edit. for Rec. ἐπιμένειν.

προσορμίζω, f. ἴσω, (ὀρμίζω, ὀρμος,) *to bring a ship to anchor at or near a place, to cast anchor, to land at*, c. dat. Plut. Parall. 2. Ξέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. *Mid. to come to anchor, to draw in to shore*, absol. Mark 6, 53. So Arr. Exped. Al. M. 6. 20. 7 προσορμισθεὶς τῷ αἰγαλῷ. Ael. V. H. 8. 5.

προσopheilō, f. ἴσω, (ὀφείλω,) *to owe besides, in addition*, Philem. 19 σεαντὸν μοι προσopheileis.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

προσοχδίζω, f. ἴσω, (ὀχδίζω, ὀχδέω, ὀχθος,) *to be grieved towards any one, to be indignant, angry, wroth at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3, 10. 17 διὸ προσόχθισα τῇ γενεῇ ἐκείνῃ, in allusion to Ps. 95, 10 where Sept. for עָרַב to loathe. Sept. also for בָּזָה Lev. 26, 15. 43.—Ecclesi. 6, 25. 25, 2.

πρόσπεινος, ου, δ, ἡ, (πρὸς intens. πείνω,) *very hungry*, Acts 10, 10.—Not found elsewhere.

προσπήγνυμι, f. ἴξω, (πήγνυμι,) *to fix or fasten to any thing, to affix*, c. acc. Acts 2, 23 τοῦτον . . . προσπήξαντες [τῷ σταυρῷ] ἀνέλιετε.

προσπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall towards or upon any thing*, Xen. Eq. 7. 6.—In N. T. with the idea of purpose:

1. *to fall upon, to rush upon, to dash against*, as the wind, c. dat. Matt. 7, 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. Comp. Matth. § 402.—Of a hostile assault, c. dat. Pol. 1. 28. 9. Xen. Hell. 3. 2. 3.

2. Of persons, *to fall down to or before any one, at his feet or knees in reverence or as a suppliant*; c. dat. of pers. Mark 3, 11 προσέπιπτε αὐτῷ. 5, 33. Luke 8, 28. 47. Acts 16, 29; also τοῖς γόνασιν τινος Luke 5, 8. Sept. c. αὐτῷ for שָׁרַף Ps. 95, 6. So 2 Macc. 5, 10. Pol. 10. 18. 7; τοῖς γόνασι Diod. Sic. 17. 13; absol. Xen. Cyr. 4. 6. 2.—With πρὸς τοὺς πόδας τινὸς Mark 7, 25. Sept. for שָׁרַף Ex. 4, 25.

προσποιέω, ᾶ, f. ἴσω, (ποιέω,) *to make to or for any one, to gain for*, Dem. 1393. 15. Xen. Hell. 4. 8. 28 π. φίλῳ Λέσβου τῇ πόλει. Usually Mid. depon. *προσποιέομαι*, οὔμαι, *to make to oneself, to acquire for oneself*, Hdot. 9. 37. Xen. Hell. 4. 8. 28 π. Καλχηδονίου φίλου. Also *to take or claim to oneself, to pretend to*, Thuc. 1. 137; *to pretend, to affect*, Xen. An. 2. 1. 7.—Hence in N. T. Mid. depon. *to make as if, to make a show of being or doing any thing, to affect*, c. inf. Luke 24, 28 προσποιεῖτο πορρωτέρω πορεύεσθαι. So Jos. Ant. 7. 8. 1 νοσεῖν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5, 12.

προσπορεύομαι, οὔμαι, f. εἴσομαι, Pass. depon. (πορεύω,) *to go or come to any one*, c. dat. Mark 10, 35; comp. Matth. § 402. Sept. for עָרַב Ex. 24, 14.—Ecclesi. 12, 18. Pol. 4. 3. 13.

προσρήγνυμι, f. ἴξω, (ρήγνυμι,) *to break or burst towards or upon any thing, to dash upon or against*, as waves, a flood, intrans. c. dat. Matth. § 402. Luke 6, 48. 49 προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ.—So c. acc. Aquil. Ps. 2, 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

προστάτις, ιδος, ἡ, (προστάτης, προϊσταμαι,) *a female curatorial, and genr. a patroness, helper, succourer*, Rom. 16, 2.—Luc. Charid. 10 Σεά . . . προστάτις οὔσα. Bis accus. 29.

προστάσω, v. -ττω, f. ξω, (τάσσω,) *to arrange or set in order at a place, to post at, τόπη Aeschyl. Theb. 527.*—In N. T. *to order towards or to any one, to command, to prescribe to*; c. dat. of pers. Matt. 1, 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21, 6; impl. Luke 5, 14. Pass. c. dat. Acts 10, 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

Impl. Matt. 8, 4 δ προσέταξε Μωϋσῆς. Mark 1, 44. Also inf. c. acc. Acts 10, 48. Sept. for תִּצַּח c. dat. Gen. 50, 2. Num. 5, 2; acc. et dat. Lev. 10, 1. Deut. 17, 3; c. inf. Esth. 3, 2. So c. dat. Dem. 363. 26; acc. et dat. Xen. Lac. 6, 2; c. inf. 2 Macc. 15, 5.—Spoken of times or seasons, *to prescribe or appoint to* any one, Pass. Acts 17, 26 ὁρίσας προστεταγμένους καιρούς, where Rec. προτεταγμένους.

προστίθημι, f. θήσω, (τίθημι.) impf. προστείνην Acts 5, 14; also 3 pers. προστείνει Acts 2, 47. AEL. V. H. 3, 18; comp. Buttm. § 106. n. 5.

1. *to set, put, lay unto or with* any thing; Pass. with πρὸς c. acc. Acts 13, 36 καὶ προστείνῃ πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. Winer § 58. 4. 13. Sept. for תִּצַּח Judg. 2, 10.—1 Macc. 2, 69. Comp. Xen. Cyr. 6, 1. 30.

2. Genr. *to join unto, to add unto*, e. g. a) Of persons, c. acc. et dat. Acts 2, 47 δ δὲ κύριος προστείνει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλησίᾳ. 5, 14 et 11, 24 τῷ κυρίῳ. Pass. Acts 2, 41. Sept. for תִּצַּח Num. 18, 2. Is. 14, 1. So 1 Macc. 2, 43. Jos. Vit. 25. Plut. Brut. 23. b) Of things, c. acc. et dat. Luke 17, 5 πρόσθες ἡμῖν πίστιν. Pass. c. dat. Matt. 6, 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4, 24.] Luke 12, 31. Heb. 12, 19. With acc. and ἐπὶ c. dat. Luke 3, 20; ἐπὶ c. acc. Matt. 6, 27. Luke 12, 25. Pass. absol. Gal. 3, 19 Rec. Sept. for תִּצַּח Lev. 26, 21; ἐπὶ τι Deut. 12, 32. So Dion. Hal. Ant. 6, 88. Plut. Galb. 8. Xen. Cyr. 2, 4. 14; ἐπὶ τι Ecclus. 3, 26. c) By Hebr. like תִּצַּח before an infin. or sometimes a finite verb, *to add to do* any thing, i. q. *to do again, to do further*; see Heb. Lex. art. תִּצַּח no. 3. Winer § 58. 5. E. g. Mid. aor. 2 προσετέθειν c. inf. Luke 20, 11. 12 καὶ προσέτετο πέμψαι ἕτερον, τρίτον, i. e. *again he sent*. Acts 12, 3 προσέτετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. Part. προσθεῖς before a finite verb, Luke 19, 11 προσθεῖς εἶπε παραβολήν. So Sept. and תִּצַּח Gen. 4, 2. 18, 29. 25, 1. ssp. —Ecclus. 18, 4 [5]; comp. Jos. Ant. 6, 13. 4 προσθεμένος δώκεν. Pol. 31. 7. 4 προσθεμένος ἐξηγήτο.

προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to or towards* any one, *to run up*, absol. Mark 9, 15. 10, 17. Acts 8, 30. Sept. for יָצָח Gen. 18, 2. 33, 4.—1 Macc. 16, 21. Hdian. 4, 13. 11. Xen. Cyr. 7, 1. 15.

προσφάγιον, ου, τό, (προσφαγεῖν.) pr. 'what is eaten thereto,' with bread; hence

genr. *any thing to eat*, as *meat, flesh*, i. q. θύον, and also *fish*, i. q. θύαριον q. v. John 21, 5.—The Attic word was θύον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Mæris p. 274 θύον Ἀττικῶς· προσφάγιον Ἑλληνικῶς. Sturz de Dial. Alex. p. 191.

πρόσφατος, ου, δ, ἡ, adj. (obs. φάω, φένω, πέφαιμα.) pr. *slain thereto or thereby, newly killed, just dead*, Hom. Il. 24, 757. Hdtot. 2, 89; of flesh, *just killed, fresh*, as κρέα Hippocr. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἀλφάτα Hipp. de Vict. San. II. 5; ἀνθός Plut. Alex. M. 36. —In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10, 20. Sept. for שְׁנֵי Ecc. 1, 9. So Plut. Otho 8. Pol. 1, 21. 9. Dem. 551. 15. See more in Lob. ad Phryn. p. 374 sq.

προσφάτως, adv. (πρόσφατος,) *recently, lately*, Acts 18, 2.—2 Macc. 14, 36. Pol. 3, 37. 11.

προσφέρω, (φέρω,) aor. 1 προσήνεγκα; aor. 2 imperat. προσένεγκε Matt. 8, 4. Mark 1, 44; perf. προσενήνοχα, Heb. 11, 17; see Buttm. § 114 φέρω.—*To bear or bring to any place or person*.

1. Genr. e. g. of things, with acc. and dat. of place, *to bring near or put to*, John 19, 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόνγον. (Luc. D. Deor. 5, 8. Xen. Eq. 6, 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22, 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. With acc. simpl. Matt. 25, 20 προσήνεγκαν ἄλλα πέντε τάλαντα. Sept. and תִּצַּח Gen. 27, 31. Ex. 36, 6. So τί τινα Xen. Cyr. 6, 4. 2; τί Jos. B. J. 1, 24. 7. Plut. Galb. 12. Xen. Conv. 5, 2.—Of persons, c. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4, 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8, 16. 9, 2. 32. 12, 22. 14, 35. 17, 16; παιδία Matt. 19, 13. Mark 10, 13 bis; βρέφη Luke 18, 15. (Xen. Ag. 2, 13 τετραμῖνος προσηέχθη πρὸς τὴν φάλαγγα.) So *to bring or conduct to or before* any one, c. acc. et dat. Matt. 18, 24. Luke 23, 14; ἐπὶ τινα 12, 11.

2. *to offer, to present to any one*, c. acc. et dat. e. g. ἄξος Luke 23, 36; χρήματα money Acts 8, 18; δῶρα gifts Matt. 2, 11. Sept. προσφ. δῶρα for תִּצַּח Gen. 43, 26. Judg. 3, 7. So Xen. Mem. 3, 11. 14.—Of things *offered to God, oblations, sacrifice*; c. acc. et dat. τῷ θεῷ or the like, e. g. θυσίας Acts 7, 42. Heb. 11, 4; λατρείαν John 16, 2; ταυτὸν Heb. 9, 14. Once πρὸς τὸν θεόν, sc. δεήσεις, Heb. 5, 7. Elsewhere with acc. and τῷ θεῷ or πρὸς τὸν θεόν impl. Matt. 5,

28, 24 πρόσφερε τὸ δῶρόν σου. 8, 4. Heb. 8, 3 bis. 4, 9, 25. 10, 1. 11. 11, 17 bis. Pass. Heb. 9, 9. 28. 10, 2. 8. The person or thing for or on account of which offering is made, is put with ὑπὲρ v. περί; e. g. ὑπὲρ τινος c. acc. Heb. 5, 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9, 7. 10, 12; acc. impl. 5, 3. Pass. Acts 21, 26; περί τινος c. acc. Mark 1, 44 προσενέγκεν περὶ τοῦ καθαρισμοῦ σου ἃ κτλ. Acc. impl. Luke 5, 14. Heb. 5, 3. Sept. genr. for מִן־לְךָ Lev. 2, 8. Mal. 1, 13; מִן־לְךָ Lev. 2, 11. 12. Num. 15, 4. So Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχὴν. Ant. 3. 9. 3 ἔριφον.

3. Mid. c. dat. trop. to bear oneself towards any one, to conduct towards, to deal with any one so and so; Heb. 12, 7 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

προσφιλής, εὖς, οὖς, ὁ, ἡ, adj. (πρός, φίλει,) pr. dear to any one, beloved, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητρί προσφιλὴς ἦν. Hdot. 1. 163.—In N. T. of things, acceptable, pleasing, Phil. 4, 8. So Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. CEC. 15. 4.

προσφορά, ἄς, ἡ, (προσφέρω,) an offering, oblation, i. e.

1. Pr. the act of offering to God. Heb. 10, 10 διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ. v. 14. Trop. Rom. 15, 16.—Ecclus. 46, 16 ἐν προσφορᾷ ἀνὸς γαλαζηνού.

2. Meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὁλοκαυτώματα; Eph. 5, 2 προσφ. καὶ θυσία. Heb. 10, 5. 8. Sept. for חֹטֶאֱת Ps. 40, 7. So Song of 3 Child. 14.—Also a sacrifice, with blood, i. q. θυσία, Acts 21, 26 εὖς οὐ προσηνήχθη ... ἡ προσφορά, see Num. 6, 13 sq. Acts 24, 17 comp. 21, 26. So too προσφορά περὶ ἁμαρτίας Heb. 10, 18; comp. Lev. c. 4. c. 9; so Ecclus. 31, 18. 19.

προσφωνέω, ᾠ, f. ἡσω, (φωνέω,) pr. to utter sounds towards any one, i. e.

1. to speak to, to address any one; with dat. expr. or impl. Luke 13, 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23, 20. Acts 21, 40. 22, 2. (So 1 Esdr. 2, 21. Diod. Sic. 4. 48 init.) Spec. to call out to any one, to exclaim, c. dat. Matt. 11, 16. Luke 7, 32.—The earlier construction was προσφωνεῖν τινα, Matth. 23, 402. b, note. Diod. Sic. 4. 48 pen.

2. to call any one to oneself, c. acc. Luke 6, 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

προσχύσις, εὖς, ἡ, (προσχείω,) a pouring out towards, i. q. affusion, sprinkling,

π. τοῦ αἵματος Heb. 11, 28; see Ex. 12, 7. 22.

προσψαύω, f. αἰσώ, (ψαύω,) to touch upon, to touch, c. dat. Luke 11, 46 οὐ προσψαύετε τοῖς φορτίοις.—Soph. Philoct. 1054. Pind. Fr. 86. 2 Bæckh.

προσωποληπτέω, ᾠ, f. ἡσω, (προσωπολήπτῃ,) to accept or respect the person of any one, to show partiality, absol. James 2, 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20, 21; see in λαμβάνω no. 1. e. β. Heb. Lex. art. נָחַץ no. 3. b.

προσωπολήπτῃς, ου, ὁ, (πρόσωπον, λαμβάνω,) a respecter of persons, Acts 10, 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in προσωποληπτέω.

προσωποληψία, ας, ἡ, (προσωποληπτέω,) respect of persons, partiality, Rom. 2, 11. Eph. 6, 9. Col. 3, 25. James 2, 1.—Found only in N. T.

πρόσωπον, ου, τό, (πρός, ὤψ.) pr. 'the part at or about the eye;' hence genr. the face, visage, countenance; Sept. everywhere for Heb. פָּנִים. Not found in the writings of John.

1. Pr. the face; Matt. 6, 16. 17 τὸ πρόσωπόν σου νύψαι. 17, 2. 26, 67. Mark 14, 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9, 29. 22, 64. 24, 5. Acts 6, 15 bis. 2 Cor. 3, 7 bis. 13. 18. 4, 6 comp. 3, 7. 11, 20. Gal. 1, 22 ἀγνωσόμενος τῷ προσώπῳ, ὑπὸ κρυφίᾳ, Engl. by sight. James 1, 23. Rev. 4, 7. 9, 7 bis. 10, 1. Sept. and פָּנִים Gen. 38, 15. 40, 7. 43, 31. So Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17, 26, 39. Luke 5, 12. 17, 16. 1 Cor. 14, 25. Rev. 7, 11. 11, 16; see in πίπτω no. 2. Also πρόσωπον πρὸς πρόσωπον, face to face, nothing intervening, 1 Cor. 13, 12; so Sept. and פָּנִים בְּפָנִים Gen. 32, 31, comp. Deut. 34, 10. So κατὰ πρόσωπον ἔχειν, before the face, face to face, present, Acts 25, 16. 2 Cor. 10, 1, opp. ἀπὸν. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον, pr. the things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2; comp. Sept. Deut. 34, 10.) Further, κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2, 11; comp. Heb. Lex. פָּנִים no. 1. b.—Trop. and by Hebr. Luke 9, 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. he steadfastly set his face to go, he set forth with fixed purpose; comp. Sept. and Heb. פָּנִים עָשָׂה c. inf. Jer. 42, 15. 17. 2 K. 12, 18. Heb. Lex. פָּנִים no. 1. c. Ellipt. in the same sense, Luke 9, 53 τὸ πρ. αὐτοῦ ἦν

πορευόμενον εἰς Ἱερουσαλὴμ. So 1 Pet. 3, 12 πρ. τοῦ κυρίου ἐπὶ ποιούντας κακά, comp. Lev. 26, 17. Jer. 21, 10. Heb. Lex. פָּנֶיךָ no. 1. e, f.—Trop. in antith. with καρδία, as 1 Thess. 2, 17 προσώπῳ, οὐ καρδίᾳ, pr. in face, not in heart, in body, not in spirit. 2 Cor. 5, 12 ἐν προσώπῳ καυχώμενους, καὶ οὐ καρδίᾳ, i. e. externally, in appearance, and not in reality.

2. Meton. the face, put for the presence, person of any one, chiefly in phrases borrowed from the Hebrew: a) With prepositions and followed by a genit. of pers. it forms like Heb. פְּנֵי אִשָּׁה a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου τινος, from the face, presence of any one, i. q. from before, from; Acts 3, 19 ὅπως ἀνέλθῃς καὶ ἀπὸ προσώπου τοῦ κ. δ. 41 ἀπὸ πρ. τοῦ συνεδρίου. 7, 45. 2 Thess. 1, 9. Rev. 6, 16. 12, 14. 20, 11. Sept. and פְּנֵי Gen. 16, 6. Deut. 2, 22; פְּנֵי Gen. 41, 46. 1 Chr. 19, 18; εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. before or to the churches, 2 Cor. 8, 24; ἐν προσώπῳ Χριστοῦ, in the presence of Christ, i. e. before him, as a formula of asseveration, 2 Cor. 2, 10; so Sept. and פְּנֵי Prov. 8, 30; κατὰ πρόσωπόν τινος, in the presence of any one, before him, Luke 2, 31. Acts 3, 13 κατὰ πρ. Πιλάτου. Sept. for פְּנֵי Gen. 32, 21; פְּנֵי־לִי Gen. 25, 18. (Test. XII Patr. p. 683.) Also μετὰ τοῦ προσώπου σου, with or in thy presence, with thee, Acts 2, 28, quoted from Ps. 16, 11 where Sept. for פְּנֵי לִי; πρὸ προσώπου τινος, before the face of any one, i. q. simpl. πρὸ τινος, before any one; so of place, Matt. 11, 10 ἀποστείλω τὸν ἀγγέλω μου πρὸ προσώπου σου. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1; once of time, Acts 13, 24. Winer § 67. 1. n. e. Comp. genr. Heb. Lex. פָּנֶיךָ lett. A, B, C, etc. b) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase δρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, to see the face of any one, i. q. to see him face to face, to see and converse with any one, Acts 20, 25. 38. Col. 2, 1. 1 Thess. 2, 17. 3, 10. Sept. δψ. τὸ πρ. αὐτοῦ for פְּנֵי Gen. 32, 20. Comp. in δρᾶν no. 1. b, and εἶδω I. 1. c. Hence also βλέπειν v. δρᾶν τὸ πρόσωπον τοῦ Θεοῦ, to behold the face of God, i. q. to have access to God, to be admitted to his presence, Matt. 18, 10. Rev. 22, 4; see fully in βλέπω no. 2. a, and δρᾶν no. 1. b.

In a like sense, Heb. 9, 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, before God; see in ἐμφανίζω. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, to regard the person, i. e. the external appearance, of any one, Matt. 22, 16. Mark 12, 14; see in βλέπω no. 1. a. β. Also θαυμάζειν πρόσωπόν τινος Jude 16, see in θαυμάζω no. 2. For λαμβάνειν πρόσωπόν τινος, Luke 20, 21. Gal. 2, 6, see fully in λαμβάνω no. 1. e. β. c) Once absol. as in the later Greek, a person; 2 Cor. 1, 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, the gift to us from many persons. So Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

3. Of things, the face, surface, Luke 21, 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17, 26. So Sept. and פְּנֵי Gen. 2, 6. 11, 4. 8.—Spec. the surface, the exterior, external appearance, Matt. 16, 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12, 56. James 1, 11. Sept. and פְּנֵי Ps. 104, 30.

προτάσσω v. -ττω, f. ξω, (τάσσω) to arrange or set in order before, in front, Jos. Ant. 2. 16. 3. Xen. Hell. 2. 4. 15.—In N. T. of time, to appoint before, Pass. Part. perf. καιροὶ προτεταγμένοι, times before appointed, prescribed, Acts 17, 26 Rec. Comp. in προτάσσω fin.—2 Macc. 8, 36. Soph. Trach. 164.

προτείνω, f. ενῶ, (τείνω) to stretch, to stretch forth or out, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39; to stretch forward, to prolong, e. g. a bridge, Pol. 3. 46. 2.—In N. T. to stretch out, or extend before, e. g. a person before the scourge, in order to be scourged; c. acc. et dat. Acts 22, 25 ὥς δὲ προτείνας αὐτὸν τοῖς ἰμᾶσιν, see fully in ἱμάς. So Soph. Aj. 1270. Xen. Eq. 6. 11.

πρότερος, a, ον, comparat. formed from πρό, Buttm. § 69. 2. Matth. § 132; before, fore, forward; of place, Hom. Od. 19. 228 πόδες πρότεροι the fore-feet.—Usually and in N. T. of time.

1. before, former, prior; Eph. 4, 22 κατὰ τὴν προτίαν ἀναστροφὴν. Sept. for פְּנֵי Jer. 28, 8; יָחִיד Lev. 26, 45. Deut. 4, 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

2. Neut. πρότερον as adv. before, first; comp. Buttm. § 115. 4. a) Genr. John 7, [50.] 51 ἐν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1, 15. 1 Tim. 1, 13. Heb. 4, 6. 7, 27. Sept. for פְּנֵי Neh. 13, 5; יָחִיד Deut. 9, 18. 10, 3. So Jos. Ant. 7. 11. 1.

Pol. 2. 55. 5. Xen. An. 1. 3. 18. b) With the art. *ὁ*, ἡ *πρότερον* as adj. *former*, Buttm. § 125. 6. Heb. 10, 32 τὰς *πρότερον* ἡμέρας. 1 Pet. 1, 14 ταῖς *πρ.* ἐπισυνμίαις. (Sept. Num. 6, 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.) Neut. τὸ *πρότερον* as adv. *before*, *formerly*, John 6, 62 ὅπου ἦν τὸ *πρότερον*. 9, 8. Gal. 4, 13. So Sept. Deut. 2, 12. Josh. 11, 10. Xen. Mem. 3. 8. 1.

προτίθημι, f. τίσω, (τίθημι,) to set or put before, 2 Macc. 1, 8. Eurip. Iph. Taur. 1226; to propose, Plato Soph. 226. c.—In N. T. only Mid. *προτίσμαι*, i. e.

1. Trop. to set before oneself, to propose to oneself, to purpose, c. inf. Rom. 1, 13 *προεβέβηκεν* εἰπεῖν πρὸς ἑαυτὸν. With an acc. Eph. 1, 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8. Plato Legg. 638. c.

2. to set forth before the world, publicly, sc. on one's own part; c. acc. Rom. 3, 25 *ὡς* *προτίθετο* θεὸς ἱλαστήριον.—So *προτίθημι* AEL. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

προτρέπω, f. ψω, (τρέπω,) to turn one forwards, to make go forwards, Pass. Hom. Il. 6. 700. Od. 11. 18; to urge on, to impel, Soph. Elect. 1193. Xen. Mem. 1. 2. 64.—Often and in N. T. Mid. *προτρέπομαι*, to urge on, to impel, on one's own part, i. q. to exhort, absol. Acts 18, 27 *προτρέψαμενοι* ἔγραψαν. So 2 Macc. 11, 7. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

προτρέχω, aor. 2 *προέδραμον*, (τρέχω,) to run before, in advance; c. adv. comparat. John 20, 4 *προέδραμε* τάχιον τοῦ Πέτρου. Sept. for *ἔγρηγαν* 1 Sam. 8, 11. (Antiph. 122. 1. Xen. An. 5. 2. 4.) Pleon. Luke 19, 4 *προέδραμεν* ἔμπροσθεν. So Tob. 11, 2; comp. *προπορεύεσθαι* ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phryn. p. 10.

προϋπάρχω, f. ξω, (ὑπάρχω,) pr. to be before, to be beforehand in, Dem. 314. 9. Thuc. 3. 40; to be or exist before, to precede in time, Hdian. 1. 14. 4. Thuc. 1. 138.—In N. T. impf. *προϋπῆρχον*, to have been before, only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in *ὑπάρχω* no. 2, and Winer § 46. 11. Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23, 12 *προϋπῆρχον* ἐν ἐχθρᾷ ὄντες, pr. who before were being in enmity, who before were at enmity. Acts 8, 9 *προϋπῆρχεν* μαγείων, who before practised sorcery. So Jos. Ant. 4. 6. 5 *ἄτε* *προϋπῆρχεν* ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις.

πρόφασις, εως, ἡ, (προφαίνω,) pr. what is shown before; hence, show, pretext, put forth to cover one's real intent. Matt. 23, 14 *πρόφασιν* μακρὰ προσευχόμενοι. Mark 12, 40. Luke 20, 47. Acts 27, 30 *πρόφασιν* ὡς κτλ. Phil. 1, 18. 1 Thess. 2, 5 ὅτε ἐν *πρόφασιν* πλεονεξίας, a pretext (cloak) for covetousness. So Sept. Hos. 10, 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—Hence *προφ.* ἔχειν to have a pretext, cloak; i. e. a pretended excuse; John 15, 22 *πρόφασιν* οὐκ ἔχουσι περὶ τῆς ἀμ. So Dem. 526. 18. Xen. Cyr. 3. 1. 27.

προφέρω, f. προοίω, (φέρω,) to bear or bring forth, out of any place, with acc. and ἐκ c. gen. Luke 6, 45 bis.—Sept. Prov. 10, 4. Isocr. p. 11. e, ὥσπερ ἐκ ταμείου *προφέρειν*. Plato Legg. 936. a, εἰς τὸ μέσον.

προφητεία, as, ἡ, (προφητεύω,) a prophesying, prophecy, i. e.

1. Pr. *prophecy*, a foretelling of future events, prediction, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in *προφήτης*. E. g. of the prophecies of the O. T. Matt. 13, 14 ἀναπληροῦται αὐτοῖς ἡ *προφητεία* Ἡσαίου. 2 Pet. 1, 20 πάντα *προφητεία* γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1, 3 τοὺς λόγους τῆς *προφητείας*. 22, 7. 10. 18. 19. Rev. 19, 10 see in *μαρτυρία* no. 2. Sept. and *נבואה* 2 Chr. 15, 8. Neh. 8, 12. So Ecclus. 39, 1. 44, 3. Jos. Ant. 7. 9. 5. B. J. 3. 8. 3 τὰς *προφητείας* τῶν ἱερῶν βίβλων.—In 1 Tim. 1, 18 et 4, 14 *προφητεία* refers to prophetic declarations respecting the labours and success of Timothy, made by those having the gift of prophecy, on occasion of his being sent forth; comp. Acts 13, 2. 20, 28. 1 Cor. 12, 4–8 sq. Comp. Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς *προφητείας* ἐγίνοντο οἱ ἱερεῖς, τουτίστιν ἀπὸ πνεύματος ἁγίου· οὕτω δὲ Τιμόθεος ἠρέθη ἐπὶ τὴν ἱερωσύνην.

2. Meton. *prophecy*, the prophetic office, the prophetic gift, spoken in N. T. of the peculiar *Charisma* or spiritual gift imparted to the primitive teachers of the church; see in *προφήτης* no. 3. Rom. 12, 6 ἔχοντες δὲ χαρίσματα ... εἴτε *προφητείας*. 1 Cor. 12, 10. 13, 2. 8. 14, 22.—So genr. Ecclus. 46, 1. Jos. Ant. 3. 8. 1 Ἀαρὼν διὰ τὸ τὸ γένος καὶ τὴν *προφητείαν*. Plut. Pelop. 16 τὴν *προφητείαν* Ἐχεκράτους ἔχοντας, i. e. having Echecrates as prophet. Luc. Alex. 60.

3. Meton. a prophesying, the exercise of

the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11, 6. Sept. and נְבִיאִים Ezra 6, 14. So Ecclus. 46, 20.—Spec. the exercise of the prophetic gift or *Charisma* in the primitive church, 1 Cor. 14, 6 *ἐὰν μὴ ὑμῖν λαλήσω . . . ἐν προφητείᾳ*. 1 Thess. 5, 20.

προφητεύω, f. *εἰσω*, (*προφήτης*.) to act as prophet, e. g. to prophesy, to foretell future events, to predict; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in *προφήτης*. Sept. everywhere for נְבִיאִים , נְבִיאִים , see Heb. Lex. s. v. So of the prophets of the O. T. Matt. 11, 13 *πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προσήνευσαν*. 15, 7 et Mark 7, 6 *περὶ ὑμῶν*. 1 Pet. 1, 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10, 11 *δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς κτλ.* 11, 3. Also Acts 2, 17, 18, quoted from Joel 3, 1 [2, 28] where Sept. for נְבִיאִים . Sept. genr. for נְבִיאִים , נְבִיאִים , 1 K. 22, 12, 18. Ezra 5, 1. Jer. 11, 21. Ex. 11, 4. ssp. (Ecclus. 47, 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.) Including the idea of praise to God accompanied by prediction, Luke 1, 67; comp. Sept. and נְבִיאִים , נְבִיאִים , 1 Sam. 10, 5. 6. 11. 19, 20, 21. Spec. John 11, 51 (*Καὶάφας*) *ἀρχιερεὺς ὢν . . . προφήτευσεν*, comp. 18, 14 where it is *συμβουλευσας*, i. e. his counsel was prophetic, though not as he meant it; comp. 11, 52. The gift of prophecy was not held to belong to the office of high priest; Josephus expressly separates the two; Ant. 3. 8. 1. B. J. 1. 2. 8.—Of false prophets, Matt. 7, 22. Sept. and נְבִיאִים Jer. 14, 14, 15; and so of heathen prophets, Diod. Sic. 17, 51 *ὁ μὲν προφητεύων ἀνὴρ*. Hdtan. 5. 5. 21. Plut. de Def. Orac. 5 *Ἐχεκράτους προφητεύοντος*.—Spoken in mockery by the soldiers to Jesus, q. d. *to divine, to give a response*, c. dat. Matt. 26, 68. Mark 14, 65. Luke 22, 64. Compare *προφητεία* Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

2. Spec. of the prophetic gift or *Charisma* imparted by the Holy Spirit to the primitive Christians; Acts 19, 6 *ἤλθε τὸ πν. ἐγ. ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προσήνευον*. 21, 9. 1 Cor. 11, 4. 5. 13, 9. 14, 1. 3. 4. 5 bis. 24. 31. 39. See in *προφήτης* no. 3.

προφήτης, ου, ὁ, (*πρόφημα*.) a prophet, a foreteller of future events; so in Greek writers, Anacr. 43. 11. Plato Charm. 46. p. 174. c, *τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφῆτας τῶν μελλόντων*. Hence also i. q. ὁ μάντις, pr. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37; comp. Diod. Sic. 16. 26; likewise an interpreter of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. 72. b; comp. Diod. Sic. 1. 2. In Sept. and N. T. ὁ προφήτης corresponds to Heb. נְבִיאִים , pr. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Heb. Lex. art. נְבִיאִים . With the Jewish use of נְבִיאִים and *προφήτης* was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116, Pfeiff. *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται ἀλλότρια δὲ πάντα ὑπακούοντος ἐτέρου*. See also Ex. 7, 1. 2. 2 Pet. 1, 20, 21; espec. 1 Cor. 14, 32.—In a wider sense, Heb. נְבִיאִים , Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. 20, 7; of the patriarchs, Ps. 105, 15.—Hence in N. T.

1. Of the prophets of the O. T. a) Pr. as Isaiah, Matt. 1, 22. 3, 3. Luke 3, 4. John 1, 23. al. Jeremiah, Matt. 2, 17. 27, 9; Joel, Acts 2, 16; Micah, Matt. 2, 5; Jonah, Matt. 12, 39. Luke 11, 29; Zechariah, Matt. 21, 4; Daniel, Matt. 24, 15. Mark 13, 14. So of Samuel, Acts 13, 20; David, Acts 2, 30; Elisha, Luke 4, 27; Asaph, Matt. 13, 35; also of Balaam, 2 Pet. 2, 16, comp. Num. c. 22. Plur. genr. Matt. 2, 23. 5, 12. 23, 29 sq. Mark 8, 28. Luke 1, 70. Rom. 1, 2. Heb. 1, 1. James 5, 10. 1 Pet. 1, 10. al. So Sept. and נְבִיאִים 1 K. 16, 7. 12. Is. 38, 1. ssp. So Ecclus. 48, 1. 22. 2 Macc. 15, 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ προφήτης Σαμουήλ. b) Meton. a prophetic book, the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. 26, 56. So genr. Matt. 5, 17 *καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας*. Mark 1, 2. Luke 16, 29. 31. 24, 27. 44. Acts 28, 23. Rom. 3, 21. Acts 8, 28 *ἀνεγίνωσκε τὸν προφ. Ἡσαΐαν*. Synecd. put for the doctrines and declarations contained in the

prophetic books, Matt. 7, 12, 22, 40. Acts 26, 27. (2 Macc. 15, 9.) Here *ὁ νόμος καὶ οἱ προφῆται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24, 44 *νόμος καὶ προφῆται καὶ ψαλμοί*; see in *νόμος* no. 2. c.

2. Genr. of persons acting by a divine commission as *prophets* and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10, 41 *ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου* κτλ. 13, 57. Mark 6, 4. Luke 4, 24, 13, 33. John 7, 52. Rev. 11, 10, 16, 6, 18, 20, 24. al. Spec. of John the Baptist, Matt. 11, 9, 14, 5. Mark 11, 32. Luke 1, 76, 20, 6. al. Of Jesus, Matt. 21, 11 *οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης*. v. 46. Luke 7, 16, 39, 24, 19. John 9, 17. Of the Messiah as *ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* John 6, 14, in allusion to Deut. 18, 15; so John 1, 21, 25, 7, 40. Acts 3, 22, 23, 7, 37. Comp. 1 Macc. 4, 46, 14, 41.

3. Spec. of those who possessed the *prophetic gift* or *Charisma* imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers, who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12, 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of immediate inspiration, from the light of a sudden revelation at the moment (*ἀποκάλυψις* 1 Cor. 14, 30 comp. 26), and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11, 27, 21, 10. So Acts 13, 1 *προφῆται καὶ διδάσκαλοι*. 1 Cor. 12, 28 *ἔβητο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους* κτλ. v. 29, 14, 29, 32, 37. Eph. 2, 20, 3, 5, 4, 11. See Neander Gesch. der apostol. Zeitalt. I. p. 194 sq. [Engl. I. p. 154 sq.]

4. In the Greek usage, (see init.) a *prophet*, spoken of the Cretan poet Epimenides, Tit. 1, 12; so called as one of the seven wise men of Greece; as sent for by Solon to aid in the preparation of his laws; and especially also as *θεοφιλῆς καὶ σοφὸς περὶ τὰ θεῖα τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. Solon 12. +

προφητικὸς, ἡ, ὄν, (*προφήτης*.) *prophetic*, belonging to or uttered by prophets, Rom. 16, 26. 2 Pet. 1, 19.—Luc. Alex. 60.

προφῆτις, ἰδος, ἡ, (*προφήτης*.) a *prophetess*, i. e. in the Greek sense the *interpreter* or *priestess* of a god, oracle, Diod. Sic. 16, 26. Plut. de Pyth. Orac. 7.—In Sept. and N. T. i. q. *נָבִיאָה*, comp. in *προφήτης* init.

1. Pr. a *prophetess*, as speaking and acting from a divine influence, an ambassador from God, Rev. 2, 20. Sept. and *נָבִיאָה* Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22.

2. Spec. a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2, 36.—So Abraham is called *προφήτης*, *נָבִיא*, Gen. 20, 7; comp. Ps. 105, 15. Tob. 4, 12.

προφθάνω, f. *ἴσω*, (*φθάνω*.) to come or get before, to anticipate one in doing any thing, e. g. in speaking, c. acc. Matt. 17, 25. Sept. for *נָבִיא* 2 Sam. 22, 19. Ps. 17, 13.—Æschyl. Agam. 1028 *προφθάσασα καρδία γλώσσαν*. Plato Rep. 500. a.

προχειρίζομαι, f. *ἴσμαι*, Mid. depon. (*χειρίζω*, *χείρ*.) to hand forth, to take in hand, to make ready, Dem. 45, 10. Diod. Sic. 15, 15.—In N. T. trop. to prepare, to choose, to appoint, c. acc. et inf. Acts 22, 14 *προχειρίσατό σε γνῶναι τὸ βέλημα αὐτοῦ*. 26, 16 *προχειρίσασθαι σε [εἶναι] ὑπηρέτην*. Pass. perf. in passive sense, c. dat. Acts 3, 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for *נָבִיא* Josh. 3, 12. So 2 Macc. 3, 7. Pol. 1, 11, 3. Diod. Sic. 12, 27. Pass. perf. Pol. 3, 40, 14.

προχειροτονέω, ὦ, f. *ἴσω*, (*χειροτονέω*.) to choose before, first, Dem. 703, 18. Plato Legg. 765, b, c.—In N. T. to choose beforehand; Pass. Acts 10, 41 *μάρτυροι τοῖς προκεχειροτημένοις ὑπὸ τοῦ θεοῦ*, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

πρύμνα, ης, ἡ, (*πρυμνός*.) i. q. ἡ *πρυμνή ναῦς*, the hindmost part of a ship, the stern, Mark 4, 38. Acts 27, 29, 41.—Pol. 1, 49, 11. Xen. An. 5, 8, 20. Comp. Lob. ad Phryn. p. 331.

πρωτ, adv. (*πρό*.) 1. *early, early in the day, early morn*, Lat. *mane*; pr. between day-break and sunrising (Mark 1, 35 comp. John 20, 1), parall. *ἔρσρος* Luke 24, 1. Absol. Matt. 16, 3. Mark 1, 35, 11, 20, 16, 9. John 20, 1. On Mark 16, 2, see also in *ἡλιος*. Sept. for *נָבִיא* 1 K. 3, 21. Is. 5, 11;

oftener τὸ πρωί Ex. 8, 20. Is. 37, 36. al. So Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10; τὸ πρ. Hell. 1. 1. 30.—With prepositions: ἅμα πρωί Matt. 20, 1, see in ἅμα no. 2; ἀπὸ πρωί Acts 28, 23, see in ἀπὸ no. 2. c. β; ἐπὶ τὸ πρωί Mark 15, 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16, 19. Lev. 7, 5; ἐν τῷ πρ. Ecc. 11, 6. Comp. Lob. ad Phryn. p. 46 sq.—According to Theophr. Fr. 6. 1. 9, πρωί was the forenoon, between sunrise and noon.

2. Meton. the morning watch, beginning at the 9th hour of the night or day-break, Mark 13, 35; see in φυλακή no. 4.

πρωῖα, see in πρώιος.

πρωῖμος, η, ον, (πρωί,) early, spoken of the early rain, ὑετός πρ. James 5, 7; see fully in ὄψιμος. Sept. ὕ. πρ. for ἱγῖν ὤψ. Dent. 11, 14. Jer. 5, 24.—Arr. Peripl. Eryth. p. 157. Xen. OEc. 17. 4. A poetic and later form instead of Att. πρώιος, Lob. ad Phryn. p. 52.

πρωῖνός, ἡ, ον, (πρωί,) early, morning, Rev. 2, 28 τὸν ἀστέρα τὸν πρωῖνόν. Rev. 22, 16 in later edit. for Rec. ὀρβρινός. Sept. for ἱγῖν Ex. 29, 49. Hos. 6, 4.—Athen. 1. 41. Plut. Symp. 8. 6. 5. A late form, Lob. ad Phryn. p. 52.

πρωῖος, ἡ, ἰον, (πρωί,) early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6; comp. Lob. ad Phryn. p. 52.—In N. T. only ἡ πρωῖα (ἑρα), the morning hour, morning, pr. between day-break and sunrise, (Matt. 28, 1. Mark 16, 2. Luke 24, 1. John 20, 1); Matt. 21, 18 πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν. 27, 1. John 18, 28 Rec. 21, 4. Sept. for ἱγῖν 2 Sam. 23, 4. Lam. 3, 23. So Jos. Ant. 7. 8. 1; fully Luc. Amor. 39 πρωῖας ἑρας.

πρώρα, as, ἡ, (πρό,) the forward part of a ship, the prow, Acts 27, 30. 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

πρωτεύω, f. εὔσω, (πῶτος,) to be the first, chief, to hold the first rank, highest dignity, ἐν πᾶσιν Col. 1, 18.—2 Macc. 6, 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

πρωτοκαθεδρία, as, ἡ, (πῶτος, καθέδρα,) the first seat, the chief seat, Matt. 23, 6. Mark 12, 39. Luke 11, 43. 20, 46.—Not found in the classics.

πρωτοκλισία, as, ἡ, (πῶτος, κλισία,) pr. the first reclining-place at table, the chief place at meals, the middle place on each couch of the triclinium, Matt. 23, 6. Mark 12, 39. Luke [11, 43.] 14, 7. 8. 20, 46. See in δνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Dict. of Antt. art. Triclinium.

πῶτος, η, ον, superlat. from πρό, compar. πρότερος, as if contr. for πρότατος, πρότατος, Buttm. § 69. 2; pr. foremost.

1. Genr. first, the first, of place, order, time. a) Pr. and without art. Mark 16, 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1, 5 ἀπὸ πρώτης ἡμέρας. Luke 2, 2 see in Κυρίνιος. Phil. 1, 5. 1 Cor. 15, 3 ἐν πρώτοις, i. q. first of all. Foll. by δεύτερος Acts 12, 10. Sept. for ἱγῖν, Ex. 12, 15. Josh. 21, 10; ἐν πρώτοις Gen. 33, 2. 1 Chr. 11, 6. So Hdian. 4. 15. 10. Dem. 328. 25.—With the art. comp. in δ, ἡ, τό, A. 2. b. δ; Matt. 26, 17 τῇ δὲ πρώτῃ τῶν ἡμερῶν, sc. ἡμέρα. Mark 14, 12 τῇ πρ. ἡμέρᾳ τῶν δέ. (Sept. Lev. 23, 35. 40. Xen. Hell. 3. 1. 17. An. 4. 8. 1.) Acts 1, 1 τὸν πῶτον λόγον. 1 Cor. 15, 45. Heb. 9, 2 ἡ πρώτη σκηνή. v. 6. 8. Rev. 1, 17 ὁ πῶτος καὶ ὁ ἴσχατος, see in ἴσχατος no. 2. c. Rev. 4, 1. 7. 8, 7. al. So οἱ πῶτοι the first Matt. 20, 8. 10. 21, 36; τὰ πῶτα pr. the first things, i. e. the first or former state, condition, Matt. 12, 45. 2 Pet. 2, 20. Rev. 21, 4. Also 1 Tim. 5, 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2, 4 ἀγάπη τὴν πρώτην. v. 5. Opp. καινός Heb. 8, 13. Rev. 21, 1. Sept. for ἱγῖν 2 Chr. 3, 2. Dan. 8, 21. 2 Sam. 18, 27. (Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.) In division or distribution, ὁ πῶτος ... ὁ δεύτερος Matt. 22, 25; ὁ πῶτος ... ὁ ἑτερος Luke 14, 18. 19, 16; so where only two are spoken of, Matt. 21, 28. John 19, 32. 1 Cor. 14, 30. Heb. 8, 7. So Diod. Sic. 1. 50 fin. Xen. Hell. 3. 1. 17. b) In an adverbial sense, comp. Buttm. § 123. 6. Matt. 10, 2 πῶτος, Σίμων κτλ. 17, 27. John 1, 42 εὐρίσκει οὗτος πῶτος τὸν ἀδελφόν κτλ. 8, 7. Acts 26, 23. Rom. 10, 19. 1 John 4, 19. So Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2. c) In a comparative sense, instead of πρότερος, adverbially as in lett. b; so before a gen. John 1, 15. 30 ὅτι πῶτός μου ἦν. 15, 18 ἐμὲ πῶτον ὑμῶν. Comp. Herm. ad. Vig. p. 717 sq. Passow no. 3. Matth. § 464. Winer § 36. n. 4. So Ael. H. An. 8. 12 οἱ πῶτοί μου ταῦτα ἀνιχνεύσαντες. Athen. 14. 28. p. 630. c. Dion. Hal. de Comp. 17. p. 228 Schæf. Schol. ad Aristoph. Nub. 552. p. 242 Dindorf.

2. Trop. of rank, dignity, first, chief; so without the art. Matt. 20, 27 δε εἰς Σάλη ἐν ὑμῶν εἶναι πῶτος. 22, 38. Mark 12, 30. Acts 16, 12. Eph. 6, 2. With a gen. partit. Mark 10, 44. 13, 28 πρώτη πάντων ἐντολή. v. 29. 30. 1 Tim. 1, 15. So Sept. Ez. 27, 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6; c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.

—With the art. Acts 17, 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke 15, 22. (Sept. Jer. 52, 21. Pol. 11. 10. 2.) So ὁ πρῶτος, *the first, the chief*, before a gen. of a country or people; Acts 28, 7 τῇ πρώτῃ τῆς νήσου. Mark 6, 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke 19, 47 οἱ πρῶτοι τοῦ λαοῦ. Acts 13, 50. 25, 2. 28, 17. Sept. for שֶׁנֶּר Neh. 12, 45. So Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι; also ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι; *the first shall be last, and the last first*, i. e. those who seem or claim to be first, shall be last, Matt. 19, 30. 20, 16. Mark 10, 31. Luke 13, 30.

3. Neut. πρῶτον as adverb, Buttm. § 115. 4. a) Pr. of place, order, time, usually without the article; Matt. 17, 10 τί... λέγουσιν, ὅτι Ἠλίας δεῖ ἔλθιν πρῶτον; v. 11. Mark 7, 27. Luke 9, 59. 61. John 18, 13. Acts 15, 14. 1 Cor. 11, 18. 1 Pet. 4, 17. 2 Tim. 2, 6, comp. Winer § 65. p. 640. Acts 7, 12 i. q. *the first time*. (Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.) Emphat. i. q. *first of all, before all*, Matt. 23, 26 καθάρσον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts 13, 46. Rom. 1, 8 πρῶτον μὲν εὐχαριστῶ τῇ θεῷ. 1 Cor. 11, 18. (Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.) In division or distribution, as referring to a series or succession of circumstances, and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. foll. by δεύτερον 1 Cor. 12, 28; εἶτα, Mark 4, 28 πρῶτον χόρτον, εἶτα στάχυν, εἶτα κτλ. By ἔπειτα 1 Thess. 4, 16. James 3, 17; μετὰ ταῦτα Mark 16, 9, comp. v. 12; καὶ τότε Matt. 5, 24. 7, 5. Mark 3, 27. Luke 6, 42. John 2, 10. In a like sense, πρῶτον... καὶ, Rom. 1, 16. 2, 9. 10. 2 Cor. 8, 5; πρῶτον... δέ Matt. 13, 30. Luke 10, 5. 2 Tim. 1, 5. (So foll. by εἶτα Hdian. 2. 1. 22; ἔπειτα Xen. Cyr. 7. 2. 24. Hl. 11. 8; μετὰ ταῦτα Xen. An. 6. 1. 5, comp. 7; δέ Cyr. 8. 1. 16.) Rarely with art. τὸ πρῶτον, *first, at first*, formerly, comp. Buttm. § 125. n. 8. John 10, 40 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. 12, 16. 19, 39. So Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1. b) Trop. of importance, dignity, *first, first of all, chiefly, especially*; Matt. 6, 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ. Rom. 3, 2. 2 Pet. 1, 20. 3, 3; πρῶτον πάντων 1 Tim. 2, 1. +

πρωτοστάτης, ου, ὁ, (πρῶτος, ἱστημι,) pr. *one who stands first*, in the front rank of

an army, Sept. Job 15, 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. a *leader, ringleader*, τῆς αἰρέσεως Acts 24, 5.

πρωτοτόκια, ου, τά, (πρωτοτόκος,) *the right of the first-born, birthright*, Heb. 12, 16. Sept. Vatic. for פְּרִיָּה Gen. 25, 32. 33. 34; other copies πρωτοτόκεια.

πρωτότοκος, ου, ὁ, ἡ, adj. (πρῶτος, τίκτω,) *first-born*, i. e.

1. Pr. *the first-born* of a father or mother; Matt. 1, 25 υἱὸν αὐτῆς τὸν πρωτότοκον. Luke 2, 7; also of animals, Heb. 11, 28. The first-born son, besides his other prerogatives, received a double portion of the inheritance, Deut. 21, 17. Sept. for רִבְכָּה Gen. 27, 19. 32; of animals Ex. 1, 5. 12, 12. 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31; comp. Wetstein N. T. II. p. 282.

2. Trop. *first-born*, i. q. *the first, the chief*, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God, Col. 1, 15 comp. v. 16. Heb. 1, 6 comp. v. 5. Or in relation to his followers, Rom. 8, 29 εἰς τὸ εἶναι αὐτὸν πρῶτον ἐν πολλοῖς ἀδελφοῖς, comp. Col. 1, 18. Or as the first to rise from the dead, the leader and prince of those who shall arise unto eternal life, Col. 1, 18. Rev. 1, 5. So Sept. for רִבְכָּה of the Messiah, Ps. 89, 27.—Of the saints in heaven, prob. those formerly distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles; Heb. 12, 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς. Sept. for רִבְכָּה of Israel Ex. 4, 22; of Ephraim Jer. 31, 9. So Psalt. Salom. 13, 8. 18, 4.

πταίω, f. ἴσω, *to stumble, to fall*, Hdian. 5. 6. 18. Sept. for פָּלָא 1 Sam. 4, 2. 2 Sam. 18, 7.—In N. T. trop. *to stumble*, i. e.

1. *to err, to fail* in duty, *to offend*, with ἐν c. dat. James 2, 10. 3, 2 εἴ τις ἐν λόγῳ οὐ πταίει. Absol. Rom. 11, 11 μὴ ἑπτασαν, ἵνα πείσωσι; with πολλά adv. James 3, 2. Sept. for פָּלָא Deut. 7, 25.—Ecclus. 37, 12. M. Antonin. 7. 15 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας.

2. *to fail*, to fall short of success and happiness, 2 Pet. 1, 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

πτέρνα, ης, ἡ, *the heel*; John 13, 18 ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν, see in ἐπαίρει, quoted from Ps. 41, 10 where Heb. פֶּדָּה, Sept. πτερνισμόν. Sept. for פֶּדָּה Gen. 3, 15. 25, 26.—Hom. Il. 22. 397. Dem. 88. 2. Aristot. H. A. 1. 15. 6.

πτερύγιον, ιου, τό, (dim. πτέρυξ,) *a little wing, winglet*, Sept. for פֶּרְיָה 1 K. 6, 23;

and so of the feather of an arrow Pol. 27. 9. 4. Then any thing like a wing, running to a point, e. g. a *fin*, Sept. for פִּינָה Lev. 11, 9. 10. 12; the corner or skirt of a garment, Sept. for פִּינָה Num. 15, 36. 1 Sam. 24, 5.—In N. T. a *pinnacle*, spoken of the highest point of the temple-buildings, prob. the elevation of the middle portion of the southern portico impending over the valley of Jehoshaphat; see in *ισρόν* no. 1. Matt. 4, 5. Luke 4, 9.

πτέρυξ, υγος, ή, (πτερόν,) a *pinion*, wing, Matt. 23, 27. Luke 13, 34. Rev. 4, 8. 9. 9. 12, 14. Sept. for פִּינָה Ps. 55, 7; פִּינָה Ex. 19, 4. Ez. 1, 6.—Dem. 1259. 21. Xen. An. 1. 5. 3.

πτηνός, ή, όν, (πτηναι, πέτομαι,) *flying*, winged, Xen. Cyr. 1. 4. 11 καί αι μιν έλαφοι, ώσπερ πτηναι.—In N. T. Plur. neut. τὰ πτηνά, the birds, fowls, 1 Cor. 15, 39. So Hdtian. 3. 9. 10. Xen. Hell. 4. 1. 16.

πτοόω, ώ, f. ήσω, to *terrify*, to *frighten*; Pass. to be terrified, agitated with fear; Luke 21, 9 μη πτοηήτε. 24, 37. Sept. for פִּינָה Ex. 19, 16; פִּינָה 1 Chr. 28, 30.—Jos. B. J. 1. 30. 4. Plut. Alcib. 10. Pol. 10. 42. 4.

πτοήσις, εως, ή, (πτοέω,) a *frightening*, terror, fear; 1 Pet. 3, 6 μη φοβούμενοι μηδεμίαν πτόησιν, *fearing no fear*, no frightening; comp. φοβ. φόβον μέγαν in Mark 4, 41. Buttm. § 131. 4. Sept. for פִּינָה Prov. 3, 25.—1 Macc. 3, 25. Diod. Sic. 20. 66. Plut. de Isid. et Osir. 14.

Πτολεμαίς, ιδος, ή, *Ptolemais*, a maritime city of Palestine, reckoned to Galilee (Jos. B. J. 2. 10. 2), situated on the bay north of Mount Carmel, Acts 21, 7. Heb. צֶעַר Acco, Sept. 'Ακχώ, Judg. 1, 31; called also by the Greeks 'Ακαη Diod. Sic. 19. 93. Strabo 16. 2. 25. p. 758. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. Ant. 13. 12. 2. B. J. 2. 10. 2. Now called 'Akko by the Arabs; and by Europeans Acre, St. Jean d'Acre. See Reland Palæst. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

πτύον, ου, τό, (πτύω,) a *winnowing-fork*, *winnowing-shovel*, *fan*, Lat. *pala*, with which grain was thrown up against the wind in order to cleanse it, Matt. 3, 12. Luke 3, 17. At the present day in Syria the instrument used is a large wooden fork; Bibl. Res. in Pal. II. p. 277, 371. Dict. of Antt. art. *Pala*.—Hesych. πτύον· σπρίναξ, ξύλον εν φ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156. The later Attic form was πτέον, Lob. ad Phryn. p. 321.

πτύρω, f. ρῶ, (kindr. πτοέω,) to *terrify*, to *frighten*, Pass. Phil. 1, 28.—Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58. Plato Ax. 370. a.

πτύσμα, ατος, τό, (πτύω,) *spittle*, John 9, 6.—Pol. 8. 14. 5.

πτύσσω, f. ξω, to *fold*, to *fold* or *roll together*, e. g. τὸ βιβλίον q. v. Luke 4, 20.—Jos. Ant. 10. 1. 4. Hdtian. 1. 17. 1. Plut. Romul. 14 med.

πτύω, f. σω, to *spit*, to *spit out*, absol. Mark 7, 33; εἰς τι 8, 23; χαμαί John 9, 6. Sept. c. εἰς τι for פִּינָה Num. 12, 4.—So εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15; absol. Xen. Cyr. 8. 1. 42.

πτῶμα, ατος, τό, (πίπτω,) a *fall*, Ael. V. H. 9. 31; trop. *downfall*, *ruin*, Sept. Job 18, 12. Plut. Agesi. 33. Meton. *any thing fallen*, *ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. a *dead body*, *carcass*, *corpse*. Matt. 24, 28 ὅπου γὰρ ἔστιν ὁ πῶμα, ἐκεῖ συναχθήσονται οἱ δεσφοί. Mark 6, 29. Rev. [14, 12.] 11, 8. 9. Sept. for פִּינָה Ez. 6, 5. So Jos. Ant. 7. 1. 3. Hdtian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πῶμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

πτῶσις, εως, ή, (πίπτω,) a *fall*, *downfall*, *crash*, e. g. of a falling building, Matt. 7, 27. So Diod. Sic. 3. 57. Pol. 2. 16. 3.—Trop. *downfall*, *ruin*, Luke 2, 34 εἰς πῶσιν, i. e. a cause of fall and ruin, comp. in ἀνίστασις no. 1. So Ecclus. 5, 13 γλώσσα ἀνθρώπου πῶσις αὐτοῦ. Genr. Sept. Jer. 6, 15. Ecclus. 3, 31. Anth. Gr. III. p. 130, 137.

πτωχέλα, ας, ή, (πτωχός,) *begging*, *beggary*, Lys. 898. 9.—In N. T. *poverty*, *want*; 2 Cor. 8, 2 ή κατὰ βάθος πτωχέλα, *deep poverty*. Also a state of poverty and humiliation, 2 Cor. 8, 9. Rev. 2, 9. Sept. for פִּינָה Deut. 8, 9; פִּינָה 2 Chr. 22, 14.—Ecclus. 10, 31. 11, 12. Plato Legg. 936. b.

πτωχεύω, f. εύσω, (πτωχός,) to *beg*, to *be a beggar*, Luc. Nelyom. 17. Plut. Moral. II. p. 169.—In N. T. to *be* or *become poor*, to *be* in a state of poverty and humiliation, absol. 2 Cor. 8, 9; comp. Phil. 2, 7. Sept. for פִּינָה Ps. 79, 8; פִּינָה Ps. 34, 11. So Tob. 4, 21. Plato Eryx. 394. b.

πτωχός, ή, όν, (πτῶσσω,) *begging*, *beggarly*, *poor*, pr. crouching, cringing in the manner of beggars.

1. Pr. and often as Subst. a) δ πτω-

χός, a beggar, *mendicant*, Luke 14, 13. 21. 16, 20 πτωχός δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9, 8 in Erasm. ed. 2. Trop. Rev. 3, 17. So Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς. b) οἱ πτωχοί, the poor, the needy, those destitute of the necessities of life and subsisting on the alms of others; Matt. 19, 21 ὁὗτος πτωχός. 26, 9 δοῦναι τοῖς πτωχοῖς. v. 11. Mark 10, 21. 14, 5. 7. Luke 18, 22. 19, 8. John 12, 5. 6. 8. 13, 29. So Sept. and ἱ'ῖῖῖ Esth. 9, 22. Prov. 31, 20; ὡς Prov. 28, 27. c) Genr. poor, needy, i. q. πνίς, spoken of honest poverty as opp. to the rich, without the idea of mendicity; e. g. μία χίρα πτωχῇ Mark 12, 42. 43. Luke 21, 3; and so Rom. 15, 26. 2 Cor. 6, 10. Gal. 2, 10. James 2, 2. 3. 5. 6. Rev. 13, 16. Sept. and ὡς Lev. 19, 15. Prov. 29, 14; ὡς Prov. 22, 7. So Eccles. 13, 3. 30, 14.

2. Spec. and from the Heb. poor, low, humble, of low estate, including also the idea of being afflicted, distressed. Luke 4, 18 ἔχριστέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for ὡς ἱ'ῖῖῖ. Matt. 11, 5 et Luke 7, 22 πτωχοὶ εὐαγγελίζονται. Sept. for ἱ'ῖῖῖ Ps. 109, 16; ὡς Ps. 69, 33. Is. 29, 19.—Trop. Matt. 5, 3 οἱ πτωχοὶ τῷ πνεύματι, the poor in spirit, those who feel themselves spiritually poor and afflicted, the lowly in mind and heart. Luke 6, 20. Comp. ὡς, Sept. ταπεινός, Is. 66, 2.

3. Trop. of things, beggarly, poor, imperfect; Gal. 4, 9 πτωχὰ στοιχεῖα.

πυγμή, ἡς, ἡ, (πύξ,) the fist, Sept. for ἡ'ῖῖῖ Ex. 21, 8. Is. 58, 4. Hom. II. 23. 669; also *fisting*, *boxing*, i. q. *πυγμαχία*, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7, 3 εὐὸν μὴ πυγμῇ νίψονται τὰς χεῖρας, lit. unless they wash their hands (rubbing them) with the fist, i. e. not merely dipping the fingers or hand in water as a sign of ablution, but rubbing the hands together as a ball or fist, in the usual oriental manner when water is poured over them (2 K. 3, 11), see in νίπτω; hence ad sensum, *sedulously*, *carefully*, *diligently*; so the Syr. Version, using the same word by which it expresses *ἐπιμελῶς* in Luke 15, 8. The Vulg. has *crebro*, as if from a reading *πυκνῇ*, i. q. *πυκνὰ* or *πυκνὰς*, of which there is no other trace. An early interpretation makes it, to the elbow, Theophylact. ad loc. νίπτεισθαι πυγμῇ, τουτέστιν ἄχρι τοῦ ἄγκυρος. Euthym. ad Matt. 15, 1.

Πύθων, ὄνος, ὁ, *Python*, in Greek mythology the name of a serpent or dragon

slain by Apollo, *Æl. V. H. 8. 1*; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of a *diviner*, *soothsayer*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. 9, τοὺς ἐγγραστρίμυζους, Εὐρύκλειας πάλαι, νυνὶ Πύθωνας προσγορευομένους. These ἐγγραστρίμυζοι or Πύθωνες, i. e. *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδυνόμενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἐγγραστρίμυζοι· οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Hence Sept. ἐγγραστρίμυζος for Heb. צִיִּיִּי Lev. 19, 31. 1 Sam. 28, 3. 8. 9; comp. Heb. Lex. art. צִיִּיִּי.—In N. T. Acts 16, 16 ἔχουσα πνεῦμα Πύθωνος, having a spirit of *Python*, i. e. a *soothsaying demon*.

πυκνός, ἡ, ὦν, (kindr. πύξ,) thick, firm, solid, 3 Macc. 4, 10. Hom. Od. 14. 12; thick, dense, close together, Hdian. 8. 1. 13. Xen. An. 2. 3. 3.—In N. T. frequent, often, 1 Tim. 5, 23 διὰ τὰς πυκνὰς σου ἀσθενείας. (Thuc. 1. 23. Xen. Eq. 9. 6.) Plur. neut. πυκνά as adv. frequently, often, Luke 5, 33 ηἰστούνουσι πυκνά. Comparat. πυκνότερον, adv. Acts 24, 26; comp. Buttin. § 115. 5. So πυκνὰ *Æl. V. H. 2. 21*. Xen. Conv. 2. 26; πυκνότερον 2 Macc. 8, 8. Dem. 1035. 14.

πυκτεύω, f. εὐσω, (πύξ,) to fist, to box, to fight as a boxer; absol. 1 Cor. 9, 26 οὕτω πυκτεύω ὥς οὐκ ἔδρα δέρων, see in ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

πύλη, ἡς, ἡ, a door, gate, pr. one wing or door of a folding gate at the entrance of an edifice or city; diff. from ἡ θύρα a common door. a) Genr. e. g. of the temple, ὥραια πύλη τοῦ ἱεροῦ Acts 3, 10; of a prison, 12, 10; of a city, Luke 7, 12 τῇ πύλῃ τῆς πόλεως. Acts 9, 24. [16, 13.] Heb. 13, 12. Trop. Matt. 7, 13 bis. 14. Luke 13, 24 (comp. Cebet. Tab. 15). Sept. of a building, for ἱερὸν Jer. 43, 9; of a city, for ἱερὸν Josh. 6, 26. 2 Chr. 8, 8; ὡς Gen. 34, 20. 24.—So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. b) Spec. πύλαι ἔδου, the gates of Hades, meton. for Hades itself, see in ἔδου, i. e. Hades with its powers, Satan and his hosts; Matt. 16, 18 τῇ ἐκκλησίᾳ, καὶ πύλαι ἔδου οὐ κατασχύσουσιν αὐτήν. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. בְּיָמֵי צְרָרָה,

Sept. *πύλας* *φθον*, Is. 38, 10, comp. Pa. 9, 14; also Wisd. 16, 13. 3 Macc. 5, 51. Hom. Il. 5. 646. Eurip. Alcest. 124. Luc. Necom. 6. Lucret. 3. 67 *Leithi portas*.

πυλών, *ἄντρος*, δ, (πύλη,) a large door, gate, at the entrance of a building or city.

1. Genr. e. g. of a house, Acts 10, 17 *ἐπίστησαν ἐπὶ τῶν πυλῶνα*. 12, 13 see in *Σύρα* no. 1. v. 14 bis. Of a city, Acts 14, 13. Rev. 21, 12 bis. 13 quater. 15. 21 bis. 25. 22, 14. Sept. for *πύλη*, of a building, 1 K. 14, 27; of a city 1 K. 17, 10.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Tīm. 12 fin.

2. Synecd. a gate-way, portal, vestibule, the deep arch or passage under which a gate opens, Matt. 26, 71. Luke 16, 20. Sept. for *πύλη* Judg. 18, 16. 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

πυνθάνομαι, f. *πύσσομαι*, aor. 2 *ἐπυνθόμην*, Mid. depon.

1. to ask, to inquire; foll. by *παρά* *τινος* from or of any one, e. g. c. acc. John 4, 52 *ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κτλ.* Also with an indirect interr. Matt. 2, 4 *ἐπυνθάνετο παρ' αὐτῶν, ποῦ δ Χρ. γεννᾶται*. Acts 10, 18. Sept. for *πύλη* Gen. 25, 22. (With acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9; indir. Luc. Nigr. 1.) Absol. with a direct interr. Acts 4, 7. 10, 29 *πυνθάνομαι οὖν, τίτι λόγῳ κτλ.* 23, 19. Also before an indir. interrog. with the Opt. after a *praeter*, comp. Winer § 42. 4. c. Luke 15, 26 *ἐπυνθάνετο, τί εἶπεν ταῦτα*; 18, 36. John 13, 24. Acts 21, 33. So Xen. An. 7. 1. 14.—In a judicial sense, to inquire, to examine, c. acc. et *περί* *τινος*, Acts 23, 20. So Pol. 23. 14. 2. Lys. 909. 8.

2. to inquire out, to find out, to learn; c. *ἑνι*, Acts, 23, 34 *πυνθόμενος, ὅτι ἀπὸ Καλικίας*.—Palaeoph. 41. 4. Hdtan. 2. 1. 11. Xen. Hell. 1. 1. 11.

πῦρ, *πυρός*, τό, fire. 1. Pr. and genr. Matt. 3, 10 *καὶ εἰς πῦρ βάλλεται*. v. 12. 7, 19. 13, 40. 17, 15. Mark 9, 22. Luke 3, 9. 17. 22, 55. John 15, 6. Acts 28, 5. Heb. 11, 34. James 3, 5. 5, 3. 1 Pet. 1, 7. 2 Pet. 3, 7. Rev. 3, 18. 8, 5 *ἐκ τοῦ πυρός τοῦ θυσιαστηρίου* i. e. upon the altar. v. 8. 9, 17. 18. 11, 5. 14, 18. 15, 2. 16, 8. 17, 16. 18, 8. Sept. for *πῦρ* Gen. 22, 6. 7. Ex. 32, 19. So Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. *πυρός* often expresses quality and takes the place of an adj. Butt. § 132. n. 12. Winer § 34. 2; so *φλόξ πυρός* flame of fire, i. q. *fiery flame*, Acts 7, 30. Rev. 1, 14. 2, 18. 19, 12. Sept. for *πῦρ* *ἡ* Is. 39, 6; *ἡ* *πῦρ* Ps. 104, 4. So *ἀνθρακας*

πυρός, burning coals, Rom. 12, 20, comp. in *ἀνθρακας* and Sept. Lev. 16, 12; *γλώσσας ὡσεὶ πυρός* Acts 2, 3; *λαμπάδες πυρός* Rev. 4, 5; *στύλοι πυρός* fiery pillars Rev. 10, 1; comp. Sept. Ex. 13, 21. 22.—Spoken of fire from heaven, lightning; e. g. *ἀπὸ τοῦ οὐρανοῦ* Luke 9, 54. 17, 29; *ἐκ τοῦ οὐρ.* Rev. 13, 13. 20, 9; absol. Heb. 1, 7. 12, 18. Rev. 8, 7. Acts 2, 19 quoted from Joel 3, 3 [2, 30] where Sept. for *πῦρ*. So Eurip. Phoen. 1191 *πῦρ Διός*.—Spec. of that fire with which Christ is to appear in his coming to judgment, which also is to purify and refine; 2 Thess. 1, 8 *ἐν πυρὶ φλογός*. Also 1 Cor. 3, 13 bis, *ἐν πυρὶ ἀποκαλύπτεται [ἡ ἡμέρα]*· *καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει*. Hence also of the builder (teacher) himself, v. 15 *αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός*, he shall be saved so as through the fire, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely'; Aristid. in Apell. p. 126 *ἐκ μέσου πυρός τὸν ἀνδρα σώζειν*. Comp. genr. 2 Pet. 3, 7.

2. Symbolically: a) Of God as inflicting punishment, Heb. 12, 29 *ὁ θεὸς ἡμῶν πῦρ καταναλίσκων*. Comp. Deut. 4, 24. b) Of strife, disunion, Luke 12, 49. So of the tongue as kindling strife and discord, James 3, 6. c) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1, 7 et Rev. 3, 18. Sept. Is. 10, 17. So Mark 9, 49 see in *ἀνάξω*. Jude v. 23 see in *ἀνάξω* no. 2; comp. in no. 1 fin. d) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. *ὁ κάμινος τοῦ πυρός*, a fiery furnace, Matt. 13, 42. 50, in allusion to Dan. 3, 6. 11. 15 sq. where Sept. for Chald. *אֶרְצָא נִיפְתִּיז*. Also *ἡ γέννα τοῦ πυρός*, see in *γέννα*, Matt. 5, 22. 18, 9. Mark 9, 47; *τὸ πῦρ τὸ ἀσβεστον* v. οὐ σβέννυται Mark 9, 43. 44. 45. 46. 48; comp. Is. 66, 24; *τὸ πῦρ τὸ αἰώνιον* Matt. 18, 8. 25, 41. Jude 7; *ἡ λίμνη τοῦ πυρός* Rev. 19, 20. 20, 10. 14 bis. 15. 21, 8. Simpl. Rev. 14, 10; and so Matt. 3, 11 et Luke 3, 16, see in *βαπτίζω* no. 2. b.—Judith 16, 17. Eccles. 7, 17.

3. Trop. a burning, i. e. ardour, vehemence; Heb. 10, 27 *πυρός ζῆλος*, see in *ζῆλος* no. 3. b.

πυρά, ἄς, ῥ, (πῦρ,) a fire, i. e. as kindled and burning, burning fuel, Acts 28, 2. 3.—Judith 7, 5. 2 Macc. 1, 22. Hdtan. 4.

8. 12; of a burning funeral pile, Xen. An. 6. 4. 9.

πύργος, ου, ὁ, a tower; comp. Germ. *Burg*, Engl. *burgh*.

1. Pr. for defence, as in the wall of a city, Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, i. e. in the wall of the city near Siloam. See on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for זִנְזִנָּה Judg. 9, 46 sq. So Jos. 1. c. Hdian. 8. 3. 7. Xen. Hell. 3. 1. 22.—Spec. the watch-tower or turret of a vineyard, Matt. 21, 33. Mark 12, 1. Sept. and זִנְזִנָּה Is. 5, 2. See Bibl. Res. in Pal. I. p. 314.

2. Meton. of any building with one or more towers, a castle, fortress, palace, Germ. *Burg*, Luke 14, 28.—Hom. Il. 22. 447 comp. 440. Pol. 26. 4. 1. So Lat. *turris*, Liv. 33. 48.

πυρέσσω v. -ττω, f. ξω, (πυρετός,) to be feverish, to be sick of fever, absol. Matt. 8, 14. Mark 1, 30.—Luc. Quom. Hist. 1. Æschin. 69 pen.

πυρετός, ου, ὁ, (πῦρ,) fiery heat, as of Sirius, Hom. Il. 22. 31.—In N. T. feverish heat, a fever, Matt. 8, 15. Mark 1, 31. Luke 4, 38. 39. John 4, 52. Acts 28, 8. Sept. for חֲרִיבֵי Deut. 28, 22. So Jos. Vit. § 11. Luc. Philops. 9. Xen. Mem. 3. 8. 3.

πύριμος, η, ον, (πῦρ,) fiery, burning, Sept. for חֲרִיבֵי Ez. 28, 14. 16; ἱππων πυρίμων Ecclus. 48, 9, comp. 2 K. 2, 11.—In N. T. fiery, flaming, glittering, Rev. 9, 17 θάρακας πυρίμους. Comp. θάρακας πεπυρωμένοι Hdian. 8. 4. 27.

πυρώω, ὦ, f. ὥσω, (πῦρ,) to fire, to set on fire, 2 Macc. 10, 3. Eurip. Phœn. 584. Hdot. 8. 102.—In N. T. only Pass. πυρόομαι, οὔμαι.

1. to be fired, set on fire, kindled, i. q. to burn, to flame; Eph. 6, 16 see in βέλος. 2 Pet. 3, 12 οὐρανοὶ πυρούμενοι λυθίζονται. Rev. 1, 16. So Apollod. Bibl. 2. 4 βέλη πεπυρωμένα. Æschin. Dial. Socr. 3. 21.—Trop. to burn, to be inflamed, e. g. with anger, to be incensed, 2 Cor. 11, 29. (2 Macc. 4, 38. 14, 45.) With sexual desire, 1 Cor. 7, 9 κρείσσειν γαμῆσαι ἢ πυρούσθαι. So Sept. Hos. 7, 4 Val. ἐκπυρούσθαι εἰς τὸ μοιχεύειν. Comp. πῦρ Ecclus. 23, 16. Lat. *uror* Virg. Æn. 4. 68.

2. to be tried with fire, purified, as metals, Rev. 3, 18. Sept. for חֲרִיבֵי Prov. 10, 20; חֲרִיבֵי Zech. 13, 9. Ps. 11, 7.

πυρρόζω, f. ὥσω, (πυρρός,) to be flame-coloured, red; absol. Matt. 16, 2 π. ὁ οὐρανός. v. 3.—Not found elsewhere.

πυρρός, ὁ, ὄν, (πῦρ,) flame-coloured, fiery-red, red, Lat. *rufus*; Rev. 6, 4 ἵππος. 12, 3 δράκων. Sept. for חֲרִיבֵי Zech. 1, 8. Num. 19, 2.—Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, Pyrrhus, pr. n. m. Σώπατρος Πύρρου Sopater [son] of Pyrrhus Acts 20, 4 in later edit. Rec. omits Πύρρου.

πύρωσις, εως, ἡ, (πυρώω,) a being on fire, burning, conflagration, Rev. 18, 9. 18. So Jos. Ant. 1. 11. 4. Theophr. H. Pl. 5. 9.—Trop. fiery trial, calamity, suffering, 1 Pet. 4, 12, comp. in ξενίζω no. 2.

πῶ, enclit. partic. yet, even, in N. T. only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω, also πώποτε.

πωλέω, ὦ, f. ῥω, (kindr. πῆλω, πῆλωμαι,) pr. to trade away wares, to barter; hence to sell, c. acc. Matt. 13, 44 ὅσα ἔχει πωλεῖ. 19, 21. 21, 12 τῶν πολλοῦν τὰς περισσότερας. Mark 10, 21. 11, 15. Luke 12, 33. 18, 22. 22, 36. John 2, 14. 16. Acts 5, 1. Pass. c. gen. of price; comp. Buttin. § 132. 10. c. Matt. 10, 29 οὐχὶ διὰ στρογγύλια ἀσπαρίου πωλεῖται; Luke 12, 6. Absol. Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25, 9. Mark 11, 15. Luke 17, 28. 19, 45. Acts 4, 34. 37. 1 Cor. 10, 25. Rev. 13, 17. Sept. for חֲרִיבֵי Neh. 5. 8. Joel 3, 3. Ez. 7, 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32; c. gen. of price, Æl. V. H. 10. 9. Xen. Mem. 3. 10. 10.

πῶλος, ου, ὁ, ἡ, a foal, Lat. *pullus*, i. e. genr. a young animal, youngling, Sept. Prov. 5, 19. Æl. V. H. 4. 9. Spec. of the horse, a colt, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a colt, joined with ὄνος or the like; Matt. 21, 2. 5. 7. John 12, 15; absol. Mark 11, 2. 4. 5. 7. Luke 19, 30. 33 bis. 35. So Sept. for חֲרִיבֵי Gen. 32, 16. Judg. 10, 4; חֲרִיבֵי זֶכֶךְ Zech. 9, 9.

πώποτε, adv. (πῶ, ποτέ,) yet ever, ever, at any time; in N. T. only after a negative, not yet even, never; Luke 19, 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάτισε. John 1, 18. 5, 37. 6, 35. 8, 33. 1 John 4, 12.—Sept. 1 Sam. 25, 28. Xen. Cyr. 1. 6. 4.

πωρώω, ὦ, f. ὥσω, (πῶρος tufa,) pr. to make hard like stone, to petrify, Suid. πωρώω καὶ λιθοποιῶ. Then genr. to make hard, callous, to indurate, e. g. δοντρία Dioscor. 1. c. 90; διὰ τῆς πεπωρωμένης σαρκός Æl. V. H. 9. 13.—In N. T. trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John 12, 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία Mark 6, 52. 8, 17; τὰ νοή-

ματα 2 Cor. 3, 14; of persons, Rom. 11, 7. So Sept. of the eyes, Job 17, 7.

πώρωσις, εως, ἡ, (πώρω,) pr. a *hardening, induration*; Hesych. πώρωσις· ἐξ ὁστέων σύμφυσις καὶ σύνδεσμος.—In N. T. trop. *hardness of heart or mind, dullness, stupidity, πόρ.* τῆς καρδίας Mark 3, 5. Eph. 4, 18; absol. id. Rom. 11, 25.

πῶς, interrog. partic. correl. to πῶς, ὡς, ὅπως, Buttm. § 116. 4; *how?* in what way or manner? by what means?

1. Pr. *how?* in a *direct* question; mostly

a) With the *Indicative*. a) Genr. and simply, Luke 10, 26 πῶς ἀναγινώσκεις; John 7, 15, 9, 10 πῶς ἀνέφχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15, 35. Mark 9, 12 Rec. καὶ πῶς γέγραπται κτλ. where others read καὶ ὡς. So Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13. β) Implying surprise, wonder, admiration, Matt. 22, 12 πῶς εἰσῆλθες ὧδε; John 3, 9, 6, 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. 7, 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1, 34. With intensive particles, e. g. καὶ πῶς *and how?* John 12, 34, 14, 9; πῶς οὖν John 6, 42. In the same expression of surprise, πῶς may often be rendered *how is it that?* *how comes it?* *why?* Mark 12, 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κτλ. Luke 20, 41. John 4, 9. 1 Cor. 15, 12. Gal. 2, 14, 4, 9; also καὶ πῶς Acts 2, 8; πῶς οὖν Matt. 22, 43. John 9, 19; πῶς οὐ, Matt. 16, 11 πῶς οὐ νοεῖτε; Mark 4, 40. Luke 12, 56. So Luc. D. Deor. 4. 1. Plato Phileb. p. 133. ed. Stalb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10; πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. γ) Often in questions which serve to affirm the contrary; e. g. a negative, Matt. 12, 29. 34 γενήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. ye cannot. Mark 3, 23. John 3, 4. 1 John 3, 17, 4, 20; καὶ πῶς intens. Luke 20, 44. John 14, 5. So with the fut. see above in lett. β. Luke 11, 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3, 6. 1 Cor. 14, 7. 9. Heb. 2, 3. (Plut. de aud. Poet. 12.) Hence πῶς οὐχί implying strong affirmation, Rom. 8, 32. 2 Cor. 3, 8; comp. Matth. § 610. 6. Viger. p. 444. So Xen. Hi. 1. 36. ib. 6. 4.

b) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. Matt. 23, 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενέτης; 26, 54.

c) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8, 31 πῶς γὰρ ἄν δυναίμην; for *how can I?* Comp. Buttm. § 139. m. 15. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γάρ emphat. see Matth. § 611. 4. Kæn. ad Greg. Cor. p. 144 Schæf. So Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

2. In an *indirect* question, with the *Indicative* expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9, 15 ἡρώτων αὐτὸν... πῶς ἀνέβλεψεν; So Plut. Moral. II. p. 20. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how*, in *what way*, see in ὅπως. Buttm. § 116. 4. E. g.

a) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6, 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. 12, 4 οὐκ ἀνέγνωτε... πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. Mark 5, 16. 12, 41. Luke 8, 18. 36. 12, 27. 14, 7. Acts 9, 27. 11, 13. 12, 17. 15, 36. 1 Cor. 3, 10. 1 Thess. 1, 9. Rev. 3, 3. So Palæph. 21. 3. Plut. de Liber. educ. 8. Xen. Cyr. 1. 6. 16. b) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer I. c. Herm. ad Vig. p. 741. Matt. 10, 19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark 14, 1 ἐζητοῦν... πῶς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12, 11. 22, 2. 4. Acts 4, 21. c) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11, 18 ἐζητοῦν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. 7, 32. 33. 34. So Hdian. 5. 4. 16 ἡγγόνουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399.

3. As an intensive exclamation, *how!* *how very!* *how greatly!* E. g. before an adj. or adv. Mark 10, 24 πῶς δύσκολόν ἐστι κτλ. Matt. 21, 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ. Mark 10, 23. Luke 18, 24. Before a verb, Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. John 11, 36 ἴδε, πῶς ἐφίλει αὐτόν.—So c. adj. Palæph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11; c. adv. Xen. Mem. 4. 2. 23. +

πῶς, enclit. part. indef. *any how*, in *any way*, in *some way* or *other*; in N. T. only in the compounds εἴπως, μήπως, q. v. Comp. πῶς. Buttm. § 116. 4.

P.

'Paáß, ἡ, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, who received the Hebrew spies, Heb. 11, 31. James 2, 25; see Josh. c. 2.—Jos. Ant. 5. 1. 2 'Paχάβη. See more in 'Paχάß.

'Paßßí, ó, indec. *Rabbi*, Heb. רַבִּי, comm. רַבִּי, pr. a great one, vir amplissimus, a title of honour in the Jewish schools for a teacher, master, q. d. doctor; continued also in modern times; Matt. 23, 7. 8. 26, 25. 49. Mark 9, 5. 11, 21. 14, 45. John 1, 39. 50. 3, 2. 26. 4, 31. 6, 25. 9, 2. 11, 8. In Matt. 23, 8 it is explained by καὶ διδάσκαλος, in reference to its use as a title, rather than to signification. See Heb. Lex. רַבִּי no. 2. d.—This title was employed in the Jewish schools under a three-fold form, viz. α) רַב *Rab*, Master, as the lowest degree of honour. β) With suff. of 1 pers. רַבִּי, 'Paßßí, *Rabbi*, i. e. my Master, of higher dignity. γ) רַבִּי, and as if with suff. 'Paßßoví, *Rabboni*, q. d. my great Master, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. This was about the time of Christ; but when the more general title *Rabbi* was introduced, is unknown. See Buxtorf. Lex. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23, 7. Winer Realw. art. *Rabbi*.

'Paßßoví v. 'Paßßovvί, indec. *Rabboni*, a title of high honour in the Jewish schools; see in 'Paßßí. Mark 10, 51. John 20, 16.

παβδίξω, f. ἰσω, (πάβδος,) to beat with a rod or stick, absol. Acts 16, 22. 2 Cor. 11, 25 ἑβραϊστικῶς, where on v. 24 comp. Deut. 25, 3 and Jos. Ant. 4. 8. 21, 23. Sept. for רַבִּי Judg. 6, 11. Ruth 2, 17.—Diod. Sic. 19. 101. Aristoph. Lys. 587.

πάβδος, ου, ἡ, 1. a rod, stick, staff, genr. Heb. 9, 4 ἡ πάβδος Ἀαρών. Rev. 11, 1. Sept. and חֲזָזִי Ex. 4, 2. 4. (Ceb. Tab. 4. Luc. D. Mort. 23. 3.) For chastising, scourging, 1 Cor. 4, 21. Sept. and חֲזָזִי Is. 9, 3; חֲזָזִי Prov. 10, 13. Ex. 21, 20. So Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, a staff, Matt. 10, 10. Mark 6, 8. Luke 9, 3. Heb. 11, 21 ἐπὶ τὸ ἄκρον τῆς πάβδου, in allusion to Gen. 47, 31 where Sept. as if for חֲזָזִי, not חֲזָזִי as the Hebrew reads; comp. 1 K.

1, 47. Sept. also for חֲזָזִי Gen. 38, 13; חֲזָזִי Ex. 20, 19.

2. Spec. a sceptre, as if the staff or wand of office; Heb. 1, 8 bis, πάβδος ἐνύπριος ἡ πάβδος τῆς βασιλείας σου, quoted from Ps. 45, 7 where Sept. for חֲזָזִי. Rev. 2, 27. 12, 5. 19, 15. So Sept. and חֲזָזִי Ps. 2, 9; חֲזָזִי Ps. 110, 2.

πάβδουχος, ου, ó, (πάβδος, ἔχων,) a rod-holder, a licitor, Acts 16, 35. 38. The licitor was an officer or sort of sergeant who attended on the superior magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman fasces or bundle of rods; comp. Adam's Rom. Ant. p. 178. Dict. of Antt. arts. *Fasces*, *Lictor*.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdtan. 7. 8. 10.

'Payaû, ó, indec. *Ragau*, Heb. רַגַּא (friend sc. of God) Rev. pr. n. m. Luke 3, 35; see Gen. 11, 18 sq.

παδιούργημα, ατος, τό, (παδιούργειν, παδιούργος, from πάδιος, ἔργον,) pr. 'what is done lightly, recklessly;' hence in a bad sense, a reckless deed, wickedness, crime, Acts 18, 14.—Luc. Calumn. 20. Plut. Pyrrh. 6.

παδιούργηλα, ας, ἡ, (see παδιούργημα,) ease or lightness of doing, Xen. Cyr. 1. 6. 34; levity in doing, indolence, effeminacy, Xen. Ag. 11. 6. Lac. 14. 4.—In N. T. recklessness, wickedness, mischief, Acts 13, 10. So Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

πακά, indec. *raca*, a word of contempt, Matt. 5, 22; prob. from Chald. רַקָּא (Heb. רִיקָא) empty, worthless, foolish, which occurs often in the Talmudic writings as a term of reproach and contempt; Buxtorf. Lex. Chald. 2254. Lightfoot Hor. Heb. et Wetst. in Matt. 1. c.

πάκος, εος, ους, τό, (ρήσσω, ῥήγνυμι,) a piece torn off, a rag, a torn garment, Sept. Is. 64, 8. Ceb. Tab. 10. Aristoph. Plut. 540.—In N. T. genr. a piece, remnant, of cloth; Matt. 9, 16 et Mark 2, 21 ἐνὶ θλίμματι πάκους ἀντέφον, i. q. ἐνὶ θλίμματι λιπαρὸν καινοῦ in Luke 5, 36. So Hdt. 7. 76.

'Pamâ, ἡ, indec. *Ramah*, Heb. רַמָּה (a height), pr. n. of a city of Benjamin, five or six Roman miles north of Jerusalem, between Gibeah and Bethel; Matt. 2, 18, quoted from Jer. 31, 15. It seems to have

been the rendezvous where Nebuzaradan collected the Jewish captives for their departure into exile, Jer. 40, 1; see in Ῥαχὴλ. —Comp. Judg. 19, 13. Jos. Ant. 8. 12. 8 Ῥαμαζῶν, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Bibl. Res. in Palest. II. p. 315. Now *er-Rām*.

ρανίζω, f. ἰσω, (ρανός, ραίνω,) to sprinkle, to besprinkle, c. acc. Heb. 9, 13 σποδὸς δαμάλεως ρανίζουσα τοὺς κεκοινωμένους, in allusion to Num. 19, 2 sq. 17. Heb. 9, 19. 21, comp. Ex. 24, 6. 8. Sept. for רָחַץ Lev. 6, 20 [27]. 2 K. 9, 33. So Athen. 12. p. 521. a.—Symbol. for to purify, to cleanse, in a moral sense; Heb. 10, 22 ἑρρατισμένοι τὰς καρδίας ἀπὸ συνειδήσεως ποτηρᾶς, for the accus. comp. Buttm. § 131. 7. So Sept. for רָחַץ Ps. 51, 9.

ραντισμός, οὐ, ὁ, (ρανίζω,) pr. a sprinkling, meton. purification, cleansing; Heb. 13, 24 αἵματι ραντισμοῦ, blood of (for) sprinkling, cleansing; so Sept. ὕδωρ ραντισμοῦ for Heb. רָחַץ Num. 19, 9. 13, 20. 21. —1 Pet. 1, 2 ἐλεγκτοῖς . . . εἰς ὑπακοὴν καὶ ραντισμὸν αἵματος Ἰ. Χρ. and unto sprinkling with the blood of Jesus, to be cleansed through his blood, comp. 1 John 1, 7. Not found in Greek writers.

ραπίζω, f. ἰσω, (ράπις, ράβδος,) to beat with a rod or stick, Hdot. 7. 35. ib. 8. 59. —Later and in N. T. to slap with the open hand, to smite, espec. the cheeks or ears, c. acc. Matt. 5, 39 δοῦναι σε ραπίζει ἐπὶ τὴν δεξιάν σου. Absol. Matt. 26, 67. So Sept. Hos. 11, 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phryn. p. 175 sq.

ράπισμα, ατος, τό, (ράπις,) a blow with the open hand, a slap, cuff, espec. on the cheeks or ears, Mark 14, 65 οἱ ὑπηρέται ράπισμασι αὐτὸν ἔβαλλον. John 18, 22. 19, 3.—Sept. Is. 50, 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

ῤαφίς, ἰδος, ἡ, (ῤάπτω,) a needle, Matt. 19, 24. Mark 10, 25. Luke 18, 25.—Hippocr. de Morb. 2. 26. Nicet. Annal. 8. 4. p. 136. a. Poll. On. 10. 31. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. Rachab, Heb. רַחַבָּה *Rahab*, the wife of Salmon, Matt. 1, 5. Prob. the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10, 14; and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of

ἡ Ῥαχάβ in the genealogical table as an historical person, as also of ἡ Ῥούθ afterwards, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. Rachel, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2, 18 φωνὴ ἐν Ῥαμᾷ ἠκούσθη . . . Ῥαχήλ κλαίονσα τὰ τέκνα αὐτῆς, quoted from Jer. 31, 15, where Rachel, the ancestress of the tribe of Benjamin, is introduced as bewailing the departure of her descendants into exile, from Ramah their place of rendezvous; see Jer. 40, 1.—On the sepulchre of Rachel, on the way from Jerusalem to Bethlehem, and 25 minutes from the latter place, see Bibl. Res. in Palest. I. p. 322. II. p. 157.

Ῥεβέκκα, ἡς, ἡ, Rebecca, Heb. רִבְקָה (a noose) *Rebekah*, the wife of Isaac, Rom. 9, 10.

ῤέδη, ἡς, ἡ, Lat. *rheda*, a carriage with four wheels for travelling, a chariot, Rev. 18, 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quintil. 1. 5. 68. Cms. B. Gall. 1. 51. Comp. Adam's Rom. Ant. p. 554. Dict. of Antt. art. *Rheda*.

Ῥεμφάν v. Ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acts 7, 43, quoted from Amos 5, 26 where Sept. Ῥαυφάν for Heb. רִיפָן *Chiun*. The LXX held רִיפָן to be the pr. name of an idol; and changing ρ to ρ wrote it Ῥαυφάν, Ῥηφάν, which by the further corruption of transcribers became Ῥεμφάν, Ῥεφάν. It has been assumed, on doubtful authority, that Ῥαυφάν was an Egyptian word denoting *Saturn*. The Syrian Version translates רִיפָן directly by *Saturn*, i. e. the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon; see Gesen. Comm. on Is. II. p. 343. Others more correctly hold רִיפָן to be simply i. q. a statue or statues, and read, the statues of your idols, the star of your god, i. e. some planet is understood, which Jerome conjectured to be Lucifer or Venus. See Heb. Lex. art. רִיפָן. Winer Realw. art. *Remphan*. Jablonski Opusc. ed. te Water, II. p. 1.

ῤέω, f. ῤέσω, Att. fut. ῤέσομαι, Winer § 15. Buttm. § 114. Lob. ad Phryn. p. 739; to flow, absol. John 7, 38 ποταμοὶ . . . ῤέσουσιν ὕδατος ζῶντος. Sept. for רָחַץ Lev. 15, 3; רָחַץ Jer. 9, 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

ῤέω, obsol. to speak, see in εἶπον.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy,

now Rheggio, opposite Messina in Sicily, Acts 28, 13.—Comp. Diod. Sic. 4. 85. Plin. H. N. 3. 14.

ρήγμα, ατος, τό, (ρήγνυμι) *a rending, breach, ruin*, Luke 6, 49. Sept. for רִיקָה Am. 6, 11.—Pol. 13. 6. 8. Dem. 294. 21.

ρήγνυμι, f. ξω, also **ρήσσω** a poetic and later form, Mark 2, 22. 9, 18. Sept. 1 K. 11, 31. Hom. Il. 18. 571; comp. Mæris p. 337. Thom. Mag. p. 788.—To *rend, to break, to tear*.

1. Of things, *to rend, to burst*, e. g. leather bottles or skins, c. acc. Mark 2, 22. Luke 5, 37 **ρήξει** ὁ πῶς οἶνος τοὺς ἀσκούς. Pass. Matt. 9, 17. Sept. for רִיקָה Num. 16, 31. Josh. 9, 13; רִיקָה Job 2, 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

2. As to persons, *to rend, to tear, to lacerate*, as dogs, Matt. 7, 6. Also *to tear down, to dash to the ground*, as a demon one possessed, Mark 9, 18. Luke 9, 42 **ῥήξεν** αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. Sept. for רִיקָה Is. 13, 16.—Wisd. 4, 19. Artemid. 1. 60 **ῥήξαι** τὸν ἀντίπαλον, of a wrestler.

3. Trop. and absol. *to break forth*, e. g. into rejoicing and praise, Gal. 4, 27 **ῥήξον** καὶ βόησον κτλ. quoted from Is. 54, 1 where Sept. for רִיקָה.—Usually c. acc. of manner or thing, as Sept. **ῥήξαι** εὐφροσύνην for רִיקָה Is. 49, 13. 52, 9; **ῥήξαι** φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

ῥήμα, ατος, τό, (ῥέω, see in εἶπον,) *what is spoken, word, saying*.

1. Pr. *a word*, as uttered by the living voice, Plur. τὰ **ῥήματα**, *words*; Acts 6, 11 **ῥήματα** βλάσφημα. v. 13. 10, 44. 26, 25. Heb. 12, 19. Sept. for רִבְרָה Gen. 27, 34. 42; רִבְרָה Ps. 5, 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

2. Collect. *word*, also Plur. *words*, i. q. *a saying, speech, discourse*.

a) Genr. Matt. 12, 36 πᾶν **ῥήμα** ἀργόν, see in ἀργός no. 2. 26, 75 καὶ ἐμνήσθη ὁ Π. τοῦ **ῥήματος** τοῦ Ἰησοῦ. Mark 9, 32. 14, 72. Luke 1, 38. 2, 17. 19. 50. 51. 7, 1. 9, 45 bis. 18, 34. 20, 26. 24, 8. 11. John 8, 20. Acts 2, 14. 11, 16. 16, 38. 28, 25. 2 Cor. 12, 4. Rom. 10, 18 quoted from Ps. 19, 5 where Sept. for רִבְרָה. Sept. and רִבְרָה Job 15, 3. 31, 40.—Palæph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.

b) In the N. T. usage, often like Heb. רִבְרָה, in special senses depending on the adjuncts or context; comp. in εἶπον no. 2.

E. g. a) *a charge, accusation*, Matt. 5, 11. 27, 14. So Matt. 18, 16 et 2 Cor. 13, 1, in allusion to Deut. 19, 15 where Sept. for רִבְרָה; comp. Num. 14, 36. β) *a prediction, prophecy*, e. g. **ῥήματα** προειρημένα, 2 Pet. 3, 2. Jude 17. So **ῥήματα** τοῦ Θεοῦ Rev. 17, 17 Rec. γ) *a promise*, e. g. from God, Luke 2, 29. Heb. 6, 5 καλὸν γευσάμενοι Θεοῦ **ῥήμα**. So Sept. and רִבְרָה 1 K. 8, 20. 12, 16. δ) *a command*, Luke 5, 5; **ῥήμα** τοῦ Θεοῦ, *word of God*, his omnipotent decree, Heb. 11, 3; impl. Heb. 1, 3. Also Matt. 4, 4 et Luke 4, 4 οὐκ ἐστὶν ἄρτος μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ **ῥήματι** ἐκπερευομένην διὰ στόματος Θεοῦ, i. e. upon every thing which God supplies through his creative word, quoted from Deut. 8, 3 where Sept. for רִבְרָה אֶת־כָּל־לֶחֶם־לֶבְרָכָה, spoken in reference to the manna. Sept. for רִבְרָה Josh. 1, 13. 1 Sam. 17, 29; רִבְרָה Prov. 3, 1. e) Spoken of a teacher, *word or words, discourse, teaching, doctrine*, e. g. τὰ **ῥήματα** τῆς ζωῆς Acts 5, 20, see in ζωή no. 3. b. Acts 10, 22 ἀκοῦσαι **ῥήματα** παρὰ σοῦ. 11, 14 ὅς λαλήσει **ῥήματα** πρὸς σε. 13, 42. So **ῥήμα**, **ῥήμα** τῆς πίστεως, **ῥήμα** Θεοῦ v. κυρίου, *the word, word of faith, word of God*, i. e. the doctrines and promises revealed and taught from God, the gospel as preached, Rom. 10, 8 bis, comp. Deut. 30, 14 where Sept. for רִבְרָה of the Mosaic dispensation. Acts 10, 37 comp. 36. Rom. 10, 17. Eph. 5, 26. 6, 17. 1 Pet. 1, 25 bis. Of Jesus, τὰ **ῥήματα**, John 5, 47 πῶς τοῖς ἑμοῖς **ῥήμασι** κτλ. 6, 63. 68. 10, 21. 12, 47. 48. 14, 10. 15, 7; τὰ **ῥήματα** τοῦ Θεοῦ, *the words or doctrine received from God*, John 3, 34. 8, 47. 17, 8. ζ) Luke 3, 2 ἐγένετο **ῥήμα** Θεοῦ ἐπὶ Ἰωάννῃ, *the word of God, an oracle, effatum*, from God, corresponding to Heb. לִשְׁמַעֲךָ יְהוָה רִבְרָה יְהוָה, Sept. **ῥήμα**, Gen. 15, 1. Jer. 6, 10, comp. 1, 1; oftener Sept. λόγος Jer. 1, 4. 11. Ez. 3, 16. 6, 1.

3. Meton. from the Heb. *something spoken of*; hence genr. *a thing, matter, affair*. Luke 2, 15 ἴδωμεν τὸ **ῥήμα** τοῦτο τὸ γεγονός. 1, 65 διελαλεῖτο πάντα τὰ **ῥήματα** ταῦτα. Acts 5, 32. So Sept. and רִבְרָה Gen. 21, 11. 1 Sam. 4, 17. 12, 16; Plur. Gen. 20, 8. 40, 1. Ezra 7, 1. So 1 Macc. 5, 37.—Also οὐ...πᾶν **ῥήμα**, the neg. οὐ being joined with the verb, see in οὐ no. 1. c; equiv. to *nothing at all, nothing whatever*; Luke 1, 37 οὐκ ἂν δυνατήσῃ παρὰ τῷ Θεῷ πᾶν **ῥήμα**. Comp. Sept. Gen. 18, 14. Deut. 17, 8.

ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke 3, 27.

ῥήσσω, see in ῥήγνυμι.

ῥήτωρ, ὁρος, ὁ, (obs. ῥέω,) *a speaker, orator, advocate*, Acts 24, 1.—Æl. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ῥητῶς, adv. (ῥήτος, obs. ῥέω,) *in express words, expressly*, 1 Tim. 4, 1.—Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ῥητῶς φήσιν. Strabo 1. p. 4. b. Pol. 2. 23. 6.

ρίζα, as, ἡ, 1. *a root*; Matt. 3, 10 et Luke 3, 9 ἡ ἀξίωσις πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. Mark 11, 20 ἐκ ῥιζῶν *from the roots*, wholly. Also οὐ ἔχειν ῥίζαν, *to have no root, to not take deep root*, Matt. 13, 6. Mark 4, 6; trop. of those not rooted and established in faith and doctrine, Matt. 13, 21. Mark 4, 17. Luke 8, 13. Sept. for שָׁרֵשׁ Ez. 17, 6. 7. 9; ἐκ ῥιζῶν Job 28, 9. So Luc. Amor. 33. Æl. V. H. 2. 14. Xen. CEC. 17. 12, 13.—Trop. *the root, cause, source* of any thing, 1 Tim. 6, 10 ῥίζα τῶν κακῶν. (Ecclus. 1, 6. 20. Wisd. 15, 3.) Also retaining the figure of a root, Rom. 11, 16. 17. 18 bis; where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are ingrafted. Heb. 12, 15 μή τις ῥίζα πικρίας, *lest some root of bitterness*, i. e. a wicked person whose example is poisonous (comp. v. 16), in allusion to Deut. 29, 17 where Sept. for שָׁרֵשׁ; comp. in πικρία.

2. Meton. from the Heb. *a sprout, shoot*, from the root; only trop. for *offspring, a descendant*; Rom. 15, 12 ἡ ῥίζα τοῦ Ἰσραὴλ, in allusion to Is. 11, 10 where Sept. and שָׁרֵשׁ; comp. Is. 11, 1. Also Rev. 5, 5. 22, 16.—Ecclus. 47, 22. 1 Macc. 1, 11.

ρίζω, ὦ, f. ὥσω, (ρίζα,) *to root, to let take root*; Pass. or Mid. *to be or become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שָׁרֵשׁ Is. 40, 24. Jer. 12, 2.—In N. T. only Pass. trop. *to be rooted, strengthened with roots, to be firmly fixed, constant*. Eph. 3, 18 ἐν ἀγάπῃ ἐρριζομένοι. Col. 2, 7. So Hdot. 1. 60, 64. Plut. de Liber. educ. 9 ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν κτλ. Plato Ep. 336. b.

ῥίπτω, ῥε, ἡ, (ρίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851; *a rush or gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. non posse suav. viv. 23.—In N. T. *a jerk* of the eye, *a wink, twinkling*; 1 Cor. 15, 52 ἐν ῥιπή ὀφθαλμοῦ, in a moment of time, Germ. Augenblick; comp. Luke 4, 5. So Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ῥιπή.

ῥιπίζω, f. ἵσω, (ῥίπις, ῥίπτω,) pr. ¹ to put in motion; hence, *to fan, to blow, to blow up*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, ... ῥιπίζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6; *to fan a person*, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26.—In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, Pass. James 1, 6 κλύδωνι θαλάσσης ... ῥιπιζομένη. So Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Dio Chrys. 33. p. 368. b.

ῥιπτέω, ὦ, (collat. ῥίπτω,) only in pres. and imperf. as a frequentative, *to throw or cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8; see Butt. ὁ 112. n. 4. ὁ 114. Passow a. voc.—In N. T. only Acts 22, 23 ῥιπτούντων τὰ ἱματῖα, *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγες θέατρον ἄπαν ... ἐπὶ ἡδὼν καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀπερρίπτουν. Aristænet. I. 26 ὁ δὲ δῆμος ἀνίσταται ... καὶ τὸ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ῥίπτω, f. ψω, 1. *to throw, to cast*, with a sudden motion, *to hurl, to jerk*, with acc. and eis c. acc. Luke 4, 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17, 2; ἐν τῷ ναφ Matt. 27, 5. With acc. and ἐκ c. gen. *to cast out*, Acts 27, 29 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, sc. ἐκ τοῦ πλοίου. v. 19. For Acts 22, 23 see in ῥιπτέω. Sept. for ἡῤῥῶ Gen. 37, 19. 23. Ex. 1, 22. Judg. 9, 53. So c. eis Ceb. Tab. 10. Xen. An. 3. 3. 1; ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a milder sense, *to put or lay down*, as sick persons, c. acc. Matt. 15, 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and ἡῤῥῶ 2 K. 2, 16. So Wisd. 11, 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἱαυτοῦ ῥίπτει.

2. *to cast forth, to throw apart, to scatter*, Pass. Part. perf. ἐρριμμένος, *cast forth, scattered*, Matt. 9, 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων ... κατὰ τὸν διωγμὸν ἐρριμμένον. Pol. 5. 48. 2.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. רֹבְבוּאָם (he enlarges the people) Rehoboam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1, 7 bis. See 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ῥε, ἡ, Rhoda, pr. n. of a handmaid, Acts 12, 13.

Ῥόδος, ου, ἡ, *Rhodes*, Acts 21, 1; a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. See Rosenm. Bibl. Geogr. III. p. 375. Pococke Descr. of the East, II. i. p. 237.

ῥοιζήδον, adv. (ῥοιζέω, ῥοῖζος,) *with rushing sound, with great noise*, with a crash, 2 Pet. 3, 10.—Hesych. ῥοιζήδον· σφοδρῶς ἡχητικόν. Hero ap. Musaeum 339 ῥοιζήδον προκάρηνος ἀπ' ἡλιβάτου πέσε τύργου. Lycophr. 66.

ῥομφαία, ας, ἡ, *a sword, sabre*, pr. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aem. 18 πρῶτοι δὲ οἱ Θράκες . . . ὁρᾶς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπιστείνοντες.—In N. T. genr. *a sword*, Rev. 1, 16 ῥομφαία διστομος ὀξεία, 2, 12, 16, 8, 19, 15, 21. Trop. Luke 2, 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for צר Ex. 32, 26. Ez. 5, 1. So Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβὴν, ὁ, indec. *Reuben*, Heb. רְבִינָן (see, a son!) pr. n. of the eldest son of Jacob, born of Leah, Gen. 29, 32 sq.—In N. T. the tribe of Reuben, Rev. 7, 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רֹוּת (female friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1, 5.

Ῥούφος, ου, ὁ, *Rufus*, pr. n. of a Christian, Mark 15, 21. Rom. 16, 13.

ῥύμη, ης, ἡ, (obs. ῥύω, ἐρύω,) *impetus, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεία q. v. Matt. 6, 2. Luke 14, 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9, 11. 12, 10. Sept. for צוֹר Is. 15, 3. So Ecclus. 9, 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. I. p. 319.

ῥύομαι, f. ῥύσσομαι, Mid. depon. (obs. ῥύω, ἐρύω,) pr. *to draw or snatch to oneself, from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. § 114. Aor. 1 ἐρρύσθη as Pass. Luke 1, 74. al. see Buttm. § 113. n. 6.—E. g. a) With acc. simpl. Matt. 27, 43 ῥυσάσθω νῦν αὐτόν. 2 Pet. 2, 7. Absol. Rom. 11, 26 ὁ ῥυόμενος, the deliverer, quoted from Is. 59, 20 where Sept. for צִלָּה. Sept. genr. for צִלָּה Is. 48, 20; צִלָּה Ex. 2, 19. Is. 5, 30. So Ael. V. H.

4. 5. Hdian. 1. 15. 12. β) With an adjunct *from whence*; e. g. with ἀπὸ c. gen. Matt. 6, 18 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11, 4.] Rom. 15, 31. 1 Thess. 1, 10. 2 Thess. 3, 2. 2 Tim. 4, 18. Sept. for צָרָה 2 Sam. 19, 9. Prov. 11, 4; צָרָה Ez. 37, 23. With ἐκ c. gen. Rom. 7, 24 τίς με ῥύσεται ἐκ τοῦ σώματος κτλ. 2 Cor. 1, 10 τερ. Col. 1, 13. 2 Tim. 3, 11. 2 Pet. 2, 9. Pass. Luke 1, 74. 2 Tim. 4, 17. Sept. for צָרָה Gen. 48, 16; צָרָה Judg. 8, 34. 2 Sam. 23, 49. So c. ἐκ Jos. Vit. 15. Diod. Sic. 12. 53. Hdot. 5. 49.

ῥυπαρέομαι, Mid. depon. (ῥυπαρός,) *to be filthy, trop. Rev. 22, 11 Grb. and later*. The form is of very doubtful authority; see Passow.

ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filthy, filthiness*, trop. in a moral sense, James 1, 21.—Plut. de adul. et amic. 19. Id. Critias 47.

ῥυπαρός, ὁ, ὄν, (ῥύπος,) *filthy, foul, dirty*, James 2, 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22, 11 Grb. Sept. for מִצָּח Zech. 3, 3. 4.—Jos. Ant. 7. 11. 3 ῥυπαρὸν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. 18 ῥυπαρὰ ἐπισυμία.

ῥύπος, ου, ὁ, *filth, filthiness*, 1 Pet. 3, 21 οὐ σαρκὸς ἀπόψεις ῥύπου. Sept. for מִצָּח Job 14, 4; מִצָּח Is. 4, 4.—Luc. Anachar. 29. Pol. 32. 7. 8. Plato Parm. 130. c.

ῥυπῶν, ὦ, f. ὠσω, (ῥύπος, poet. for ῥυπῶν,) *to be filthy, trop. in Rec. Rev. 22, 11 bis, ὁ ῥυπῶν, ῥυπωσάτω ἑα*.—Hom. Od. 23. 115. Act. Thom. § 52 ἐσθῆς ῥερυπωμένη.

ῥύσις, εως, ἡ, (ῥέω,) *a flowing, flux*, e. g. τοῦ αἵματος Mark 5, 25. Luke 8, 43. 44. Sept. for צִוֵּר Lev. 15, 24 sq.—Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current. Plato Legg. 944. b.

ῥυτίς, ἰδος, ἡ, (obs. ῥύω, ἐρύω,) *a fold, wrinkle*, which draws together, contracts; trop. Eph. 5, 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51. Plato Conv. 190. e.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, ἡ, ὄν, (Ῥώμη,) *Roman*, Luke 23, 38.—Jos. de Vit. 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) *a Roman, a Roman citizen*, Acts 2, 10. 16, 21. 37. 38. 22, 25. 26. 27. 29. 23, 27. Genr. οἱ Ῥωμαῖοι, the Romans, John 11, 48. Acts 25, 16. 28, 17.—Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ρωμαϊστί, adv. (Ρώμη,) in the Roman tongue, in Latin, John 19, 20 καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ρωμαϊστί. On the signification of adverbs in -ιστί see Buttm. § 119. 15. c.

Ρώμη, ης, ἡ, Rome, the city, Acts 18, 2. 19, 21. 23, 11. 28, 14. 16. Rom. 1, 7. 15. 2 Tim. 1, 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

ῥώννυμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. 37 ῥώσας τὸ σῶμα

διαγωνίσασθαι. Pass. Plut. Coriol. 24 εὐδὲς ἦσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. 25. Oftener Pass. perf. ἔῤῥωμαι as present, to be strong, well, 3 Macc. 3, 13. Luc. Somn. s. Gall. 23. Xen. OEc. 10. 5. Comp. Buttm. § 113. 7. § 114.—In N. T. only imperat. ἔῤῥωσο, as a formula at the end of a letter, like Lat. vale, Engl. farewell; Acts 23, 30 ἔῤῥωσο. 15, 29 ἔῤῥωσσε. So 2 Macc. 11, 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ὡς πᾶσης ἐπιστολῆς τὸ χαίρει καὶ ἔῤῥωσο λέγειν.

Σ.

σαβαχδανί, *sabachthani*, Chald. ܫܒܚܕܢܝ, thou hast forsaken me, from ܫܒܚ to leave, to forsake, 2 pers. Sing. c. suff. Matt. 27, 46 et Mark 15, 34, quoted from Ps. 22, 2 where Chald. for Heb. ܫܒܚܢܝ id.

σαβᾶωθ, *Sabaoth*, Heb. ܫܒܚܐ, i. e. hosts, armies, Plur. of ܫܒܚ host. Hence Sept. κύριος σαβᾶωθ i. q. Heb. ܫܒܚܐ ܕܝܗוה, Lord of Hosts, i. e. of the angelic hosts; comp. 2 Chr. 18, 18. Ps. 103, 21. Luke 2, 13.—In N. T. in the like sense, κύριος σαβᾶωθ, Lord of Sabaoth, Lord of Hosts, James 5, 4. Rom. 9, 29 quoted from Is. 1, 9 where Sept. for Heb. ܫܒܚܐ ܕܝܗוה, as also 2, 12. 6, 3. al. The general sense is *Jehovah Omnipotent*, and the LXX often translate it by παντοκράτωρ q. v. See more in Heb. Lex. art. ܫܒܚ no. 2. b.

σαββατισμός, ου, ὁ, (σαββατίζω, σάββαρον,) *sabbatism*, pr. a keeping sabbath, a lying by from labour, rest; in N. T. only of an eternal rest with God, Heb. 4, 9. The Rabbins employ the same figure, see Schöttg. Hor. Heb. ad loc.—Plut. de Superst. 3.

σάββατον, ου, τὸ, the sabbath, Heb. ܫܒܬ, pr. rest, a lying by from labour, see Heb. Lex. r. ܫܒܬ. Plur. τὰ σάββαρα, mostly for the Singular; originally perh. an imitation of the Aramaean form ܫܒܬܐ; or else after the analogy of other names of festivals, as τὰ ἑγκαίνια, τὰ γενέσια, τὰ δέσυμα, also of γάμοι, nuptials; see Winer § 27. 3. n. Plur. dat. τοῖς σάββασιν, Matt. 12, 1. 5. al. Meleag. 83. 4; as if from a nominat. σάββαρ, ܫܒܬ; Winer § 8. 2. n.

1. Pr. the sabbath, the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to

the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; see Ex. 20, 8 sq. 31, 12 sq. Lev. 24, 8. Num. 15, 32 sq. 28, 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the Scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; Neh. c. 8. Luke 4, 16 sq. E. g.

a) Sing. τὸ σάββατον as Nom. Mark 2, 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23, 54. John 5, 9 10. 9, 14; as Acc. Matt. 12, 5 τὸ σάβ. βεβηλοῦσι. Mark 2, 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23, 56. John 5, 18. 9, 16. Acts 13, 27. 42. 15, 21. 18, 4; τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. 6, 2. 16, 1. Luke 6, 5. Acts 1, 12 see in ὁδὸς no. 2. b; also ἡμέρα τοῦ σαββάτου Luke 13, 14. 16. 14, 5. John 19, 31. Dat. τῷ σαββάτῳ Luke 13, 14. 15. 14, 1. 3. Acts 13, 44; ἐν σαββάτῳ Matt. 12, 2. 24, 20. Luke 6, 1. 6. 7. John 5, 16. 7, 22. 23 bis. 19, 31. So genr. Sept. for ܫܒܬ Ex. 31, 13. 2 K. 4, 23. Neh. 10, 31. 13, 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.

b) Plural. a) In a plural signif. Acts 17, 2 ἐπὶ σάββαρα τρία. Col. 2, 16. So Sept. Is. 1, 13. Hos. 2, 11. β) Elsewhere only in Gen. and Dat. i. q. Sing. see above init. E. g. Gen. τῶν σαββάτων, Matt. 28, 1 ὅτι διὰ σαββάτων see in ὁψί no. 2; also ἡμέρα τῶν σαββάτων Luke 4, 16. Acts 13, 14. 16, 13. Dat. τοῖς σάββασιν, see above init. Matt. 12, 1. 5. 10. 11. 12. Mark 1, 21. 3, 2. 4. Luke 6, 9; ἐν τοῖς σάββασιν Mark 2, 23. 24. Luke 4, 31. 6, 2. 13, 10.—Jos. Ant. 1. 1. 1; ἡμέρα τῶν σαβ. Sept. Ex. 35, 3. Deut. 5, 12. 1 Macc. 2, 34. Jos. Ant. 12. 6. 2; τοῖς σάββασιν 1 Macc. 2, 38

Jos. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28, 10. 2 Chr. 2, 4. 8, 13.

2. Meton. a *sabbath*, put for the interval 'from sabbath to sabbath;' hence a *se'nnight*, week; so espec. Luke 18, 12 ηγουμένου δις τοῦ σαββάτου. Elsewhere only after numerals marking the days of the week; Mark 16, 9 πρώτη (ἡμέρα) σαββάτου. Plur. Matt. 28, 1 εἰς μίαν σαββάτων. Mark 16, 2. Luke 24, 1. John 20, 1. 19. Acts 20, 7. 1 Cor. 16, 2.—So Heb. רִבְעֹנָה Sept. ἑβδομάδας Lev. 23, 15, comp. Dent. 16, 9; also the Syriac Vers. Luke 18, 12. In the Talmudists the days of the week are written: ארבע בשבוע, 'ארבע בשבוע', i. e. the first, second, third day in the sabbath (week); see Lightfoot Hor. Heb. in Matt. 28, 1. Comp. Ideler Handb. der Chronol. I. p. 481.

σαγήνη, ης, ἡ, (σαγή, σάγγω,) a net, drag-net, seine, used in fishing and drawn to the shore, Matt. 13, 47. Sept. for סָרִיס Ez. 26, 5. 14.—Luc. Pisc. 51. Ael. H. A. 11. 12. Plut. de Superst. 8 fin.

Σαδδουκαῖος, ου, ὁ, a Sadducee; Plur. of Σαδδουκαῖοι, the Sadducees; a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. סָדִיק or סָדִיקִים, q. d. the Just; the Talmudists refer it to a certain סָדִיק Sadok, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft 1703, in Ugolini Thesaur. XXII. Winer Realw. art. Sadducæer. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Trigland l. c. de Secta Karæorum, Delft 1703, in Ugolini l. c.—Matt. 3, 7. 16, 1.

6. 11. 12. 22, 23. 34. Mark 12, 18. Luke 20, 27. Acts 4, 1. 5, 17. 23, 6. 7. 8.

Σαδῶκ, ὁ, indec. Sadok, Heb. סָדִיק, pr. n. of one of Jesus' ancestors, Matt. 1, 14 bis.

σαῖνω, f. ανῶ, (kindr. σείω,) to wag, to move to and fro, pr. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 [42]. Luc. D. Deor. 12. 2; trop. to caress, to flatter, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194.—In N. T. trop. to move in mind, to disturb; Pass. 1 Thessa. 3, 3 τῇ μηδία σαίνεσθαι ἐν ταῖς ἐλπίσιν ταῖς. So Diog. Laert. 8. 1. 21 οἱ δὲ σαυνόμενοι τοῖς λεγομένοις ἐδάκρυον. Eurip. Rhes. 55 σαίνει μ' ἔννευχος φρονετήρια.

σάκκος, ου, ὁ, Heb. פֶּשֶׁת, Engl. sack-ing, sackcloth, i. e. coarse black cloth commonly made of hair (Rev. 6, 12) and used for straining (Heb. פֶּשֶׁת), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; see Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37, 34. 1 K. 20, 32. Is. 58, 5. Joel 1, 8. Jon. 3, 5 sq. Such garments were also worn by prophets and ascetics, Is. 20, 2. Zech. 13, 4; comp. 2 K. 1, 8. Matt. 3, 4.—Hence in N. T. genr. sackcloth, Rev. 6, 12 ὁ ἄλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. 50, 3. Ecclus. 25, 17. Of mourning-garments, Matt. 11, 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10, 13. Of a prophet's garment, Rev. 11, 3. Sept. genr. for פֶּשֶׁת ll. cc. So Aristoph. Acharn. 745, 822. The correct orthography is every where σάκκος, not σάκος, Lob. ad Phryn. p. 257; comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. Sala, Heb. שֶׁלַח (a dart) Shelah, Salah, pr. n. of a son or grandson of Arphaxad, Luke 3, 35. See Gen. 10, 24. 11, 13; comp. in Καὶνάν.

Σαλαθιήλ, ὁ, indec. Salathiel, Heb. שְׁלֹחִיָּהוּ (I asked him of God) Shealtiel, pr. n. a) A son of Jechoniah, an ancestor of Jesus in the royal line, Matt. 1, 12 bis. See 1 Chr. 3, 17. Ezra 3, 2. b) Another ancestor of Jesus, not of the royal line, Luke 3, 27. See Gr. Harm. p. 186.

Σαλαμίς, ἱος, ἡ, Salamis, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13, 5. Afterwards called Constantia; and now Old Famagusta. See Pococke Descr. of the East, II. i. p. 216.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3, 23. Prob. the place mentioned by Jerome, eight Rom. miles south of Bethshean in or near the valley of the Jordan. Onomast. art. *Salim*, "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur." Comp. Judith 4, 4.

σαλεύω, f. *εύσω*, (σάλος,) 1. to move to and fro, to shake, to toss, i. e. to put into a state of waving, rocking, vibratory motion; c. acc. Luke 6, 48. Heb. 12, 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. 11, 7 et Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24, 29. Mark 13, 25. Luke 21, 26. Acts 4, 31. 16, 26. Luke 6, 38 μέτρον σεσαλευμένον i. e. shaken down. Sept. for שָׁנַן Ps. 18, 18; שָׁנַן 1 Chr. 16, 30. So Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. Plato Tim. 79. e.—Trop. of things ready to fall and perish; Heb. 12, 27 bis, τὰ σαλευόμενα, things shaken, perishable, i. e. things created, as an emblem of the Mosaic dispensation, opp. τὰ μὴ σαλευόμενα, the new heavens and new earth, the Christian dispensation. Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdtan. 5. 1. 7.

2. Trop. to move in mind, to agitate, to disturb, c. acc. Acts 17, 13 τοὺς ὄχλους σαλεύειν, to excite the people, to cause a tumult. Pass. 2 Thess. 2, 2. Acts 2, 25 quoted from Ps. 16, 8 where Sept. for שָׁנַן.—1 Macc. 6, 8. Ecclus. 29, 18, 48, 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם (peace), the ancient name of Jerusalem, Heb. 7, 1. 2; see in 'Ιερουσαλήμ.—Jos. Ant. 1. 10. 2 Σάλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שֹׁלֵמֹן (clothed), pr. n. of the father of Boaz, Matt. 1, 4. 5. Luke 3, 32. See in 'Ραχάβ.

Σαλμώνη, ἡ, *Salmonē*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27, 7.—Strabo 10. p. 472 Σαμόνιον.

σάλος, ου, ὁ, pr. motion to and fro, agitation, tossing, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the rolling sea, billows, Luke 21, 25. Sept. for שָׁנַן Jon. 1, 15; for שָׁנַן of an earthquake Is. 24, 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

σάλπιγξ, ιγγος, ἡ, a trump, trumpet, 1 Cor. 14, 8. Rev. 1, 10. 4, 1. 8, 2. 6. 13. 9, 14. As announcing the approach or presence of God, Heb. 12, 19 (Ex. 19, 13. 16. 19, comp. 1 K. 1, 34. 39); or also the final advent of the Messiah, Matt. 24, 31.

1 Cor. 15, 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. 4, 16 σ. θεοῦ, see in θεός no. 1. b. Sept. for שָׁנַן Ex. 1. c. 1 Sam. 13, 3; שָׁנַן 2 K. 12, 14.—Æl. V. H. 2. 44. Pol. 15. 12. 2. Xen. An. 4. 2. 1.

σαλπίζω, f. *ίσω*, (σάλπιγξ,) aor. 1 ἐσάλπισα; but with earlier aor. 1 ἐσάλπιξα, Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. § 114. Winer § 15.—To trumpet, to sound a trumpet, to sound, absol. Matt. 6, 2 μὴ σαλπίζης ἔμπροσθέν σου. Rev. 8, 6. 7. 8. 10. 12. 13. 9, 1. 13. 10, 7. 11, 15. Impers. or with subject implied, of the final trump sounded before the Messiah; 1 Cor. 15, 52 σαλπίζει γάρ. Winer § 39. 1. n. Buttm. § 129. 16. Sept. for שָׁנַן Num. 10, 3 sq. Is. 27, 13. Joel 2, 1.—Æl. V. H. 1. 26. Pol. 12. 4. 4. Xen. 1. c.

σαλπιστής, ου, ὁ, (σαλπίζω,) a trumpeter, Rev. 18, 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. Pol. 1. 45. 13. The earlier and better form was σαλπιγκτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ης, ἡ, *Salome*, pr. n. of the wife of Zebedee, the mother of the apostles James and John, Mark 15, 40. 16, 1; comp. Matt. 27, 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שִׁמְרֹן (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel, on a hill of the same name in the midst of a beautiful region of country. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebustieh*, with remains of ancient temples and an extensive colonnade. See 1 K. 16, 24. 2 K. c. 17. Am. 6, 1. Mic. 1, 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Rosenm. Bibl. Geogr. II. ii. p. 112 sq. Bibl. Res. in Palest. III. p. 139–149.—In N. T.

1. Pr. the city of Samaria, Acts 8, 5. Meton. for the inhabitants, Acts 8, 14.

2. In a wider sense, the region of Samaria, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 4. E. g. Luke 17, 11. John 4, 4. 5. 7. Acts 1, 8. 8, 1. 9, 9, 31. 15, 3. So Sept. and שִׁמְרֹן 2 K. 17, 26. 23, 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, a Samaritan, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from the heathen colonists sent into the country by Shalmaneser, possibly with an intermixture from straggling Israelites; 2 K. 17, 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This people, although priests were sent to teach them the Jewish religion, and although they adopted the books of Moses, continued in gross idolatry, and were always regarded as Gentiles by the Jews; 2 K. 17, 26-41. When the Jews, after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4, 1 sq. Neh. 4, 1 sq. Jos. Ant. 11. 4. 3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27, 11 sq. where they instituted sacred rites in accordance with the law of Moses; and Shechem at the foot of Gerizim became their chief city; Jos. Ant. 11. 8. 2, 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4, 9. 8, 48; comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 129 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4, 20. 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Nablûs, the ancient Shechem, to worship on Mount Gerizim; see Bibl. Res. in Palest. III. p. 96-136. Winer Realw. art. *Samaritaner*.—The Samaritans like the Jews, expected a Messiah, John 4, 25; and many of them became the disciples of Jesus, comp. John 4, 39 sq. Acts 9, 31. 15, 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. 1832. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829. Bibl. Res. in Palest. I. c.—In N. T. Matt. 10, 5. Luke

9, 52. 10, 33. 17, 16. John 4, 9. 39. 40. 8, 48. Acts 8, 25.

Σαμαρείτις, ιδος, ἡ, a Samaritan woman, John 4, 9 bis.

Σαμοθράκη, ης, ἡ, Samothrace, an island in the N. E. part of the Aegean sea, north of the Hellespont, with a lofty mountain, Acts 16, 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Still called *Samotraki* or *Samandracchi*, with a single village, *Castro*. See Diod. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246. O. v. Richter Wallf. p. 438 sq.

Σάμος, ου, ἡ, Samos, an island of the Aegean, near the western coast of Asia Minor, southwest of Ephesus. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20, 15.—Diod. Sic. 5. 81. Strabo 14. p. 636. Pococke Descr. of the East II. ii. p. 24 sq.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or, name of God), pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the *ἔνδοξοι* or judges, who anointed Saul and after him David as king; see his history in 1 Sam. c. 1-25.—Acts 3, 24. 13, 20. Heb. 11, 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like), pr. n. of a *ἔνδοξοι* or judge of Israel, famous for his strength, Heb. 11, 32. Comp. Judg. c. 13-16.

σανδάλιον, ου, τό, (dim. of *σάνδαλον*.) a sandal, a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6, 9. Acts 12, 8. Sept. for *ὑπόδημα* Josh. 9, 5. Is. 20, 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνοντο ἡδῆ. See more in *ὑπόδημα*.

σανίς, ιδος, ἡ, a board, plank, e. g. of a ship, Acts 27, 44. Sept. for *πῶς* Ez. 27, 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5. Plut. Pericl. 28.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל (asked for, desired), pr. n. a) Of the first king of Israel, Acts 13, 21; comp. 1 Sam. c. 9 sq. b) The Jewish name of

the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts 9, 4. 17. 22, 7. 12. 26, 14.

σαπρός, ἄ, ὄν, (σῆπω,) 1. *bad, decayed, rotten*; of vegetable or animal substances, as a tree and its fruit, fish, Matt. 7, 17. 18. 12, 33 bis. 13, 48. Luke 6, 43 bis. —Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

2. Trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4, 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phryn. p. 377 sq.

Σαπφείρα, ἡ, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts 5, 1.

σάπφειρος, οὐ, ἡ, *the sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21, 19. Sept. and Heb. יָסָפִיר Ex. 24, 10. 28, 18.—Æl. V. H. 14. 34. Theophr. Fragm. de Lap. 23, 37. See Rosenm. Alterthk. IV. i. p. 35.

σαργάνη, ἡ, ἡ, (comp. Heb. שָׂרָה, Aram. ܫܪܗ, to interweave, to braid,) pr. 'any thing braided, twisted, interwoven,' e. g. a cord, Æschyl. Suppl. 788 or 801.—In N. T. a rope-basket, network of cords, 2 Cor. 11, 33; comp. Acts 9, 25 σπιρίς. So Suid. σαργάνη· οἱ μὲν σχοινοὶ τι, οἱ δὲ πλέγμα τι ἐκ σχοινοῦ. Athen. 3. p. 119. b. ib. 9. p. 407. e.

Σάρδεις, αἰ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1, 11. 3, 1. 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12. See Rosenm. Bibl. Geogr. I. ii. p. 180, 222. Hamilton's Res. in Asia M. I. p. 146 sq.

σάρδιος, οὐ, ὁ, i. q. σάρδιος q. v. Rev. 4, 3 Rec.

σάρδιος, οὐ, ὁ, *sardius, sardian*, the Sardin stone, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known as the *carneian*; Rev. 4, 3 in later edit. 21, 20 where Lachm. ῥὸ σάρδιον. So Sept. σάρδιον for Heb. סָרְדִּיּוֹ Ex. 28, 17. Ez. 28, 13. Theophr. Fragm. de Lap. 30. See Rosenm. Alterthk. IV. i. p. 30 sq.

σαρδόνυξ, νχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carneian; Rev. 21, 20.—Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rosenm. Alterthk. IV. i. p. 36 sq.

Σαρεπτα, αἰ, ῥά, *Sarepta*, Heb. סָרְפָּטָא *Zarephath*, now *Surafend*, a Phenician

town mid-way between Tyre and Sidon, Luke 4, 26. Comp. 1 K. 17, 9. 10. Obad. 20. See Bibl. Res. in Palest. III. p. 413 sq.—Jos. Ant. 8. 13. 2.

σαρκικός, ἡ, ὄν, (σάρξ,) *of flesh, fleshy*, Plut. de placitis Philosophor. 5. 3.—In N. T. trop. only in the Epistles, *fleshy, carnal*, pertaining to the flesh or body, opp. πνευματικός; comp. in σάρξ no. 2.

1. Genr. of things, τὰ σαρκικά, *carnal things*, i. e. external, temporal, relating to this life, Rom. 15, 27. 1 Cor. 9, 11. So Heb. 7, 16 Rec. οὐ κατὰ νόμον ἐντολῆς σαρκικῆς.

2. Implying weakness, frailty, proneness to sin; e. g. a) Of persons, *carnal, sensual, worldly*; 1 Cor. 3, 1 Rec. ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. v. 3 bis. 4. Of things, *carnal, worldly, human*, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10, 4 ὅπλα οὐ σαρκικά, ἀλλὰ θνητά κτλ. b) Emphat. of sinful propensity, *carnal*, e. g. of persons, Rom. 7, 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal and sinful desires and affections. Of things, 1 Pet. 2, 11 τῶν σαρκικῶν ἐπιθυμιῶν, *fleshy lusts, carnal desires*, i. e. having their seat in the carnal nature. Comp. in σάρξ no. 2. c.

σάρκινος, ἡ, οὐ, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7.—In N. T.

1. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3, 3 ἐν πλαξὶ καρδίας σαρκίνας. Sept. καρδία σαρκινή, Heb. רֵחַבָּ, Ez. 11, 19. 36, 26.—Plut. adv. Colot. 27 init.

2. *fleshy, carnal*, as pertaining to this life; Heb. 7, 16 Grb. see in σαρκικός no. 1.

3. Implying weakness, frailty, proneness to sin; of persons, *carnal, worldly*, 1 Cor. 3, 1 Grb. Emphat. Rom. 7, 14 Grb. See in σαρκικός no. 2. a, b.

σάρξ, σαρκός, ἡ, Æol. σῦρξ, (perh. σάιρω, σῦρω,) pr. 'that which may be stripped off'; hence, *flesh, the flesh* of a living man or animal.

1. Pr. *flesh*, as one of the constituent parts of the body, Sing. Luke 24, 39 πνεῦμα σάρκα καὶ ὅσπερ οὐκ ἔχει. 1 Cor. 15, 39 quater. So Sept. for רֵחַבָּ Gen. 2, 21. 2 K. 5, 10. 14. (Hom. Od. 19. 450. Æl. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, *the fleshy parts*, comp. Passow s. v. Rev. 19, 18 quinq. ἵνα φάγητε σάρκας βασιλέων κτλ. v. 21; so trop. and hyperbol. i. q. *to consume, to destroy*, James 5, 3; *to maltreat* Rev. 17, 16. Sept. for רֵחַבָּ Gen. 41, 2. 3. 2 K. 9, 36. So Æl. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 98. d.

2. Meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20 μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμειον. Aeschyl. Sept. 604 or 623 γέροντα τὸν νοῦν, σάρκα δ' ἡβώσαν φέρει. Eur. Herc. F. 1269 or 1272.—In N. T. this usage of σάρξ is far more frequent than in profane writers, prob. in imitation of Heb. רֶכֶּשׂ. So genr. and without any good or evil quality implied.

a) Opp. to πνεῦμα expr. 1 Cor. 5, 5 εἰς δλαστρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κτλ. 2 Cor. 7, 1. Col. 2, 5. 1 Pet. 4, 6; comp. Sept. and רֶכֶּשׂ. Opp. to רֶכֶּשׂ Is. 10, 18. Job 14, 22. Also σάρξ καὶ αἷμα as a periphrasis for the whole physical nature of man, Heb. 2, 14. (Ecclus. 14, 18.) Simply, John 6, 52, comp. trop. below. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, i. e. some bodily infirmity. Col. 1, 24. 2, 1 πρόσσωπόν μου ἐν τῇ σαρκί. v. 23. Gal. 4, 13. 14. 1 Pet. 3, 21. 4, 1. Jude 8. 23. Acts 2, 26. 31 ἡ σάρξ μου, *my body*, i. e. I, quoted from Ps. 16, 9 where Sept. for רֶכֶּשׂ. Trop. John 6, 51 καὶ ἐγώ εἰμι ὁ ἄρτος . . . ἡ σάρξ μου ἐστίν, i. e. Jesus himself is the bread (principle) of life and nutrition to the regenerated soul. v. 53. 54. 55. 56; comp. Matt. 26, 26 et parall. where it is σῶμα. Sept. genr. for רֶכֶּשׂ Ez. 26, 36. Prov. 14, 30. (For the classic usage see above.) Spec. *the mortal body*, in distinction from a future and spiritual existence; 2 Cor. 4, 11 ἡ ζωὴ . . . ἐν τῇ σινητῇ σαρκὶ ἡμῶν. Gal. 2, 20. Phil. 1, 22. 24. 1 Pet. 4, 2; also σάρξ καὶ αἷμα id. parall. with ἡ φθορά, 1 Cor. 15, 50.

b) Put for that which is merely *external*, or also only *apparent*, in opp. to what is spiritual and real; John 6, 63 τὸ πνεῦμα ἐστὶ τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὀφελεῖ οὐδέν. 8, 15. 1 Cor. 1, 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5, 16 bis, κατὰ σάρκα, i. e. with respect to outward circumstances and relations. Eph. 6, 5 et Col. 3, 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. So of Levitical ordinances and purifications, Heb. 9, 10. 13; of outward afflictions, trials, 1 Cor. 7, 28 ἐλπίς ἐν τῇ σαρκὶ ἔξουσιν. 2 Cor. 7, 5. Spec. of circumcision in *the flesh*, i. e. the external rite, as the symbol of Judaism; Rom. 2, 28 οὐδὲ ἡ ἐν τῷ φανερώ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κτλ. 2 Cor. 11, 18. Eph. 2, 11 bis, ἔζη ἐν σαρκί . . . περιτομῆς ἐν σαρκί. Gal. 3, 3 νῦν σαρκὶ ἐπιτελείσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6, 12. 13. Phil. 3, 3. 4 bis. Col. 2, 13.

c) As the medium of natural generation and descent, and so of kindred; John 1, 18 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. 9, 8 τὰ τέκνα τῆς σαρκός. Heb. 12, 9. Eph. 5, 29. 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2, 23. 29, 14, where Sept. and Heb. רֶכֶּשׂ. Of one's countrymen, Rom. 11, 14; of the relation of a slave or freedman to his master, Philem. 16. So κατὰ σάρκα, *according to the flesh*, as to outward kindred, by natural descent, Acts 2, 30. Rom. 9, 3. Gal. 4, 23. 29. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα, *Israel after the flesh*, by natural descent, in implied antith. with Ἰσραὴλ κατὰ πνεῦμα, comp. Rom. 2, 28. Gal. 3, 29. So Sept. and רֶכֶּשׂ Gen. 37, 27; comp. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14.

3. Spec. *the flesh, the body*, with the accessory idea of frailty and proneness to sin, as the seat of carnal and sinful appetites and passions; comp. the influence ascribed by the Greeks to τὸ σῶμα, Plato Phædo §§ 10, 11, 27, 30. Xen. Cyr. 8. 7. 20; comp. Wisd. 9, 15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν κτλ. E. g.

a) Of man's *carnal nature* in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin; e. g. opp. τὸ πνεῦμα expr. Matt. 26, 41 et Mark 14, 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Opp. τὸ πν. ἄγιον, John 3, 6 bis, τὸ γυν. ἐκ τῆς σαρκός, σὰρξ ἐστὶ καὶ τὸ γυν. ἐκ τοῦ πν. κτλ. Simply, Rom. 6, 19 διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν. 2 Cor. 1, 17. 10, 2 ὡς κατὰ σάρκα περιπατοῦντος. v. 3 bis. Also σὰρξ καὶ αἷμα id. opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16, 17. Spec. Rom. 4, 1 τί οὖν ἐροῦμεν Ἀβραάμ . . . εὐρηκεῖν κατὰ σάρκα, *hath found according to the flesh*, parall. with ἐξ ἔργων in v. 2, i. e. works are called *the flesh* as proceeding from the carnal mind claiming reward, and not from τὸ πνεῦμα or the mind as enlightened by the Spirit; see Tholuck, De Wette, Meyer in loc. Sept. genr. for רֶכֶּשׂ Gen. 6, 3. Ps. 78, 39.—Ecclus. 28, 5. Plut. adv. Colot. 30. T. VI. p. 264, τῆς κατὰ σάρκα ἡδονῆς. Ib. Non posse suav. vivend. 3. p. 180, μὴ κρὸν εἶναι τὸ τῆς σαρκὸς ἡδύ. Ib. 14. p. 198.

b) Emphat. of man's *carnal nature*, as an active principle of corruption and sin, ever at war with his higher spiritual nature as affected by the Spirit of grace through faith. So as opp. τὸ πνεῦμα, i. e. to the Holy Spirit or his influences, Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4. 5 bis. 6. 9. 13. Gal. 5, 16. 17 bis. 19. 24. 6, 8 bis. Simply, Rom. 7, 5 ὅτε

γὰρ ἦμεν ἐν τῇ σαρκί. v. 18. 25. 8, 3 ter. 7. 8, 12 bis. 13, 14. Gal. 5, 13. Eph. 2, 3 bis. Col. 2, 11. 18. 2 Pet. 2, 10. 18. 1 John 2, 16.—Comp. Sept. and ῥῶν Ecc. 2, 3. 5, 5. Theon. Alex. in Anthol. Gr. III. p. 226 νόον πασίων ἐν τοῖσι πόντοις ἐκάστηρας, ἔξω σαρκὸς ἔβης κτλ.

4. Meton. *flesh, the human nature, man, homo*, like Heb. ῥῶν. Matt. 19, 5. 6 ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10, 8 bis. 1 Cor. 6, 16. Eph. 5, 31. (So Sept. and ῥῶν Gen. 2, 24.) Jude 7 σὰρξ ἑτέρα, *other flesh*, of a different sex, male; comp. Gen. 19, 5. Rom. 1, 27. In like manner, σὰρξ καὶ αἷμα, *flesh and blood*, i. e. man, other men, Gal. 1, 16. Eph. 6, 12.—Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3, 6. John 17, 2. Acts 2, 17. 1 Pet. 1, 24. Negat. οὐ . . . πᾶσα σὰρξ, *no flesh, no man*, where οὐ qualifies the intervening verb, see in οὐ no. 1. c. Matt. 24, 22. Mark 13, 20. Rom. 3, 20. Gal. 2, 16; also μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1, 29. So Sept. and ῥῶν-ῥῶν Gen. 6, 12. Ps. 65, 3. Is. 40, 5. 7. Jer. 25, 31; c. μὴ Eccus. 30, 20. 29.—Spec. of the incarnation of Christ, his human nature; John 1, 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4, 2. 3 Χρ. ἐν σαρκὶ ἐφάνηκε. 2 John 7. Rom. 1, 3 κατὰ σάρκα. 9, 5. Eph. 2, 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3, 16. Heb. 5, 7. 10, 20. 1 Pet. 3, 18. 4, 1. Col. 1, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *in the body of his flesh*, of his human nature. Comp. Eccus. 23, 16.

Σαρούχ, ὁ, *Saruch*, see Σειρούχ.

σαρώω, ᾤ, f. ὥσω, (σαίρω,) *to sweep*, with a broom, c. acc. Luke 15, 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. 12, 44. Luke 11, 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phryn. p. 83. Sturz de Dial. Maced. p. 192.

Σάρρα, as, ἡ, *Sarah*, Heb. ῤῥᾱ and ῤῥᾱ (princess), pr. n. of the wife of Abraham, Rom. 4, 19. 9, 9. Heb. 11, 11. 1 Pet. 3, 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of the plain of Palestine along the sea-coast between Caesarea and Joppa, celebrated for its rich fields and pastures, Acts 9, 35. Comp. Is. 33, 9. 65, 10. 1 Chr. 27, 29. See Relandi Palest. p. 188, 370. Bibl. Res. in Palest. III. p. 31.

Σατανᾶς, ᾧ, ὁ, once Σατᾶν, ὁ, indec. 2 Cor. 12, 7, *Satan*, Heb. שָׁטָן, *an adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name for the devil, Gr.

ὁ διάβολος, *the prince of the fallen angels*; see fully in διάβολος, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4, 10. 12, 26 bis. Mark 4, 15. Luke 10, 18 comp. in δαιμόνων no. 2. Luke 22, 3. 31. John 13, 27. Acts 26, 18. al. So Heb. שָׁטָן Sept. διάβολος 1 Chr. 21, 1. Job 1, 6 sq. (Eccus. 21, 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.) As present in men tempting them to evil; Matt. 16, 23 et Mark 8, 33 ὑπάγε ὀπίσω μου, Σατανᾶ, comp. Luke 22, 3. Acts 5, 3. Others here refer it directly to Peter in the sense of *adversary, seducer*, filled with Satan; as Sept. for שָׁטָן 1 K. 11, 14. 23. 25, comp. 2 Sam. 19, 23 where Sept. ἐπίβουλος. +

σάτον, ου, τό, *saïum, a measure*, Heb. סֵאִתְ *seah*, Aram. סֵאִתְ Buxt. Lex. Chald. 1413, a Hebrew measure for things dry, Matt. 13, 33. Luke 13, 21. According to the Rabbins it was the third part of an ephah; and according to Jerome on Matt. 1. c. was equal to a modius and a half; hence it was equivalent to nearly 1½ peck English; comp. in μῶδιος.—Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul, Acts 7, 58. 8, 1. 3. 9, 1. 8. 11. 19. 22. 24. 26. 11, 25. 30. 12, 25. 13, 1. 2. 7. 9.

σαυτοῦ, ἡς, οὗ, see in σεαυτοῦ.

σβέννυμι, f. σβέσω, 1. *to quench, to put out*; e. g. a light, fire, c. acc. Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, see in λίνον. Eph. 6, 16. Heb. 11, 34. Pass. *to be quenched, to go out*, Matt. 25, 8 αἱ λάμπαιδες. Mark 9, 44. 46. 48. Sept. for שָׁבַת Is. 42, 3. Lev. 6, 12. 13; ἡשָׁבַת Job 21, 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

2. Trop. *to quench, to dampen, to hinder*, to prevent any thing from exerting its full influence; c. acc. 1 Thess. 5, 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for שָׁבַת Cant. 8, 7.—Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Ael. V. H. 6. 1 Συμῶν. Plut. Lycurg. 30. Plato Legg. 888. a.

σεαυτοῦ, ἡς, οὗ, also contr. σαυτοῦ, ἡς, οὗ, (σί, αὐτός,) reflexive pers. pron. 2 pers. Sing. genit. of *thyself*, dat. σεαυτῷ, ᾧ, φ. *to thyself*, etc. Gen. John 1, 22. Acts 26, 1. al. Dat. Acts 9, 34. 16, 23. al. Acc. Matt. 4, 6. 8, 4. Luke 10, 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be expressed, αὐτός is written separately, e. g. Luke 2, 35 καὶ σοὺ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. +

σεβάζομαι, f. *άσσομαι*, Pass. depon. (*σίβας, σέβομαι*,) *to be afraid of doing, to be timid, to fear*, Hom. II. 6. 167, 417.—In N. T. *to stand in awe of any one, to reverence, to venerate, to worship*; c. dat. Rom. 1, 25 *ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει*. So Hesych. *ἐσεβάσθησαν· σεβάσματος προσεκύνησαν*.

σέβασμα, *τος, τό*, (*σεβάζομαι*,) *an object of worship, any thing venerated and worshipped*, e. g. a god, an altar, a temple; Acts 17, 23. 2 Thess. 2, 4.—Wisd. 14, 20. Bel and Drag. 27; comp. Dion. Hal. Ant. 1. 30. ib. 5. 1.

σεβαστός, *ή, όν*, (*σεβάζομαι*,) *pr. venerated, august, Lat. augustus*, Hesych. *σεβαστός· προσκυνητός, τιμητός*.—In N. T. *ό Σεβαστός*, Lat. *Augustus*, as an honorary title, and then *pr. n.*

1. *Pr.* a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Dict. of Antt. art. *Augustus*. In N. T. only of Nero, Acts 25, 21. 25.—Philo Leg. ad Cai. p. 1012. d. Hdian. 2. 10. 19.

2. *Adj.* *Augustan*, pertaining to Augustus, as *σπειρή Σεβαστή*, the *Augustan cohort*, Acts 27, 1. Several Roman *legions* bore this honorary title, though no such name of a *cohort* is mentioned; Claudian. de Bell. Gild. 422. Ptolem. 2. 3 *λεγεών δευτέρα Σεβαστή*. 4. 3, 9; comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from *Σεβαστή*, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus; so Josephus mentions troops called *Σεβαστηνοί*, prob. from Sebaste or Samaria, Ant. 20. 8. 7. B. J. 2. 4. 3. But then it would read: *σπειρής καλουμένης Σεβαστηνών*; so Josephus, *μίαν ἰλην καλουμένην Σεβαστηνών*, B. J. 2. 12. 5. Ant. 20. 6. 1.

σέβω, defect. Butt. Ausf. Spr. § 114; *to honour, to worship*, c. acc. Pind. Ol. 14. 17. Xen. Mem. 4. 5. 19. Plato Legg. 647. a. 777. d. Commonly Pass. depon. *σέβομαι*, *to be filled with awe, to shame oneself*, Hom. II. 4. 242.—In N. T. *σέβομαι*, only in Pres. *to stand in awe of, to reverence, to worship God*; c. acc. Matt. 15, 9 et Mark 7, 7 *μήτιν δὲ σέβονται με*, quoted from Is. 29, 13 where Sept. for *תִּבְּרִי*. Acts 18, 13. 19, 27. Sept. for *תִּבְּרִי* Josh. 4, 24. Job 1, 9. So Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. Part. *σεβόμενος*, *η, ον*, absol. or with *τὸν Θεόν*, i. e. *worshipping God, religious, devout*, spoken of proselytes

to Judaism from the heathen, in distinction from the Jews, Acts 13, 43. 50. 16, 14. 17, 4, 17. 18, 7.

σειρά, *ās, ή*, (*είρω*, Lat. *sero*,) *a cord, band*, Hdot. 7. 85.—In N. T. *a chain*, 2 Pet. 2, 4, comp. in *ζόφος*. So Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. Plato Theæt. 153. c.

σειρός, *οὔ, ό*, (i. q. *σιρός*,) *a pit, cavern*; 2 Pet. 2, 4 Lachm. *σειροῖς ζόφου*, for Rec. *σειραῖς*.—So *σιρός* Dem. 100. ult. Eurip. Phryx. 4.

σεισμός, *οὔ, ό*, (*σειώ*,) 1. *motion, a shaking, concussion*; e. g. *ἐν τῇ θαλάσῃ*, i. q. *a tempest, tornado*, Matt. 8, 24. Sept. for *תִּרְעָר, תִּרְעָר*, Jer. 23, 19. Neh. 1, 3.

2. *Spec. an earthquake*, Matt. 24, 7 *ἵσονται σεισμοὶ κατὰ τόπους*. 27, 54. 28, 2. Mark 13, 8. Luke 21, 11. Acts 16, 26. Rev. 6, 12. 8, 5. 11, 13 bis. 19, 16, 18 bis. Sept. for *שֶׁדֶד* Is. 29, 6. Am. 1, 1. Zech. 14, 5. —Æl. V. H. 4. 17. Xen. Hell. 3. 2. 24.

σειώ, f. *σειώω*, 1. *to move to and fro, to shake*, with the idea of shock, concussion; Pass. Rev. 6, 13 *συκῇ... ὑπὸ μεγ. ἀνέμου σειομένη*. Of earthquakes, Matt. 27, 51 *ή γῆ ἐσεισθη*. Act. c. acc. Heb. 12, 26 *σειώ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν*, in allusion to Hagg. 2, 6 where Sept. for *שֶׁדֶד*.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. Hell. 4. 7. 4.

2. *Trop. to move in mind, to agitate*, to put in commotion and perturbation; Pass. Matt. 21, 10 *ἐσεισθη ἡ πόλις*. 28, 4. Sept. for *שֶׁדֶד* Is. 14, 16. Ez. 31, 16.—Pind. Pyth. 4. 484 *πάλιν*. Antiph. 146. 22. Plato Eryx. 397. d.

Σεκοῦνδος, *ον, ό*, Lat. *Secundus*, *pr. n.* of a Christian, Acts 20, 4.

Σελεύχεια, *as, ή*, *Seleucia*, a city of Syria, situated west of Antioch on the sea-coast just north of the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad Mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13, 4.—1 Macc. 11, 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1. See Rosenm. Bibl. Geogr. I. ii. p. 261. Biblioth. Sacr. 1848. p. 450 sq.

σελήνη, *ης, ή*, (*σέλας*,) *the moon*, Matt. 24, 29. Mark 13, 24. Luke 21, 25. Acts 2, 20. 1 Cor. 15, 41. Rev. 6, 12. 8, 12. 12, 1. 21, 23. Sept. for *לַיְלָה* Gen. 37, 8. Joel 2, 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

σεληνιαζομαι, Pass. depon. (σελήνη) *to be moon-struck, lunatic*; in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην. The symptoms of this disease are ascribed in N. T. and elsewhere to the influence of unclean spirits, demons; see in δαιμόνιον, δαιμονίζομαι, also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 "cadens æger spasmodum patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania demonum."—Matt. 4. 24. 17, 15 *ὅτι σεληνιαζεται καὶ κακῶς πάσχει*, comp. v. 18 et Mark 9, 17 et Luke 9, 39 where it is referred to a δαιμόνιον, πνεῦμα. So Act. Thom. § 12. Manetho 4. 81, 216.

Σεμετ, δ, indec. *Semei*, Heb. שִׁמְעִי *Shimei*, pr. n. m. Luke 3, 26.

σεμιδαλις, εως, ἡ, *fine flour*, the finest wheaten flour, Rev. 18, 13. Sept. often for שֶׁמֶן Ex. 29, 2. 40. Lev. 2, 1.—Eccles. 38, 11. Jos. Ant. 3. 9. 4. Athen. 1. p. 28. a. ib. 4. p. 172. b.

σεμνός, ἡ, ὅν, (σέβομαι.) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8, 15. Xen. Cyr. 7. 5. 37.—In N. T. of things, *honourable, reputable*. Phil. 4, 8; of persons, *grave, dignified*, 1 Tim. 3, 8. 11. Tit. 2, 2. So Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 *σεμνὴ ἦν καὶ βίη σώφρων*. Diog. Laert. 2. 24 (Σωκράτης) αὐτάρκης δὲ ἦν καὶ σεμνός.

σεμνότης, ητος, ἡ, (σεμνός.) *venerableness, sanctity*, 2 Macc. 3, 12. Jos. B. J. 6. 5. 1.—In N. T. *gravity, dignity, probity*; 1 Tim. 2, 2 *ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*. 3, 4. Tit. 2, 7. So Jos. Vit. § 49. Æl. V. H. 2. 13 *σεμνότης βίου*. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, *Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13, 7. See in ἀντίπατος.

Σερούχ, δ, indec. *Seruch*, Heb. שֶׁרֻחַ *Serug*, pr. n. of the father of Nahor, Luke 3, 35; see Gen. 11, 20.—Rec. has Σαρούχ.

Σήθ, δ, indec. *Seth*, Heb. שֵׁת (a replacing), pr. n. of the third son of Adam, Luke 3, 38.

Σήμ, δ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3, 36; comp. Gen. 5, 32. 10, 1 sq.

σημαίνω, f. ανώ, (σήμα.) aor. 1 ἐσήμανα Acts 11, 28. Rev. 1, 1, instead of the more Attic ἐσήμηνα; as also Esth. 2, 22. Judg. 7, 21. Xen. Hell. 2. 1. 28; comp. Butt. § 101. n. 2. Lob. ad Phryn. p. 24. Winer p. 81. *To give a sign or signal*, i. e. public, Sept. for שִׁנְיָה Num. 10, 9. Xen. An. 5. 2. 12.—In N. T. *to signify, to make known, to declare*, before an indir. clause, John 12, 33 *σημαίνων, ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν*. 18, 32. 21, 19; or with acc. and inf. Acts 11, 28; acc. simpl. Acts 25, 27 *τὰς κατ' αὐτοῦ αἰτίας σημαίνει*. Absol. Rev. 1, 1. Sept. for שִׁנְיָה Esth. 2, 22. So Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

σημείον, ου, τό, (σήμα.) *a sign, signal*, Hdian. 4. 11. 8; *an ensign, standard*, Sept. for שֶׁן Is. 11, 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4; *a sign of something past, a memorial, monument*, Sept. for עֵלָם Josh. 4, 6. Jos. B. J. 1. 10. 3.—In N. T. *a sign, mark, token*, e. g.

1. Pr. *a sign, token*, by which any thing is known or distinguished; Matt. 26, 48 *ἔδωκεν αὐτοῖς σημεῖον κτλ.* Rom. 4, 11 *σημ. ἔλαβε περιτομῆς*, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9, 12. 13. 17, 11, where Sept. and ἥμα. So Plato Soph. 262. a.—Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*; Luke 2, 12 *τοῦτο ὑμῖν τὸ σημεῖον*. 2 Cor. 12, 12 *τὸ σημεῖον τοῦ ἀποστόλου*. 2 Thess. 3, 17 *ὁ ἐστὶν σημ. ἐν πάσῃ ἐπιστολῇ*. Sept. and עֵלָם 1 Sam. 14, 10. 2 K. 20, 8. So Æschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

2. *a sign*, by which the divine power and majesty is made known, a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. a) As wrought of God, 1 Cor. 14, 22 *ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις*, i. e. the gift of tongues is a sign, a supernatural token, intended not for churches of believers at home, where it is unnecessary, but for unbelieving heathen in other lands. Also τὸ σημεῖον Ἰωάν, *the sign of Jonah*, the wonder which God wrought in the case of Jonah, Matt. 12, 39, comp. v. 40. Matt. 16, 4. Luke 11, 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power; Luke 11, 30 *καθὼς ἐγένετο Ἰωάνης σημεῖον τοῖς Νινευίταις*. 2, 34 *οὗτος αἰτίται . . . εἰς σημεῖον ἀντιλεγόμενον*. Also of signs, wonders, mira-

cles which God is said ποίειν διὰ τινος, *to do through* any one; joined with τέρατα, e. g. Acts 2, 22. 43. 4, 30. 5, 12. 14, 3. 15, 12. (So σημεία καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.) Spec. as foreshowing future events, *a sign* of future things, *a portent*, *presage*; Matt. 16, 3 σημεία τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Ecclus. 33 [36], 6. 8. Matt. 24, 3 τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13, 4. Luke 21, 7. 11 σημεία ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2, 19. Rev. 12, 1. 3. 15, 1. Sept. and ῥῖα Deut. 13, 1. 2. So Jos. B. J. proœm. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. b) Of signs, wonders, miracles, wrought by Jesus and his apostles in proof and furtherance of their divine mission; Matt. 12, 38 ζήλομεν ἀπὸ σοῦ σημείον ἰδεῖν. v. 39 bis. 16, 1. 4 bis. Mark 8, 11 σημείον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16, 17. 20. Luke 11, 16. 29 bis. 23, 8. In John only in this sense, e. g. 2, 11. 18. 23. 3, 2. 4, 54. 6, 2. 14. 26. 30. 7, 31. 9, 16. 10, 41. 11, 47. 12, 18. 37. 20, 30. Acts 4, 16. 22. 8, 6. 1 Cor. 1, 22. Joined with τέρατα, δυναμεις, John 4, 48. Acts 6, 8. 7, 36. 8, 13. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4. Sept. and ῥῖα Ex. 4, 8 sq. 17. 28. 30. c) Spoken by analogy of signs, wonders, professedly wrought by false prophets claiming to act by divine authority, Rev. 13, 13. 14. 16, 14. 19, 20; c. τέρατα Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9.

σημειόω, ὦ, f. ὠσω, (σημεῖον, ἡμα,) *to sign*, *to mark*, *to note* with marks, Pol. 3. 39. 8.—In N. T. only Mid. *to mark for oneself*, *to note*; c. acc. 2 Thess. 3, 14 τοῦτον σημειούσθε, *note that man*, q. d. set a mark upon him as one to be shunned. So Pol. 22. 11. 12. ib. 1. 47. 1.

σήμερον, adv. Att. τήμερον, (as if τῇ ἡμέρᾳ,) *to day*, *this day*.

1. Pr. Matt. 6, 11 δὲς ἡμῖν σήμερον. v. 30. 16, 3. 21, 28. 27, 19. Mark 14, 30. Luke 2, 11. 5, 26. 12, 28. 19, 5. 9. 22, 34. 23, 43. 24, 21. Acts 27, 33. Heb. 13, 8. James 4, 13. Luke 13, 32. 33 σήμερον καὶ ἀβριον, see in ἀβριον. Sept. for ἡνῆ Gen. 4, 13. 40, 7. Ex. 16, 25. So Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον (ἡμέρα), *this very day*, Acts 19, 40. See Buttm. § 125. 6, 7.

2. Spec. *at this time*, *now*, Luke 4, 21 σήμερον πεπλήρωται ἡ γραφή αὐτή. Acts 4, 9. 13, 33. 22, 3. 24, 21. 26, 2. 29. Heb. 1, 5. 3, 7. 12. 15. 4, 7 bis. 5, 5. 2 Cor. 3,

15 ἕως σήμερον. So Sept. and ἡνῆ Deut. 1, 39. 1 Sam. 12, 17.—With the art. as adj. ἡ σήμερον (ἡμέρα), Buttm. l. c. Acts 20, 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἀχρι τῆς σήμερον, *unto this day*, *until now*, 2 Cor. 3, 14; μέχρι τῆς σήμερον id. Matt. 11, 23. 28, 15; ἕως τῆς σήμερον id. Matt. 27, 8. Rom. 11, 8.

σῆπω, f. ψω, *to make rotten*, *to corrupt*, *to destroy*, Sept. for ἡτῆ Job 40, 12. Dion. Hal. 11. 37. Plato Theæt. 153. c.—Usually and in N. T. Pass. σήπομαι, 2 perf. σίσσηπα, intrans. Buttm. § 97. 5. n. 5. § 113. n. 3; *to rot*, *to be corrupted*, *to perish*; James 5, 2 ὁ πλοῦτος ὑμῶν σίσσηπε, i. e. your hoarded stores. Sept. for ῤῥῃ Niph. Ps. 38, 6. So Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Cœc. 19. 11.

σηρικός, ἡ, ὄν, (σῆρ silkworm,) *silken*, of silk, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. Plut. Conjug. Præc. 48 pen.—In N. T. Neut. τὸ σηρικόν Subst. *silk*, *silken stuffs*, Rev. 18, 12.

σῆς, σπῆός, ὁ, (Heb. סֵךְ,) *a moth*, *cloth-worm*, Matt. 6, 19. 20. Luke 12, 33. Sept. for סֵךְ Is. 51, 8; שֵׁץ Is. 50, 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἱματίοις ἀγάζον. Luc. Epist. Sat. 21.

σητόβρωτος, ου, ὁ, ἡ, adj. (σῆς, βιβρώσκω,) *moth-eaten*; James 5, 2 ἱμάτια ὑμῶν σητόβρωτα. So Sept. for שֵׁץ Job 13, 28. Comp. 'tinearum epulæ' Hor. Sat. 2. 3. 119.

σθενόω, ὦ, f. ὠσω, (σθένος,) *to strengthen*, *to confirm*; absol. 1 Pet. 5, 10 σθενώσει, or as in Rec. Opt. σθενώσαι, comp. Wiener § 45. 7.—Heysch. σθενώσει ἐπισχύσει, δυναμώσει. A late word, not found elsewhere.

σιαγών, ὄρος, ἡ, pr. *the jaw-bone*, *jaw*, Sept. for ἡνῆ Judg. 15, 15 sq. Xen. Eq. 1. 8.—In N. T. synecd. *the cheek*, Matt. 5, 39. Luke 6, 29. Sept. and ἡνῆ 1 K. 23, 24. Lam. 3, 29. Cant. 5, 14.

συγάζω, ὦ, f. ἡσω, (σιζω,) *to be silent*, *still*.

1. Intrans. *to keep silence*, *to hold one's peace*; absol. Luke 9, 36 αὐτοὶ ἐσίγησαν. [18, 39.] 20, 26. Acts 12, 17. 15, 12. 13. 1 Cor. 14, 28. 30. 34. Sept. for ἡνῆ Ex. 14, 14; ἡνῆ Ecc. 3, 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

2. Trans. *to keep in silence*, *to keep secret*, Pass. Rom. 16, 25 μυστηρίον χρόνους αἰώνιους σεσιγημένον.—Eurip. Med. 80 σίγα λόγον. Pass. Pind. Ol. 9. 156. Plato Epist. 310. d, e.

συγή, ἡς, ἡ, (σιγάω), *silence*, Acts 21, 40 πολλῆς συγῆς. Rev. 8, 1.—Wind. 18, 14. Plut. Dion 43. Xen. Cyr. 7. 1. 25 πολλὴ συγή.

σιδήρεος, ἡ, εὐν, contr. σιδηροῦς, ἡ, εὐν, (σιδήρος), *iron, of iron*. Acts 12, 10 πύλην τὴν σιδηρᾶν. Rev. 2, 27. 9, 9. 12, 5. 19, 15. Sept. for בִּזְרָא Lev. 28, 19. Deut. 3, 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

σιδήρος, ου, ὁ, *iron*, Rev. 18, 12. Sept. for בִּזְרָא Gen. 4, 21.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ἄνως, ἡ, *Sidon*, Heb. שִׁדּוֹן *Sidon*, a celebrated commercial city of Phenicia, situated on the sea-coast northward of Tyre, and now called *Saida*; in N. T. every where coupled with Tyre except twice, Acts 27, 3. Luke 4, 26 ἐκ Σάρεπτα τῆς Σιδωνος, i. e. the country or territory of Sidon. So Matt. 11, 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.—The name שִׁדּוֹן is pr. *fishing, fishery*, and such is the etymology given by Justin 18. 3; comp. Heb. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10, 16. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, older than Tyre Gen. 10, 19. 49, 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Josh. 19, 28. Judg. 1, 31. 10, 12. Jos. Ant. 15. 4. 1 ἐκ προγόνων ἔλεν Σείρα. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 350 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. Arr. Alex. M. 2. 15. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saida is estimated at from 5000 to 7000, mostly Muhammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq. Bibl. Res. in Pal. III. p. 416-428.

Σιδωνίος, ἡ, ου, *Sidonian*, and οἱ Σιδωνιοὶ *the Sidonians*, inhabitants of Sidon, Acts 12, 20. Also Luke 4, 26 Lachm. Σάρεπτα τῆς Σιδωνίας (χώρας).—Jos. Ant. 17. 12. 1.

σικάριος, ου, ὁ, Lat. *sicarius*, (*sica*, a dagger), pr. *a dagger-man, assassin, robber*, Acts 21, 38; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers and outlaws of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικάριοι

... ταῖς ἐσθήσεσιν ὑποκρίπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5; comp. B. J. 7. c. 8-11.

σίκερα, τό, Heb. כִּיכָר, indec. (Gen. σίκερος Euseb. Præp. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28, 7, or more usually as prepared from grain, fruit, honey, dates, or the like; Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. So Sept. and כִּיכָר Lev. 10, 9. Deut. 29, 6. Judg. 13, 4. 7. 14.—Hieron. ad Nepot. Opp. IV. p. 364. Mart. "*Sikera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, ου, ὁ, contr. Σίλας, ἡ, ὁ, *Silvanus, Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name only is found in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. 1, 19. 1 Thess. 1, 1. 2 Thess. 1, 1. 1 Pet. 5, 12; Σίλας, Acts 15, 22. 27. 32. 34. 40. 16, 19. 25. 29. 17, 4. 10. 14. 15. 18, 5.

Σιλωάμ, ὁ, v. τό, indec. *Siloam*, Heb. שִׁלּוֹחַ (sent, a sending, i. e. an aqueduct) *Shiloah, Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9, 7. 11 καλυμβήσθαι τοῦ Σιλ. Luke 13, 4 ὁ πύργος ἐν τῇ Σιλ. see in πύργος. So Sept. for Heb. שִׁלּוֹחַ Is. 8, 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2. See Heb. Lex. art. שִׁלּוֹחַ.—The fountain of Siloam is on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. In this quarter there are two fountains so called. The upper or northern one (now known as the Fountain of the Virgin) issues into a small reservoir twenty feet or more below the surface of the ground under the western wall of the valley; to which reservoir there is a descent by two flights of 26 steps in all. From this place it is carried by a winding passage cut beneath the mountain for more than a quarter of a mile to another reservoir in the mouth of the valley of the Tyropæon; whence it flows as a beautiful

rill winding its way down into the valley of Jehoshaphat towards the south-east. The water is soft, of a sweetish taste, and pleasant, though slightly brackish; according well with the description of Josephus, γλυκεία καὶ πολλή πηγὴ, B. J. 5. 4. 1. The second or lower reservoir is doubtless the Siloam of Scripture.—From a misapprehension of the language of Josephus (B. J. 5. 4. 1, 2), Reland and some other modern writers have sought for Siloam on the south-western side of Zion. Rel. Pal. p. 858; comp. Bibl. Res. in Palest. I. p. 494. See genr. ibid. I. p. 493–508.

σιμικίνδιον, ου, τό, Lat. *semicinctium*, i. e. an apron, pr. covering half the person, and worn by artisans and servants, Acts 19, 12.

Σίμων, ὄνος, ὁ, Simon, Heb. שִׁמְעוֹן (a hearkening) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 17, 25. Mark 1, 16. Luke 4, 38. 22, 31. al. Elsewhere also, Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. 4, 18. 10, 2. Acts 10, 18. 11, 13; Σίμων ὄνομα Πέτρος Mark 3, 16, comp. Luke 6, 14; Σίμων Πέτρος Matt. 16, 16. Luke 5, 8. John 1, 41. 6, 8. 13, 6. 9; Σίμων ὁ υἱὸς Ἰωνᾶ John 1, 43; Σίμων Βαριωνᾶ Matt. 16, 17; Σίμων Ἰωνᾶ John 21, 15. 16. 17. +

2. *Simon*, also an apostle, surnamed ὁ Ζηλωτής Luke 6, 15. Acts 1, 13; or ὁ Κανανίτης Matt. 10, 4. Mark 3, 18; see these articles. Not improb. he may have been the brother of James the Less and Jude; at least, he is mentioned next to them in all the lists of the apostles, Matt. 10, 4. Mark 3, 18. Luke 6, 15.

3. *Simon*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 8. Others regard him as the brother of James the Less and Jude, and only a kinsman of Jesus; but see in Ἰάκωβος no. 3.

4. *Simon*, the father of Judas Iscariot, John 6, 71. 12, 4. 13, 2. 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7, 40. 43. 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26, 6. Mark 14, 3.

7. *Simon the Cyrenian*, Κυρηναῖος, who was compelled to aid in bearing the cross of Jesus, Matt. 27, 32. Mark 15, 21. Luke 23, 26.

8. *Simon ὁ μαγικός*, a sorcerer in Samaria, Acts 8, 9. 13. 18. 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts 9, 43. 10, 6. 17. 32.

Σινᾶ, τό, indec. *Sinai*, Heb. שִׁנְיָ; Sept. τὸ Σινά Judg. 5, 5. Ex. 19, 1. 2; Josephus τὸ Σινάιον (ὄρος) Ant. 3. 5. 1; pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given; Acts 7, 30. 38. Gal. 4, 24. 25.—The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly towards the north over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the northern end of the first ridge; see Biblioth. Sacr. 1849. p. 381 sq. The Arabic name for the whole mountain is now *Jebel el-Tûr*. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq. Comp. also Burckhardt's Trav. in Syria etc. 4to. p. 565 sq. Rûppell's Reisen in Nub. u. dem petr. Arabien, p. 257 sq. Id. Reise in Abyssinien, I. p. 117 sq. Ritter Erdkunde XIV. p. 517–638.

σίναπι, ὤος, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13, 31. Mark 4, 31. Luke 13, 19. See Buxt. Lex. Chald. 823. Irby and Mangles found it “growing wild, as high as the horses’ heads;” p. 355 [108]. The phrase κόκκον σινάπεως, a grain of mustard, is proverbial, i. q. the least, the smallest particle, Matt. 17, 20. Luke 17, 6. So Rabb. מִן הַיָּרֵיחַ הַקָּטָן, Buxt. l. c. 822.—Others regard the σίναπι of the N. T. as the shrub or tree *Salvadora Persica*, found by Irby and Mangles on or near the peninsula of the Dead Sea. Its fruit hangs “in bunches resembling the currant, with the colour of the plum; it has a pleasant, though strong aromatic taste, exactly resembling mustard,” and produces a like irritability in the nose and eyes; see Irby and Mang. p. 354 [108]. Royle in Journ. of Sacr. Lit. 1849. p. 271. sq.—So σίναπι Archipp. in Athen. 9. 68. p. 498; σινάπεως Nicet. Annal. 17. 5. p. 337; other late forms are σίνηπι Artemid. 5. 5. p. 401; σίναπι Athen. 2. 78. p. 264. The early and Attic form was σᾶπι; see Lob. ad Phryn. p. 288.

σινδών, ὄνος, ἡ, *sindon*, i. e. *fine linen, muslin*, from India, Hdot. 1. 200. ib. 2. 95; σινδὼν βυσσίνη, Hdot. 2. 86. ib. 7. 181; also genr. *linen cloth*, used as a signal, Pol.

2. 66. 10. Passow derives it from 'Ινδός, *Sind*; some (as Etym. M.) from the city *Σιδών*; while Pollux regards it as of Egyptian origin, Onom. 7. 172.—In N. T. *linen cloth, fine linen*, e. g. a loose linen garment, *linen*, worn at night instead of the usual garments; Mark 14, 51 *περισσός* . . . *περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27, 59. Mark 15, 46 bis. Luke 23, 53. Sept. for יָרִיב Judg. 14, 12, 13. Prov. 31, 24. So Galen. *μὴ γυμνὸς κομίζεσθαι*, ἀλλὰ *περιβεβλημένος σινδόνα*, in Wetst. I. p. 631. Hdor. 2. 95 *ἦν μὲν ἐν ἱματίῳ ἐνελιζόμενος εὐδῆ ἢ σινδόνι*. Thuc. 2. 49.

σινιάζω, f. *άσω*, (*σίνιον* a riddle,) *to sift, to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22, 31 *ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον*, i. e. *to agitate and prove you by trials and afflictions*.—Hesych. *σινιάσαι* . *σείσαι, κοσκινεύσαι*. Not found in classic writers.

σιτευτός, ἡ, ὄν, (*σιτεύω, σίτος*.) *fed up with grain, fatted*; Luke 15, 23 *τὸν μόσχον τὸν σιτευτόν*. v. 27, 30. Sept. for פֶּטֶרָה בֶּטֶרָה Jer. 46, 21; יִבְרָה 1 K. 5, 3 [4, 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

σιτίον, ου, τό, (*σίτος*.) *grain, corn*, provision of grain, Acts 7, 12 Lachm. for Plur. *σίτα*.—Plur. *τα σιτία* Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

σιτιστός, ἡ, ὄν, (*σιτίζω, σίτος*.) *fed up with grain, fatted*; Subst. *τὰ σιτιστά, fattenings*, Matt. 22, 4.—Jos. Ant. 8. 2. 4. Athen. 14. p. 656. c. The form *σιτευντός* was more Attic, Thom. Mag. p. 794.

σιτομέτριον, ου, τό, (*σίτος, μετρέω*.) *grain measured out, an allowance, portion, ration*, Luke 12, 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phryn. p. 383. Comp. *σιτομετρία* Diod. Sic. 2. 41.

σίτος, ου, ὁ, Plur. *τὰ σίτα, wheat*, and genr. for *grain, corn*; Matt. 3, 12 *συνάξει τὸν σίτον αὐτοῦ*. 13, 25, 29, 30. Mark 4, 28. Luke 3, 17. 16, 7. 22, 31 comp. in *σινιάζω*. John 12, 24. Acts 7, 12 see in *σιτίον*. 27, 38. 1 Cor. 15, 37. Rev. 6, 6. 18, 13. Sept. for יִבְרָה Gen. 41, 49; יִבְרָה Gen. 27, 28. Is. 36, 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Anab. 2. 4. 27.

Σίχαρ, Σιχέμ, see *Συχάρ, Συχέμ*.

Σιών, ὁ v. τό, indec. *Sion*, Heb. יְרוּשָׁלַיִם (sunny place) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace,

and the upper city, *ἡ ἄνω πόλις* v. *ἀγορά* Jos. B. J. 5. 4. 1; see in *Ἱερουσαλήμ*.—In N. T. synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell; e. g. *ἐπὶ τὸ ὄρος Σιών* Rev. 14, 1; *ἐν Σιών* Rom. 9, 33. 1 Pet. 2, 6; *ἐκ Σιών* Rom. 11, 26; *Συγάτηρ Σιών* Matt. 21, 5. John 12, 15, see in *Συγάτηρ* no. 3. Of the spiritual or celestial Zion, Heb. 12, 22; see in *Ἱερουσαλήμ* no. 3. b.

σιωπάω, ᾶ, f. ἥσω, (*σιωπή*.) *to be silent, still, intrans.*

1. Pr. of persons, *to keep silence, to hold one's peace*, absol. Matt. 20, 31. 26, 63 *ὁ δὲ Ἰησοῦς ἐσιώπα*. Mark 3, 4. 9, 34. 10, 48. 14, 61. Luke 18, 39. 19, 40. Acts 18, 9. Of one unable to speak, dumb, Luke 1, 20. Sept. for שָׁמָּה Job 29, 21; שָׁמָּה Is. 36, 21.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

2. Trop. of a sea or lake, *to be still, calm, hushed*; Mark 4, 39 *σιώπα, πεφίμωσο*.—Comp. Anth. Gr. I. p. 169. 1 *σεσίγηκεν δὲ ὠλάσσα*. Theocr. Id. 2. 38. So *silcat mare*, Valer. Flacc. 8. 452.

σκανδαλίζω, f. *ίσω*, (*σκάνδαλον*.) pr. *to make stumble*; Pass. *to stumble*; not found in classic writers. So trop. of external circumstances or character, *to cause to fall, to bring to ruin*, Aquil. for לָפַח, לָפַח, Prov. 4, 12. Is. 8, 15. 40, 30. Ps. 64, 9; also Ecclus. 9, 5. 23, 8. 35, 15.—In N. T. trop. in a moral sense, *to make stumble at or in any thing*, i. e.

1. Genr. *to give or cause offence to any one*, i. q. *to offend, to vex*, pr. *to scandalize*, c. acc. of pers. Matt. 17, 27 *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς*. John 6, 61. 1 Cor. 8, 13 bis. Pass. Matt. 15, 12. Rom. 14, 21. 2 Cor. 11, 29. Also Pass. *σκανδαλίζεσθαι ἐν τινι, to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*; Matt. 11, 6 *μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί*. 13, 57. 26, 31. 33 bis. Mark 6, 3. 14, 27. 29. Luke 7, 23.

2. Causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5, 29 *εἰ δὲ ὁ ὀφθαλμός σου σκανδαλίζει σε*. v. 30. 18, 6 *ὃς δὲ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων*. v. 8. 9. Mark 9, 42. 43. 45. 47. Luke 17, 2. So Psalt. Salom. 16, 7 *γυναικὸς ποτηρᾶς σκανδαλίζούσης ἄφρονα*.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the*

gospel; Matt. 13, 21. 24, 10. Mark 4, 17. John 16, 1.

σκάνδαλον, ου, τό, (σκάω or σκαμβός,) a later form for σκανδάλητρον, pr. a trap-stick, a bent stick on which the bait is fastened, which the animal strikes against and so springs the trap; Pollux On. 7. 114 ἐργάζοιτο δ' ἂν ὁ τέκτων καὶ μνάγρας, ὧν τὸ ἰστάμενόν τε καὶ σχαζόμενον παττάλιον· τὸ δὲ τῇ σπαρτίῃ προσσηρτημένον σκανδάλητρον καλεῖται. ib. 10. 156. Aristoph. Achar. 687, Schol. Comp. Wetst. N. T. I. p. 302. Hesyech. σκανδαλοδρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγρας. Synecd. a trap, gin, snare, Sept. for ὥριον trop. Josh. 23, 13. 1 Sam. 18, 21. Hence gener. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for ὁ ὥριον, Lev. 19, 14 ὅτι ἐναντὶ τοῦ ποδοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5, 1.—In N. T. a *stumbling-block*, *offence*, only trop. in a moral sense.

1. Gener. a cause of stumbling, falling, ruin, morally and spiritually; e. g. of Christ, as πέτρα σκάνδαλον, a *rock of stumbling*, Rom. 9, 33. 1 Pet. 2, 8; see in πέτρα no. 2, and λίθος no. 2. Also gener. Rom. 11, 9 γενηθήτω ἡ τράπεζα αὐτῶν... εἰς σκάνδαλον, quoted from Ps. 69, 23 where Sept. for ὥριον, comp. above. Sept. for ὁ ὥριον Ps. 119, 165.—Ecclus. 27, 23. 1 Macc. 5, 4.

2. As a cause of offence and indignation, i. q. *offence*, a *scandal*; Matt. 16, 23 σκάνδαλόν μου εἶ. 1 Cor. 1, 23. Gal. 5, 11.—Judith 12, 2.

3. As a cause or occasion of sinning or of falling away from the truth, Matt. 18, 7 ter. Luke 17, 1 ἀνευδρεκτόν ἐστι μὴ εἰσεῖν τὰ σκάνδαλα. Rom. 14, 13. 16, 17. Rev. 2, 14. 1 John 2, 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. there is in himself nothing to lead him into sin; comp. v. 11 and John 11, 9. Meton. of persons, Matt. 13, 41. Sept. for ὥριον Judg. 2, 3. Ps. 106, 36.—Wisd. 14, 11.

σκάπτω, f. ψω, to dig, to delve, absol. Luke 6, 48 δε ἔσκαψεν καὶ ἐβάθυνεν, see in βαθύνω. 13, 8. 16, 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. 5, 6, Heb. 7777.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. CEC. 16. 14.

σκάφη, ης, ἡ, (σκάπτω,) pr. 'any thing dug out,' e. g. a *channel*, *trench*, Hdot. 4. 73; a *bowl*, Bel and Drag. 33; a *bath* Arr. Epict. 3. 22. 71.—In N. T. a *skiff*, *boat*, Acts 27, 16. 30. 32. So Dion. Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17.

σκέλος, εος, ους, τό, Plur. τὰ σκέλη, the leg, the legs, from the hip to the foot, John

19, 31. 32. 33. Sept. for 7777 Lev. 11, 21. Am. 3, 12.—Aristot. H. An. 1. 15. 5. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

σκέπασμα, ατος, τό, (σκεπάω, σκεπάω,) covering, clothing, raiment, 1 Tim. 6, 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, κτλ.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκεπάσμασι λινοῖς. Plut. Lucull. 27. Plato Pol. 279. d.

Σκευᾶς, ᾶ, ὁ, Sceva, pr. n. of a Jew who had been a chief priest, Acts 19, 14. See in ἀρχιερεὺς no. 2.

σκευή, ης, ἡ, (σκεῦος,) apparatus, equipment, e. g. for war, Diod. Sic. 11. 71; apparatus, equipage, trappings, Hdian. 6. 4. 11. Xen. An. 4. 7. 27.—In N. T. of a ship, furniture, implements, effects; Acts 27, 19 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. So Diod. Sic. 14. 79. Of household furniture, movables, Pol. 2. 6. 6.

σκεῦος, εος, ους, τό, (kindr. κεύω, κεύω,) a vessel, utensil, implement.

1. Gener. of the furniture and utensils of a house, e. g. a) Pr. of a hollow vessel for containing things, Luke 8, 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦει. John 19, 29. Acts 10, 11. 16. 11, 5. Sept. and 7777 2 K. 4, 3. 4. 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a potter's vessel, Rom. 9, 21. Rev. 2, 27. Sept. and 7777 Lev. 6, 28. 14, 50. b) Of any vessel or implement; Mark 11, 16 οὐκ ἔφειν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. 2, 20. Heb. 9, 21 τὰ σκεύη τῆς λειτουργίας. Rev. 18, 12 bis. Sept. and 7777 1 Chr. 9, 28. Num. 1, 50. Ex. 3, 22. So Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5. c) Plur. τὰ σκεύη, household stuff, goods, furniture, Matt. 12, 29. Mark 3, 27. Luke 17, 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31, 37. Neh. 13, 8. So Palæph. 38. 3. Hdian. 2. 1. 2. Xen. CEC. 8. 12. d) Spec. in a ship, collect. τὰ σκεῦος, the tackling, espec. the sails, as the implements of sailing; Acts 27, 17 χαλάσαντες τὸ σκεῦος, Engl. they strake sail. So τὰ σκεύη gener. of the implements and tackle of a ship, Dem. 1145. 1. Æl. V. H. 6. 12. Xen. CEC. 8. 11, 12.

2. Trop. of persons, e. g. a) As the instrument or agent of any one; Acts 9, 15 σκεῦος ἐκλογῆς, a *chosen vessel*, instrument. 2 Tim. 2, 21. Comp. Sept. and 7777 Jer. 50, 25. So Pol. 13. 5. 7 Δαμοκλῆς... ὑπηρετικὸν ἦν σκεῦος εὐφρείας. b) In a moral respect; Rom. 9, 22. 23 σκεῦη ὀργῆς, σκεῦη ἐλέους, vessels of wrath, of mercy, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in

an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי חֲרָפָה, i. e. instruments of wrath, Jer. 50, 25. e) Of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4, 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστράκιναις σκεύεσιν.

3. Spec. in the later Hebrew usage, Heb. כֵּלָה, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schöttg. Hor. Heb. p. 827. Wetst. N. T. II. p. 301. So 1 Pet. 3, 7 ὡς ἡ ἀσθενέστερος σκεῖται τῷ γυναικεῖα, the female vessel as the weaker. 1 Thess. 4, 4 τὸ τοῦ σκεῦος κτᾶσθαι, see in κτᾶμαι; comp. 1 Cor. 7, 2.—Œcumen. τινὲς τὸ τοῦ σκεῦος τὴν ἀμόλυντον ἡμῆνευσαν.

σκηνή, ἡς, ἡ, (kindr. σκεῦος, σκία,) a booth, hut, tabernacle, tent, pr. any covered or shaded place, Heb. מִשְׁכָּה.

1. Pr. as built of green boughs and the like, a booth; Matt. 17, 4 ποιῶμεν ὧδε τρεῖς σκηνάς. Mark 9, 5. Luke 9, 33. Sept. for מִשְׁכָּה Gen. 33, 17. Is. 1, 8. Jon. 4, 6. So Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins or cloth, a tent, tabernacle, Heb. 11, 9 ἐν σκηναῖς κατοικήσας. Sept. and מִשְׁכָּה Lev. 23, 43. 2 Sam. 11, 11; for מִשְׁכָּה Gen. 4, 19. 18, 1 sq. So Æl. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1.—Once poetically for a house; Acts 15, 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9, 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling; Luke 16, 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13, 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ Θεοῦ, i. e. heaven. Sept. and מִשְׁכָּה Job 36, 29. Ps. 18, 12.

2. Spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the earliest seat of the Jewish worship. The ark however was separated from the tabernacle long before the building of the temple, and was kept in Jerusalem; while the tabernacle itself remained in Gibeon; 2 Chr. 1, 3. 4. 13, comp. 2 Sam. 6, 17. 1 Chr. 15, 1. a) Pr. and genr. Heb. 8, 5. 9, 1 Rec. 9, 21. 13, 10. Acts 7, 44 ἡ σκ. τοῦ μαρτυρίου, see in μαρτύριον no. 2. Sept. for מִשְׁכָּה Ex. 29, 4. 10. 33, 7; מִשְׁכָּה Num. 1, 50 sq.—Synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9, 2. 6. 8; also of the inner sanctuary, the holy of holies, Heb. 9, 3. b) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8, 2. 9, 11; comp. 8, 5. 9, 23. 24. Also poetically for the temple in the heavenly Jerusalem; Rev. 15, 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21, 3.

3. Spec. Acts 7, 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5, 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle or sanctuary which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses; see in Ῥεμφάν. Comp. the σκηνὴ ἱερᾶ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cujus sedicula erant lares argentei positi."

σκηνοπηγία, ας, ἡ, (σκηνή, πύγνυμι,) pr. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, the other two being the Passover and Pentecost (Deut. 16, 16). John 7, 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. So ἡ σκηνοπηγία 2 Macc. 1, 9. 18; also Heb. מִשְׁכָּהוֹת, Sept. ἑορτὴ τῆς σκηνοπηγίας Deut. 16, 16. 31, 10. Zech. 14, 16. 18. 19; also 1 Esdr. 5, 51. 1 Macc. 10, 21. Jos. Ant. 4. 8. 12. Sept. ἑορτὴ τῶν σκηνῶν Lev. 23, 24. Deut. 16, 13.—This festival was so called from the booths (tabernacles) of green boughs and leaves, in which the people dwelt seven days, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in tents, Lev. 23, 39–43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called מִשְׁכָּהוֹת, the festival of ingathering, Ex. 23, 16. 34, 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31, 10 sq. Neh. 8, 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23, 34 sq. 39 sq. Neh. 8, 14. 2 Macc. 10, 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. The first and eighth days were Sabbaths to the Lord, with holy convocations, Lev. 23, 35. 36. 39. Num. 29, 12. 35; and the eighth especially is called the last great day of the festival, John 7, 37; comp. Neh. 8, 18.

σκηνοποιός, οῦ, ὁ, (σκηνή, ποίει,) a tent-maker, spoken of Paul, Acts 18, 3; see in Παῦλος.—Poll. On. 7. 189; comp.

σκηνοποιῶμαι Diod. Sic. 3. 27. Hdtan. 7. 2. 8.

σκήνος, eos, ους, τό, (σκηνή,) a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. σκήνους· οικήτηριον.—In N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5, 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους, this earthly house, this tabernacle, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5, 4 οἱ ὄντες ἐν τῷ σκηνῇ. So Wisd. 9, 15 τὸ γεῶδες σκήνος. Æschin. Dial. Socr. 3. 5. Æl. H. An. 12. 17. Plato Axioch. 366. a.

σκηνώω, ᾶ, f. ᾶσω, (σκήνος,) to tent, to pitch tent, Sept. for ἔστη Gen. 13, 12. Hdtan. 8. 8. 17.—In N. T. to dwell as in tents, to tabernacle; so c. ἐν ἡμῖν John 1, 14; ἐν c. dat. of place, Rev. 12, 12. 13, 6; μετὰ c. gen. Rev. 21, 3; ἐπὶ c. acc. Rev. 7, 15. Sept. c. ἐν for אֶל־לִּפְנֵי Judg. 8, 11. So Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

σκήνωμα, tos, τό, (σκηνώ,) a booth or tent pitched, a tabernacle, pr. Xen. An. 2. 2. 17.—In N. T. a dwelling, temple, for God, Acts 7, 46. (Sept. and יָצַח Ps. 132, 5. 46, 4; יָהִי 1 K. 2, 28. 8, 4.) Trop. of the body, as the frail tenement of the soul, 2 Pet. 1, 13. 14; comp. in σκήνος.

σκιά, ᾶς, ἡ, 1. a shadow, shade. a) Pr. Mark 4, 32 ὑπὸ τὴν σκιάν αὐτοῦ. Acts 5, 15. Sept. for ἕξ Ez. 17, 23. Judg. 9, 36. So Æl. V. H. 2. 14. Xen. Cyr. 8. 5. 17. b) Spec. for darkness, gloom, as σκιά θανάτου death-shade, thickest darkness, see in θάνατος no. 4; Matt. 4, 16. Luke 1, 79. Comp. umbra mortis Ovid Met. 5. 191.

2. Trop. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring the future and more perfect things of the gospel dispensation; Col. 2, 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8, 5. 10, 1 σκιὰν γὰρ ἔχων ὁ νόμος... οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philost. Vit. Soph. 1. 20. 1 ὅτι σκιά καὶ ὀνειράτα αἱ ἡθοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

σκιρτάω, ᾶ, f. ἴσω, to leap, to spring, espec. of animals, Sept. Mal. 4, 2. Wisd. 17, 19. Luc. D. Marin. 15, 2.—In N. T. to leap for joy, to exult, Luke 6, 23 χαίrete

καὶ σκιρτάσατε. Of the foetus in the womb; Luke 1, 41. 44; comp. Sept. Gen. 25, 22. So Aristoph. Plut. 761 σκιρτᾷτε καὶ χορεύετε. Plut. de Liber. educ. 18 fin. σκιρτάσα νέότης. Hdtan. 4. 11. 5.

σκληροκαρδία, as, ἡ, (σκληρός, καρδία,) hardness of heart, stubbornness, Matt. 19, 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν. Mark 10, 5. 16, 14. Sept. for כָּזָב דִּבְרֵי Deut. 10, 16. Jer. 4, 4.—Ecclus. 16, 10. Not found in classic writers.

σκληρός, ὁ, ὢν, (σκληρῆναι, σκᾶλλω,) pr. dried up, hard, stiff; so of the voice or sounds, hoarse, harsh, σκληρὸς ἡχος Jos. Ant. 4. 3. 3; σκληρὸν βρονταῖ ib. 2. 16. 3. Hdt. 8. 12; or of things, hard, not soft, τὰ σκληρὰ καὶ τὰ μαλακὰ Xen. Mem. 3. 10. 1.—Hence in N. T. hard, e. g.

1. Of winds, fierce, violent, James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a hard wind, a stiff wind.'—Sept. Prov. 27, 16 βορέας σκληρὸς ἀνεμος. Æl. V. H. 9. 14 σκληροὶ ἀνεμοί. Arr. Alex. M. 1. 26. 3.

2. Of things spoken, hard, harsh, offensive; as λόγος John 6, 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ἐν ἐλάλησαν κατ' αὐτοῦ, q. d. hard speeches. Sept. for קָשָׁה Gen. 42, 7. 30. 1 K. 12, 13. So Eurip. Fragm. 75 πότερα βέλεις σοὶ μαλ' ἀπὸ ψευδῆ λέγω ἢ σκληρὸν ἀληθῆ.—Of things done, hard, difficult; Acts 9, 5 et 26, 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. Sept. for קָשָׁה Ex. 1, 14. Deut. 26, 6. So Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

3. Of persons, hard, harsh, stern, austere; Matt. 25, 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for קָשָׁה 1 Sam. 25, 3. Is. 48, 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἄγριοι καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. 2. p. 55. e.

σκληρότης, ης, ἡ, (σκληρός,) dryness, hardness, τῆς γῆς Jos. Ant. 3. 1. 1; hardness of the body, Plut. de tuend. San. præc. 15.—In N. T. trop. σκληρότης τῆς καρδίας, hardness of heart, stubbornness, Rom. 2, 5. Sept. for קָשָׁה Deut. 9, 27.

σκληροτράχηλος, ὁ, ἡ, adj. (σκληρός, τράχηλος,) hard-necked, stiff-necked, stubborn, Acts 7, 51. Sept. for קָשָׁה־עֵצֶר Ex. 33, 3. 5. Deut. 9, 6. 13.—Bar. 2, 22. Ecclus. 16, 12.

σκληρύνω, f. ὠνῶ, (σκληρός,) to make dry and hard; trop. to make hard, heavy, grievous, Sept. for קָשָׁה 2 Chr. 10, 4. Judg. 4, 24; of words 2 Sam. 19, 43.—In N. T. of persons in a moral sense, to harden, to make stubborn; so God, c. acc. Rom. 9, 18 ἐν δὲ βέλει, σκληρύνει, i. e. gives over

to impenitence and hardness of heart; comp. v. 17 et Ex. 7, 3. Of men, Pass. or Mid. to *harden oneself, to be hardened*, Acts 19, 9. Heb. 8, 13. With τὰς καρδίας Heb. 3, 8. 15 et 4, 7, quoted from Ps. 95, 8 where Sept. for נִפְרַח; also for פָּרַח Ex. 9, 12, 10, 20. So Eccclus. 30, 12 μήποτε σκληρυνθῆις ἀπειθήσῃ σοι.

σκολιός, ὁ, ὄν, (σκέλλω,) *crooked, bent*, pr. from dryness, e. g. ξύλον σκολιόν Wied. 13, 13; σκ. σιδηρός Hdot. 2. 86.—In N. T.

1. *crooked*, of a way, or parts of it, Luke 3, 5 καὶ ἵσταται τὰ σκολιὰ εἰς εὐθείαν, quoted from Is. 40, 4 where Sept. for צָרָךְ. Sept. also for עָרָךְ Prov. 2, 15.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιὰς γὰρ τινὰς ἀτραπούς.

2. Trop. *crooked, perverse, wicked*; as γενὰ σκολιὰ Acts 2, 40. Phil. 2, 15. Sept. γεν. σκολ. for ἡγῆ Ps. 78, 8; עָרָךְ Prov. 32, 5. So Wied. 1, 3. Plato Rep. 506. c.—Of masters, *perverse, peevish, wayward*, opp. ἐπιεικής, 1 Pet. 2, 18. Comp. Sept. for מְרִירָה Prov. 16, 28.

σκόλοψ, ὀνος, ὁ, (kindr. σκῶλος,) *any thing pointed, a stake, palisade*, Xen. An. 5. 2. 5; *point of a hook* Luc. Merc. cond. 3; *a thorn, prickle*, Sept. for ἡγῆ Hos. 2, 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μεστής ἀτραπού. Ael. H. An. 10. 13.—In N. T. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh*, something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. v. 10. So Artemid. 3. 33 ἀκανθαὶ καὶ σκόλοπες δύνανται σημαίνειν διὰ τὸ δέξυ.

σκοπέω, ὦ, f. ἦσω, (σκοπός,) *to look out, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9.—In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. 4, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2, 4; c. acc. of pers. i. q. *to mark, to note*, Rom. 16, 17. Phil. 3, 17. So 2 Macc. 4, 5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μή, pr. *to look to it lest, to take heed lest*, Luke 11, 35. Gal. 6, 1. So Xen. Mag. Eq. 7. 15.

σκοπός, οὗ, ὁ, (σκέπτομαι,) pr. 'a distant object on which one fixes the eye,' Lat. *scopus, a mark, goal*; Phil. 3, 14 κατὰ σκοπὸν διώκω. Sept. for מְרִירָה Job 16, 13. Lam. 3, 12.—Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

σκορπίζω, f. ἴσω, *to scatter, to disperse*, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218.

1. Pr. c. acc. John 10, 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16, 32. Sept. for

לִפְרֹחַ 2 Sam. 22, 15. So Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4.—Spec. in the proverbial expression, Matt. 12, 30 et Luke 11, 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, *he that gathereth not with me, scattereth*, i. e. wastes, acts against me.

2. Spec. *to distribute largely, to be liberal, bountiful*; absol. 2 Cor. 9, 9 quoted from Ps. 112, 9 where Sept. for עָרָךְ.

σκορπίος, ου, ὁ, *a scorpion*, Linn. *scorpio Afer*, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. Luke 10, 19. 11, 12. Rev. 9, 3. 5. 10. Sept. for עָרָךְ Deut. 8, 15. 1 K. 12, 11. 14.—Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. Plato Euthyd. 290. a. See Shaw's Travels p. 190. Russell's Nat. Hist. of Aleppo, II. p. 223.

σκοτεινός, ἡ, ὄν, (σκότος,) *dark*, without light; Matt. 6, 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11, 34. 36. Sept. for מְרִירָה Job 10, 21. 15, 23; מְרִירָה Ps. 88, 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

σκοτία, ας, ἡ, (σκότος,) *darkness*, absence of light; used espec. by late writers for τὸ σκότος; Mæris p. 354 σκότος οὐδ' ἐτέρως, Ἀττικῶς· σκοτία, Ἑλληνικῶς. Comp. Thom. Mag. p. 800.

1. Pr. John 6, 17 σκοτία ἦδη ἐγγόνει, i. e. it was now dark. 12, 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20, 1. Sept. for מְרִירָה Job 28, 3; מְרִירָה Mic. 3, 6. (Eurip. Phœnias. 346.) So ἐν τῇ σκοτίᾳ, *in darkness, in private*, Matt. 10, 27. Luke 12, 3.

2. Trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity; John 8, 12. 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1, 5. 2, 8. 9. 11 ter. Comp. מְרִירָה Job 37, 19.—Meton. of persons in moral darkness, John 1, 5 bis.

σκοτίζω, f. ἴσω, (σκότος,) *to darken*, to deprive of light; in N. T. only Pass. *to be darkened*.

1. Pr. Matt. 24, 29 ὁ ἥλιος σκοτισθήσεται. Mark 13, 24. Luke 23, 45. Rev. 8, 12. 9, 2. Sept. for מְרִירָה Job 3, 9. Ecc. 12, 2.—Plut. adv. Colot. 24. Pol. 12. 15. 10.

2. Trop. of *moral darkness*, ignorance, comp. in σκοτία no. 2. Eph. 4, 18 ἔσονται

θμένοι τῇ διαβολῇ. Rom. 1, 21. 11, 10 σκοτισήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69, 24 where Sept. for ἡσυχία.—Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ἀχλυσίς.

σκότος, ου, ὁ, also σκότος, εος, ους, τό, darkness, the absence of light.—The forms of Masc. ὁ σκότος are more frequent in classic writers than those of Neut. τὸ σκότος; see Passow s. v. Porson ad Eur. Hec. 825.

I. Masc. ὁ σκότος, darkness, in N. T. once, Heb. 12, 18 γνόφος καὶ σκότος. Comp. Sept. Deut. 4, 11.—Eurip. Hec. 1. Dem. 315. 22. Luc. D. Mort. 26. 2. Xen. Cyr. 8. 7. 23.

II. Neut. τὸ σκότος, darkness. 1. Pr. and genr. Matt. 27, 45 σκότος ἐγένετο ἐφ' ἡν τὴν γῆν. Mark 15, 33. Luke 23, 44. Acts 2, 20 εἰς σκότος. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, the hidden things of darkness, done in darkness, secret things. 2 Cor. 4, 6 ὁ θεὸς ἐκ εἰπῶν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1, 3. Of the darkness of the blind, Acts 13, 11. Sept. for ἡσυχία Gen. 1, 2. 4. 5. al. So Ael. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γενομένου.—Spec. darkness for a dark place, a place where darkness reigns, Matt. 8, 12. 22, 13. 25, 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into the outer darkness, remote from the light and splendour of the feast within, comp. vv. 21. 23; put as the image of the place of punishment in Hades; comp. in ἐξώτερος. So 2 Pet. 2, 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, spoken also of Hades; see in ζόφος and comp. in ἄδης. So οἶκος σκότους of Joseph's prison, Test. XII Patr. p. 710; of Sheol, Sept. Job 10, 22 γῆ σκότους. Tob. 4, 10. 14, 10; of the place of punishment in Hades, Wied. 17, 21. Psalt. Salom. 14, 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἀν σκότος ἀποδραῖν.

2. Trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. σκορία no. 2. a) Genr. Matt. 4, 16 ὁ λαὸς ὁ κατήμενος ἐν σκότει, εἶδε φῶς μέγα, quoted from Is. 9, 1 where Sept. for ἡσυχία. Luke 1, 79, comp. Sept. and ἡσυχία Ps. 107, 10. Matt. 6, 23 bis. Luke 11, 35. John 3, 19 ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. Acts 26, 18. Rom. 2, 19 comp. v. 17. 20. Rom. 13, 12 et Eph. 5, 11 ἔργα τοῦ σκότους, the works of darkness, wicked deeds. 2 Cor. 6, 14.

1 Thess. 5, 4. 5. 1 Pet. 2, 9. 1 John 1, 6. Sept. and ἡσυχία Mich. 7, 8. So Act. Thom. ὥ 28, 34. b) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22, 53; perh. for Satan himself Col. 1, 13. Also Eph. 5, 8 ἥτε γὰρ πότε σκότος. 6, 12.

σκοτώω, ῶ, f. ὥσω, (σκότος,) to darken, to make dark, to cover with darkness; Pass. Rev. 16, 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. Sept. pr. for ἡσυχία Pa. 105, 28.—Eccclus. 25, 17; of blindness, Soph. Aj. 85; trop. Plato Rep. 518. a.

σκύβαλον, ου, τό, (ἐκ κύνας βαλεῖν, Suid. κυσὶβαλον τὶ ἐν, τὸ τοῖς κυσὶ βαλλόμενον; comp. σκορακίζω from ἐκ κόρακας,) pr. 'what is thrown to the dogs,' refuse, dregs, dross; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. a; the refuse of a table, of slaughtered animals, or the like, offal, Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάλων καὶ δέρματος. Anthol. Gr. II. p. 180; of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4.—In N. T. once Phil. 3, 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. as refuse, dross, things worthless.

Σκύθης, ου, ὁ, a Scythian, Col. 3, 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same general extent as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Macc. 4, 47. Jos. c. Ap. 2. 37 σκῦσαι δὲ φόνους χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5 sq.

σκυδρωπός, ου, ὁ, ἡ, adj. (σκυδρός, σκύζομαι, ὥψ.) pr. angry-looking, of an angry or sad countenance; either affected Matt. 6, 16; or real Luke 24, 17. Sept. for ὧ Gen. 40, 7.—Eccclus. 25, 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

σκύλλω, f. ὑλλῶ, pr. to strip, to slay, whence τὸ σκύλλω; also trop. Aeschyl. Pers. 557.—In N. T. trop. to harass, to trouble, to vex, c. acc. Mark 5, 35 et Luke 8, 49 μὴ σκύλλω τὸν διδάσκαλον. Mid. Luke 7, 6 μὴ σκύλλου. Pass. Pari. Matt. 9, 36 ὅτι ἦσαν ἐσकुλλμένοι. So Hadian. 4. 13. 8. ib. 7. 3. 9.

σκῦλον, ου, τό, (σκῦλλω,) pr. *skin, hide*, of an animal as stripped off; Hesych. σκῦλον, δέρμα, κώδιον; comp. σκυλόδεσος Dem. 781. 18.—Usually and in N. T. *spoil, booty*, as stripped from an enemy; Plur. τὰ σκῦλα, *spoils*, Luke 11, 22. Sept. for חֶבְלֵי Zech. 14, 1. Is. 53, 12. So Hdtan. 8. 4. 28. Thuc. 6. 71.

σκωληκόβρωτος, ου, ό, ή, adj. (σκώληξ, βιβρώσκω,) *worm-eaten, eaten of worms*; spoken of the disease of Herod Agrippa, Acts 12, 23; comp. 2 Macc. 9, 5–9. See Jos. Ant. 19. 8. 2. Wetstein N. T. in Acts 1. c. Bartholin de Morb. Bibl. c. 23. Bochart. Hieroz. 4. 26. 620, comp. 4. 18. 583. Others wrongly regard it as the φθειρίασις, louse-disease, Elsner Obs. in loc.—Of wood, Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

σκώληξ, ηκος, ό, α *worm*, feeding on dead bodies; Mark 9, 44. 46. 48 όπου ό σκώληξ αὐτῶν οὐ τελευταῖα καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66, 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in art. γέννα. The same image is found Judith 16, 17. Eccus. 7, 17. Sept for חֶבְלֵי Is. 1. c. Deut. 28, 39.—2 Macc. 9, 9. Luc. Asin. 25. Plut. de Superst. 1.

σμαράγδινος, η, ου, (σμάραγδος,) of *smaragdus*, of *emerald*; Rev. 4, 3 όμοία όράσει σμαραγδίνω ec. λίθω.

σμάραγδος, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*; Rev. 21, 19. Sept. for חֶבְלֵי Ex. 28, 17; חֶבְלֵי 28, 9. 35, 25.—Eccus. 35, 6. Plut. M. Anton. 75. Theophr. Fr. de Lap. 2. 23. See Plin. H. N. 37. 16. Rosenm. Alterthk. IV. i. p. 33.

σμύρνα, ης, ή, *myrrh*, Heb. רִיחַ, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, *balsamodendron myrrha* according to Ehrenberg. These tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes. See Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Nees v. Eesenbeck Plant. officin. Tab. 857. Celsii Hierob. I. p. 520. Rosenm. Alterthk. IV. i. p. 159. So Matt. 2, 11 λίβανον καὶ σμύρναν. John 19, 39. Sept. for רִיחַ Pa. 45, 9. Cant. 3, 6. 5, 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

Σμύρνα, ης, ή, *Smyrna*, an important maritime city of Asia Minor, situated at the head of a deep gulf on the western coast,

still known as a commercial place, though greatly fallen from its ancient wealth and power. It was frequented by great numbers of Jews. Rev. 1, 11. 2, 8 in later edit.—Strabo 14. p. 646. Hdot. 1. 16. Pococke II. i. p. 34. Rosenm. Bibl. Geogr. I. ii. p. 183, 224. Hamilton's Res. in Asia M. I. p. 46 sq.

Σμυρναῖος, α, ου, *Smyranean, of Smyrna*; or Σμυρναῖοι, *the Smyrneans*, Rev. 2, 8 Rec.—Hdot. 1. 143.

σμυρνίζω, f. ἵσω, (σμύρνα,) *to mingle with myrrh*; Pass. Mark 15, 23 ἰδίδουν αὐτῷ πικρὸν ἰσμυρνιζόμενον οἶνον, *myrrhed wine*, wine mingled with myrrh and bitter herbs; see fully in δξος.—Hesych. ἰσμυρνιζόμενον· χρίσματα ἔχον σμύρνην.

Σόδομα, ων, τά, *Sodom*, Heb. סְדוֹם (a burning), pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; see Gen. 18, 17 sq. c. 19. Bibl. Res. in Palest. II. p. 601 sq.—Matt. 10, 15. 11, 23. 24. Mark 6, 11. Luke 10, 12. 17, 29. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Rev. 11, 8.

Σολομών, also Σολομών in Rec. Luke 12, 27. Acts 7, 47; Gen. -ώνος in later edit. and Jos. Ant. 8. 1. 1, 2; also -ώντος in Rec. see Winer § 10. 1. n; Heb. חִשְׁבֹּן (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1, 6. 7. 6, 29. 12, 42 bis. Luke 11, 31 bis. 12, 27. John 10, 23. Acts 3, 11. 5, 12. 7, 47.—See 1 K. c. 1 sq. 1 Chr. c. 28. 29. 2 Chr. c. 1 sq.

σορός, οῦ, ό, (kindr. σπός,) *an urn, coffer, coffin*, any receptacle for a dead body or its ashes, Luc. D. Mort. 6. 4. Eechin. 20. 34. ib. 21. 29. Sept. for קִרְיָא *a tummy-chest* Gen. 50, 26.—In N. T. *an open coffin, bier*, on which the dead were carried to burial, Luke 7, 14; comp. קִרְיָא Sept. אלי-נה 2 Sam. 2, 31. See Adam's Rom. Ant. p. 475. Dict. of Antt. art. *Funus*.

σός, σή, σόν, possessive pron. 2 pers. Sing. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7, 3 ἐν τῇ σῇ ὀφθαλμῷ. v. 22 ter. 13, 27 ἐν τῇ σῇ ἀγρῷ. Luke 15, 31. Acts 5, 4. 1 Cor. 8, 11; and so τὸ σόν, τὰ σά, *thine, thine own*, what is thine, Matt. 20, 14. 25, 25. Luke 6, 30. Also of society, companionship; Luke 5, 33 οἱ δὲ σοὶ μαθηταί. Mark 2, 18. John 17, 6. 9: 10 bis. 18, 35; and so οἱ σοί, *thy kin-*

ἀνδρ, thy friends, Mark 5, 19. Of origin, as proceeding from any one, Matt. 24, 3 τῆς σῆς παρουσίας. Luke 22, 42 τὸ σὸν sc. Σάλημα. John 4, 42. 17, 17 ὁ λόγος ὁ σός. Acts 24, 3. 4. 1 Cor. 14, 16. Philem. 14.—Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

σουδάριον, ου, τό, Lat. sudarium, pr. a sweat-cloth, genr. a handkerchief, napkin, Luke 19, 20. John 11, 44. 20, 7. Acts 19, 12.—Pollux On. 7. 71. Rabb. מִגְדָּלֵי בִּרְיָה Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, Susanna, Heb. חַנְּנִיָּה (lily), pr. n. of a Hebrew woman, Luke 8, 3.

σοφία, ας, ἡ, (σοφός), wisdom, pr. skill, tact, expertness in any art, as ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπὸλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντα οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חֲכָמָה Sept. σοφία Ex. 28, 3. 26, 1. 2.—In N. T.

1. wisdom, skill in the affairs of life, practical wisdom, wise management, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense; Acts 6, 3 ἀνδρας ἐντὰ πληρεῖς πν. ἀγ. καὶ σοφίας. 7, 10. Col. 1, 28. 3, 16. 4, 5 comp. 6. Luke 21, 15 στόμα καὶ σοφίαν q. d. wise utterance. So wisdom in the ordering of one's christian life, James 1, 5. 3, 13. 15. 17. Sept. for חֲכָמָה 1 K. 2, 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

2. In a higher sense, wisdom, i. q. deep knowledge, natural and moral, insight, learning, science; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοῖνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τὸν τούτων αἰτίων. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Græci vocant... rerum est divinarum et humanarum scientia." a) Genr. Matt. 12, 42 et Luke 11, 31 τὴν σοφίαν Σολομῶνος, comp. 1 K. 4, 29. Heb. Lex. art. חֲכָמָה. Acts 7, 22 πάση σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) So wisdom, i. e. knowledge, learning, Luke 2, 40. 52; as exhibited in teaching, Matt. 13, 54. Mark 6, 2; or as implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2, 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13, 18. 17, 9. Sept. for חֲכָמָה Job 11, 6. Prov. 1, 2. Dan. 1, 17. So Hdot. 4. 77. Æl. V. H. 2. 31. Xen. Mem. 4. 6. 7. b) Spec. of the learning and philosophy current among the Greeks and Romans in the apostolic age,

which stood in contrast with the simplicity of the gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1, 12; ἡ σοφία τοῦ κόσμου 1 Cor. 1, 20. 3, 19; τῶν ἀνθρώπων 2, 6; τῶν σοφῶν 1, 19. So 1 Cor. 2, 4. 13 λόγος τῆς ἀνθρωπίνης σοφίας. 1, 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ λόγου not in wisdom of words, i. e. not with mere philosophy and rhetoric. 1 Cor. 2, 1. So Hdot. 1. 60. Æl. V. H. 14. 23. Xen. Conv. 3. 4. c) In respect to divine things, wisdom, i. e. knowledge, insight, deep understanding, represented every where as a divine gift, and including the idea of practical illustration and application; thus distinguished from ἡ γνῶσις or theoretical knowledge; see fully in γνῶσις no. 3. Acts 6, 10. Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1, 9. 2 Pet. 3, 15. 1 Cor. 12, 8 φῶ μὲν δίδεται λόγος σοφίας, ἀλλὰ δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2, 6 bis, σοφίαν λαλοῦμεν... σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1, 30.

3. ἡ σοφία τοῦ θεοῦ, the divine wisdom, including the idea of infinite skill, insight, knowledge, purity; Rom. 11, 33 ὁ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1, 21. 24 comp. 22. Eph. 3, 10. Col. 2, 3. Rev. 5, 12. 7, 12.—Of the divine wisdom as revealed and manifested in Christ and his Gospel, Matt. 11, 19 et Luke 7, 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in δικαιῶς no. 2. a. So Luke 11, 49 ἡ σοφία τοῦ θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23, 34 where it is ἐγώ.

σοφίζω, f. ἴσω, (σοφός), to make wise, skilful, expert; Pass. to be skilled, expert, e. g. τῆς ναυτιλίας Hea. Op. 647, comp. 658.—In N. T.

1. Act. to make wise, to enlighten, in respect to divine things, c. acc. of pers. 2 Tim. 3, 15 τὰ ἱ. γράμματα... τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. Sept. for סִפְּרָה Pa. 19, 8. 105, 22.—Theoph. ad Autol. 2. p. 82 οἱ προφήται ὑπὸ τοῦ θεοῦ σοφισθέντες. Plut. Sept. Sap. Conv. 14 fin.

2. Mid. σοφίζομαι as depon. c. acc. of thing, to make wisely, to devise skilfully, artfully; Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τὰδε. ib. 8. 27.—In N. T. Part. perf. as Passive, σοφισμένοι μῦθοι, skilfully devised fables, 2 Pet. 1, 16. Comp. Buttm. § 113. n. 6.

σοφός, ἡ, ὁ, 1. *wise, skilful, expert*, 1 Cor. 3, 10 σοφός ἀρχιτέκτων. Sept. for עֲצֻמָּה Is. 3, 3. 2 Chr. 2, 7.—Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1. Plato Phil. 17. c.

2. *wise, skilled in the affairs of life, discreet, judicious, practically wise*; comp. in σοφία no. 1. 1 Cor. 6, 5 σοφός, ὅς δυνήσεται διακρίναι κτλ. Also *wise* in the ordering of one's christian life, James 3, 13. Sept. and עֲצֻמָּה Deut. 1, 13. Is. 19, 11.—Hdot. 7. 130. Luc. D. Mort. 8. 1. Xen. Cyr. 1. 1. 1.

3. *wise, skilled in learning, learned, intelligent, enlightened, in respect to things human and divine*; comp. in σοφία no. 2. a) Genr. as to human things, Matt. 11, 26 et Luke 10, 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23, 34. Rom. 1, 14 σοφοῖς τε καὶ ἀνοήτοις. 16, 19. 1 Cor. 1, 25. Sept. for עֲצֻמָּה Prov. 1, 6. Ecc. 2, 14. 16. So Paltaph. 53. 6. Hdtan. 1. 2. 7. Xen. Mem. 1. 6. 11. b) Spec. as to the *philosophy* current among the Greeks and Romans; see in σοφία no. 2. b. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράθησαν. 1 Cor. 1, 19. 20. 26. 27. 3, 18 bta. 19. 20. So Xen. Mem. 1. 6. 14. ib. 3. 9. 5. c) In respect to divine things, *wise, enlightened, spiritually, and as conjoined with purity of heart and life*; comp. in σοφία no. 2. c. Eph. 5, 15.

3. Of God, *wise, as being infinite in wisdom, skill, insight, knowledge, purity*; Rom. 16, 27 μόνος σοφὸς θεός. 1 Tim. 1, 17. Jude 25.—Comp. Eccclus. 1, 1.

Σπανία, as, ἡ, Spain, Lat. Hispania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quinctilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15, 24. 28.

σπαράσσω v. -ττω, f. ξω, (kindr. σπᾶω,) *to tear, to rend, to mangle*, Plut. Arterz. 18. Diod. Sic. 5. 30.—In N. T. *to convulse, to throw into spasms*, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1, 26. 9, 20. 26. Luke 9, 39. So Plut. de Gen. Socr. 22. p. 101. Max. Tyr. Diss. 23.

σπαργανῶω, ᾧ, f. ᾶω, (σπάργανον, σπάργνυ,) *to swathe, to wrap in swaddling-clothes*, c. acc. Luke 2, 7; Pass. v. 12. Sept. Pass. for Pu. עֲבָרָה Ez. 16, 4.—Aristot. H. An. 7. 4. Plut. Quæst. Rom. 5. Plato Legg. 782. e.

σπαταλάω, ᾧ, f. ἦσω, (σπατάλη, σπατάω,) *to live in pleasure, voluptuously, want-*

only, absol. 1 Tim. 5, 6. James 5, 5.—Eccclus. 21, 15. Hesych. σπαταλή· τρυφή. So κατασπαταλάω, Sept. Prov. 29, 21. Anthol. Gr. II. p. 22.

σπᾶω, ᾧ, f. ᾶω, *to draw, to pull*, Xen. Eq. 7. 1; *to draw in the air, to breathe*, Wisd. 7, 3.—In N. T. *to draw out*, e. g. a sword; Mid. σπασάμενοι τὴν μάχαιραν, *drawing his sword*, Mark 14, 17. Acts 16, 27. Sept. for עֲצֻמָּה Num. 22, 31. Judg. 9, 54. So Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

σπείρα, as, ἡ, also Ion. gen. ης, Acts 10, 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; pr. any thing wound, wreathed, spiral; a coil, Lat. spira, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Luc. Tox. 19. Diod. Sic. 3. 36.—In N. T. a band, troop, company.

1. Of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. Dict. of Antt. art. Exercitus, p. 500. ed. 2. So Matt. 27, 27. Mark 15, 16. Acts 10, 1. 21, 31. 27, 1 see in σεβαστός no. 2.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600; ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. 25, 26. Perh. a legion Jos. B. J. 2. 11. 1. In Polybius ἡ σπείρα is every where a *maniple, manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίους κοόρτις, comp. 4. 24. 5.

2. Of a band from the guards of the temple, John 18, 3. 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134, 1. 2 K. 12, 9. 25, 18; espec. 1 Chr. 9, 17. 27 sq. They were under the command of officers called στρατηγοί, see in στρατηγός no. 2; or also χιλιάρχοι 1 Esdr. 1, 9, comp. Sept. 2 Chr. 35, 8. 9; see in χιλιάρχος no. 3. Jos. B. J. 6. 5. 8 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ. Some understand in John 1. c. a band of Roman soldiers; but these would have led Jesus to their own officers, and not to the chief priests; and besides, this was not a band of armed soldiers, see Matt. 26, 55. Luke 22, 52.—Genr. Judith 14, 11. 2 Macc. 8, 23.

σπείρω, f. σπερῶ, 1. *to sow, to scatter seed*; absol. Matt. 6, 26 τὰ περυνά . . . οὐ σπείρουσιν. 13, 3. 4. Mark 4, 3. 4. Luke

8, 5 bis. 12, 24. Part. *ὁ σπείρων, the sower*, Matt. 13, 3. 18. Mark 4, 3. 14. Luke 8, 5. 2 Cor. 9, 10. With acc. of the seed sown, Matt. 13, 24 *σπείρουσι καλὸν σπέρμα*. v. 25. 27. 31. 37. 39. 1 Cor. 15, 36. 37 bis. Pass. of a single seed or grain, Mark 4, 31. 32 *κόκκον σιναπίδος . . . ὅταν σπαρῇ*. So by analogy, of the body as committed to the earth, 1 Cor. 15, 42. 43 bis. 44. With prepositions of place, e. g. *εἰς* c. acc. Matt. 13, 22. Mark 4, 18; *ἐν* c. dat. Matt. 13, 31; *ἐπὶ* c. gen. Mark 4, 31; *ἐπὶ* c. acc. Matt. 13, 20. 23; *παρά* c. acc. v. 19 *παρὰ τὴν ὁδόν*. Sept. genr. for *שָׂרַף* Ecc. 11, 4. Gen. 26, 12; c. acc. Ecc. 4, 6. Jer. 12, 13; c. *ἐν* Ex. 23, 16; c. *ἐπὶ* Hos. 2, 23. So Hdot. 3. 100. *Æl. V. H. 3. 18. Xen. Mem. 2. 1. 13; c. acc. of seed* Hdot. 4. 17. Xen. *Œc.* 17. 5; also c. acc. of the field, Sept. Ex. 23, 10. Xen. *Cyr.* 8. 3. 38.—Hence in proverbial expressions; Matt. 25, 24. 26, et Luke 19, 21. 22, *Σερίζων ὅπου οὐκ ἔσπειρας κτλ.* John 4, 37 *ἄλλος ἐστὶν ὁ σπείρων κτλ.* 2 Cor. 9, 6 bis, *ὁ σπείρων φειδομένως κτλ.* Gal. 6, 7 *ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος κτλ.* for all which see in *Σερίζω* no. 2.

2. Trop. of a teacher, *to sow* the word of life, *to disseminate* instruction, John 4, 36. Mark 4, 14 *τὸν λόγον σπείρει*. 1 Cor. 9, 11. Pass. Mark 4, 15 bis, *ὅπου σπείρεται ὁ λόγος, κτλ.* vv. 16. 20. Matt. 13, 19 *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ*. James 3, 18.—Also Gal. 6, 8 bis, *ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα*, i. q. whoever liveth to (acteth for) the flesh, or to (for) the Spirit; see in *Σερίζω* no. 2. a. Comp. Prov. 22, 8. Aristot. *Rhet.* 3. 3. 18 *σὺ δὲ ταῦτα ἀσχερῶς μὲν ἔσπειρας, κακῶς δὲ ἐσέρισας*. Cic. *de Or.* 2. 65 “*ut sementem feceris, ita metes.*”

σπεκουλάτωρ, opor, ὁ, Lat. *speculator* v. *spiculator*, Engl. *a pike-man, halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6, 27.—Senec. *de Ira* 1. 16 “*centurio supplicio præpositus condere gladium speculatorem jubet.*” Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. *Ann.* 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb. *רִשְׁפָּרְעָר*, see Buxt. *Lex. Chald.* 1533. Heb. *רִשְׁפָּר*, see Heb. *Lex. s. v.* Greek *δορυφόρος* Hdtian. 1. 4. 10.

σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for *שָׂרַף* Gen. 35, 14. Hdtian. 4. 8. 12. Xen. *Cyr.* 7. 1. 1.—In N. T. Mid. *σπένδομαι, to pour out oneself*, i. e. trop. one's blood, to offer up one's strength and life, c. *ἐνί τινι, upon or for any thing*, Phil.

2, 17; absol. id. 2 Tim. 4, 6. Comp. Liv. 21. 29 *libare vires.*

σπέρμα, atos, τό, (σπείρω,) seed, as sown, whether of grain, plants, or trees.

1. Pr. Matt. 13, 24 *σπείρειν καλὸν σπέρμα*. vv. 27. 32. 37. 38. Mark 4, 31. 1 Cor. 15, 38. 2 Cor. 9, 10. Sept. for *שָׂרַף* Gen. 1, 11. 47, 28.—*Æl. V. H. 9. 26. Xen. Œc.* 17. 10.

2. Trop. *semen virile*, Heb. 11, 11; see fully in *καταβολή* no. 2. Trop. 1 John 3, 9 *πᾶς ὁ γεγενημένος ἐκ τοῦ Θεοῦ . . . σπέρμα αὐτοῦ (Θεοῦ) ἐν αὐτῷ μένει*, i. e. the germ or principle of divine life through which he is begotten of God, *τὸ πνεῦμα*. Sept. and *שָׂרַף* Lev. 15, 16. 18, 21. So M. Antonin. 4. 36. Arr. *Epict.* 1. 13. 3.—Meton. *seed, children, offspring*, Matt. 22, 24. 25 *μὴ ἔχωσ σπέρμα*. Mark 12, 19. 20. 21. 22. Luke 20, 28. (Sept. and *שָׂרַף* 1 Sam. 1, 11. 2. 22.) Genr. for *posterity*, Luke 1, 55 *τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ*. John 7, 42. 8, 33. 37. Acts 3, 25. 7, 5. 6. 13, 23. Rom. 1, 3. 4, 13. 18. 9, 7 bis. 11, 1. 2 Cor. 11, 22. Gal. 3, 16 ter. 19. 2 Tim. 2, 8. Heb. 2, 16. 11, 18. Rev. 12, 17. Trop. Christians from the Gentiles also are called *the seed* of Abraham, as having the same faith; Rom. 4, 16 *τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ*. 9, 8. Gal. 3, 29. Sept. for *שָׂרַף* Gen. 3, 15. 13, 16. 15, 5. So pr. Jos. Ant. 8. 7. 6. Soph. *Elect.* 1508. *Æschyl.* *Choeph.* 474. Thuc. 5. 16; also in Plur. *Æschyl.* *Suppl.* 290. Soph. *Œd.* Col. 600. Plato *Legg.* 853. c. But this usage in N. T. comes rather from the Hebrew; comp. Winer § 3. p. 35. 2.

3. Spec. *a remnant*, a few survivors, like seed kept over from a former year; Rom. 9, 29 *εἰ μὴ κύριος σαβαὼθ ἐγκατέλειπεν ἡμῖν σπέρμα*, quoted from Is. 1, 9 where Sept. for *רִשְׁפָּר*—Jos. Ant. 11. 5. 3. Plato Tim. 23. b, *εἰς ἃν πᾶσα ἡ πόλις ἐστὶ τανὺν ὁμῶν, περιλειψάντος πότε σπέρματος βραχέος*.

σπερμολόγος, ου, ὁ, ἡ, (σπέρμα, λόγος,) gathering seeds, a seed-picker, of birds, ὀρνίθων σπερμολόγων Plat. *Demetr.* 28; as a name for crows and rooks, Aristoph. Av. 233, 579. Artemid. 2. 20.—In N. T. put for *a trifler, babbler*, who picks up and retails scraps of knowledge, trifling things, Acts 17, 18. So Athen. 8. p. 344. c. Dem. 269. 19; comp. *σπερμολογίω* Philostr. *Vit. Apoll.* 5. 20. Wetstein N. T. II. p. 564.

σπεύδω, f. εὔσω, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdot. 1. 38, 206.—Often and in N. T. intrans. *to urge*

oneself on, to press on, to make haste, having respect simply to time, and thus differing from σπουδάζω, where see; absol. Acts 22, 18; c. inf. Acts 20, 16 *ἔσπευδε γὰρ ... γινώσκειν εἰς Ἱερουσαλήμ.* (Jos. Ant. 7. 9. 7. Hdtian. 6. 8. 15. Xen. Hell. 3. 1. 17.) By Hebr. Part. *σπεύσας* is put with a verb of motion adverbially, i. q. *hastily, quickly*, e. g. Luke 2, 16 *ἦλθον σπεύσαντες.* 19, 5. 6. Sept. and *וַיָּרַח* Gen. 45, 9. Ex. 34, 8. Josh. 8, 19. See Heb. Lex. *וַיָּרַח* Pi. no. 1. —With an accus. i. q. to *hasten after* any thing, to *avaii with eager desire*; 2 Pet. 3, 12 *προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κτλ.* For this accus. see Matth. § 423. p. 779. Sept. c. acc. for *וַיָּרַח* Is. 16, 5. So Pind. Isth. 4. 22 *σπεύδων ἀρετάν.* Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

σπήλαιον, ου, τό, (σπίος,) a cave, cavern, den, Lat. *spelunca*, Matt. 21, 13. Mark 11, 17. Luke 19, 46. John 11, 38. Heb. 11, 38. Rev. 6, 15. Sept. for *וַיָּרַח* Gen. 19, 30. Josh. 10, 16. 17.—Luc. Ḍ. Deor. 4. 1. Ael. V. H. 12. 39. Plato Rep. 515. a.

σπιλάς, ἄδος, ἡ, a rock by or in the sea, a breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. Plur. trop. *rocks, breakers*, Jude 12; spoken of unworthy persons, through whom the ἀγάπη, and the good cause generally, suffered shipwreck; comp. 1 Tim. 1, 19. Vulg. has *macula, spots*, as if for *σπιλοι*, which is not read; see 2 Pet. 2, 13.

σπιλος, ου, δ, a spot, stain, blemish, trop. in a moral sense, Eph. 5, 27. 2 Pet. 2, 13.—Pr. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. Symp. 3. 10. 3 fin. A late word used for the Attic *κηλῖς*, Lob. ad Phryn. p. 28.

σπιλόω, ὦ, f. ὠσω, (σπιλος,) to spot, to stain, to defile, c. acc. James 3, 6 *γλώσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα.* Pass. Jude 23. —Wied. 15, 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phryn. p. 28.

σπλαγχνίζομαι, f. ὠσῆσομαι, Pass. depon. (σπλάγχνον,) to feel the bowels yearn, to have compassion, to pity; absol. Matt. 20, 34 *σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς.* Mark 1, 41. Luke 10, 33. 15, 20. With ἐπὶ c. dat. Matt. 14, 14. Luke 7, 13; ἐπὶ c. acc. Matt. [14, 14.] 15, 32. Mark 6, 34. 8, 2. 9, 22; περὶ c. gen. Matt. 9, 36. With gen. simply, like Lat. *misereor*, Matt. 18, 27 *σπλαγχνισθεὶς ... τοῦ δούλου ἐκείνου.*—Symm. Deut. 13, 8. Gr. Anon. 1 Sam. 13, 21; also *ἐπισπλαγχνιζόμενος* Sept. Prov. 17, 5. Elsewhere only in later books, Test. XII

Patr. p. 640, 641, 642; c. εἰς p. 642 bis; c. ἐπὶ τινα p. 636, 641. Act. Thom. § 38. The Act. *σπλαγχνίζω*, occurs once in the sense of *σπλαγχνεύω*, to eat the inwards of victims sacrificed, 2 Macc. 6, 8.

σπλάγχνον, ου, τό, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 *σιδηροῦν σπλάγχνον.* Usually and in N. T. only PLUR. τὰ σπλάγχνα, the inwards, bowels, viscera; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Il. 1. 464. Od. 3. 9, 461. Plut. Marcell. 5. Hdtian. 5. 5. 20.—In N. T. of persons.

1. the inwards, bowels; Acts 1, 18 *ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ*, see in *λάσκω*.—2 Macc. 9, 5. Plut. de vitand. Aere alien. 8. For the womb Pind. Ol. 6. 73.

2. Spec. the inward parts, as in Engl. the breast, the heart, as the seat of the emotions and passions; e. g. anger, Aristoph. Ran. 844 *πρὸς ὀργὴν σπλάγχνα θερμήνῃς.* ib. 1006. Soph. Aj. 995.—In N. T. of the gentler emotions, as compassion, tender affection, like Heb. *רַחֲמִים*; put for the heart, soul, mind, the inner man. E. g. a) Genr. 2 Cor. 6, 12 *στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν*, parall. with *ἡ καρδία* in v. 11. Philem. 7 τὰ σπλ. τῶν ἀγίων ἀναπνεύεται διὰ σοῦ. v. 20. 1 John 3, 17. Sept. and *רַחֲמִים* Prov. 12, 10; comp. *רַחֲמִים* Gen. 43, 30. 1 K. 3, 26. So Ecclus. 30, 7. Plut. de Virt. et Vit. 2. Test. XII Patr. p. 533, 641. b) Meton. as the seat of *pity, compassion, affection, love*; 2 Cor. 7, 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν. Phil. 1, 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. not with mere personal affection, but with christian love. Phil. 2, 1. Intensive, Luke 1, 78 διὰ τὰ σπλ. ἐλείους θεοῦ. Col. 3, 12 σπλ. οὐκτιμοῦ. Comp. Gesen. Lehrs. p. 671. 3. Genr. *רַחֲמִים*, Sept. *ἔλεος*, Deut. 13, 18. Is. 47, 6. So Test. XII Patr. 641, 643 *ἔχειν σπλάγχνα ἐλείους.* c) Put for the object of affection, e. g. Philem. 12 τὰ ἐμὰ σπλάγχνα, my own bowels, as in Engl. my own heart, spoken of a person and implying strong affection; here parall. with τὸ ἐμὸν τέκνον v. 10. So Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύσομαι τοῖς ἐμοῖς σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια.

σπόγγος, ου, δ, a sponge, Matt. 27, 48. Mark 15, 36. John 19, 29.—Hom. Od. 1. 111. Luc. Ver. Hist. 1. 41. Plato Tim. 70. c.

σποδός, οὐ, ὁ, *ashes*, Heb. 9, 13 **σποδός** *δαμάλως*. Matt. 11, 21 et Luke 10, 13 *ἐν σάκκῳ καὶ σποδῷ . . . μετενήσαν*. To lie down in ashes, or to cast ashes or dust on the head, was a part of oriental mourning; comp. Sept. and חָרַץ Esth. 4, 1. 3. Is. 58, 5. Jer. 6, 26. Jon. 3, 6; also 1 Macc. 3, 47. 4, 39. Jos. Ant. 7. 9. 2. Æschyl. Suppl. 826, 1159. Wetst. N. T. I. 384 sq.—Genr. Eccclus. 10, 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4. Arr. Epict. 3. 13. 18.

σπορά, ἄρ, ἡ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרָה 2 K. 19, 29; *the green sprout, grain*, as growing, 1 Macc. 10, 30. Jos. Ant. 2. 14. 4.—In N. T. i. q. σπέρμα, *seed, semen virile*, (pr. Justin. Mart. Apol. 2. p. 93,) trop. 1 Pet. 1, 23 ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. So Act. Thom. § 31 πολὰς σπορᾶς καὶ πλείον γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51.

σπόριμος, οὐ, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing*, e. g. σπέρμα Gen. 1, 29. Lev. 11, 37; *fit for sowing*, ἡ γῆ Diod. Sic. 1. 36. Xen. Hell. 3. 2. 10.—In N. T. Plur. Neut. τὰ σπόριμα, *sown fields, fields of grain, corn fields*, Matt. 12, 1. Mark 2, 23. Luke 6. 1.

σπόρος, οὐ, ὁ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׁרָה Ex. 34, 21. Xen. CEC. 7. 20; *the green sprout, grain*, as growing Eccclus. 40, 22.—In N. T. i. q. σπέρμα, *seed*; Mark 4, 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8, 5. 11; trop. 2 Cor. 9, 10. Sept. for שָׁרָה Deut. 11, 10.

σπουδάζω, f. ἄσω 2 Pet. 1, 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. ἡ. 7; *to speed, to make haste*, pr. as manifested in diligence, earnestness, zeal; comp. in σπένδω.

1. Genr. *to make haste, to make effort, to endeavour*; c. infin. 2 Tim. 4; 9 σπουδασον ἄλξαις πρὸς με ταχέως. v. 21. Tit. 3, 12. Sept. for שָׁרָה Job 31, 5.—Judith 13, 12.

2. *to give diligence, to be in earnest, to be forward*; c. inf. Gal. 2, 10 δ'καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. 4, 3. 1 Thess. 2, 17. 2 Tim. 2, 15. Heb. 4, 11. 2 Pet. 1, 10. 15. 3, 14.—Sept. Is. 21, 3. Diod. Sic. 1. 58. Xen. Apol. 22.

σπουδαῖος, α, ον, (σπουδή,) *speedy, hasty*, in the sense of *earnest, diligent, forward*; 2 Cor. 8, 17. 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neuf. comparat. σπουδαιότερον as adv. intens. *very earnestly, very diligently*, 2 Tim. 1, 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

σπουδαῖως, adv. (σπουδαῖος,) *speedily*, i. e. *earnestly, diligently*; Luke 7, 4 παρε-

καλουν αὐτὸν σπουδαῖως. Tit. 3, 13. Comparat. σπουδαιότερος, *the more speedily, the sooner*, Phil. 2, 28; see Buttm. § 115. 5.—Æl. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

σπουδή, ἡς, ἡ, 1. *speed, haste*, as manifested in earnestness, diligence, zeal; e. g. μετὰ σπουδῆς, *with haste*, i. e. *hastily, eagerly*, Mark 6, 25. Luke 1, 39. Sept. for ἵστημι Ex. 12, 11.—Wisd. 19, 2. Hdtan. 3. 4. 1. Xen. Cyr. 2. 4. 6.

2. Spec. *diligence, earnest effort, forwardness*; Rom. 12, 8 προϊστάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7, 11. 8, 7. 8. 2 Pet. 1, 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, ὑπὲρ τινος 2 Cor. 7, 12. 8, 16; c. πρὸς final Heb. 6, 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6; πρὸς τινα Jos. Ant. 12. 3. 3; περὶ τι Hdtan. 1. 13. 15. Diod. Sic. 1. 81.

σπυρίς, ἰδος, ἡ, (σπεῖρα,) *a basket*, for storing grain, provisions, or the like; Matt. 15, 37. 16; 10. Mark 8, 8. 20. Acts 9, 25.—Arr. Epict. 4. 10. 21 σπυρίσι δεσπύσαι. Alciphro. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

στάδιον, οὐ, τό, (στάω, ἵστημι,) Plur. by Metaplasma οἱ στάδιοι and τὰ στάδια, Buttm. § 56. 6; in N. T. only the former; *a stadium*, pr. 'the standard' of measure.

1. Pr. *a stadium, furlong*, as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to 606½ feet or 202½ yards English; the proportion of the Greek foot to the Roman being as 25 to 24; the former being equal to 12.135 inches Engl. and the latter to 11.6496 inches. The Roman mile, μῖλιον, (75 to the degree,) contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Adam's Rom. Ant. p. 503. Dict. of Antt. art. *Mensura*, also Append. So Luke 24, 13. John 6, 19. 11, 18. Rev. 14, 20. 21, 16.—So οἱ στάδια Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5; τὰ στάδια Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

2. *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length; 1 Cor. 9, 24 οἱ ἐν σταδίῳ ὁρῶντες. See Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340; 567. Dict. of Antt. art. *Stadium*.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Æl. V. H. 13. 43. Pol. 18. 29. 4. Xen. Hell. 1. 2. 1.

στάμνος, οὐ, ὁ, ἡ, (ἵστημι,) *an earthen jar, jug*, e. g. for keeping wine, στάμνος

αἶνον Dem. 938. 25. Aristoph. Plut. 545.—In N. T. *a jar, pot, vase*, in which the manna was laid up in the ark; Heb. 9, 4 *στάμνος χρυσῆ*, comp. Ex. 16, 33, where Sept. for *ἡρῆ*. See Mæris p. 44 *ἀμφορέα, τὸν δῖον τὸν στάμνον*, 'Αττικῶς' *στάμνον*, 'Ἑλληνικῶς'. Comp. Lob. ad Phryn. p. 400.

στασιαστής, οὗ, ὁ, (*στασιάζω, στάσις*;) *one who stirs up sedition, makes insurrection, an insurgent*; Mark 15, 7 Lachm. for *σουστασιαστής* in Rec.—Jos. Ant. 14. 1. 3 *φίλος δέ τις Ὑρκανοῦ Ἰδουμαῖος Ἀντίπατρος λεγόμενος...δραστήριος δὲ τὴν φύσιν ὢν καὶ στασιαστής*. Ptolem. in Tetrab. p. 165.

στάσις, εως, ἡ, (*ἵστημι*;) *Act. a setting up, erection, as of a statue*, Dion. Hal. Ant. 5. 35. Usually and in N. T. in an intransitive sense.

1. *a standing*, the act or state of standing; as *στάσιν ἔχειν*, *to have a standing*, i. q. *to stand*, Heb. 9, 8 *ἐν τῇ πρώτῃ σκηνῇ ἐχοῦσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανὸς τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Pol. 5. 5. 3.

2. *a standing up, uprising*, e. g. a) Of a popular commotion, *insurrection, sedition, uproar*; Mark 15, 7 *οἵτινες ἐν τῇ στάσει φόρον πεποιήμευσαν*. Luke 23, 19. 25. Acts 19, 40. 24, 5. So Jos. Vit. 4. 17. Hadian. 3. 2. 13. Xen. Mem. 1. 2. 63. b) In a more private sense, *dissension, controversy*, with the idea of violence; Acts 15, 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23, 7. 10. Sept. for *מרי* Prov. 17, 14.—So Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

στατήρ, ἥρος, ὁ, (*ἵστημι*;) *any weight*; espec. *a stater*, an Attic silver coin of a certain weight, Matt. 17, 27. It was equal to the Attic *tetradrachm*, or four silver drachmæ, originally worth 3s. 3d. sterling or 78 cents; but in the times of the N. T. current among the Romans and Jews for about 2s. 6d. sterling or 60 cents; see in *δραχμή* and *ἀργύριον* no. 2. Boeckh Metrolog. Untersuch. p. 81, 124.—Aquil. et Symm. for *ἡρῆ* Ex. 38, 24. Num. 3, 47. Josh. 7, 21. Ael. V. H. 12. 1. Xen. Hell. 5. 2. 21. There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31; see Dict. of Antt. art. *Stater*.

σταυρός, οὗ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14.—Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the ancient Hebrews, Dent. 21, 22; to the Egyp-

tians, Gen. 40, 19; to the Persians, Ezra 6, 11. Esth. 7, 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and criminals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. See Adam's Rom. Ant. p. 274. Dict. of Antt. art. *Cruz*.

1. *the cross*, as an instrument of punishment; Matt. 27, 32 *τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27, 40. 42. Mark 15, 21. 30. 32. Luke 23, 26. John 19, 17. 19. 25. 31. Phil. 2, 8. Col. 1, 20. 2, 14. So Philo in Flacc. II. p. 527. 36. c. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν*, *to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so with *αἶρειν* Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23; *βαστάζειν* Luke 14, 27; *λαμβάνειν* Matt. 10, 38.

2. Meton. *the cross*, for the *punishment of the cross, crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2, 16. Heb. 12, 2 *ὑπέμεινε σταυρόν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. 1, 17. Gal. 6, 12. 14. Phil. 3, 18; *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1, 18; absol. Gal. 5, 11.

σταυρόω, ὠ, f. ὠσω, (*σταυρός*;) *to stake, to drive stakes, pales, palisades*, Thuc. 7. 25.—Later and in N. T. *to crucify*, to nail to the cross; with acc. expr. or impl. Matt. 20, 19 *μαστιγῶσαι καὶ σταυρῶσαι*. 23, 34. 26, 2. 27, 22 sq. Mark 15, 13 sq. Acts 2, 36. al. Sept. for *ἡρῆ* Esth. 7, 10. So Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. *to crucify, to mortify*, i. q. *ζαναῶω*, c. acc. Gal. 5, 24 *σταυροῦν τὴν σάρκα*, *to crucify the flesh*, to vanquish, mortify, destroy the power of the carnal nature. 6, 14 *ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ*, i. e. the world is dead to me and I to the world, I have renounced the world and the world me. +

σταφυλή, ἥς, ἡ, *grapes, a cluster of grapes*; Matt. 7, 16 *μῆτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν*. Luke 6, 44. Rev. 14,

18. Sept. for סִטָּה Gen. 40, 11. Is. 5, 2.—Diod. Sic. 4. 5. Xen. CEC. 19. 19.

στάχυς, vos, ὁ, an ear of grain, Lat. *spica*; Matt. 12, 1 τῶν στάχυας. Mark 2, 23. 4, 28 bis. Luke 6, 1. Sept. for סִטָּה Gen. 41, 6. 7. Ruth 2, 1.—Eurip. Hec. 593. Luc. Saturn. 7. Plut. Eumen. 6 bis.

Στάχυς, vos, ὁ, *Stachys*, pr. n. of a Christian, Rom. 16, 9.

στέγη, ης, ἡ, (στέγω,) a covering, roof, Matt. 8, 8. Luke 7, 6. Mark 2, 4 ἀπεστέγασαν τὴν στέγην, comp. in ἀποστεγάω. Sept. for סִטָּה Gen. 8, 13.—1 Esdr. 6, 4. Ael. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

στέγω, f. ἔω, to cover, c. acc. Luc. Tim. 18. Thuc. 4. 34.—In N. T. to cover over in silence, to bear in silence, to bear with, to forbear; c. acc. 1 Cor. 9, 12 ἀλλὰ πάντα στέγομεν. 13, 7; absol. 1 Thess. 3, 1. 5. So Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2. Plato Gorg. 493. c.—Others in 1 Cor. 13, 7 render, to cover, to hide, i. e. to excuse all wrongs; but not in accordance with Paul's usage; so Ecclus. 8, 17. Pol. 4. 8. 2. Thuc. 6. 72.

στεῖρος, α, ον, (στερρός, στερεός, kindr. ἱστῆμα,) sterile, barren, pr. of soil, like στερός; trop. only of females, Luke 1, 7. 36. 23, 29. Gal. 4, 27. Sept. for סִטָּה Gen. 11, 30. Judg. 13, 2. 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. Eur. Andr. 711.

στέλλω, f. στέλω, pr. Germ. *stellen*, to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. to put in order, to prepare, to fit out, as τινὰ εἰς μάχην Hom. Il. 12. 325; στρατίαν Hdot. 3. 141; also to fit or furnish with garments, to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of making ready and motion to a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and so differing from πέμπω, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86; Pass. or Mid. to be sent, to go, to take a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, as a nautical word, ἵστια στέλλειν, to send in the sails, to draw or take in, to furl, Hom. Od. 3. 11; hence also of astringent medicines, to draw in, to contract, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for סִטָּה of the waters Gen. 8, 1. Jos. Ant. 5. 8. 3 λύπην σταλῆναι. ib. 9. 10. 2 ὁ χειμὼν ἐστάλη.

Philo de Vit. Mos. III. p. 668. e, τὴν φροσύνην οἴσω...στέλλειν καὶ καταιρεῖν. Of persons, to repress, to restrain, with ἀπό, from any thing, Philo de Spec. Legg. p. 772. e, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. Anim. an corp. 4. Mor. III. p. 343, οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἀνδρῶπον οὐκ ἔωτες.—Hence in N. T.

Mid. or Pass. trop. of persons contracting or restraining themselves from fear, surprise, aversion, to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. 8, 20 στέλλομενοι τοῦτο. With ἀπό, 2 Thess. 3, 6 στέλλομαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κτλ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλομαι. With ἀπό, Sept. Mal. 2, 5 ἀπὸ προσώπου ὀνόματός μου στέλλομαι αὐτῶν, for Heb. מִפְּנֵי שְׁמִי.

στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath; Acts 14, 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323. Dict. of Ant. art. *Serta*.—Luc. Alex. 27. Pol. 16. 33. 5. Plato Rep. 617. c.

στεναγμός, οῦ, ὁ, (στενάω,) a sighing, groaning, e. g. of the oppressed, Acts 7, 34, quoted from Ex. 2, 24 where Sept. for סִטָּה, as also Ex. 6, 5; for סִטָּה Judg. 2, 18. Also of prayers to God not expressed in articulate words, Rom. 8, 26; comp. Mark 7, 35. Sept. for סִטָּה, Ps. 38, 10.—Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. Plato Rep. 578. a.

στενάω, f. ἔω, (στένω, στενός,) to sigh, to groan, e. g. of persons in distress, affliction, absol. Rom. 8, 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5, 2. 4. Heb. 13, 17; or from impatience, ill humour, i. q. to murmur, to complain, κατ' ἀλλήλων James 5, 9. Also of fervent though silent prayer; Mark 7, 34 ἀναβλέψας...ἐστέναξε, comp. Rom. 8, 26. Sept. genr. for סִטָּה Is. 24, 7. Lam. 1, 22.—Wisd. 5. 3. Plut. Agesil. 16. Dem. 835. 12.

στενός, ἡ, ὁν, strait, narrow, e. g. ἡ πυλὴ ἡ στενὴ Matt. 7, 13. 14. Luke 13, 24; comp. 2 Esdr. 7, 6 sq. Sept. for סִטָּה Is. 49, 20.—Ceb. Tab. 10. Hdtian. 3. 3. 2. Xen. Mem. 3. 5. 25.

στενοχωρέω, ὦ, f. ἥσω, (στενοχωρός, στενός, χώρα,) to straiten for room, Sept. Josh. 17, 15. Luc. Nigr. 13. Pass. Hdtian. 7. 9. 18. Diod. Sic. 20. 29.—In N. T. Pass. trop. to be straitened, distressed, not

able to turn oneself, 2 Cor. 4, 8. 6, 12 bis, opp. πλατύνω in v. 11. So Arr. Epict. 1. 25. 28 ἐαυτοὺς ἐλιζόμεν καὶ στενοχωροῦμεν κτλ.

στενοχωρία, ας, ἡ, (στενοχωρίω,) *straitness* of place, want of room, Diod. Sic. 18. 42. Thuc. 4. 26.—In N. T. trop. *straits*, *distress*, *anguish*; as ἡ ἐλπίς καὶ στενοχ. Rom. 2, 9. 8, 35. 2 Cor. 6, 4; ἐν ἀνάγκαις ... ἐν στενοχωρίαις 2 Cor. 12, 10. Sept. for ἡρῶ Is. 8, 22. So Ecclus. 10, 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

στερεός, ὁ, ὄν, (στερρός, kindr. ἱστημι,) *hard*, *firm*, *solid*; e. g. as opp. to a liquid, στερεὰ τροφή, *solid food*, antith. τὸ γάλα milk, Heb. 5, 12. 14. So Arr. Epict. 2. 16. 39 οὐ βάλεις ἤδη ὡς τὰ παῖδια ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4; τὰ δὲ Plato Phaed. 98. c; λίθος Hom. Od. 19. 494.—Trop. *firm*, *stable*, *immoveable*, 2 Tim. 2, 19 βεβήλιος τοῦ θεοῦ. 1 Pet. 5, 9 στερεοὶ τῇ πίστει. Sept. for רָחֵץ Ps. 35, 12. Jer. 31, 11. So Æl. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

στερεώω, ᾶ, f. ὥσω, (στερεός,) *to make firm*, *strong*, *to strengthen*; c. acc. Acts 3, 7. 16 τοῦτον ... ἐστερώσει τὸ ὄνομα αὐτοῦ. Sept. for פָּצַח Ps. 33, 6; פָּצַח Is. 44, 24. So Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm*, *to establish*, in faith τῇ πίστει Acts 16, 5. So Sept. 1 Sam. 2, 1. Prov. 30, 18.

στερέωμα, ατος, τό, (στερεώω,) *any thing made firm*, *solid*; *the firmament*, Sept. for שָׁמַיָּם Gen. 1, 6 sq. Ex. 1, 22; *firm support*, Esdr. 8, 81.—In N. T. *firmness*, *steadfastness*, e. g. τῆς πίστεως Col. 2, 5. So 1 Macc. 9, 14.

Στεφανᾶς, ᾶ, ὁ, (Stephanas, pr. n. of a Christian at Corinth, 1 Cor. 1, 16. 16, 15. 17.

στέφανος, ου, ὁ, (στέφω,) *a circle*, *chapel*, *crown*, encircling the head, e. g.

1. *a crown*, as the emblem of royal dignity; Rev. 6, 2. 12, 1 στέφανος ἀστέρων δώδεκα. 14, 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4, 4. 10. 9, 7; comp. in βασιλεύω no. 2. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27, 29. Mark 15, 17. John 19, 2. 5. Sept. for כִּרְמִי 2 Sam. 12, 30. Esth. 8, 15.—2 Macc. 14, 4. Æl. V. H. 11. 4. Hdian. 5. 3. 12.

2. *a chapel*, *wreath*, as the prize conferred on victors in the public games and elsewhere; 1 Cor. 9, 25 φθαρτὸν στέφ. λάβωσιν. So Judith 15, 13. Ceb. Tab. 21.

Xen. Hell. 1. 7. 36.—Trop. as an emblem of the rewards of a future life, i. q. *prize*, *reward*; 2 Tim. 4, 8 ὁ τῆς δικαιοσύνης στέφανος. James 1, 12 στέφ. τῆς ζωῆς. 1 Pet. 5, 4. Rev. 2, 10. 3, 11. Comp. Sept. for חַיָּתִי Jer. 13, 18. Lam. 5, 16. So i. q. reward, Diod. Sic. 13. 15.

3. Trop. *an ornament*, *honour*, *glory*, that in which one may glory; Phil. 4, 1 ἀδελφοί μου ... χαρὰ καὶ στέφανός μου. 1 Thess. 2, 19. Sept. and חַיָּתִי Prov. 12, 4. 16, 31. 17, 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἐαυτῶν ψυχάς.

Στέφανος, ου, ὁ, (Stephen, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6, 5. 8. 9. 7, 59. 8, 2. 11, 19. 22, 20.

στεφανόω, ᾶ, f. ὥσω, (στέφανος,) *to crown*, e. g. a victor in the public games, Pass. 2 Tim. 2, 5. Sept. for חַיָּתִי Cant. 3, 11. So Judith 15, 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. *to honour*, *to adorn*, c. acc. Heb. 2, 7. 9, δόξη καὶ τιμῇ ἐστεφανώσας αὐτόν, in allusion to Ps. 8, 6 where Sept. for חַיָּתִי. So Jos. B. J. 4. 4. 4 στεφ. τὰς πύλας. Diod. Sic. 20. 84.

στήθος, eos, ους, τό, (kindr. ἱστημι, στήναι,) *the breast*, Plur. τὰ στήθη, *the breasts*; Luke 18, 13 ἐκτυνον εἰς τὸ στήθος. 23, 48. John 13, 25. 21, 20. Rev. 15, 6. Sept. for Chald. חֲדָן Dan. 2, 32; חָב Ex. 28, 23. 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49.

στήκω, a late present form, *to stand*, corrupted from ἵστηκα, Perf. of ἵστημι, Buttm. § 107. II. 2, marg.—Intrans. and absol. Mark 11, 25 εἰταν στήκητε προσευχόμενοι. Trop. *to stand firm* in faith and duty, *to be constant*, *to persevere*; c. dat. of pers. Rom. 14, 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει to his own master he standeth or falleth, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. With dat. of thing, Gal. 5, 1 τῇ ἐλευθερίᾳ. With ἐν c. dat. 1 Cor. 16, 13 στήκετε ἐν τῇ πίστει. Phil. 1, 27. 4, 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3, 8; absol. 2 Thess. 2, 15. So Sept. for חַיָּתִי Ex. 14, 13 Cod. Alex. et Complut.

στηρυγμός, οῦ, ὁ, (στηρίζω,) *a setting fast*, *fixedness*, *a standing still*, e. g. of the stars Diod. Sic. 1. 81. Plut. de profect. in Virt. 3.—In N. T. trop. *fixedness*, *steadfastness* in mind and faith, 2 Pet. 3, 17 ἵνα μὴ ... ἐκπίσῃτε τοῦ ἰδίου στηρυγμοῦ.

στηρίζω, f. ἴξω, (ἵστημι,) *to set fast, to make steadfast, to fix.*

1. Pr. Pass. perf. Luke 16, 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, is fixed. Sept. κλίμαξ ἐστηρικμένη for כַּמַּחֲזִית Gen. 28, 12. So Eccles. 3, 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίσσον. Intrans. Plut. Marcell. 15.—From the Heb. Luke 9, 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. comp. in πρόσωπον no. 1.

2. Trop. *to make steadfast in mind, to confirm, to strengthen*, c. acc. Luke 22, 32 στήριξον τοὺς ἀδελφοὺς σου. Rom. 1, 11. 16, 25. 1 Thess. 3, 2. 13. 2 Thess. 3, 3. James 5, 8. 2 Pet. 1, 12. Rev. 3, 2. 1 Thess. 2, 17 et 1 Pet. 5, 10 στηρίζαι Opt. in Rec. where later edit. have fut. στηρίξει. So Sept. for פָּרַע Ps. 51, 14. 112, 8.—Eccles. 6, 40. 22, 17.

στιβάς, ἄδος, ἦ, (στειβω, Lat. *stipo*.) *pr. any thing trodden or stuffed; hence a bed of straw, rushes, boughs, leaves; also a mattress*, Hdot. 4. 71. Pol. 5. 48. 4. Xen. Hell. 7. 1. 16; made of yew and myrtle twigs, Plato Rep. 372. b.—In N. T. *a green twig, bough, branch*, Mark 11, 8 Lachm. στιβάδας ἔκοπτον ἐκ τῶν δένδρων, where Rec. has στοιβάδας; parall. is Matt. 11, 8 ἔκοπτον κλάδους. See Wetst. N. T. I. p. 609.

στιγμα, ατος, τό, (στίζω,) *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6, 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, i. e. the marks and scars of wounds received in the service of Christ; see 2 Cor. 4, 10 et 11, 23 sq. comp. Rev. 14, 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—Pr. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Æl. V. H. 2. 9. Plut. Pericl. 26. Diod. Sic. 14. 30.

στιγμή, ἡς, ἦ, (στίζω,) *a prick, point*, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ γραμμῆς πείρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7.—In N. T. *trop. a point of time, a moment, instant*, Luke 4, 5 ἐν στιγμή χρόνου. Sept. for מְהֵרָה Is. 29, 5. So 2 Macc. 9, 11. Plut. de Liber. educ. 17 στιγμή χρόνου πᾶς ὁ βίος ἐστὶ. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

στίλβω, f. ψω, *to be bright, to shine, to glitter*; absol. Mark 9, 3 ἡμέτερα στίλβοντα. Sept. for כִּנְיָ Ezra 8, 26; כִּנְיָ Nah. 3, 3.—Pol. 11. 9. 4. Plato Phædo 59. p. 110. c.

στοά, ἄς, ἦ, (ἵστημι,) *a colonnade, portico, porch, piazza*, surrounded and supported by columns, John 5, 2. Spec. ἡ στοά Σολομώνος *Solomon's porch*, John 10, 23. Acts 3, 11. 5, 12; see in ἱερὸν no. 1. This was the eastern colonnade or portico of the temple-area; and is called by Josephus τὸ ἔργον Σολομώντος, B. J. 20. 9. 7; comp. Ant. 8. 3. 9. B. J. 5. 5. 1.—Genr. Dem. 776. 20. Xen. Œc. 7. 1.

στοιβάς, ἄδος, ἦ, prob. corrupted from στιβάς, ἄδος, ἦ, where see, and comp. στοιβή, στοιβάζω; *a green twig, bough, branch*; Mark 11, 8 Rec. στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, where Mss. and Lachm. have στιβάδας; comp. Matt. 21, 8. See in στιβάς.

στοιχείον, ου, τό, (dim. στοιχος, στείχω,) *pr. a little step; then a pin, peg, standing upright*, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 652. Trop. *an element, elementary sound, a letter*, Pol. 10. 45. 7. Luc. Jud. Voc. 12. Plato Crat. 424. d.—In N. T. Plur. τὰ στοιχεῖα, *the elements*, e. g.

1. Genr. *the elements of nature, the component parts of the physical world*. 2 Pet. 3, 10. 12 στοιχεῖα καυσόμενα. Comp. Minuc. Felix 34. 2 "Stoicis... et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. 19, 17. Luc. Parasit. 11. Hdian. 3. 1. 12. Plato Tim. 48. b.

2. Of elementary instruction, *the elements, the rudiments*; e. g. of Christian instruction, Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments, principles; comp. Winer § 34. 2. So Plut. de Lib. educ. 16 στοιχεῖα τῆς ἀρετῆς.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the first elements, the mere rudiments*, Gal. 4, 3. 9. Col. 2, 8. 20.

στοιχέω, ᾶ, f. ἴσω, (στοίχος,) *to stand or go in order, to advance in rows, ranks*, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7.—In N. T. *trop. to walk orderly, and with dat. of rule, to walk by rule, to live according to any rule or duty, to follow*; Gal. 6, 16 ὅσοι τῷ κανόνι τοῦτ' στοιχήσουσι. 5, 25. Phil. 3, 16. Rom. 4, 12. Absol. Acts 21, 24. So Sext. Empir. 1. 10. 233 στοιχεῖν τῇ συνηθείᾳ. Pol. 28. 5. 6 στοιχεῖν τῇ τῆς συγκλήτου προέσει.

στολή, ἡς, ἦ, (στέλλω,) *a fitting out, apparatus, implements*, Æl. V. H. 3. 43; *armature, arms, harness*, ib. 3. 24. Xen. Cyr. 3. 3. 42; *apparel, attire, dress*, Æl. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola, a robe, vestment, a long flowing robe*

reaching to the feet, worn by kings Sept. Jon. 3, 6. *Æl.* V. H. 7. 1; by priests Sept. Ex. 28, 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12, 38 *ἐν στοματὶ περιπατεῖν*. 16, 5. Luke 15, 22. 20, 46. Rev. 6, 11. 7, 9. 13. 14 bis. Sept. for *נִבֵּן* Ex. 28, 2 sq. 2 Chr. 18, 9; *נִבְנָה* 1 Chr. 15, 27. So Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

στόμα, *στος*, *τό*, 1. *the mouth*, of men and animals; e. g. of animals, Matt. 17, 27. 2 Tim. 4, 17, comp. in *λίον*. Heb. 11, 33 comp. Judg. 14, 8. James 3, 3. Rev. 9, 17 sq. 12, 15. al. Sept. and *מִן* Gen. 8, 11. Ps. 22, 22. (Palaph. 52. 2. Xen. Eq. 6. 9.) Of persons, as the organ of breathing, blowing, 2 Thess. 2, 8 *τῷ πνεύματι τοῦ στόματος αὐτοῦ* sc. τοῦ θεοῦ, comp. Ps. 33, 6. Rev. 1, 16. 2, 16. 11, 5. Sept. and *מִן* 2 K. 4, 34. As receiving food and drink, Matt. 15, 11. 17. John 19, 29. Acts 11, 8. Rev. 10, 9. 10. Sept. and *מִן* Neh. 9, 30. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12, 34 *τὸ στόμα λαλεῖ*. Acts 23, 2. Rom. 3, 14. 19. 10, 8 sq. Col. 3, 8. James 3, 10. al. Sept. and *מִן* Ex. 4, 15. Is. 1, 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So *the mouth* as speaking, Matt. 15, 8, comp. Is. 29, 13. Matt. 18, 16 et 2 Cor. 13, 1 *ἐπὶ στόματος δύο μαρτύρων*, quoted from Deut. 19, 5 where Sept. for *מִן* לֵב. Luke 11, 54. 19, 22 *ἐκ τοῦ στόματος σου κρινῶ σε*. 21, 15 *ὁσὺν ὑμῖν στόμα καὶ σοφίαν* q. d. wise utterance. Comp. *מִן* Sept. *לִשְׁנָה* 1 Sam. 15, 24. So Soph. Œd. Tyr. 427, 706.—In phrases borrowed mostly from the Hebrew: α) *ἀνοίγειν τὸ στόμα*, *to open one's mouth*, *to speak*, see fully in *ἀνοίγω* no. 4; also trop. of the earth as rent in chasms, Rev. 12, 16 see *ibid.* no. 4. a. δ. β) *τὸ ἐκπορευόμενον ἐκ τοῦ στόματος*, i. e. *words uttered, sayings, discourse*, Matt. 15, 11. 18; comp. Sept. Num. 30, 3. 32, 24. So *τὸ ἐκπορ. διὰ τοῦ στόματος* (τοῦ θεοῦ), *word, precept*, Matt. 4, 4, in allusion to Deut. 8, 3 where Sept. for *מִן*. γ) *λαλεῖν* v. *εἰπεῖν* διὰ στόματος τινος, *to speak through the mouth of any one*, *to speak by his intervention*, as God by a prophet, messenger; Luke 1, 70 *καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφήτων*. Acts 1, 16. 3, 18. 21. 4, 25. 15, 7. So Sept. and Heb. *מִן* 2 Chr. 36, 21. 22. δ) *στόμα πρὸς στόμα* *λαλεῖν*, *to speak mouth to mouth*, orally, without the need of writing. 2 John 12. 3 John 14. Sept. for *מִן* לֵב *מִן* Num. 12, 8;

comp. Jer. 32, 4. So Jos. Ant. 10. 8. 2 *λαλεῖν κατὰ στόμα*.

2. Synecd. *the fore part, front*; spec. of weapons, *the point*, Hom. Il. 15. 389. Hence in N. T. of a sword, *the edge*, e. g. *στόμα μαχαίρας* Luke 21, 24. Heb. 11, 34. Sept. for Heb. *כַּרְתִּי* Gen. 34, 16. Judg. 20, 37. 38.—Ecclus. 28, 18. Soph. Aj. 651. +

στόμαχος, *ου*, *ός*, (*στόμα*), pr. *a mouth, opening*; hence, *the throat, gullet*, Hom. Il. 3. 292. *ib.* 19. 266.—In N. T. *the stomach*, 1 Tim. 5, 23. So Luc. Chronosol. 17. Hdian. 1. 17. 23. Plut. Cicer. 3.

στρατεία, *ας*, *ής*, (*στρατεύω*), *military service, warfare*, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6; *a military expedition, campaign*, Pol. 2. 22. 2, 6. Xen. Hell. 7. 4. 19.—In N. T. trop. of the apostolic office, as connected with hardships, dangers, trials, *a warfare*; 2 Cor. 10, 4 *τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. Also 1 Tim. 1, 18, see in *στρατεύω* no. 2. a. So Jos. de Macc. § 9 *ἱερὰν καὶ εὐγενῆ στρατείαν*.

στράτευμα, *στος*, *τό*, (*στρατεύω*), *a military expedition, campaign*, i. q. *στρατεία*, Hdot. 3. 49.—In N. T. *an armament, army, troops, host*, genr. Matt. 22, 7. Rev. 9, 16. 19, 14. 19 bis. (1 Macc. 9, 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18.) Synecd. *a band or detachment of troops*, e. g. the garrison in the fortress Antonia, Acts 23, 10. 27; also of Herod's body-guard, Luke 23, 11. So Hdian. 4. 6. 11, spoken of a part of the praetorian cohort.

στρατεύω, *φ. εἶσω*, (*στρατός*), *to serve in war, to be a soldier*, Xen. Cyr. 4. 4. 11; *to wage war, to make an expedition, campaign*, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. *στρατεύομαι*, *to serve in war, as a soldier; to be a soldier, warrior*.

1. Pr. and absol. 1 Cor. 9, 7 *τίς στρατεύεται ἰδίοις ὀφωνίοις πορεύε*; 2 Tim. 2, 4. Part. *ὁ στρατευόμενος*, *a soldier*, Luke 3, 14.—Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

2. Trop. *to war, to wage war*, e. g. α) Of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10, 3; also with acc. of kindred noun, 1 Tim. 1, 18 *ἵνα στρατεύῃ τὴν καλὴν στρατείαν*, comp. Butt. § 131. 4. So Jos. de Macc. § 9 *ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας*. β) Of desires and lusts which war against right principles and moral precepts, James 4, 1. 1 Pet. 2, 11.

στρατηγός, *ου*, *ός*, (*στρατός*, *ἀγος*), pr. *leader of an army, commander, general*, Jos.

B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5; so of the ten Athenian commanders chosen annually, who had charge of the war-department, with whom the *πολεμάρχος* was joined, Hdot. 6. 109. Æl. V. H. 3. 8, 17. Dem. 238. 13 ὁ ἐπὶ τῶν ὅπλων στρατηγός καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26; see Potter's Gr. Ant. II. p. 53. Dict. of Antt. art. *Strategus*. In other Greek cities, a *chief-magistrate*, *prefect*, Diod. Sic. 16. 56 Φάλακος ὁ Φωκίων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἔωθεν οἱ στρατηγοὶ παρήσαν sc. τῶν Ἑφεσίων, comp. § 12.—Of Roman officers, e. g. the *consul*, ὕπατος, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *prætor*, Diod. Sic. T. VI. p. 222 τῶν κατὰ πόλιν [Ρώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγός κατὰ πόλιν καὶ ἐπὶ ξένων, *prætor urbanus et peregrinus*. Adam's Rom. Ant. p. 119 sq. In Roman *coloniae* and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.) who also were sometimes styled *prætors*, i. q. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *prætores* appellari volebant." Adam's Rom. Ant. p. 74. Dict. of Antt. art. *Colonia*, p. 318.—Hence in N. T.

1. Of the *duumviri*, *prætors*, *magistrates* of Philippi, which was a Roman *colonia*, Acts 16, 20. 22. 35. 36. 38.—Sept. for מִשְׁפָּטִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 14. 13, 11.

2. Spec. ὁ στρατηγός τοῦ ἱεροῦ, *the captain, governor, prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom apparently held the chief command; see in σπεῖρα no. 2; comp. Jer. 20, 1. E. g. fully, Luke 22, 52 στρατηγὸς τοῦ ἱεροῦ. Acts 4, 1 ὁ στρ. τοῦ ἱεροῦ. 5, 24; absol. Luke 22, 4. Acts 5, 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγούμενος οἴκου θεοῦ for Heb. מְשִׁיבֵי הַבַּיִת 1 Chr. 9, 11. 2 Chr. 31, 13. Jer. 20, 1; ἐπιστάται τοῦ ἱεροῦ 1 Esdr. 1, 8; ἱεροστάται 7, 2; χιλιάρχου 1 Esdr. 1, 9, comp. 2 Chr. 35, 8. 9.

στρατιά, ἄς. ἡ, (στρατός.) *an army, host*, Sept. for מִלְחָמָה 2 Sam. 3, 23. 1 K. 11,

15. Hdot. 6. 5. 16. Xen. Cyr. 1. 4. 17.—In N. T. only by Hebr. στρατιά οὐράνιος v. τοῦ οὐρανοῦ, i. q. מַלְאָכֵי הַשָּׁמַיִם, *the host of heaven, the heavenly host*, viz.

1. *the angelic host, angels*, Luke 2, 13. So Sept. for מַלְאָכֵי הַשָּׁמַיִם 1 K. 22, 19, comp. 2 Chr. 18, 18. Ps. 148, 2. 103, 21.

2. Of the host of the firmament, *the sun, moon, and stars*, Acts 7, 42. So Sept. and מַלְאָכֵי הַשָּׁמַיִם 2 Chr. 33, 3. 5. Jer. 19, 13. Zech. 1, 5.

στρατιώτης, ου, ὁ, (στρατιά,) *a soldier, warrior*, spoken of common soldiers, Matt. 8, 9. Mark 15, 16. Luke 7, 8. John 19, 23 sq. Acts 12, 4. al. So 2 Macc. 14, 39. Hdot. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. 2, 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in στρατεία. +

στρατολογέω, ᾶ, f. ἦσω, (στρατολόγος; στρατός, λέγω,) *to collect an army, to levy, to enlist*; Part. ὁ στρατολογήσας *one who holds a levy or makes an enlistment, a commander, general*, 2 Tim. 2, 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12.

στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἀρχω,) Lat. *praefectus praetorio*, *a prefect of the praetorian camp*, or commander of the emperor's body-guards (comp. Phil. 1, 13); an officer to whose charge Paul was committed at Rome, Acts 28, 16. The younger Agrippa was once imprisoned by this officer at the command of the emperor Tiberius; see Jos. Ant. 18. 6. 6, comp. 10. Krebs Obs. in loc. Plin. Epist. 10. 65 "vinctus mitti ad praefectos praetorii me debet." See Adam's Rom. Ant. p. 149, 563. Dict. of Antt. art. *Praefectus*.—Genr. Luc. Hist. consecr. 22.

στρατόπεδον, ου, τό, (στρατός, πέδον,) pr. *the camping-ground of an army*; hence, *a camp, encampment*, Jos. Ant. 7. 9. 6. Ceb. Tab. 1. Xen. Cyr. 3. 3. 27.—In N. T. meton. *an army encamped, a host*, Luke 21, 20. Sept. for מַחֲנֵה Jer. 34, 1. So 2 Macc. 8, 12. Hdot. 7. 8. 8. Xen. Hell. 1. 1. 21.

στρεβλόω, ᾶ, f. ὥσω, (στρεβλή, στρεβλός, στρέφω,) *to roll or wind on a windlass*, Hdot. 7. 36; *to wrench, to turn awry*, Hdot. 3. 129; espec. for torture, 3 Macc. 4, 14. Æl. V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, c. acc. 2 Pet. 3, 16. Comp. Sept. Pass for מַחֲנֵה 2 Sam. 22, 27.

στρέφω, f. ψω, pr. i. q. τρέπω, *the first and third consonants of the root TP=Π being strengthened by the sibilant and aspirate; to turn, to turn about or around*, trans. Mid.

στρέφωμαι and Pass. aor. 2 ἐστράφη as Mid. to turn oneself, to turn about, intrans. Buttm. § 136. 1, 2.

1. Pr. to turn, c. acc. also with dat. of pers. towards whom, Matt. 5, 39 στρέφον αὐτῷ καὶ τὴν ἄλλην. Mid. Part. absol. στραφείς, στραφέντες, turning, being turned; Matt. 7, 6. 16, 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ. Luke 9, 55. 14, 25. 22, 61. John 1, 38. 20, 16; c. dat. τινὶ Luke 7, 9; πρὸς τινα Luke 7, 44. 10, [22.] 23. 23, 38. Also Mid. c. εἰς τινα, Acts 13, 46 στρεφόμεθα εἰς τὰ ἔθνη, we turn [and go] to the Gentiles. So with εἰς c. acc. of place, Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, in their hearts they turned back to Egypt. John 20, 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for תָּפַח Jer. 48, 39; Mid. c. εἰς τὰ ὀπίσω for תָּפַח Ps. 114, 3. 5.—Æl. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1; πρὸς τινα Luc. Alex. 8; εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

2. Trop. trans. to turn into anything, i. q. to convert, to change, e. g. c. εἰς, Rev. 11, 6 τὰ ὕδατα εἰς αἷμα. So Sept. for תָּפַח Ps. 114, 8. Jer. 31, 13. Ex. 7, 15.—Mid. of persons, to turn in mind, to be converted, changed, to become a new man; Matt. 18, 3 εἰ μὴ στραφήτε καὶ γένησθε ὡς παῖδια. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. תָּפַח, 1 Sam. 10, 6.—Once Act. στρέφω intrans. or c. εαυτὸν impl. to turn oneself, to turn, to change one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7, 42 ἐστρεψε ὁ θεός. Comp. Sept. Is. 63, 10. So pr. Xen. Hell. 4. 3. 5.

στρηνίαι, ᾧ, f. ἀσω, (στρηνός, στρηνής,) pr. to be over strong, lusty, to live hard; hence to run riot, to revel, to live voluptuously, absol. Rev. 18, 7. 9.—Hesych. στρηνάωντες ... διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Sophil. ap. Athen. 3. p. 100. a. Antiphan. ib. p. 127. d. Lycophr. ib. 10. p. 420. b. It is a word of the new comedy for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

στρηνός, eos, ους, τό, (στρηνής, comp. Lat. strenuus,) strength, lustiness, Pallad. 64, in Anth. Gr. III. p. 128; haughtiness, arrogance, Sept. for תָּפַח 2 K. 19, 28; eager desire for anything, e. g. μόρου Lycophr. 438.—In N. T. riotous living, revelry, voluptuousness, Rev. 18, 3 ἐκ τῆς δυνάμεως τοῦ στρηνούς αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness, of her luxury and proud voluptuousness.—A word of

the later Greek, Sturz de Dial. Mac. p. 195; comp. Lob. ad Phryn. p. 381.

στρουθίον, ου, τό, (dim. στρουθός,) any small bird, espec. a sparrow, Matt. 10, 29. 31. Luke 12, 6. 7. Sept. for תְּרִיץ Ps. 11, 1. Lam. 3, 51.—Tob. 2, 10. Hierocl. Facet. 10. Athen. 14. p. 654. b.

στρωννύω v. ὠννυμι, f. στρώσω, (στορέννυμι, Buttm. § 114. § 110. n. 7,) to strew, to spread, c. acc. Matt. 21, 8 bis, ἐστρώσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κτλ. Mark 11, 8 bis. For this custom see 2 K. 9, 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννυν αὐτῷ τὸ ἱμάτιον. Sept. for תָּפַח Esth. 4, 3. Is. 14, 11. So Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9, 34 στρώσον σεαυτῷ sc. κράββατον, κλίνη, comp. v. 33. Comp. Sept. Job 17, 13. Ez. 28, 7. (Theocr. Id. 21. 7. Artemid. 2. 57 or 62 στρωννύουσα κλινάς.) Pass. of a supper-chamber with couches (triclinia) spread around the table, i. q. furnished, prepared, comp. in ἀνάκειμαι no. 2. Mark 14, 15 et Luke 22, 12 ἀνάγειον μέγα ἐστρωμένον. So Sept. Ez. 23, 41. Athen. 4. p. 138. c. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνη στρώννυσσι, τράπεζαν κοσμεῖ. So triclinium stratum Macrobian. Sat. 2. 9.

στυγητός, ἡ, ὄν, (στυγέω,) hated, hateful, Tit. 3, 8.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Æschyl. Prom. 692.

στυγνάζω, f. ἀσω, (στυγρός, στυγέω,) to be or become sad, gloomy, to look sad; e. g. of a person, absol. Mark 10, 22 ὁ δὲ στυγνάζας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. So Nicet. in Andron. Commen. 2. 2. p. 207 κατηφιῶντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον.—Trop. of the sky, to lower, absol. Matt. 16, 3 πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. So Wisd. 17, 5 νύξ στυγνή, comp. στυγνότης Pol. 4. 21. 1.

στῦλος, ου, ὁ, (kindr. στήλη,) a column, pillar, Rev. 10, 1 ὡς στῦλοι πυρός. Sept. for תָּפַח Ex. 13, 21. 22. 14, 24. So Æschyl. Ag. 898. Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2, 9 οἱ δοκοῦντες στῦλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3, 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3, 15. So Eccclus. 36, 24. Eurip. Iph. Aul. 57 στῦλοι γὰρ οἰκῶν εἰσι παῖδες ἄρσενες.

Στωϊκός, ἡ, ὄν, Stoic, also οἱ Στωϊκοί, the Stoics, a sect of philosophers founded by Zeno, so called from the στοά, portico, where he taught; see the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17, 18.

σύ, gen. σοῦ, thou, pers. pron. of the second person; Plur. ὑμεῖς, ye; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

1. Nom. σύ, Plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 14. Winer § 22. 6. In N. T. inserted: a) With emphasis, e. g. before a vocative Matt. 2, 6. Luke 1, 76. 2 Tim. 2, 1; or in distribution James 2, 3; with an adjunct between it and the verb John 4, 9. Also in interrogations, Matt. 27, 11. Luke 24, 18. John 8, 53. Mark 8, 29; and so at the end of a clause John 1, 21. 8, 48; in answers Matt. 26, 25. Mark 15, 2. In antitheses Matt. 3, 14. Luke 9, 60. John 3, 2. Luke 11, 48. 22, 26. 1 Cor. 3, 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10, 37. 22, 58. Matt. 7, 12. Genr. Matt. 16, 16. Mark 1, 11. Luke 3, 22. In a relative clause ὑμεῖς is sometimes put before the relative, 1 John 2, 24. 27. So genr. Xen. Conv. 8. 4 σὺ δὲ μόνος. b) Without special emphasis, σύ John 21, 15. 16. 17. Luke 4, 7. John 4, 10; ὑμεῖς Matt. 28, 5. See Winer. l. c. So Xen. l. c. ὡς σὺ γὰρ ὀράς.

2. Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessives σός, ὑμέτερος, Buttm. § 127. 7; e. g. σοῦ Matt. 1, 22. 4, 6. Mark 1, 2. sēp. ὑμῶν Matt. 5, 10. Mark 2, 8. Rom. 6, 12. sēp.—Genr. σοῦ Matt. 2, 6. 3, 14. 5, 29. sēp. ὑμῶν Matt. 5, 12. Luke 11, 5. sēp. For Luke 2, 35 καὶ σοῦ δὲ αὐτῆς, see in σεαυτοῦ.

3. Dat. σοί, ὑμῖν, genr. Matt. 4, 9. Mark 5, 9. Luke 1, 19. Matt. 7, 7. Luke 10, 13. 2 Cor. 5, 12. sēp. As dat. commodi Matt. 21, 5. 2 Cor. 5, 13; dat. incomm. 2 Cor. 12, 20. Rev. 2, 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in ἐγώ. +

συγγένεια, as, ἡ, (συγγενής,) pr. kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. Hell. 2. 4. 21.—In N. T. meton. kindred, kinsmen, relatives, family; Luke 1, 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts 7, 3. 14. Sept. for כַּחֲמִישָׁא Ex. 12, 21. Josh. 6, 23. So Pol. 15. 30. 7. Dem. 796. 17. Plato Legg. 627. c.

συγγενής, εὖς, οὖς, ὁ, ἡ, adj. (σύν, γένος, γίνωμαι,) kin, kindred, related; Subst. a kinsman, relative, one of the same family; Mark 6, 4 οὐκ ἔστι προφήτης ἄνθρωπος ἐν τοῖς συγγενέσι. Luke 1, 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2, 44. 14, 12. 21, 16. John 18, 26. Acts 10, 24. Sept. for כַּחֲמִישָׁא Lev. 18, 14; כַּחֲמִישָׁא Lev. 25, 45. Josh. 21, 27. So Tob. 6, 10. Hdtan. 4. 14. 14.

Xen. Hell. 1. 7. 8.—In a wider sense, one of the same nation, a fellow-countryman, spoken by Paul of the Jews as being all descended from a common ancestor; Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 16, 7. 11. 21. Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v. lett. c.

συγγνώμη, ης, ἡ, (συγγνώσκω,) consent, concession, permission, leave. 1 Cor. 7, 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, this I say by way of permission, and not of command, i. e. not as an injunction which ye are bound to follow.—Eccles. 3, 13. Dem. 121. 9. Xen. Ath. 2. 20.

συγκάθημαι, (κάθημαι,) to sit down with, to sit with, c. μετά τινος Mark 14, 54; with dat. depending on σύν in compos. Acts 26, 30; see Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Sept. for כַּחֲמִישָׁא Ex. 23, 33. Ps. 101, 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

συγκαθίζω, f. ἵσω, (καθίζω,) trans. to make sit down with, to seat with; intrans. to sit down with, to sit with.

1. Trans. to make sit together with any one; with ἐν c. dat. of place, Eph. 2, 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

2. Intrans. of several, to sit down together, Luke 22, 55. Sept. for כַּחֲמִישָׁא Ex. 18, 13. Jer. 16, 6.—Esdr. 9, 6. 16. Plut. Arat. 21. Xen. Hell. 5. 2. 35.

συγκακοπαδέω, ᾧ, f. ἵσω, (κακοπαδέω,) to suffer evil with any one, to endure affliction with, c. dat. commodi, for which, Winer § 31. 1, 3. Buttm. § 133. n. 5. 2 Tim. 1, 8 συγκακοπάσησον τῷ εὐαγγελίῳ, suffer affliction with others for the gospel. [2, 3.]

συγκακουχέω, ᾧ, f. ἵσω, (κακουχέω,) only in Pass. to be maltreated or afflicted with any one, to suffer affliction with, c. dat. of pers. Heb. 11, 25 συγκακουχέσθαι τῷ λαῷ τοῦ θεοῦ.

συγκαλέω, ᾧ, f. ἵσω, (καλέω,) to call together, to convoke, c. acc. Mark 15, 16 συγκαλοῦσιν ἅλην τὴν σπεῖραν. Acts 5, 21. Mid. pr. to call together to oneself; c. acc. Luke 9, 1 συγκαλεσάμενος τοὺς δώδεκα. 23, 13. Acts 10, 24. 28, 17. In Luke 15, 6. 9 the Act. and Mid. alternate in the same context; see Winer § 39. 6. Sept. for כַּחֲמִישָׁא, Act. Ex. 7, 11. Josh. 9, 22; Mid. Zech. 3, 10.—Jos. Ant. 7. 14. 7. Hdtan. 1. 4. 1. Xen. Cyr. 4. 1. 1. Mid. Aristonot. I. 5 συνεκαλείτο τοὺς φίλους.

συγκαλύπτω, f. ψω, (καλύπτω,) to cover together, to cover wholly, pr. Sept. for

ἡσυχ. Judg. 4, 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28.—In N. T. trop. to *hide wholly, to conceal*, Luke 12, 2 οὐδὲν συγκαλυμμένον ἐστίν. So Ecclus. 26, 8. Plut. Alex. M. 31. Plato Rep. 452. d.

συγκάμπτω, f. ψω, (κάμπτω,) to *bend together*, c. acc. e. g. τὸν νῶτον τινος, to *bow down wholly*, Rom. 11, 10, i. e. trop. to *oppress, to afflict*, quoted from Sept. Ps. 69, 24, where it departs from the Hebrew.—Pr. Sept. for ἡσυχ. 2 K. 4, 35. Plato Phæd. 98. d.

συγκαταβαίνω, f. βήσομαι, (καταβαίνω,) to *go down with any one*, from a higher to a lower place, as from Jerusalem to Cæsarea, absol. Acts 25, 5 συγκαταβάντες sc. ἡμοί. Sept. for ἡσυχ. Ps. 49, 18.—Wisdom. 10, 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθίσταμαι, Phryg. et Lob. p. 398.

συγκατάθεσις, εως, ἡ, (συγκατατίθημι,) *agreement, assent, accord*, 2 Cor. 6, 16.—Pol. 4. 17. 8. Plut. M. Antonin. 51.

συγκατατίθεμαι, Mid. (κατατίθημι,) to *put or lay down with another, to deposit together*, at the same time; Isæus 59. 25 γραμματίων.—Usually and in N. T. only trop. to *agree with or to, to assent to, to accord with*, c. dat. Luke 23, 51. So Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθέμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. 501. c.

συγκαταψηφίζω, f. ἴσω, (καταψηφίζω,) pr. to *count down with*, i. q. to *reckon or number with others*; Pass. Acts 1, 26 συγκαταψηφίσθη μετὰ τῶν ἑνδεκά ἀποστόλων. Hesych. ἐναριθμῶς, συμψηφισθεῖς, καταριθμηθεῖς.—Others, Pass. to *be chosen by vote with or among, to be voted in among*; but against etymology and classic usage, according to which Mid. καταψηφίζομαι is to *give one's vote against, to condemn*, Dem. 790. 15. Xen. Hell. 1. 7. 38.

συγκεράννυμι, f. ράσω, (κεράννυμι,) to *mix together, to mingle with*, Pass. 2 Macc. 15, 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2.—In N. T. trop. to *minge together, to temper*, i. e. to *mix together* so that one part qualifies another, c. acc. 1 Cor. 12, 24 ὁ θεὸς συνεκράσε τὸ σῶμα. Pass. with two datives, one depending on σύν in comp. and the other a dat. commodi; Heb. 4, 2 ὁ λόγος... μὴ συγκεραμμένος τῇ πίστει τοῖς ἀκούσασιν, comp. Buttm. § 133. n. 5. So Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἥξει χρηστὴ συγκε-

ραμμένην ἔχειν. Plut. Non. poss. suav. viv. 20. Thuc. 6. 18; c. dat. pers. Xen. Cyr. 1. 4. 1.

συγκινέω, ᾧ, f. ἴσω, (κινέω,) trans. to *move with another*; Mid. intrans. to *move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. Epict. Ench. 33. 10. Trop. to *move in mind with any one, to incite, to rouse*, sc. to like exertion, to sympathy, Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, to *move together, to stir up at the same time*, c. acc. Acts 6, 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κτλ. comp. κινέω.

συγκλείω, f. εἰσω, (κλείω,) to *shut up together, to enclose together*, c. acc. Luke 5, 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Sept. for ἡσυχ. Ex. 14, 3. So 1 Macc. 5, 5. Pol. 1. 17. 8. Hdtan. 7. 10. 6.—Trop. to *shut up or include together*, i. q. to *make subject alike*; so with εἰς c. acc. Rom. 11, 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθεῖαν. Gal. 3, 23; with ὑπὸ c. acc. Gal. 3, 22. Comp. Sept. for ἡσυχ. ἡσυχ. Ps. 31, 9. Josh. 20, 5; ἡσυχ. Ps. 78, 50. So Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμηχανίαν συγκλείσεως Ἀντίγονος.

συγκληρονόμος, ου, ὁ, (κληρονομός,) pr. a *co-heir, joint-heir*, i. q. a *joint-possessor, copartner*, Rom. 8, 17 συγκλ. τοῦ Χριστοῦ. Eph. 3, 6. Heb. 11, 9. 1 Pet. 3, 7.

συγκοινωνέω, ᾧ, f. ἴσω, (κοινωνέω,) to *be partaker with others, to share with others in any thing*, c. dat. Eph. 5, 11. Phil. 4, 14. Rev. 18, 4.—So c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) a *joint-partaker, copartner*, c. gen. Rom. 11, 17 συγκ. τῆς πίστεως κτλ. 1 Cor. 9, 23. Phil. 1, 7; ἐν c. dat. Rev. 1, 9.

συγκομίζω, f. ἴσω, (κομίζω,) pr. to *take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job 5, 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesi. 19. Thuc. 6. 71.—In N. T. of several persons, to *bear away together*, e. g. a corpse for burial, to *help bury*, c. acc. Acts 8, 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. So Soph. Aj. 1048; comp. Sept. Job 5, 26. Phavor. συγκομίζειν ἀπὸ τοῦ βᾶπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

συγκρίνω, f. ἰνώ, (κρίνω,) pr. to *separate out and put together anew*; hence to *join together, to combine, to compose*; opp. διακρίνειν 'to separate between, to decomp-

pose; Plut. Consol. ad Apoll. 15, καλῶς δ' Ἐπίχαρμος· συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γῆν, πνεῦμα δ' ἄνω. Luc. Pseudoeoph. 5. Plat. Phædo 71. b.—Hence in N. T.

1. *to join together, to combine*, as in classic usage above; c. acc. et dat. 1 Cor. 2, 13 πνευματικοῖς πνευματικὰ συγκρίνοντες, *combining spiritual things with spiritual*, i. e. expressing thoughts taught by the Spirit in words taught of the Spirit (ἐν διδακτοῖς πνεύματος), giving to our spiritual teaching a spiritual form; not combining things heterogeneous.—Others: *explaining spiritual things by spiritual*, i. e. the teachings of the gospel by those of the O. Test. but against the context. Others take dat. πνευματικοῖς as masc. referring to persons.

2. Spec. *to judge of together, to compare*; c. acc. et dat. 2 Cor. 10, 12 bis, συγκρίναι ἑαυτοὺς τισὶ... συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9; c. πρὸς Diod. Sic. 2. 5. ib. 3. 52.

συγκίπτω, f. ψω, (κίπτω,) *to stoop or bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis. Acc. 4; of things inclining toward each other, Xen. An. 3. 4. 19.—In N. T. *to be bowed together, to be bent double*, absol. Luke 13, 11 ἦν συγκίπτουσα καὶ μὴ δυναμένη ἀνακύψαι. So Sept. Job 9, 27. Eccles. 12, 11. Theomist. Orat. 7 ad Valent. p. 90 δὲ συνεκκυφῶς, δὲ συνεφής, ἐφελκόμενος τὰς ὀφρὺς.

συγκυρία, as, ἡ, (συγκυρίω,) pr. 'a happening together,' i. e. coincidence, accident, chance; Luke 10, 31 κατὰ συγκυρίαν, *by chance*.—Eustath. ad Il. 23. 435. So συγκύρησις Pol. 9. 12. 6; συγκύρημα Pol. 4. 86. 2.

συγχαίρω, (χαίρω,) aor. 2 συνεχάρην from the Pass. form, see in χαίρω; *to rejoice with any one, to sympathize in another's joy*; c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Phil. 2, 17 συγχαίρω πάνσιν ὑμῖν. v. 18. Luke 1, 58. 15, 6. 9. (Sept. Gen. 21, 6. Plut. Parall. 16 bis, χαρύντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὀρατία. Xen. Hi. 11. 12.) Others in all these passages, *to congratulate*, as Act. Dem. 194. 23. Pol. 29. 7. 4. Mid. 3 Macc. 1, 8.—Trop. of things, 1 Cor. 12, 26 τὰ μέλη. 13, 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. the truth of the gospel leads its followers to rejoice in righteousness and ἡ ἀγάπη rejoices with them.

συγχεῶ, (χέω,) also συγχύνω a later form disapproved by the grammarians, Lob.

ad Phryn. p. 726; impf. συνέχεον and συνέχυνον; Pass. perf. συνεχύμαι, aor. 1 συνεχύθη, see fully in ἐκχέω. Buttm. § 114, χέω.—Pr. *to pour together*, Lat. confundo; hence trop. *to confound, to confuse*, e. g.

1. Of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in an uproar*, c. acc. Acts 21, 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19, 32 ἡ ἐκκλησία συνεχύθη. 21, 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 12. Luc. Bis. Acc. 17 καὶ ἐνυχθὲν ἡμῶν ἐπειρώτο τὴν ξυσουσίαν, ἐπιταράξας τῇ βοῇ. Comp. D. Deor. 25. 1.

2. Of the mind, *to confound, to perplex*, e. g. a person in disputation, c. acc. Acts 9, 22. Pass. of persons in amazement, consternation, Acts 2, 6 συνῆλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4, 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

συγχερόμαι, ὦμαι, f. ἴσομαι, Mid. depon. (χερόμαι,) *to use with another, to have in common use*, Pol. 3. 14. 5. ib. 6. 3. 10.—In N. T. *to have usage, dealings, intercourse with any one*, c. dat. John 4, 9 οὐ γὰρ συγγράνται Ἰουδαῖοι Σαμαρείταις. So Arr. Peripl. Mar. Eryth. p. 159 συνεχρήσαστο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινὲς, i. e. some from Muza have commerce with the island. Comp. χερόμαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

συγχύνω, see συγχέω.

σύγχυσις, εως, ἡ, (συγχέω,) confusion, tumult, uproar, Acts 19, 29. Comp. Sept. for סתירת 1 Sam. 14, 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

συνζάω, ὦ, f. ἴσω, (σύν, ζάω,) *to live with any one*, i. e. to continue in life, c. dat. expr. or impl. see in συγχαίρω. 2 Cor. 7, 3 ἐν ταῖς καρδίαις ἡμῶν ἵστε εἰς τὸ συναποθαρῃν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6, 8. 2 Tim. 2, 11.—Aristot. Eth. 8. 6. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη. Plato Polit. 302. b.

συζεύγνυμι, εεύξω, (ζεύγνυμι,) aor. 1 συνέζευξα, *to yoke together, to couple*, pr. animals, Sept. for צָבַר Ez. 1, 11. Xen. Cyr. 2. 2. 26.—In N. T. trop. *to join together, to unite*, c. acc. e. g. husband and wife, Matt. 19, 6. Mark 10, 9. So Jos. Ant. 1. 19. 10. Hdian. 3. 10. 4. Xen. Œc. 7. 30.

συζητέω, ὦ, f. ἴσω, (σύν, ζητέω,) *to seek any thing with another*, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6.—In N. T. trop. *to seek together*, i. e. *to inquire one of another, to question with*, implying two or more persons or parties; ab-

sol. Mark 9, 10 *συζητούντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι*. With *πρὸς ἑαυτούς* Mark 1, 27. Luke 22, 23. (Plato Crat. 384. c. Id. Meno 90. b.) Also *genr. to question, to reason, to dispute with*; absol. Mark 12, 28 *ἀκούσας αὐτῶν συζητούντων*. Luke 24, 15; c. dat. Acts 6, 9; *πρὸς τινα*, Acts 9, 29 *συνεζήτει πρὸς τοὺς Ἑλλημιστάς*. With the idea of cavil, captiousness, c. dat. Mark 8, 11. 9, 14; *πρὸς τινα*, Mark 9, 16.

συζήτησις, *εἰς*, ἡ, (συζητήω,) *inquiry together, reasoning, disputation*, Acts 15, 2. 7. 28, 29.—Philo de Opif. Mund. p. 11. d. Allegor. 2. p. 85. b.

συζητητής, οὗ, ὁ, (συζητέω,) *a joint-inquirer, a reasoner, disputant, a sophist*, 1 Cor. 1, 20.

σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι,) *yoked-together, paired*; Subst. *a yoke-fellow*, trop. *a wife*, Eurip. Alc. 314, 342.—In N. T. trop. *a fellow-labourer, colleague*, Phil. 4, 3. So Aristoph. Plut. 945 *ἐὰν δὲ σύζυγον λάβω τινα*. Eurip. Iph. Taur. 250.

συζωοποιέω, ὦ, f. ἦσω, (ζωοποιέω,) *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2, 5. With *σύν* repeated Col. 2, 13; comp. Winer § 56. 2, 4 fin.

συκάμινος, ου, ἡ, *a sycamine-tree*, Heb. Plur. סִימְרִיָּה; called also *the sycamore*, *συκόμορος*, see fully in *συκομορέα*. Luke 17, 6. Sept. for *שׁ* 1 K. 10, 27. 1 Chr. 27, 28. Is. 9, 9.—Dioscor. I. 182, 184 *συκόμορος, ἔναι δὲ καὶ τοῦτο συκάμινον λέγουσι*. Theophr. H. Pl. 4. 2. Diod. Sic. 1. 34.

συκέα, contr. *συκῆ*, gen. *ίας* ἡς, ἡ, (σῦκον,) *a fig-tree, ficus carica*, Matt. 21, 19 bis. 20. 21. 24, 32. Mark 11, 13. 20. 21. 13, 28. Luke 13, 6. 7. 21, 29. John 1, 49. 51. James 3, 12. Rev. 6, 13. Sept. for *סִימְרִיָּה* Judg. 9, 10. 11. So *Æl. V. H. 3. 38. Xen. Œc. 19. 12.*—As explanatory of Mark 11, 13, it may be noted, that in the east the fruit of the fig-tree is of three kinds: a) *Early figs*, Heb. סִימְרִיָּה, Arab. *bokkôreh*, Lat. *præcox* Plin. H. N. 16. 49; ripening about the end of June. b) *Summer figs*, Arab. *kermûs*, ripening in August. c) *Winter figs*, *grossi*, *δυνβοι*, longer and darker than the *kermûs*, hanging and ripening late on the tree even after the leaves are shed; and sometimes gathered as a delicious morsel in the spring. See *genr. Shaw's Travels*, Lond. 1757. pp. 144, 342. Columell. de Arb. 21. Winer Realw. art. *Feigenbaum*. Josephus describes the fig-trees near the

lake of Genesareth as yielding fruit during ten months of the year, B. J. 3. 10. 8.

συκομορέα, *ας*, ἡ, (σῦκον, *μορέα*, *μόρον*.) i. q. ἡ *συκόμορος*, *a sycamore-tree, ficus sycamorus*, pr. 'the fig-mulberry,' Luke 19, 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig growing directly from the stem and boughs, and very indigestible. It is more frequently called the *sycamine tree*, ἡ *συκάμινος* q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. b. Celsii Hierob. I. p. 310. Rosenm. Alterthk. IV. i. p. 281.—Hesych. *συκομορέα· συκάμινον*. Other forms in Mss. are *συκομωρέα*, *συκομοραία*, *συκομωραία*.

σῦκον, ου, τό, *a fig*, see in *συκία*; Matt. 7, 16. Mark 11, 13. Luke 6, 44. James 3, 12. Sept. for *סִימְרִיָּה* 2 K. 20, 7. Neh. 13, 15.—*Æl. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.*

συκοφάντεω, ὦ, f. ἦσω, (συκοφάντης; *σῦκον*, *φαίνω*.) pr. to be a *συκοφάντης*, i. e. a fig-shewer, fig-informer, one who watched and informed against persons who exported figs from Attica contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Dict. of Antt. art. *Sycophantes*. Hence *genr. to inform against, to accuse falsely, to slander*, c. acc. Jos. Ant. 10. 7. 3. *Æl. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5.*—In N. T. spec. to extort by false accusations, to overreach, to defraud, c. acc. pers. Luke 3, 14; *τινός τι* 19, 8. Sept. for *ρῶν* Job 35, 9. Ps. 119, 122. Prov. 22, 16. Comp. Xen. Hell. 2. 3. 22 *ἀδικώτερα τῶν συκοφαντῶν ποιεῖν*.

συλαγωγέω, ὦ, f. ἦσω, (σῦλον, *ἄγω*.) to lead off as prey, to carry off as booty, e. g. captives Heliodor. 10. p. 512; to rob, to spoil, Aristæon. 2. 22.—In N. T. trop. to lead captive, to lead astray, of false teachers, c. acc. Col. 2, 8.

συλλάω, ὦ, f. ἦσω, to strip, to spoil, to rob, hyperbol. c. acc. 2 Cor. 11, 8 *ἅλλας ἐκκλησίας ἐσῦλησα λαβὼν ὀψώνιον*.—Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11.

συλλαλέω, ὦ, f. ἦσω, (σύν, *λαλέω*.) to speak or talk with, to confer with, c. dat. Mark 9, 4. Luke 9, 30. 22, 4. With *μετά τινος* Matt. 17, 3. Acts 25, 12; *πρὸς ἀλλήλους* Luke 4, 36. Sept. c. dat. for *ἄλλῃ* Ex. 34, 35.—So c. dat. Pol. 1. 43. 1. ib. 4. 22. 8; *πρὸς ἀλλήλους* Dion. Hal. Ant. 10. 12; absol. Plat. de Gen. Socr. 32.

συλλαμβάνω, f. *λήψομαι*, (λαμβάνω,) to take together, pr. in the two hands toge-

ther, Lat. *comprehendere*; trop. like Engl. *to comprehend*, *to comprize*, Hdot. 3. 82 ἐνὶ ἑπεί πάντα συλλαβῶν εἰπεῖν. ib. 7. 16, 3; also *to take* or *bring together*, *to collect*, e. g. scattered troops Hdot. 5. 46; *to take* with oneself, Xen. Cyr. 3. 3. 1 ἀπῆει συλλαβῶν τὸ ἕτερον στρατεύμα.—In N. T.

1. Lat. *comprehendere*, of persons, *to take* or *seize altogether*, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands clutched together; comp. σύν intens.

a) Pr. as of persons taken by authority or force, *to seize*, *to apprehend*, *to arrest*, c. acc. τὸν Ἰησοῦν John 18, 12. Acts 1, 16. Matt. 26, 55. Mark 14, 48. Luke 22, 54. Acts 12, 3 τὸν Πέτρον. 23, 27. Mid. id. Acts 26, 21. Sept. for τῷ Judg. 7, 25; ὡρῇ Josh. 8, 23. 1 K. 20, 18. So Ael. V. H. 5. 18. Hdian. 7. 7. 14. Xen. An. 1. 1. 3.—In hunting or fishing, *to take*, *to catch*, ἄγραν Luke 5, 9; comp. v. 5, where it is λαμβάνω. So Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) Trop. of females, *to conceive*, absol. Luke 1, 24; c. acc. νύον v. 36; ἐν γαστρὶ v. 31; ἐν τῇ κοιλίᾳ 2, 21. Sept. for τῇ Gen. 4, 1. 16. 19, 36. So Plut. de vitand. Aet. alien. 4. Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Spec. and metaph. of irregular desire as exciting to sin, James 1, 15; comp. Sept. and τῇ Ps. 7, 15. So Justin. Mart. de Resurr. p. 327 Εἶσα τὸν λόγον ἀπὸ τοῦ ὁφείως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. *to take hold* with another, *to help*, *to aid*, usually and in N. T. Mid. c. dat. Luke 5, 7 ἁλόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4, 3.—Sept. Gen. 30, 7. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18.

συλλέγω, f. ξω, (λίγω,) pr. *to lay together*, i. e. *to gather*, *to collect*; e. g. fruits and grain, c. acc. Matt. 7, 16 ἀπὸ ἀκανθῶν σταφυλῆν, ἀπὸ τριβόλων σῖκα. Luke 6, 44 ἐξ ἀκανθῶν σῖκα. Matt. 13, 28. 29. 30. 40 ζιζάνια. Genr. τὸ εἰς τί Matt. 13, 48; τί ἐκ τίνος v. 41. Sept. for τῷ Lev. 19, 9. 10. Ruth 2, 3. 7 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πῦρ.

συλλογίζομαι, f. ἴσμαι, Mid. depon. (λογίζομαι,) *to reckon together*, *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.—In N. T. *to reason together*, *to consider*, *to deliberate*; absol. Luke 20, 5 συνελογίσαντο πρὸς ἑαυτούς, comp. Matt. 21, 25 et Mark

11, 31. Sept. for Part. γῆ Is. 43, 18. So Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36.

συλλυπέω, ᾧ, f. ἦσω, (λυπέω,) *to grieve* or *afflict* with another; Pass. *to be grieved* or *afflicted* with, *to condole* with; c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1. Plato Rep. 462. e.—In N. T. Pass. *to be grieved* withal, i. e. at the same time or along with some other emotion; Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν.

συμβαίνω, f. βήσομαι, (βαίνω,) aor. 2 συνέβην, *to go* with the feet close together, Xen. Eq. 1. 14.—In N. T. of things, events, *to come together* in time, *to happen* together, *to fall out*, *to come* to pass; with dat. of pers. *to whom*, Mark 10, 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3, 10. 20, 19. 1 Cor. 10, 11. 1 Pet. 4, 12. 2 Pet. 2, 22. Part. absol. τὰ συμβεβηκότα, things happened, events, Luke 24, 14. Sept. for τῇ Gen. 42, 4. 29. Esth. 6, 13. So 1 Macc. 5, 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4, 26. Diod. Sic. 1. 22.—Impers. c. inf. of the principal verb, the infinitive clause being strictly the subject; Acts 21, 35 συνέβη βαστάζεσθαι αὐτόν, i. e. he was borne; comp. Buttm. § 129. 10. Winer § 45. 2. So 2 Macc. 3, 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

συμβάλλω, f. βαλῶ, (βάλλω,) *to throw*, *send*, *put* together, e. g. of streams flowing together, c. acc. τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send* or *bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

1. *to throw* or *put* together, pr. with acc. λόγους or the like implied, like Lat. *conferre* for 'conferre sermones,' Engl. *to confer* together, intrans. a) Genr. i. q. *to discourse* with, *to dispute* with, c. dat. Acts 17, 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ. So Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμήσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέρμφει καὶ Διοσπύλῃ μάστιγα συμβαλεῖν ἱερεῦσι. Fully written συμβ. λόγους τινὶ Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. b) *to consult* together, Acts 4, 15 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα. So fully Eurip. Phoen. 700 or 755 συμβ. βουλευματα. c) Luke 2, 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. *to put* together in mind, *to compare*, *to ponder* in mind. Comp. Philostr. Vit. Apoll. 4. 43 ἐμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαρτεῖον. Mid. Hdot. 4. 15, 45.

2. Mid. *to put together one's own with another, to contribute, to help*; c. dat. Acts 18, 27 *συνεβάλετο πάλιν τοῖς πεπιστευκόσι*.—Wisd. 5, 8. Diod. Sic. 1. 2. Xen. Hell. 7. 1. 35.

3. Intrans. or c. *ἐαυτόν* impl. Buttm. § 130. n. 2. Winer § 39. 1; *to come together with another, to encounter, to meet with*, c. dat. a) In a hostile sense, *εἰς πόλεμον* Luke 14, 31. So 2 Macc. 8, 23. Jos. Ant. 6. 5. 3 *συνβαλὼν εἰς μάχην*. Pol. 10. 37. 4. Xen. Hell. 4. 2. 22. b) Genr. i. q. *to meet with*; Acts 20, 14 *συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον*. So Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

συμβασιλεύω, f. *εὔσω*, (βασιλεύω,) *to reign with any one*, c. dat. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. 1 Cor. 4, 8. 2 Tim. 2, 12; comp. in *βασιλεύω* no. 2.

συμβιβάζω, f. *άσω*, (βιβάζω,) *to make come together, to bring together*, e. g.

1. *to join or knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church; Pass. Eph. 4, 16 *ἐξ οὗ πάντων τὸ σῶμα . . . συμβιβάζεται*. Col. 2, 19; *ἐν ἀγάπῃ* Col. 2, 2.—Genr. Dion Cass. 37. p. 62. Thuc. 2. 29.

2. *to put together in mind, and hence praegn. to gather, to infer, to conclude*; c. *δτι* Acts 16, 10; also *to prove, to demonstrate*, c. *δτι*, Acts 9, 22 *συμβιβάζων δτι οὕτως ἐστὶν ὁ Χριστός*. So c. *ὡς* Aristot. Rhet. ad Alex. 36; c. *περί* Plato Rep. 504. a. See Wetstein N. T. II. p. 109.

3. From the Heb. *to teach, to instruct*, c. acc. of pers. 1 Cor. 2, 16 *ὅς συμβιβάζσει αὐτόν* sc. *τὸν κύριον*, in allusion to Is. 40, 13 where Sept. for *שׁוֹמֵר*; also Ex. 18, 16. Deut. 4, 9; *יְהוָה* Is. 40, 14; *יְהוָה* Ex. 4, 12. Lev. 10, 11.

συμβουλευέω, f. *εὔσω*, (βουλεύω,) *to counsel with any one, to give counsel, to advise*; c. dat. John 18, 14 *Καϊάφας ὁ συμβουλευὼν τοῖς Ἰουδαίοις*. Rev. 3, 18. Sept. for *יְהוָה* Ex. 18, 19. Jer. 38, 15. So Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, *to counsel or consult together*, e. g. for evil, *to plot*, c. *ἵνα*, Matt. 26, 4 *συμβουλευέσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ*. John 11, 53; c. inf. Acts 9, 23. Sept. for *יְהוָה* 1 K. 12, 8. 2 Chr. 20, 22. So 1 Macc. 9, 59. Pol. 2. 46. 2. Plato Theag. 122. a.

συμβούλιον, ου, τό, (σύμβουλος.)

1. *a council*, meton. *counsellors*, Acts 25, 12. Here spoken of persons who sat in public trials with the governor of a pro-

vince; called also *consiliarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *πάρεδροι* Dion Cass. p. 505. e. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162. Dict. of Antt. art. *Conventus*.—Genr. Theodot. for *יְהוָה* Prov. 15, 22. Diod. Sic. 13. 12. Plut. de Virtut. mor. 7. p. 221.

2. *counsel, consultation*, e. g. *λαμβάνειν* v. *ποιεῖν συμβούλιον*, *to take counsel, to make or hold a consultation*; so *συμβ. λαμβάνειν* Matt. 12, 14. 22, 15. 27, 1. 7. 28, 12; *συμβ. ποιεῖν* Mark 3, 6. 15, 1.—Comp. *συμβουλία* Sept. 1 K. 1, 12. Tob. 4, 24. Xen. Mem. 1. 3. 4.

σύμβουλος, ου, ὁ, (σύν, βουλή,) *a counsellor*, pr. one joined in counsel; Rom. 11, 34, in allusion to Is. 40, 13 where Sept. for *יְהוָה*. Sept. also for *יְהוָה* 2 Sam. 15, 12. 1 Chr. 27, 32. 33.—Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. *Simeon*, Heb. *יִשְׁמָעֵאל* (a hearkening), pr. n. i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. 7, 7. See Gen. 29, 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3, 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2, 25. 34. Some suppose him to be the same with Shammai, *Σαμίας*, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; others regard him as the R. Simeon, the son of Hillel, mentioned in the Talmud as the father of Gamaliel; see in *Γαμαλιήλ*. But neither of these conjectures has any weight; see Lightf. Hor. Heb. in Luc. l. c. Wetst. N. T. I. p. 665.

4. *Simeon*, i. q. *Simon Peter*, elsewhere *Σίμων* q. v. Acts 15, 14. 2 Pet. 1, 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts 13, 1.

συμμαθητής, ου, ὁ, (μαθητής,) *a fellow-disciple*, John 11, 16.—Plato Euthyd. 272. c. Poll. On. 6. 159 *Πλάτων δέ, συμμαθητὴς ἔφη*. For some such compound words disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

συμμαρτυρέω, ω, f. *ήσω*, (μαρτυρέω,) *to bear witness with another, to testify with*, i. e. at the same time and to the same effect; c. dat. Rom. 8, 16 *τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κτλ.* 9, 1; absol. 2, 15. Rev. 22, 18 Rec. where the better reading is *μαρτυρέω*.—Plut. de Adulat. et Amic. 23. Xen. Hell. 7. 1. 35.

συμμερίζω, *f. ἴσω, (μερίζω), to divide with others, jointly; in N. T. Mid. to divide with others so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9, 13.*

συμμέτοχος, *ου, δ, ή, adj. (μέτοχος), partaking with, Subst. a joint-partaker, Eph. 3, 6, 5, 7.—Justin. Mart. Apol. 1. p. 51 συμμετοχος τῶν παθῶν. So συμμετέχω 2 Macc. 5, 20. Xen. An. 7. 8. 17.*

συμμιμητής, *ου, δ, (μμητής), a co-imitator, joint-follower, Phil. 3, 17. On this kind of compounds, see Phryn. et Lob. p. 471.*

συμμορφίζω, *f. ἴσω, (σύμμορφος), to make of like form with, to conform, Pass. trop. c. dat. Phil. 3, 10 Lachm. for συμμορφῶ id.*

σύμμορφος, *ου, δ, ή, adj. (μορφή), having like form with, conformed to, like; c. dat. Phil. 3, 21 τὸ σῶμα...σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. With gen. Rom. 8, 29 προώρισε συμμόρφους τῆς εἰκότος τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.*

συμμορφῶω, *ω, f. ὥσω, (σύμμορφος), to make of like form with another, to conform, Pass. trop. c. dat. Phil. 3, 10.*

συμπαδέω, *ω, f. ἥσω, (συμπαθής), to sympathize with, to feel with another, to be affected in like manner; c. dat. Heb. 4, 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Prægn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10, 34.—Symm. for τῷ Job 2, 11. Aristot. Physiog. 4. 1. Plut. Timol. 19. Isocr. p. 64. b.*

συμπαθής, *έος, ους, δ, ή, adj. (σύν, πάθος, πάσχω), sympathizing, feeling with another, like-affected; 1 Pet. 3, 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. Pol. 15. 9. 3.*

συμπαραγίνομαι, *(παράγινομαι), to come with any one, to be present with, to stand by any one, as a friend and advocate; c. dat. 2 Tim. 4, 16 ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο. Sept. for τῷ Ps. 83, 9. So Dem. 1369. 17.—Of a multitude, to come together, to convene, Luke 23, 48. So Thuc. 2. 82.*

συμπαρακαλέω, *ω, f. ἔσω, (παρακαλέω), to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38; to invoke with others, ib. 3. 3. 21; to exhort with another, e. g. an army, Pol. 5. 83. 3.—In N. T.*

Pass. to be consoled, comforted, with others, i. e. to receive solace and encouragement in the society of others; Rom. 1, 12 συμπαρακληθῆναι ἐν ὑμῖν. See in παρακαλέω no. 4.

συμπαραλαμβάνω, *αορ. 2 ἔλαβον, (παραλαμβάνω), to take along with oneself, as a companion on a journey; c. acc. Acts 12, 25. 15, 37. 38. Gal. 2, 1.—Sept. Job 1, 4. Æl. V. H. 8. 7. Hdian. 2. 2. 2. Plato Phæd. 35. p. 84. d.*

συμπαραμένω, *f. μενῶ, (παράμενω), to remain along with any one, to continue with, sc. in life; c. dat. Phil. 1, 25.—Sept. Ps. 72, 5 συμπαραμένει τῷ ἡλίῳ. Thuc. 6. 89.*

συμπάρεμι, *(πάρεμι), to be present with any one; c. dat. Acts 25, 24.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. Hell. 4. 6. 1.*

συμπάσχω, *f. πείσομαι, (πάσχω), to be affected with or as another, to sympathize with, to suffer with; absol. 1 Cor. 12, 26 εἰ πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. 8, 17, i. q. to endure like sufferings.—Pol. 15. 19. 4. Diod. Sic. 4. 11. Plato Rep. 605. d.*

συμπέμπω, *f. ψω, (πέμπω), to send with any one, c. dat. 2 Cor. 8, 22. With μετά c. gen. ib. 8, 18; comp. Winer § 56. 4 fin.—So c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31; c. μετά Xen. Hell. 1. 4. 21.*

συμπεριλαμβάνω, *(περιλαμβάνω), pr. to take around along with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7. Plato Tim. 74. id.—In N. T. to embrace withal, at the same time, Acts 20, 10.*

συμπίνω, *αορ. 2 συνέπιον, (πίνω), to drink with any one; c. dat. Acts 10, 41 οἷτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in ἐστίνω no. 2. d. Sept. for εὖ τῷ Esth. 7, 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.*

συμπίπτω, *αορ. 2 συνέπεσον, (πίπτω), to fall together, as a house, to fall in ruins; absol. Luke 6, 49 in Mss. for ἔπεσε.—Dem. 899. 3. Xen. An. 5. 2. 24.*

συμπληρώω, *ω, f. ὥσω, (σύν intens. πληρώω), to fill up altogether, to fill wholly, completely.*

1. Pr. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8, 23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. Hell. 4. 8. 7.

2. Of time, Pass. to be fulfilled, complet-

ed, to have fully come; comp. πληρώω no. 4. a. Luke 9, 51. Acts 2, 1.—Hdian. 7. 4. 2.

συμπνίγω, f. ξω, (σύν, πνίγω,) *to choke by pressing together, to suffocate*; hence of plants, *to choke, to hinder*, c. acc. Mark 4, 7; trop. Matt. 13, 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark 4, 19. Luke 8, 14.—Also *to choke, to smother, in a crowd*; *to crowd, to press upon*, Luke 8, 42 οἱ ὄχλοι συνέπιγον αὐτόν. Comp. Mark 5, 24 συνέλιβον αὐτόν.

συμπολίτης, ου, δ, (πολίτης,) *a fellow-citizen*, trop. of Gentile Christians admitted to the privileges of the gospel along with the Jews, Eph. 2, 19.—Jos. Ant. 19. 2. 2. Æl. V. H. 3. 44. Æschyl. Theb. 605. This form is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

συμπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι.)

1. *to go with any one, to accompany*, c. dat. Luke 7, 11. 14, 25. 24, 15. Sept. c. μετά for Heb. נֶאֱמַר אֲחֵרֵי Gen. 13, 5. 14, 24; נֶאֱמַר 'נִי Gen. 18, 16.—Tob. 5, 8. Xen. An. 1. 3. 5.

2. Of a multitude, *to come together, to assemble*, πρὸς αὐτόν Mark 10, 1. Sept. for אֲחֵרֵי Job 1, 4.—Pol. 5. 75. 1. Plut. Lycurg. 6.

συμπόσιον, ου, τό, (συμπίνω,) *a drinking together*, Lat. *convolutio*, Sept. for יָמִין מִשְׁכָּן Esth. 7, 7. Xen. Cyr. 8. 4. 13; a *banquet, feast*, 1 Macc. 16, 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a *banqueting-hall*, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. a *banqueting-party, table-party*; Mark 6, 39 ἀνακλίναι πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, *by table-parties*; comp. Gesen. Lehrs. § 173. b. See in κλισία and espec. in πρασία.

συμπρεσβύτερος, ου, δ, *a fellow-presbyter, co-elder*, 1 Pet. 5, 1. See in πρεσβύτερος no. 2. c.

συμφαγεῖν, see in συνεσθίω.

συμφέρω, aor. 1 συνήνεγκα, (φέρω.)

1. *to bear or bring together, to collect*, c. acc. Acts 19, 19 συνενέγκαντες τὰς βίβλους.—Jos. Ant. 3. 8. 3. Hdor. 7. 152. Xen. An. 6. 5. 6.

2. Intrans. or rather an acc. of thing being omitted, *to confer, to contribute, to conduce*; and with dat. of pers. *to be well, profitable, expedient*; 2 Cor. 8, 10 τοῦτο γὰρ ὑμῖν συμφέρει. Dat. impl. 1 Cor. 6, 12 οὐ πάντα συμφέρει. 10, 23. With inf. as

subj. c. dat. 2 Cor. 12, 1; dat. impl. Matt. 19, 10. John 18, 14. Impers. c. dat. et ἴνα, Matt. 5, 29. 30. 18, 6. John 11, 50. 16, 7. Comp. Buttm. § 129. 18. Winer § 45. 2. p. 266. (So c. dat. Sept. Prov. 19, 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30; inf. et dat. Sept. Esth. 3, 8. Xen. Cæc. 13. 2.) PART. Neut. τὸ συμφέρον, *some good, profit, advantage*, 1 Cor. 7, 35. 10, 33. 12, 7. Heb. 12, 10. Plur. τὰ συμφέροντα, *things profitable*, Acts 20, 20. So 2 Macc. 4, 5. Dem. 209. 7. Plur. Baruch 4, 3. Xen. Conv. 4. 59.

σύμφημι, (φήμι,) *to speak with another, in the same manner*, i. q. *to agree with, to assent to*; c. dat. Rom. 7, 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Eurip. Hipp. 266. Xen. An. 5. 8. 9.

σύμφωρος, ου, δ, ἡ, adj. (συμφέρω,) *profitable*; Neut. τὸ σύμφωρον as Subst. *profit*, so Lachm. for τὸ συμφέρον, 1 Cor. 7, 35. 10, 33.—Xen. Hell. 6. 3. 14.

συμφυλέτης, ου, δ, (φυλέτης, φυλή,) *pr. one of the same tribe or class*, Lat. *contribulis*, Isocr. p. 263. a. Aristoph. Av. 368.—In N. T. genr. *a fellow-citizen, fellow-countryman*, 1 Thess. 2, 14. So Hesych. συμφυλετών · ὁμοεθνῶν. Disapproved of by the grammarians, Lob. ad Phryn. p. 172. Wetst. N. T. in loc.

σύμφυτος, ου, δ, ἡ, adj. (συμφύω,) *brought forth together, grown together*, Sept. Zech. 11, 2. Theophr. Caus. Pl. 5. 5. 2. Etymol. Mag. ξύμφυτος · ὁ συγγενής. Trop. *inborn, innate*, 3 Macc. 3, 22. Plut. Pyrrh. 7. Lys. 118. 31.—In N. T. *grown together into one, connate, united, one with*. Rom. 6, 5 εἰ γὰρ σύμφυτοι γεγόραμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ [σύμφυτοι] τῆς ἀναστάσεως ἐσόμεθα, *for if we are grown together with the likeness of his death, yea also shall we be [grown together] with his resurrection*; for the gen. comp. Plato Phil. 51. d, τούτων ξυμφύτους ἡδονὰς ἐπομένους. Matth. § 379. fin.—Comp. pr. συμπεφυκός *grown together*, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

συμφύω, f. ὕσω, (φύω,) *to bring forth together, to let spring up or grow together*, Plato Conv. 192. e.—In N. T. only Pass. aor. 2 συνεφύην, *to spring up or grow together*; Luke 8, 7 συμφύσει αἱ ἀκασαί. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in φύω init. So Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμὸς καὶ ἡ σποράς αὐτῆς οὐσία συμφύσεια ἡρώδη. So συνέφυν, συμπεφύκα, Theophr. H. Pl. 9. 2.

Æl. V. H. 3. 1 κερτὸς . . . συμπίφυκε τοῖς δένδροις.

συμφωνέω, ᾤ, f. ἴσω, (σύμφωνος,) *to sound together, to be in unison, accord*, pr. of musical instruments, Plato Rep. 617. b.—In N. T. trop. *to accord with, to agree with*, intrans.

1. Genr. e. g. a) Of what is suitable, congruous, c. dat. Luke 5, 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα. So Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν. b) Of coincidence, concurrence, c. dat. Acts 15, 15 ταῦτα συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. So Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

2. Of a compact between two or more, *to agree together, to make an agreement*; with περί c. gen. Matt. 18, 19. Pass. c. dat. Acts 5, 9 τί ἐστι συνεφωνήσῃ ὑμῖν, *homo that it is agreed upon by you*. So Sept. 2 K. 12, 8; περί τινος Pol. 2. 15. 5; c. inf. Diod. Sic. 12. 80; πρὸς τινα Xen. Hell. 1. 3. 8.—With dat. of pers. and genit. of price, Matt. 20, 13 οὐχὶ θηναρίου συνεφωνήσας μοι; Buttm. § 132. 10. c. With μετά τινος and ἐκ c. gen. of price, Matt. 20, 2. So Act. Thom. § 2 συνεφωνήσε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

συμφώνησις, εως, ἡ, (συμφωνέω,) *an agreeing together, accord*; 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—Comp. συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

συμφωνία, ας, ἡ, (συμφωνέω,) *symphony, a concert of instruments, music*, Luke 15, 25.—Sept. Dan. 3, 5. 10. Pol. 26. 10. 5. Aristot. Polit. 7. 15.

σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison*, pr. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Præc. 11. Plato Legg. 812. d.—In N. T. trop. *consonant, accordant*; Neut. τὸ σύμφωνον as Subst. *accord, agreement*, 1 Cor. 7, 5 ἐκ συμφώνου. So Pol. 6. 36. 5; genr. Diod. 6. 11. Epict. Ench. 49. 3. Plato Lach. 188. d.

συμψηφίζω, f. ἴσω, (ψηφίζω,) *to reckon together, to compute*, e. g. τὰς τιμὰς Acts 19, 19.—Mid. 'to vote with,' Aristoph. Lysist. 142.

σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή,) *of one mind with others, like-minded*, Phil. 2, 2.—Polemo 2. 54. Comp. Tittm. Syn. N. T. p. 67.

σύν, prep. governing only the Dative, *with*, implying a nearer and closer connection and conjunction than μετὰ; much as

with in Engl. differs from *mid, amid, among*. See Passow s. v. Matth. § 577. Winer § 52. b. Tittm. Syn. N. T. p. 176.

1. Pr. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connection and company *with* him; comp. in μετά I. 2. a. So after verbs of sitting, standing, being, remaining, *with* any one; as ἀνάκειμαι John 12, 2 in later editions; γίνομαι Luke 2, 13; διατρίβω Acts 14, 28; ἵστημι intrans. Acts 2, 14. 4, 14; ἐφίστημι intr. Luke 20, 1. Acts 23, 27; καθίζω Acts 8, 31; μένω Luke 1, 56. 24, 29. Acts 28, 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17 σύν κυρίῳ. 2 Pet. 1, 18; with εἶναι impl. Luke 8, 1. Acts 21, 29. Phil. 4, 21. Or as accompanying, following, Luke 7, 12. Acts 13, 7. 27, 2; as a follower, disciple, Luke 8, 38. 22, 56. Acts 4, 13; as a partisan, to be on one's side, Acts 14, 4 bis. (Xen. An. 1. 8. 26. Hell. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, *those with any one, his companions, attendants, followers*; fully Mark 2, 26. Acts 22, 9. Oftener with part. ὄν, ὄντες impl. Luke 5, 9. 8, 45 in later edit. 9, 32. 24, 10. 24. 33. Rom. 16, 14. 15. Gal. 1, 2. 2, 3; spoken of colleagues, Acts 5, 17. 21. 19, 38. So Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke 24, 1. John 21, 3. Acts 11, 12. 2 Cor. 9, 4; ἀπέρχομαι Acts 5, 26; εἰσέρχομαι Acts 3, 8. 25, 23; ἐξέρχομαι Acts 10, 23. 14, 20. 16, 3. John 18, 1; συνέρχομαι Acts 21, 16. Also πορεύομαι Luke 7, 6. Acts 10, 20. 23, 32. 26, 13. 1 Cor. 16, 4; εἰσιέναι Acts 21, 18; ἐκπλέω 18, 18; παραγίνομαι 24, 24; συνάγωμαι 4, 27. So Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. Hell. 3. 1. 18 init.—Genr. with *neuter and passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. 26, 35 κἀν δέη με σύν σοι ἀποθανεῖν. 27, 38. τότε σταυροῦνται σύν αὐτῷ δύο λησταί. Mark 9, 4 ὥσπερ αὐτοῖς Ἠλίας σύν Μωϋσεῖ. Luke 2, 5 ἀπογράφασθαι σύν Μαριάμ κτλ. 22, 14. 23, 32. Acts 1, 14 bis. v. 17 Rec. v. 22 μάρτυρα γενέσθαι σύν ἡμῖν. Acts 3, 4. 4, 27. 14, 5 ὥς δὲ ἐγένετο ὁρμή τῶν . . . Ἰουδαίων σύν τοῖς ἀρχουσιν. 8, 20. 15, 22 ἔδοξε τοῖς ἀποστόλοις . . . σύν ὅλῃ τῇ ἐκκλησίᾳ. 17, 34. 18, 8. 20, 36. 21, 24. 26. 1 Cor. 1, 2. 11, 32. 2 Cor. 1, 1. Eph. 3, 18. 4, 31. Phil. 1, 1. 2, 22. Col. 3, 3. 4. 1 Thess. 4, 17 ἀμα σύν αὐτοῖς ἀπαγγεσόμε-

2a. 5, 10. So Xen. Cyr. 5. 4. 20. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4, 10 *ἠρώτησαν αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα*. Luke 5, 19. 19, 23. 23, 11. 35. Acts 5, 1. 10, 2. 14, 13. 21, 5. 1 Cor. 16, 19. To the object, Matt. 25, 27 *ἐκομισάμην ἄν τὸ ἐμὸν σὺν τόκῳ*. Mark 8, 34. 15, 27 *καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές*. Acts 15, 22 *πέμψαι*. v. 25. 23, 15. [16, 32.] 1 Cor. 10, 13. 2 Cor. 1, 21. 4, 14. Gal. 5, 24. Col. 3, 9. 4, 9. 1 Thess. 4, 14. So with obj. Palæph. 31. 10. Xen. Cyr. 1. 4. 7.

2. Trop. of connection, consort, as arising from likeness of doing or suffering, from a common lot or event, *with*, i. q. in *like manner with, like*; Rom. 6, 8 *εἰ δὲ ἀποθάσκον σὺν Χριστῷ*. 8, 32. 2 Cor. 13, 4. Gal. 3, 9 *εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ*, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. 2, 13. 20.—So 27 Sept. *μετὰ* Ps. 106, 6. Ecc. 2, 16.

3. Of connection arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15, 10 *ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί*, i. q. *ἡ δοθεῖσά μοι* in Rom. 12, 3. 6. 2 Cor. 8, 19 *συνεπέμψαμεν τὸν ἀδελφόν ... σὺν τῇ χάριτι ταύτῃ*, i. e. entrusted with this gift. (Psalt. Sal. 7, 4 *ἀποστείλῃς δάνατον σὺν ἐπιτοῇ*.) James 1, 11 *ἀντίειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ*.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

4. Implying a joint-working, co-operation, and thus spoken of *a means*, instrument, *with, through, by virtue of*; 1 Cor. 5, 4 *σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.*—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

5. Implying addition, accession, like Engl. *with*, i. q. *besides, over and above*; Luke 24, 21 *ἀλλὰ γε σὺν πᾶσι τοῖς τριτην ταύτην ἡμέραν ἄγει σήμερον, with (besides) all this*. Comp. Heb. תְּשִׁיבָה Sept. *σὺν τοῖς* Neh. 5, 18.—3 Macc. 1, 22.

NOTE. In composition *σὺν* implies: a) Society, companionship, consort, in time or place, *with, together*, Lat. *con-*; also *there-with, withal*; e. g. *συνάγω, συνεσθίω, συγκάθημαι*. b) Completeness of an action, *altogether*, on every side, *wholly*, and is thus intensive; e. g. *συνπληρῶ, συγκαλύπτω*.

συνάγω, f. *ἔω, (ἀγω)* 1. *to lead or bring together, to gather together, to collect*, either persons or things, c. acc. Matt. 22, 10 *συνήγαγον πάντας ὅσους εὗρον*. Luke 15, 13 *συναγαγὼν ἅπαντα*. John 6, 12 *τὰ κλάσματα*. 15, 6. Rev. 13, 10 *αἰχμαλωσίαν συνάγει*, i. q. *to bring together captives, to lead captive*.

With acc. impl. Matt. 13, 47 *σαγήνη ... ἐκ παντὸς γένους συναγαγούσῃ*. Matt. 25, 21. 26. John 6, 13, comp. 12. Sept. for תְּשִׁיבָה Ex. 23, 10. Num. 19, 9. 10. So Ael. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. *eis* c. acc. of place, Matt. 3, 12 *συνίξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην*. 6, 26. 13, 30. Luke 3, 17. John 11, 52 *τὰ τέκνα εἰς ἓν*, i. e. *into one family, church*. (Heraclit. c. 19 *τοὺς σποράδην οἰκούντας εἰς ἓν συναγεῖν*. Dion. Hal. Ant. 2. 45.) So *eis* final, John 4, 36; *ἐκεῖ, πού*, Luke 12, 17. 18; *μετὰ τινος* Matt. 12, 30. Luke 11, 23.

2. Of persons, an assembly, multitude, i. q. *to assemble, to convene, to convoke*.

a) With acc. Matt. 2, 4 *συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ*. John 11, 47. Acts 14, 27. 15, 30. Also with *ἐπὶ τινα* against any one Matt. 27, 27; *eis* τὸν τόπον Rev. 16, 16; *eis* πόλεμον Rev. 16, 14. 20, 8. Sept. genr. for תְּשִׁיבָה Ex. 3, 16. 1 Sam. 5, 11. So Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9; an army Palæph. 8. 4. Xen. Ag. 1. 25. b) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. 22, 41 *συνηγμένον δὲ τῶν Φαρισαίων*. 27, 17. Mark 2, 2. Luke 22, 66. Acts 13, 44. 15, 6. 20, 7. 1 Cor. 5, 4. Rev. 19, 19. Sept. for תְּשִׁיבָה Deut. 33, 5. Neh. 8, 3. (Plut. Mor. II. p. 31.) With adjuncts of place, etc. *ἐμπροσθέν τινος* Matt. 25, 32; *ἐπὶ τὸ αὐτό*, Matt. 22, 34. Acts 4, 26; *ἐπὶ τινα*, to any one Mark 5, 21, also against any one Acts 4, 27. (Sept. Gen. 34, 30.) So *eis* c. acc. of place, Matt. 26, 3. Acts 4, 5; *eis* final Matt. 18, 20. Rev. 19, 17; *ἐν* c. dat. of place, Acts 4, 27. 31. 11, 26; *μετὰ τινος* Matt. 28, 12; *πρός τινα*, to any one, Matt. 13, 2. 27, 62. Mark 4, 1. 6, 30. 7, 1; *ἐκεῖ, ὅπου, οὐδ*, Matt. 18, 20. 26, 57. John 18, 2. 20, 19. Acts 20, 8.—Spoken also of eagles, c. *ἐκεῖ* Matt. 24, 28. Luke 17, 37.

3. From the Heb. pr. *to lead off take with oneself*, into one's house, *to receive* to one's hospitality and protection, like Heb. תְּשִׁיבָה. Matt. 25, 35 *ξένος ἦμιν, καὶ συνηγάγετέ με*. v. 38. 43. So Sept. for תְּשִׁיבָה Deut. 22, 2. Josh. 2, 18. Judg. 19, 15. 18.

συναγωγή, ἡς, ἡ, (συνάγω.) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Pol. 4. 7. 6; *a mass, multitude*, as collected, e. g. λαός Sept. Job 8, 17; *ἕδαρος* Is. 37, 25; *συνάγω* of persons, as the congregation of Israel, Sept. Ex. 12, 3. 19. Lev. 4, 13. Eccclus. 24, 25. 1 Macc.

14, 28; or an army, Ex. 32, 22. 23. 38, 4. 15.—Hence in N. T. *an assembly, congregation, synagogue*; spoken

1. Of a Christian *assembly or church*, James 2, 2.

2. Of a Jewish *assembly, synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in no. 3. Luke 8, 41. 12, 11. 21, 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς. Acts 9, 2 ἐπιστολὰς πρὸς τὰς συναγωγὰς. 13, 43. 22, 19. 26, 11. So Hist. of Sus. 41. 60, comp. v. 4. 28.—Also Rev. 2, 9 et 3, 9 συναγωγή Σατανᾶ, *the synagogue of Satan*, Satan's assembly; spoken of Jews who slander the Christian church; who, professing to be true Jews and to worship God, are not so, but worship Satan; comp. Rom. 2, 29. Others understand *Judaizing teachers*; but they are not spoken of as being in the church. Comp. Sept. συναγωγή ποιηρευομένων for Heb. תַּרְגּוּם Ps. 22, 7; comp. Eccius. 16, 6. 21, 9.

3. Meton. of a Jewish place of worship, *a synagogue*, later Heb. מִקְדָּשׁ תַּרְגּוּם *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8, 1 sq. Originally synagogues would seem not to have differed from the later *proseuchæ*, see in *προσευχή* no. 2; being erected without the cities in the fields, and usually near a stream or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. T. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4, 16 sq. Acts 13, 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8, 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4, 23. Weust. N. T. I. p. 278. Winer Realw.

art. *Synagogen*. So Matt. 4, 23. 6, 2. 5. 9, 35. 10, 17. 12, 9. 13, 54. 23, 6. 34. Mark 1, 21. 23. 29. 39. 3, 1. 6, 2. 12, 39. 13, 9. Luke 4, 15. 16. 20. 28. 33. 38. 44. 6, 6. 7, 5. 11, 43. 13, 10. 20, 46. John 6, 59. 18, 20. Acts 9, 20. 13, 14. 14, 1. 15, 21. 17, 17. 18, 4. 7. 19. 26. 19, 8. 24, 12; συναγωγή τῶν Ἰουδαίων Acts 13, 5. 42. 17, 1. 10; σ. τῶν Λιβερτινῶν Acts 6, 9, see in Λιβερτινός.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

συναγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) *to contend along with, to combat with*, in company with, e. g. in the gymnasia, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49.—In N. T. *to strive earnestly along with, to wrestle along with*, c. dat. Rom. 15, 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς. So Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

συναθλέω, ᾶ, f. ἴσω, (ἀθλέω,) *to contend along with any one, on his side*; only trop. *to strive with, together with*, i. q. *to help, to aid*, c. dat. Phil. 4, 3 ἐν τῇ εὐαγγελίᾳ συνήθλησόν μοι. Also mutually, *to strive together for any thing*, c. dat. commodi, τῇ πίστει Phil. 1, 27.—Trop. in a diff. sense Diod. Sic. 3. 4.

συναθροίζω, f. οἶσω, (ἀθροίζω, ἀθρόος,) *to gather together, in a heap*, e. g. things, Jos. Ant. 10. 4. 3.—In N. T. of persons, *to gather together, to assemble*; c. acc. Acts 19, 25 τεχνίταις...οὓς συναθροίσας. Pass. Luke 24, 33. Acts 12, 12. Sept. for בָּרַךְ Num. 20, 2; וָבָרַךְ 2 Sam. 2, 25. 30. So Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

συναίρω, f. ἀρῶ, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3; *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συναῖρεν αἰτᾶις. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with any one, for adjustment*, i. q. *to reckon together*, Matt. 18, 23. 24. 25, 19. So Etym. Magn. ξυνάρασθαι· συναρμόσασθαι, συγκαταθεῖσθαι.

συναίχμαλτος, ου, ὅ, (αἰχμάλτος,) *a fellow-prisoner*, Rom. 16, 7. Col. 4, 10. Philem. 23.

συνακολουδέω, ᾶ, f. ἴσω, (ἀκολουδέω,) *to follow with, along with, to accompany*, c. dat. Mark 5, 37. Luke 23, 49.—2 Macc. 2, 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

συναλίζω, f. ἴσω, (ἀλίζω, ἀλῆς, i. q. ἀθρόος,) *to gather together, in a heap*, e. g.

things, Jos. Ant. 8. 4. 1 τὰ σκεῖν πάντα συναλίσσας.—In N. T. of persons, *to gather together, to assemble*, Pass. Acts 1, 4 συναλιζόμενος παρήγγειλεν αὐτοῖς. So Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

συναλλάσσω, f. ξω, (ἀλλάσσω,) *to change by bringing together, to bring together, to reconcile*, c. acc. Acts 7, 26 Lachm. συνήλασσαν αὐτοὺς εἰς εἰρήνην, for Rec. συνήλασεν.—Æschyl. Sept. c. Th. 579. Thuc. 1. 24.

συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνω,) *to go up with any one, from a lower to a higher part of a country*; c. dat. Mark 15, 41. Acts 13, 31. Sept. for Πῶς Ex. 12, 38. 1 Esdr. 8, 27. Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

συνανακείμαι, f. είσομαι, (ἀνάκειμαι,) *to recline with any one at table*, i. q. *to eat with, to dine or sup with*, see in ἀνάκειμαι no. 2; c. dat. Matt. 9, 10 συνανέκειντο τῷ Ἰησοῦ. Mark 2, 15. Luke 14, 10. John 12, 2. Part. absol. of συνανακείμενοι, *guests*, Matt. 14, 9. Mark 6, 22. 26. Luke 7, 49. 14, 15. —3 Macc. 5, 39.

συναναμίγνυμι, f. ξω, (μίγνυμι,) *to mix up together*; Pass. or Mid. συναμιγνυμαι, *to mingle together with*, trop. *to have intercourse or keep company with*, c. dat. 1 Cor. 5, 9 μὴ συναναμίγνυσθαι πόρνοις. v. 11. 2 Thess. 3, 14. Sept. for ἕξασθαι Hos. 7, 8. —Plut. Philopœm. 21. So συμμίγνυμι, Dem. 885. 8 συμμίξαι ποτηροῖς ἀνδρώποισ. Xen. Mem. 1. 2. 20.

συναναπαύω, f. αὔσω, (ἀναπαύω,) Mid. *to refresh oneself or be refreshed with any one, in his company*; c. dat. Rom. 15, 32; comp. ἀναπαύω no. 2.—So 'to sleep with,' c. dat. Plut. de tñend. sanit. Præc. 6.

συναντάω, f. ήσω, (ἀντάω, ἀντί,) *to come together over against one another, to meet together, to meet with, to encounter*.

1. Pr. c. dat. Luke 9, 37 συνήντησεν αὐτῷ ὄχλος πολὺς. 22, 10. Acts 10, 25. Heb. 7, 1. 10. Sept. for Πῶς Num. 23, 16; Πῶς Gen. 32, 17; Σῶς Gen. 32, 1.—Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

2. Trop. of things, events, *to happen to any one, to befall*, c. dat. Acts 20, 22 τὰ . . . συναντήσονται μοι μὴ εἰδώς. Sept. and Πῶς Ecc. 2, 14. 9, 11.

συνάντησις, εως, ή, (συναντάω,) *a meeting with*; in N. T. only in the phrase εἰς συνάντησιν, *for meeting with*, used for the infin. συναντῆν, *to meet with*, c. dat. Matt. 8, 34. So Sept. for Πῶς κῆρ

Gen. 14, 17. Ex. 18, 7.—So Plut. Pyrrh. 16 init. Genr. Dion. Hal. Ant. 4. 66. Eurip. Jon. 535 [547].

συναντιλαμβάνω, f. λήφωμαι, (ἀντιλαμβάνω,) only Mid. συναντιλαμβάνομαι, *to take hold in turn with any one, to lay hold along with*, i. q. *to help, to aid*, c. dat. Luke 10, 40. Rom. 8, 26. Sept. for ἵπῶς Ps. 89, 22; κῆρ Ex. 18, 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

συναπάγω, f. ξω, (ἀπάγω,) *to lead off or away with any one*, c. dat. of pers. Sept. for Πῶς Ex. 14, 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23; comp. Wetst. N. T. II. p. 81.—In N. T. only Pass. trop. *to be led or carried away with any thing*; mostly in a bad sense, *to be led astray*, c. dat. Gal. 2, 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. 3, 17. Also in a good sense, Rom. 12, 16 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, *not minding high things, but led away by lowly things*, i. e. not withdrawing yourselves from lowly things in behalf of one another, cultivating humility. Some here take ταπεινοῖς as masc. 'being conformed to the lowly'; but contrary to the antithesis with τὰ ὑψηλὰ.

συναποθνήσκω, aor. 2 συνεπέθανον, (ἀποθνήσκω,) *to die with any one*; c. dat. Mark 14, 31 εἰάν με δέη συναποθανεῖν σοι. 2 Cor. 7, 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2, 11; comp. σύν no. 2.—Eccclus. 19, 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

συναπόλλυμι, f. αἰώσω, (ἀπόλλυμι,) *to destroy with or together*, c. acc. et dat. Sept. for Πῶς Gen. 18, 23; impl. Plut. Phoc. 2. Dem. 917. 14.—In N. T. Mid. or Pass. *to be destroyed with any one, to perish with others*, c. dat. Heb. 11, 31 Παῦς . . . οὐ συναπώλετο τοῖς ἀπειθήσασιν. Sept. for Πῶς Gen. 19, 15. So Eccclus. 8, 15. Hdot. 7. 221. Plato Lys. 221. b.

συναποστέλλω, f. εἰλώ, (ἀποστέλλω,) *to send off or away with any one, in company*, c. acc. 2 Cor. 12, 18. Sept. for Πῶς Ex. 33, 2. 22.—1 Esdr. 5, 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

συναρμολογέω, ᾶ, f. ήσω, (ἀρμολογέω; ἀρμός, λόγος,) *to joint together, to fit or frame together, to join together parts fitted to each other*; Pass. Eph. 2, 21 πᾶσα οἰκοδομή συναρμολογουμένη. 4, 16.

συναρπάζω, f. αῶσω, (ἀρπάζω,) Lat. corripere, *to seize or grasp altogether, to seize or catch with the notion of haste and great*

violence; stronger than ἀρπάζω, from the idea of *grasping all around*; comp. in συναλμαίνω no. 1. a) Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6, 12. 19, 29; of a demon seizing violently one possessed Luke 8, 29. Sept. for ΠΡΩ Prov. 6, 25. So Philo de Plant. N. p. 219. e, ὅλον τὸν νοῦν ὑπὸ βείας κατοχῆς συναρπασθεὶς οἰστρω. Luc. D. Deor. 8 ἥν. καὶ ἤδη συναρπάσσω αὐτήν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20. b) Of things, as a ship caught by a tempest, Pass. Acts 27, 15. Comp. Soph. Elect. 1150 πάντα γὰρ συναρπάσας ζεύελλα. So ἀναρπάξουσιν ὑπ' ἀνέμου Thuc. 6. 104.

συναυλίζομαι, f. ἴσομαι, Mid. depon. (αὐλίζομαι,) to pass the night with any one, to lodge or remain with, Acts 1, 4 in Mss. for συναλιζόμενος.—Sept. Prov. 22, 24, Heb. כִּיבָּ.

συναυξάνω, f. ἴσω, (αὐξάνω,) to make grow with, to augment withal, at the same time, 2 Macc. 4, 4. Pol. 10. 35. 5. Plut. Philopem. 1.—In N. T. Mid. συναυξάνομαι, intrans. to grow together, in company, Matt. 13, 30. So Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

σύνδεσμος, ου, ὁ, (συνδέω,) what binds together, a band, bond, copula; Col. 2, 19 διὰ τῶν ἀφῶν καὶ συνδέσμων. Trop. Eph. 4, 3. Col. 3, 14 τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, i. e. which binds together all the christian graces into one perfect whole; comp. Simplic. in Epict. p. 208, καλῶς οἱ Πυθαγόρειοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλίαν ἐτίμων, καὶ σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. So Sept. Dan. 5, 6. 13. Plut. Numa 6. Plato Rep. p. 616. c.—Trop. Acts 8, 23 εἰς . . . σύνδεσμον τῆς ἀδικίας ὁρῶ σε ὄντα, I perceive that thou art (fallen) into the bond of iniquity, an emblem of the bondage of the wicked; see in εἰς no. 4. Comp. Sept. Is. 58, 6.

συνδέω, f. δέσω, (δέω,) to bind together, Sept. Judg. 15, 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32.—In N. T. of persons, to bind together with; Pass. to be bound or in bonds with any one, dat. impl. Heb. 13, 3 ὡς συνδεμένοι, i. e. as fellow-prisoners. So Jos. Ant. 2. 5. 3 συνδεμένους τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. Hell. 2. 4. 8.

συνδοξάζω, f. ἄσω, (δοξάζω,) to glorify with any one, i. e. to exalt in dignity and glory with or as another; Pass. Rom. 8, 17.

σύνδουλος, ου, ὁ, (δοῦλος,) a fellow-slave, fellow-servant. The Atticists prefer ἑμόδουλος, Thom. Mag. p. 649 ἑμόδουλος

Ἀττικόν. οὐ σύνδουλος. Poll. On. 3. 82. Comp. Lob. ad Phryg. p. 471.

1. Pr. of involuntary service, Matt. 24, 49 τύπτειν τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

2. Of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6, 11. 19, 10. 22, 9; espec. of teachers, a colleague, Col. 1, 7. 4, 7.—Also of the attendants of a king, the officers of an oriental court, Matt. 18, 28. 29. 31. 33; comp. v. 23. So Sept. for συνῆξ. colleagues Ezra 4, 7. 9. 5. 3. 6.

συνδρομή, ἡς, ἡ, (συντρέχω, συνίδραμον,) a running together, concourse, Acts 21, 30.—Judith 10, 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

συνεγείρω, f. ἐρώ, (ἐγείρω,) to wake or raise up together with any one, from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2, 6 καὶ συνήγειρε sc. ἡμᾶς τῷ Χριστῷ (as v. 5). Col. 3, 1; dat. impl. 2, 12.—Pr. to raise or lift up, Jos. de Macc. 3 τὰ πεπωκότα. Phocylid. 132 κτήνος ἐχέροισι. Trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς Ἀρήνους συνεγείρειν.

συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) a sitting together, an assembly, consessus, Sept. for סִנְדֵּרִיָּה Ps. 26, 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1; a sitting in council, a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. Hell. 7. 1. 39.—In N. T. spoken only of Jewish councils.

1. The Sanhedrim, Talm. סֵנְהֶדְרִין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11, 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses (see in ἀρχιερεύς no. 2); πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, מֹשֶׁה־רָשֵׁיט princeps; and a vice-president, called סֵנִי מֹשֶׁה־רָשֵׁיט, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26, 3. 57. Under the Romans the right of

capital punishment was taken away, John 18, 31; though they might aid in carrying a sentence into execution, John 19, 6. 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2, 4. 23, 2. Winer Realw. art. *Synedrium*.—So Matt. 5, 22 *ἐνοχος ἔσται τῷ συνεδρίῳ*. 26, 59. Mark 14, 55. 15, 1. John 11, 47. Acts 5, 21. 27. 34. 41. 22, 30. 23, 1. 15. 20. 28. 24, 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22, 66 *ἀνῆγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν*. Acts 4, 15. 6, 12. 15. 23, 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1; de Vit. § 12. Including the idea of place, genr. Hdian. 2. 3. 5. Xen. Hell. 2. 4. 23.

2. Genr. *συνέδρια, councils, tribunals*, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. *κρίσις*, Matt. 10, 17. Mark 13, 9. See fully in *κρίσις* no. 3.

συνειδήσις, εως, ἡ, (σύννοια, συνειδέ-
ναι,) a knowing with oneself, consciousness;
and hence conscience, that moral faculty
which distinguishes between right and
wrong, and prompts to choose the former
and avoid the latter; John 8, 9 *ὑπὸ τῆς
συνειδήσεως ἐλεγχόμενοι*. Rom. 2, 15 *συμ-
μαρτυρούσης αὐτῶν τῆς συνειδήσεως*. 9, 1.
13, 5. 1 Cor. 10, 25. 27. 28. 29 bis. 2 Cor.
1, 12. 4, 2. 5, 11. 1 Tim. 4, 2. Tit. 1, 15.
Heb. 9, 9. 14. 10, 2. 22. So *συνειδήσις
ἀγαθῆ*, a good conscience, consciousness of
right, rectitude, Acts 23, 1. 1 Tim. 1, 5. 19.
1 Pet. 3, 16. 21; καλή Heb. 13, 18; κασα-
ρὰ 1 Tim. 3, 9. 2 Tim. 1, 3; ἀπρόσκοπος
Acts 24, 16; *συνειδήσις ἀσθενῆς* οὕσα v.
ἀσθενούσα, i. e. weak and hesitating in judg-
ing and deciding, 1 Cor. 8, 7. 10. 12. Also
1 Pet. 2, 19 *συνειδήσις τοῦ Θεοῦ*, a conscience
toward God, conformed to his will. 1 Cor.
8, 7 *συνειδήσις τοῦ εἰδώλου* a conscience to-
ward the idol, a conscience over which the
idol has power, as if something real; or, a
conscientious horror of an idol.—Wisdom. 17,
11. Test. XII Patr. ἡ *συνειδήσις μου* συνέ-
χει με περὶ τῆς ἀμαρτίας. Epict. Fragm. 97.
Luc. Amor. 49. Diod. Sic. 4. 65; *συν. ἀγα-
θῇ* Hdian. 6. 3. 9.

συνεῖδω, obsol. in the present, see in
εἶδω.

1. Aor. 2 *συνεῖδον*, Part. *συνειδών*, only
trop. to see or perceive with oneself, by the
senses, to be aware; absol. Acts 12, 12.
14, 6 *συνιδόντες κατέφυγον*.—2 Macc. 4, 41.
Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon 25.

2. Perf. 2 *σύννοια*, Part. *συνειδώς*, to
know with any one, to be conscious of or
privy to any thing; absol. Acts 5, 2 *συνει-*

δύας καὶ τῆς γυναικὸς αὐτοῦ. With acc.
and dat. *ἐμαυτῷ, to know with oneself, to be
conscious of*, 1 Cor. 4, 4 *οὐδὲν γὰρ ἐμαυτῷ
σύννοια*.—So c. *ἐαυτῷ* Sept. Job 27, 6.
Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

σύνειμι, f. *έσομαι*, (εἰμι,) to be with, to
be present with, c. dat. Luke 9, 18. Acts 22,
11.—2 Macc. 9, 4. Ael. V. H. 12. 52. Xen.
Mem. 1. 1. 10.

σύνειμι, Part. *συνιών*, (εἰμι,) to go or
come together, to convene, absol. Luke 8, 4.
—Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

συνεισέρχομαι, aor. 2 *ἤλθον*, (εἰσέρ-
χομαι,) to go or come in with any one, to
enter with, c. dat. John 18, 15 *συνεισῆλθε
τῷ Ἰησοῦ*. Into a vessel, to embark with,
c. dat. John 6, 22. Sept. for *עָלָה* Eath.
2, 13.—Act. Thom. § 12. Luc. Tox. 18. Xen.
An. 4. 5. 10.

συνέκδημος, ου, ό, ἡ, adj. (ἐκδημος,)
absent together from one's people, a fellow-
traveller, Acts 19, 29. 2 Cor. 8, 19.—Jos.
de Vit. § 14. Palæph. 46. 4. Plut. de Virtut.
et Vit. 2.

συνεκλεκτός, ἡ, όν, (ἐκλεκτός,) chosen
along with, co-elect, like-beloved, 1 Pet. 5,
13.—Others here take it as pr. n. fem. *Syn-
eclecte*, and understand it of the wife of
Peter.

συνελαύνω, f. *άσω*, (ἐλαύνω,) to drive
together, into one place, e. g. wild beasts,
Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4,
26. Pol. 28. 5. 6.—In N. T. trop. to urge
or persuade together, to set at one, c. acc.
Acts 7, 26 *συνήλασεν αὐτοὺς εἰς εἰρήνην*.
So Ael. V. H. 4. 15.

συνεπιμαρτυρέω, ώ, f. ἤσω, (ἐπιμαρ-
τυρέω,) to bear further witness with any one,
to join in attesting, c. dat. of manner, Heb.
2, 4, comp. v. 3.—Sext. Empir. adv. Log. 2.
324 *συνεπιμαρτυροῦσαν τῷ λόγῳ*. Pol. 26.
9. 4.

συνεπιτίδῃμι, f. *τίσω*, (ἐπιτίδῃμι,) to
put or lay upon together, at the same time,
Sept. Num. 12, 11. Plut. Sympos. 8. 7. 4 fin.
—In N. T. Mid. to set upon or assail with
any one, at the same time, to join in assail-
ing, absol. Acts 24, 9 *συνετίθεντο* in later
edit. comp. v. 2. Rec. *συνέθεντο*. So Sept.
Deut. 32, 27. Pol. 1. 31. 2. Xen. Cyr.
4. 2. 3.

συνέπομαι, Mid. depon. (ἔπω, ἔπομαι,)
to follow with, to accompany, c. dat. Acts
20, 4.—2 Macc. 15, 2. Plut. Brut. 18.
Xen. Conv. 1. 2.

συνεργέω, ώ, f. ἤσω, (συνεργός,) to
work together with any one, to co-operate,
absol. to be a co-worker, fellow-labourer,

1 Cor. 16, 16. 2 Cor. 6, 1. (With dat. pers. 1 Eedr. 7, 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. *to help, to aid*, c. dat. expr. or impl. Mark 16, 20. James 2, 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ. So 1 Macc. 12, 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to coöperate, to contribute to any result*, c. dat. commodi, et eis c. acc. Rom. 8, 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. So Pol. 11. 9. 1. Diod. Sic. 4. 76; πρὸς Plut. Romul. 21.

συνεργός, οὗ, ὁ, ἡ, adj. (ἔργον,) *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10; Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8, 7. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. 3, 9; συνεργοὶ μου sc. Παύλου, Rom. 16, 3. 9. 21. Phil. 2, 25. 4, 3. 1 Thess. 3, 2. Philem. 1. 24; c. gen. of object, 2 Cor. 1, 24 συνεργοὶ τῆς χαρᾶς ὑμῶν, *co-workers of your joy*, i. e. labouring together for your happiness. With dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. With eis c. acc. *for or in behalf of*, 2 Cor. 8, 23 εἰς ὑμᾶς συνεργός. Col. 4, 11.

συνέρχομαι, aor. 2 συνήλθον, (ἔρχομαι,) *to go or come with any one, to come together*.

1. With dat. of pers. *to go or come with, to accompany*; Luke 23, 55 αἰτίνας ἦσαν συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας. John 11, 33 comp. 31. Acts 9, 39. 10, 23. 45. 11, 12. 15, 38. Also *to company or be conversant with*, Acts 1, 21. Once with σύν τινα Acts 21, 16; comp. Winer ὁ 56 fin. Sept. for נִצַּח Job 22, 4.—Wisd. 7, 2; comp. Thuc. 1. 10.

2. Genr. and usually, *to come together, to convene, to assemble*, absol. Mark 3, 20 συνέρχεται πάλιν ὄχλος. Luke 5, 15. Acts 1, 6. 2, 6. 10, 27. 16, 13. 19, 32. 21, 22. 22, 30. 28, 17. 1 Cor. 14, 26; c. dat. of pers. *with or to whom*, Mark 14, 53; c. adv. of place, John 18, 20 ὅπου. Acts 25, 17; eis c. acc. of place, Acts 5, 16; as marking result, 1 Cor. 11, 17. 34; final, v. 33; ἐν c. dat. 1 Cor. 11, 18; ἐπὶ τὸ αὐτό 1 Cor. 11, 20. 14, 23; πρὸς τινα Mark 6, 33. Sept. for נִצַּח Ez. 33, 30; נִצַּח Jer. 3, 18; c. eis for נִצַּח Zech. 8, 21; נִצַּח 2 Chr. 30, 13; πρὸς τινα Ex. 32, 5.—Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42; τινί Pol. 1. 78. 4; σύν τιμι Luc. Asin. 45; ἐς τὸ αὐτό Luc. Alex. 8.

3. Spec. of husband and wife, *to come together in one house, to live together*; Matt. 1, 18 comp. v. 20. 24. So Plut. Amator. 9. Xen. OEc. 10. 4.—Of conjugal intercourse, 1 Cor. 7, 5; and so some Matt. 1. c. So Jos. Ant. 7. 8. 1. Plut. Thes. 3. Xen. Mem. 2. 2. 4.

συνεσθίω, aor. 2 συνέφαγον, (ἐσθίω,) *to eat with any one, to eat together*, i. e. genr. *to have intercourse with, to associate with*, c. dat. E. g. συνεσθ. Luke 15, 2. 1 Cor. 5, 11; c. μετά τινος Gal. 2, 12, comp. Winer ὁ 56 fin. συνέφαγ. Acts 11, 3. 10, 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in ἐσθίω no. 2. d. Sept. συνεσθ. for נִצַּח Gen. 43, 32; absol. Ps. 101, 5; συνέφ. for נִצַּח Ex. 18, 12.—So συνεσθ. Plut. de occult. Viv. init. συνέφ. Luc. Parasit. 59.

σύνεσις, εως, ἡ, (συνήμη,) *a sending together, conjunction of streams, ξύνεσις δύο ποταμῶν* Hom. Od. 10. 515.—In N. T. 'a putting together' in mind, i. e.

1. *discernment, understanding, intelligence*; Luke 2, 47 ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. 1, 19. Eph. 3, 4. Col. 1, 9. 2, 2. 2 Tim. 2, 7. Sept. for נִצַּח Deut. 4, 6; נִצַּח Prov. 2, 2; נִצַּח Job 15, 2.—Luc. Alex. 22. Diod. Sic. 1. 1. Dem. 1394. 4. Xen. Cyr. 4. 5. 23.

2. Meton. as a faculty of the mind, *understanding, intellect, put for the mind itself*; Mark 12, 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως.—Ecclus. 47, 23. Ael. V. H. 12. 1. Plut. Thes. 6. Plato Phil. 19. d.

συνετός, ἡ, ὁ, (συνήμη,) pr. 'putting together' in mind, *discerning, intelligent, sagacious*; Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10, 31. Acts 13, 7. 1 Cor. 1, 19. Sept. for נִצַּח 1 Chr. 15, 22; נִצַּח Prov. 28, 7; נִצַּח Gen. 41, 33.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12.

συνευδοκέω, ᾧ, f. ἦσω, (εὐδοκέω) *to think well of with others, to take pleasure with others in any thing; hence to approve, to assent to*, c. dat. of pers. Rom. 1, 32 συνευδοκοῦσι τοῖς πρᾶσσουσιν. Elsewhere c. dat. of thing *in or as to which*, Luke 11, 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων. Acts 8, 1. 22, 20. So 1 Macc. 1, 57. 2 Macc. 11, 24; absol. Demad. 180. 32. Diod. Sic. 4. 24.—With infin. *to be like willing, like pleased, to do any thing*; 1 Cor. 7, 12. 13 καὶ αὐτοὺς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, i. e. if both are mutually pleased.

συνευωχέω, ὦ, f. ἴσω, (εὐωχέω; εὖ, εἶχω, εἶχη.) *to feast or entertain with or together*; Mid. or Pass. *to feast with any one, to revel with*, c. dat. 2 Pet. 2, 13 *συνευωχούμενοι ὑμῖν*. Absol. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

συνεπίστημι, (ἐπίστημι,) in N. T. only Aor. 2 *συνεπέστην* intrans. *to stand upon together, to assail together*; e. g. κατά τινος, Acts 16, 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them.—Sept. Num. 16, 3 *συνεπέστησαν* in Codd. Comp. Thuc. 2. 75.

συνέχω, f. ξω, (ἐχω,) *to hold together, to press together*, i. e.

1. *to hold fast, to shut up*, c. acc. as τὰ ὦτα *to stop one's ears* Acts 7, 57. Sept. τὸ στόμα, for ὕψι Is. 52, 15. Of a city besieged, Luke 19, 43 *συνέξουσιν σε* [Ἱεροσόλυμα] πάντοθεν. Sept. and 1 Sam. 23, 8. (2 Macc. 9, 2.) Of a crowd, *to press upon any one* Luke 8, 45; of persons having a prisoner in custody, *to hold fast*, Luke 22, 63.—Hdian. 2. 13. 8. Luc. Tox. 39.

2. Trop. *to constrain*, i. e. a) *to compel, to urge or press on*; c. acc. 2 Cor. 5, 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, *constraineth us, shuts us up so to act*; Theophylact. *συνωθεῖ*. Pass. Acts 18, 5 *συνείχετο τῷ πνεύματι ὁ Παῦλος* in Rec. see in lett. c. b) Pass. *συνέχομαι*, *to be in constraint, to be straitened, distressed, perplexed*, absol. Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. Phil. 1, 23. (Comp. Jos. Ant. 5. 11. 3; τῷ πολέμῳ Palaeoph. 39. 5; τῷ λιμῷ Pol. 3. 62. 4.) Also *to be seized, affected, afflicted*, as with fear, disease, or the like; c. dat. Luke 8, 37 φόβῳ μεγάλῳ συνέχοντο. Matt. 4, 24 νόσοις . . . *συνεχομένους*. Luke 4, 38. Acts 28, 8. So Sept. Job 3, 24. 31, 23. Dem. 1484. 23 φόβῳ. Diod. Sic. 3. 33 νόσοις. Plato Theat. 479. a. c) Pass. also of a person *held fast, pressed, occupied, with a work or the like*; Acts 18, 5 *συνείχετο τῷ λόγῳ ὁ Παῦλος* in later edit. see above in lett. a; i. e. Paul now gave himself wholly to preaching the word; comp. v. 3. So Wisd. 17, 20 ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

συνήδομαι, Pass. depon. (ἡδομαι,) *to joy or rejoice with any one*, c. dat. Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7.—In N. T. *to delight with (in) oneself* in any thing, like συνίδω, c. dat. of thing, Rom. 7, 23 *συνήδομαι γὰρ τῷ νόμῳ*, i. e. *I take delight with myself in the law*, I delight myself in it. Comp. Eurip. Hippol. 1300 τί τάλας τοῖσδε συνήδην.

συνήθεια, as, ἡ, (συνήθης; σύν, ἥθος,) *a dwelling or living together*, Ael. H. An. 16. 36. Dem. 1467. 19; *a being wonted together, familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12.—In N. T. *a wont, usage, custom*, John 18, 39. 1 Cor. [8, 7.] 11, 16. So Jos. Ant. 10. 4. 5 ἡ πάτριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Ven. 12. 4.

συνηλικιώτης, ου, ὁ, (ἡλικιώτης, ἡλικία,) *one of like age, an equal in age*, Gal. 1, 14.—Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On such compounds, which the Atticists sometimes condemn, see Thom. Mag. p. 207 sq. Lob. ad Phryn. p. 172, 471.

συνθάπτω, f. ψω, (θάπτω,) *to bury with any one*; in N. T. trop. with Christ, in the likeness of his burial; Pass. c. dat. Rom. 6, 4. Col. 2, 12 *συνταφίντες αὐτῷ ἐν τῷ βαπτίσματι*.—Pr. Hdor. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρί. Plut. M. Anton. 85. Thuc. 1. 8.

συνθλάω, f. άσω, (θλάω,) *to crush together, to dash in pieces*, Pass. Matt. 21, 44 et Luke 20, 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται. Sept. for שָׁחַט Ps. 107, 16; שָׁחַט Ps. 58, 7.—Plut. Artax. 19. Diod. Sic. 2. 57.

συνθλίβω, f. ψω, (θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5, 24. 31.—Ecclus. 34 [31], 14. Plut. Symp. 6. 6. 2 fin. Plato Tim. 91. e.

συνθρύπτω, f. ψω, (θρύπτω,) *to break together, to crush in pieces*; trop. τὴν καρδίαν τινός *to break the heart*, intens. i. q. to dishearten, to take away one's fortitude, Acts 21, 13.—So οἱ ἀποθρυμμένοι τὰς ψυχὰς Plato Rep. 495. e.

συνιέω, see in συνήμι.

συνήμι, f. συνήσω, (ιήμι,) aor. 1 *συνήκα*, aor. 2 *συνήν*; also Pres. *συνιέω*, whence 3 plur. *συνιοῦσι* Matt. 13, 13. 2 Cor. 10, 12; Part. *συνίων* Matt. 13, 23. Rom. 3, 11; comp. Buttm. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. Pr. *to send or bring together*, e. g. foes in battle, Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring or put together* in mind, and so *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hom. Il. 2. 182 ὅσα θεᾶς. ib. 2. 26. Hes. Theog. 831.—In N. T. genr. *to understand, to comprehend*, absol. Matt. 13, 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. v. 14 καὶ οὐ μὴ συνήτε. v. 15. 19. 23. 15, 10. Mark 4, 12. 6, 52. 7, 14. 8, 17. 21. Luke 8, 10. Acts 7, 25 οἱ δὲ οὐ συνήτε.

νήκαν. 28, 26. 27. Rom. 15, 21. 2 Cor. 10, 12 οὐ συνοῦσι, i. e. are not men of understanding, not wise. With acc. Matt. 13, 51 *συνήκατε ταῦτα πάντα*; Luke 2, 50 τὸ ῥῆμα. 18, 34. 24, 45. Eph. 5, 17. With ὅτι, Matt. 16, 12, 17, 13. Acts 7, 25. Sept. for יָדָע Is. 6, 9. 10. 2 Chr. 34, 12; c. acc. Prov. 2, 5. 9; c. ὅτι Is. 43, 10. So Jos. Ant. 7. 8. 4; c. acc. Ceb. Tab. 3. Xen. Apol. 10; c. ὅτι Hdian. 4. 15. 15.—From the Heb. *to understand, to be wise*, in respect to duty towards God, *to be upright, righteous, godly*; Rom. 3, 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14, 2 where Sept. for יָדָע; also Ps. 2, 10. Dan. 11, 35. 12, 3.

συνιστάω, -άνω, see in συνίστημι.

συνίστημι, f. *συστήσω*, (ίστημι,) also Pres. *συνιστάω* 2 Cor. 4, 2. 6, 4. 10, 18; *συνιστάνω* 2 Cor. 3, 1. 5, 12. 10, 12; see in *ίστημι* and *ἀποκαθίστημι*. Found in both the transitive and intransitive significations, *to make stand with*, and *to stand with*; see in *ίστημι*.

I. TRANS. in the Act. present, impf. and aor. 1, *to make stand with, together, to place or set together*, Pol. 3. 43. 11. Hdian. 4. 15. 12.—In N. T. *to place or set with or before any one*.

1. Of persons, *to introduce, to present to one's acquaintance and favourable notice*, and hence *to commend, to represent as worthy*, c. acc. et dat. Rom. 16, 1 *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. 5, 12; c. acc. et πρός τινα 2 Cor. 4, 2; acc. simpl. 2 Cor. 3, 1 *ἐαυτοὺς συνιστάνειν*. 10, 12. 18 bis. Pass. 2 Cor. 12, 11.—1 Macc. 12, 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14; acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

2. Trop. *to set forth with or before any one, to declare, to show, to make known and conspicuous*, c. acc. Rom. 3, 5 *εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι*. 5, 8. 2 Cor. 6, 4 *συνιστῶντες ἑαυτοὺς ὡς θεοῦ δούλοιοι*. So c. dupl. acc. Gal. 2, 18 *παραβάτην ἑμαυτὸν συνίστημι*. With acc. and inf. 2 Cor. 7, 11. Sept. for יָדָע Job 28, 23.—Jos. Ant. 7. 2. 1 *συνίσταν ἑαυτοὺς ὡς εὐνοῦς*. Plato Theag. 123. b; c. dupl. acc. Philo Quis rer. div. Hær. p. 517 *συνίστησω αὐτὸν προφήτην*. Diod. Sic. 13. 91; c. inf. ib. 14. 45.

II. INTRANS. in the Act. perf. and aor. 2, *to stand with, to stand together*.

1. Pr. of pers. c. dat. Luke 9, 32 δύο ἄνδρες τοὺς συνεστῶτας αὐτῶ. Sept. for יָדָע 1 Sam. 17, 26.—Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

2. Trop. from the transitive signif. *to place together parts into a whole, i. e. to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 *ἡ συστήσασα φύσις καὶ διαλύσει*. Plato Tim. 30. e, *τίνα τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνίστησε*. ib. 41. d [ὁ θεός] *ξυστήσας δὲ τὸ πᾶν*.—Hence in N. T. intrans. *to be constituted, created, to exist*; Col. 1, 17 *πάντα ἐν αὐτῷ συνίστηκε*. 2 Pet. 3, 5 *γῆ ἐξ ὕδατος . . . συνεστῶσα τῷ τοῦ θεοῦ λόγῳ*. So Philo de Plant. Noë p. 215 *ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρὸς . . . συνίστη ὁδε ὁ κόσμος*. Max. Tyr. Diss. 25. p. 253, *τῷ Διὸς νεύματι γῆ συνίστη κτλ*. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

συνοδοῦν, f. *εἰσω*, (ὀδεῖν,) *to be on the way with any one, to travel or journey with*, c. dat. Acts 9, 7.—Wisd. 6, 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

συνοδία, as. ἡ, (σύνδοδος, ὁδός,) *a journeying together*, Plut. de rect. Rat. aud. 18. p. 110.—In N. T. meton. *a company of travellers, a caravan*, Luke 2, 44. So Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo 4. p. 314. a.

συνοικέω, ὦ, f. ἦσω, (οἰκέω,) *to house or dwell with any one, to live with, espec. as husbands with wives in one house and family, absol.* 1 Pet. 3, 7.—Eccclus. 25, 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8; genr. Xen. Hell. 2. 3. 5.

συνοικοδομέω, ὦ, f. ἦσω, (οἰκοδομέω,) *to build with any one, in company with, c. dat.* 1 Esdr. 5, 68; *to build together into one*, Plut. comp. Thes. et Romul. 4.—In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2, 22; see fully in *οἰκοδομέω* no. 3.

συνομιλέω, ὦ, f. ἦσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13.—In N. T. *to converse with, to talk with*, c. dat. Acts 10, 27.

συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος; ὁμος, ὅρος,) *to border together, to border or join upon*, c. dat. Acts 18, 7 *οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ*, i. e. joined upon.—Comp. ὁμορέω Hdian. 6. 7. 5.

συνοχή, ἡς, ἡ, (συνέχω,) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. 30, 16; of a city besieged, Sept. Jer. 52, 3. Mic. 5, 1; also of a circuit, enclosure, Jos. Ant. 8. 3. 2; comp. Hom. Il. 23. 330.—In N. T. trop. *distress, disquiet, anxiety*, Luke 21, 26 *συνοχὴ θῶρον*. 2 Cor. 2, 4 σ. καρδίας. So Sept. Job 30, 3.

Aquil. for ἡρῆσα Ps. 25, 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

συντάσσω v. -ττω, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. —In N. T. to arrange or set in order with any one, to order, to appoint, to direct, c. dat. Matt. 26, 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. 27, 10. [21, 6.] Sept. for תָּצַו Gen. 18, 19. 26, 11. So Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

συντέλεια, as, ἡ, (συντελέω,) 'the being brought to an end together,' i. e. full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34.—In N. T. genr. end, consummation, only in the phrase **συντέλεια τοῦ αἰῶνος** Matt. 13, 39. 40. 49. 24, 3. 28, 20; **συντέλ. τῶν αἰώνων** Heb. 9, 26; see in αἰὼν no. 1. b. a. Sept. for תָּצַו Neh. 9, 31. Jer. 4, 27; יָצַק Dan. 12, 4. So Ecclus. 11, 27. 21, 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

συντελέω, ᾧ, f. έσω, (τελέω,) to bring to an end together, Hdian. 2. 2. 15.—In N. T.

1. to end altogether, fully, to finish wholly, to complete, c. acc. Matt. 7, 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke 4, 13. Of time, Luke 4, 2. Acts 21, 27. Sept. for תָּצַק Gen. 2, 2; מָצַח Deut. 34, 8. So Diod. Sic. 1. 8. Hdian. 4. 2. 20. Dem. 522. 4; comp. Xen. Cyr. 6. 1. 50.—Spec. of a promise or prophecy, to fulfil, to accomplish, c. acc. Rom. 9, 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. 10, 22, see fully in **συντέμνω**. Pass. Mark 13, 4. Sept. for תָּצַק Ruth 3, 18; מָצַח Lam. 2, 17.

2. By Hebr. as in Engl. to finish, to complete, i. q. to make; c. acc. Heb. 8, 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ... διαθήκην καινήν, quoted from Jer. 31, 31 where Heb. תָּצַק, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. תָּצַק Jer. 34, 8. 15; תָּצַק Is. 44, 24.

συντέμνω, f. εμῶ, (τέμνω,) perf. συντέμνηκα, pr. to cut together, to contract by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23.—In N. T. trop. and from the Heb. to d-cide, to determine, to decree; Rom. 9, 28 bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συνετεμμένον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and doth decree in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10, 22. 23, where the Heb. reads

thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [destruction decreed] doth Jehovah of hosts execute. So Sept. for תָּצַק Is. 28, 22. Dan. 9, 26; תָּצַק Dan. 9, 24.

συντηρέω, ᾧ, f. ήσω, (τηρέω,) to watch closely together or with any one, to watch or keep together with any one.—In N. T.

1. to watch or keep closely, (σύν intens.) c. acc. Mark 6, 20 συντηρεῖ αὐτόν, i. e. Herod kept John in close custody for the sake of protection against Herodias, and often heard him and followed his counsels. Trop. to keep or lay up in mind, pr. with oneself, e. g. τὰ ῥήματα Luke 2, 19. Sept. ἐν τῇ καρδίᾳ for Chald. ܕܢܝܕܢ Dan. 7, 28. So Ecclus. 39, 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἐαυτοῦ.

2. to keep or preserve together, from loss or destruction, opp. ἀπώλλυμι, e. g. wine and the skins in which it is kept, Matt. 9, 17. Luke 5, 38.—1 Macc. 8, 12 φιλίαν μετὰ τινος. 10, 20. Lib. Henoch. in Fabr. Cod. Pseud. V. T. p. 191 συντηρεῖν τὴν ψυχὴν eis ζωήν.

συντίθημι, f. ήσω, (τίθημι,) to set or put together, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7; to compose, ἰνόμενα Arr. Epict. 3. 23. 23, λόγους Dem. 277. 5, πράγματα ib. 275. 26. Also to set or put with a person, to deliver to any one, Pol. 5. 10. 4.—In N. T. only Mid. **συντίθεμαι**, to set together with another, i. e. between oneself and another, to agree together, to covenant together or with any one; c. inf. Luke 22, 5 καὶ συντίθετο αὐτῷ ἀργύριον δοῦναι. Inf. c. τοῦ Acts 23, 20; see ὁ, ἡ, τό, G. 3. b. β. With ἵνα John 9, 22; comp. in ἵνα no. III. 1. a. So c. inf. Sept. Dan. 2, 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1; τοῦ c. inf. Test. XII Patr. p. 707.—Once in Rec. i. q. to assent, absol. Acts 24, 9; comp. in συνεπιτίθημι. So Philostr. Heroic. c. 5 fin. ὁλίγοις τῶν βουλευμάτων ἐντίθεσθαι.

συντόμως, adv. (σύντομος, συντέμνω,) concisely, briefly, in few words, Acts 24, 4.—Jos. c. Ap. 1. 1 γράφαι συντόμως. Athen. 8. p. 349. a. Xen. Œc. 12. 19 ὡς δὲ συντόμως εἰπεῖν.

συντρέχω, aor. 2 συνεδραμον, (τρέχω.)

1. to run with others, in company, trop. εἰς τι, 1 Pet. 4, 4 μὴ συντρεχόντων ὁμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν.—Dem. 214. 7; pr. Xen. Cyr. 2. 2. 9.

2. Of a multitude, to run together, to flock together, Mark 6, 33. Acts 3, 11.—Judith 6, 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

συντρίβω, f. ψω, (τρίβω,) to rub together, e. g. sticks for kindling fire, τὰ πυρεία, Luc. Ver. Hist. 1. 32.—Usually and in N. T.

1. to break or crush together, by rubbing or striking against, concussion, to break in pieces, c. acc. Mark 5, 4. 14, 3 see in ἀλάστρον. John 19, 36. Rev. 2, 27 τὰ σκεύη τὰ κεραμικά. Sept. for רָצַץ Ex. 12, 46. Lev. 6, 28. 26, 13. So Æl. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Spec. of a reed, to break together, so as to have a flaw or crack, but not entirely off; Matt. 12, 20 κλάμον συντετριμμένον οὐ κατεδάξει, a reed broken together shall he not break off, quoted from Is. 42, 3 where Sept. for רָצַץ.

2. Trop. to break together the strength or power of any one, to crush, to weaken, c. acc. Luke 9, 39 πνεῦμα...συντρίβει αὐτόν, i. e. weakens him, breaks him down; comp. Mark 9, 18 where it is ξηραίνεται. (Hdian. 5. 4. 20.) So of Satan, to break or crush his power, Rom. 16, 20; comp. in πούς lett. b. Sept. for רָצַץ Josh. 10, 10. Am. 3, 15. (Pol. 26. 3. 6 συντρίβει τοὺς Ἀχαιοὺς.) Pass. Luke 4, 18 συντετριμμένους τὴν καρδίαν, broken in heart, dispirited, afflicted, comp. Buttm. § 131. 7. Sept. and רָצַץ Ps. 34, 19. 51, 19. So Pol. 21. 10. 2 συντρ. τῇ θυνοίᾳ. Diod. Sic. 11. 78 τοῖς φρονήμασι. 16. 81 ταῖς ψυχαῖς.

σύντριμμα, ατος, τό, (συντρίβω,) a breaking together, a crushing, fracture, Sept. for רָצַץ Lev. 21, 18. Is. 30, 14. Arist. de Audib. 34.—In N. T. trop. destruction, Rom. 3, 16, quoted from Is. 59, 7 where Sept. for רָצַץ Jer. 8, 21. 48, 3. So Ecclus. 40, 11. 1 Macc. 2, 7.

σύντροφος, ου, ό, ή, adj. (συντρέφω,) nourished or nursed together, Xen. Mem. 2. 3. 4.—In N. T. Subst. one brought up or educated with another, a comrade, Acts 13, 1. So 2 Macc. 9, 29. Æl. V. H. 12. 26. Pol. 5. 9. 4.

συντυγχάνω, aor. 2 συνέτυχον, (τυγχάνω,) to fall in with, to meet with, to come to or at any one, c. dat. Luke 8, 19.—Jos. Ant. 1. 12. 3 συντυχών δ' αὐτῇ θεῖος ἄγγελος. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ή, Syntyche, pr. n. of a female Christian, Phil. 4, 2.

συνυποκρίνομαι, Mid. depon. (ὑποκρίνομαι,) Pass. aor. 1 συνυποκρίσθην in Mid. sense, Buttm. § 136. 1, 2; to play the hypocrite with any one, to dissemble with, c. dat. Gal. 2, 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

συνυπουργέω, ω, f. ήσω, (ὑπουργέω, ὑπουργός, ἔργον,) to serve, help, aid with any one, together, at the same time, c. dat. of manner, 2 Cor. 1, 11.—Luc. Bis accus. 17 συναγωνιζομένης τῆς ἡδοῆς, ἥπερ αὐτῇ τὰ πολλὰ συνυπουργεῖ.

συνωδύνω, f. ωῶ, (ώδυνω,) to be in travail together, to bring forth together, of animals Porphy. de Abstin. 3. 10.—In N. T. trop. to travail or be in pain together, absol. spoken of ἡ κτίσις collect. Rom. 8, 22. So Eur. Helen. 736 συνωδύνει κακοῖς.

συνωμοσία, as, ή, (συνόμνυμι,) a swearing together, a conspiracy; Acts 23, 13 συνωμοσίαν πεποικότες, comp. in ποιέω no. 1. b. β.—Jos. Ant. 15. 8. 4. Æl. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ων, αι, Syracuse, now Siracusa, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28, 12.—Xen. Hell. 1. 1. 29, 31.

Συραφονίκισσα, see in Συροφόνισσα.

Συρία, as, ή, Syria, Heb. אֲרָם Aram, Aramæa, pr. n. of a large country of Asia, lying, in the widest extent of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. מִדְּבַר אֲרָם, Aramæa of the two rivers; comp. Plin. H. N. 5. 13 sq. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For Cæle-Syria, see in Δαμασκός. Modern Syria includes also Palestine. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a procurator, to whom the procurator of Judea was amenable; see in ἡγεμών no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἰδουλαίσατο.—Matt. 4, 24. Luke 2, 2. Acts 15, 23. 41. 18, 18. 20, 3. 21, 3. Gal. 1, 21.

Σύρος, α, ου, (Συρία,) Syrian, e. g. Σύρα φορία Jos. Ant. 2. 3. 3.—Usually and in N. T. ό Σύρος, a Syrian, Luke 4, 27. So Sept. 2 K. 5, 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, *as, ἡ, a Syro-Phenician woman*, i. e. a Phenician of Syria, prob. in distinction from the *Λιβυοφόνικες*, Phenicians of Libya, or Carthaginians. Mark 7, 26 Rec. comp. Matt. 15, 21. 22.—Pr. fem. to *Συροφόνιξ*, as Cadmus is called, Luc. Deor. Concil. 4; *Syrophæniæ* Juv. Sat. 6. 159; comp. *Φοίνιξ*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συροφονίκισσα*, or *Συροφονίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

σύρτις, *ως ν. εως, ἡ, (σύρω), syrtis, a sand-bank, shoal, quick-sand*, dangerous to navigation, pr. so called as *drawn* together by currents of the sea. Acts 27, 17. Two *syrtis* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one called *Syrtis Major*, between Cyrene and Leptis; the other *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. *Æn.* 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 *τὴν μεγάλην Σύρτιν*. Diod. Sic. 3. 49. Strabo 17. p. 1192. c.

σύρω, *φ. ὑρῶ, to draw, to drag, to haul*, c. acc. John 21, 8 *σύροντες τὸ δίκτυον*. Rev. 12, 4. Sept. for *ἔλκω* 2 Sam. 17, 13. (Luc. Merc. cond. 3. Hdian. 5. 8. 17.) Of persons dragged by force before magistrates or to punishment, Acts 8, 3. 14, 19. 17, 6. So Jos. de Macc. § 6 init. Arr. Epict. 1. 29 *σύρῃ εἰς τὸ δεσμωτήριον*. Luc. Lexiph. 10.

συσπάρασσω *ν. ττω, φ. ἄξω, (σύν, σπαράσσω), pr. to tear or lacerate together*; n N. T. *intens. to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal possession producing or resembling epilepsy, c. acc. Luke 9, 42. Comp. in *σπαράσσω*.

σύσσημον, *ου, τό, (σύσσημος, σῆμα), a concerted sign, token, signal*, agreed upon with others; Mark 14, 44 *σύσσημον*, comp. Matt. 26, 48 *σημεῖον*.—Sept. Judg. 20, 40. Diod. Sic. 13. 45, 46. ib. 20. 52. Strabo 6. p. 428. c. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

σύσσωμος, *ου, δ, ἡ, adj. (σῶμα), of the same body with another, joined in one body*; trop. in respect to the Christian church as *τὸ σῶμα τοῦ Χριστοῦ*, and of the Gentiles as partakers in it, Eph. 3, 6.—Not found elsewhere.

συστασιαστής, *ου, δ, (συστασιάζω, στάσις), a companion in sedition or insur-*

rection, a fellow-insurgent, Mark 15, 7.—Jos. Ant. 14. 2. 1 *κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ*. Comp. in *συμμάχητις, συμπολίτης*.

συστατικός, *ἡ, ὄν, (συνίστημι), pr. 'placing with or before, introducing'*; hence *commendatory*, e. g. *ἐπιστολή συστατική, letter of commendation*, 2 Cor. 3, 1 bis.—Arr. Epict. 2. 3. 1 *γράμματα παρ' αὐτοῦ λαβεῖν συστατικά*. Diog. Laert. 5. 18.

συσταυρόω, *ῶ, φ. ὥσω, (στυαυρόω), to crucify with any one*, c. dat. Matt. 27, 44. Mark 15, 32. John 19, 32.—Trop. Rom. 6, 6 *ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη (Χριστῷ), our old [former] man was crucified with Christ*, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2, 20.

συστέλλω, *φ. λῶ, (στέλλω), 1. to deck or wrap together, to envelope, to wind in a garment*; e. g. of a dead body rolled up and swathed for burial, Acts 5, 6.—Genr. Eurip. Troad. 382 *οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησεν*. So *περιστέλλω* of a dead body, Sept. Ez. 29, 5. Jos. Ant. 17. 3. 3 *περιστέλλειν θανάτῳ*. Hdot. 2. 90.

2. *to send or draw together, to contract*, Eccclus. 4, 31. Luc. Icarom. 12 *γῆ ἐς βραχὺ συνεσταλμένη*. Diod. Sic. 1. 41.—In N. T. 1 Cor. 7, 29 *ὅτι ὁ καιρὸς συνεσταλμένος, the time is contracted*, shortened, short, i. q. *ἐκολοβώθησαν αἱ ἡμέραι* in Matt. 24, 22 and Mark 13, 20.

συστενάζω, *φ. ξω, (στενάζω), to groan or sigh together*, spoken of *ἡ κρίσις* collect. Rom. 8, 22.—Eurip. Ion 935 or 948.

συστοιχέω, *ῶ, φ. ἦσω, (στοιχέω), to advance in order together, as soldiers*, Pol. 10. 21. 7.—In N. T. trop. *to go together with, to correspond to*, c. dat. Gal. 4, 25. So *σύστοιχος* corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

συστρατιώτης, *ου, δ, (στρατιώτης), a fellow-soldier*; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2, 25. Philem. 2.—Pr. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

συστρέφω, *φ. ψω, (στρέφω), to turn about with, at the same time*, e. g. a potter's wheel, Eccclus. 38, 29.—In N. T. *to turn, twist, wind together, into one bundle, band, mass*; hence genr. i. q. *to gather together, to collect*, c. acc. Acts 28, 3 *συστρέψαντες*

δὲ τοῦ Παύλου φρυγάνων πληθός. (Comp. Xen. An. 4. 3. 11 φρίγανα συλλέγοντες ἐπὶ πύρ.) Sept. for ῥῥῥ, τίς συνίστρεψε ὕδωρ ἐν ἱματίῳ, Prov. 30, 4.—Of persons, troops, Sept. for ῥῥῥῥῥ Judg. 11, 3; ῥῥῥ Judg. 12, 4. Also Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

συστροφή, ἡς, ἡ, (συστρέφω,) *a turning or winding together*, as **συστροφή πνεύματος** a whirlwind, Eccclus. 43, 17.—In N. T. *a gathering together of people, a concourse, multitude*, e. g. a public tumult, Acts 19, 40. So genr. Sept. for ῥῥῥ Judg. 14, 8. 1 Macc. 14, 44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—Spec. *a combination, conspiracy*; Acts 23, 12 ποιήσαντες **συστροφήν** οἱ Ἰουδαῖοι, comp. v. 13; see in ποιέω no. 1. b. β. Sept. for ῥῥῥ 2 K. 15, 15; **συστρ. ποιεῖν** for ῥῥῥ Am. 7, 10.

συσχηματίζω, f. ἰσω, (σχηματίζω, σχῆμα,) *to give the same form with, to conform to any thing*, Plut. de Prof. in Virt. 12. Aristot. Top. 6. 14. 4.—In N. T. only Mid. or Pass. *to conform oneself, to be conformed to any thing*, c. dat. Rom. 12, 2 μὴ **συσχηματίζεσθε** τῷ αἰῶνι τούτῳ. 1 Pet. 1, 14. So Plut. Numa 20 **συσχηματίζονται** πρὸς τὸν ἐν φιλία καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2.

Συχάρ, **Σιχάρ**, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, **Συχέμ**, where see fully; John 4, 5. The name **Συχάρ** is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city **Συχέμ**, **ἡ**, as the seat of the Samaritan worship. As such it might come from Heb. ῥῥῥ *falsehood*, spoken of idols Hab. 2, 18; or also from ῥῥῥ *drunkard*, in allusion to Is. 28, 1. 7. Comp. Eccclus. 50, 26 ὁ λαὸς μωρός ὁ κατοικῶν ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πᾶσι ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ; also *Bethaven* for *Bethel*, Hos. 4, 15. 5, 8, comp. Am. 5, 5. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. I. p. 141. Bibl. Res. in Palest. III. p. 118.

Συχέμ, ὁ, indec. *Sychem*, Heb. ῥῥῥ (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah, Acts 7, 16; see Gen. c. 34.

Συχέμ, **Σιχέμ**, ἡ, *Sychem*, Heb. ῥῥῥ *Shechem*, a city of Ephraim, situated in the

valley between Mount Ebal and Mount Gerizim, Acts 7, 16; comp. Sept. Gen. 12, 6. 37, 12. Josh. 20, 7 **Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ**.—Called also **Σικίμα**, ἱμῶν, Sept. 2 K. 12, 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; later **Μαβορᾶ** by the inhabitants, and **Νεάπολις**, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, **Φλαυία Νεάπολις**, *Flavia Neapolis*. For the name *Sychar*, see in **Συχάρ**. See fully in Wetst. N. T. I. p. 858. Reland Palest. p. 1004 sq. Bibl. Res. in Palest. III. p. 114–123. The ancient *Shechem* was given to the Levites, and was one of the cities of refuge, Josh. 20, 7. 21, 21. It was destroyed by Abimelech, Judg. 9, 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12, 1. 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4, 5, comp. 20, 21; see in **Σαμαρείτης**. At present it is an inconsiderable town, called *Nābulus* or *Nāblūs* (*Neapolis*); and among its inhabitants are the few remaining descendants of the ancient Samaritans. See Bibl. Res. in Palest. III. p. 96 sq.

σφαγή, ἡς, ἡ, (σφάζω,) *a slaughtering, slaughter*, of animals for food or in sacrifice; Acts 8, 32 ὡς πρόβατον ἐπὶ **σφαγῇ** ἤχθη, quoted from Is. 53, 7 where Sept. for ῥῥῥ. Rom. 8, 36 ὡς πρόβατα **σφαγῆς**, i. e. *for slaughter*, quoted from Ps. 44, 23 where Sept. for ῥῥῥῥ ῥῥῥ; comp. Sept. for ῥῥῥῥ Zech. 11, 4.—James 5, 5 ἐντρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ **σφαγῆς**, i. e. *like stalled beasts in the day of slaughter*, without care or forethought. Sept. εἰς ἡμ. **σφαγῆς** for ῥῥῥῥ ῥῥῥ Jer. 12, 3.—Of persons, Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. Hell. 4. 4. 2.

σφάγιον, ου, τό, (σφάζω,) *a victim*, as slaughtered in sacrifice; Acts 7, 42 μὴ **σφάγια** . . . *προσθηνέκατέ μοι*, quoted from Am. 5, 25 where Sept. for ῥῥῥ.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Xen. Lac. 13. 3.

σφάζω, f. ξω, Att. σφάττω, *to slaughter, to kill, to slay*; pr. animals for food or sacrifice, Pass. Rev. 5, 6 ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον. v. 9. 12. 13, 8; comp. Is. 53, 7. Sept. for ῥῥῥ Gen. 43, 16. Ex. 29, 1; ῥῥῥ Gen. 37, 30. Ex. 29, 11. (Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.) Of persons, *to kill, to slay*, c. acc. 1 John 3, 12 bis, ὅς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ ἀγλ. Rev. 6, 4. 9. 18, 24. Once hyperbol. of a deadly wound, Rev. 13, 3 κεφαλὴ ὡς ἐσφα-

γμίνη eis θάνατον. Sept. genr. for $\epsilon\pi\iota\tau\epsilon$ Gen. 22, 10. Is. 57, 5. So $\mathcal{A}l.$ V. H. 13. 2. Xen. Cyr. 7. 3. 14.

σφόδρα, adv. (pr. neut. plur. of σφοδρός,) *vehemently, greatly, very much*, Matt. 2, 10. 17, 6. 23. 18, 31. 19, 25. 26, 22. 27, 54. Mark 16, 4. Luke 18, 23. Acts 6, 7. Rev. 16, 21. Sept. for $\gamma\iota\gamma\eta$ Gen. 17, 18. 19; comp. Sept. Jon. 4, 4. 10.—Jos. Ant. 4. 5. 3. $\mathcal{A}l.$ V. H. 2. 16. Xen. Mem. 2. 10. 2.

σφοδρῶς, adv. (σφοδρός,) *vehemently, greatly, very much*, Acts 27, 18.—Ecclus. 13, 13. Hdian. 4. 13. 4. Xen. $\mathcal{O}c.$ 5. 4.

σφραγίζω, f. $\epsilon\iota\omega$, (σφραγίς,) *to seal, i. e. 1. to seal up, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read*, Sept. for $\epsilon\pi\iota\tau\epsilon$ 1 K. 21, 8. Is. 29, 11. Eurip. Iph. Aul. 38. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυσπέρχοντος. In N. T. trop. of words, *to keep in silence, not to make known*, c. acc. Rev. 10, 4 σφράγισον ἃ ἐλάλησαν αἱ ἐπὶ τὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 22, 10. Sept. for $\epsilon\pi\iota\tau\epsilon$ Dan. 8, 26. So Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ.—Genr. *to seal, to set a seal, e. g. for the sake of security upon a sepulchre, or prison; c. acc. τὸν λίθον* Matt. 27, 66; ἐπάνω τινος Rev. 20, 3. Sept. for $\epsilon\pi\iota\tau\epsilon$ Cant. 4, 12. (Bel. and Drag. v. 11. 14. Diog. Laert. 4. 59 τὸ ταμείον.) Trop. *to secure to any one, to make sure, i. q. to deliver over safely*, Mid. c. acc. et dat. Rom. 15, 28 ἐσφραγισμένοι αὐτοῖς τὸν καρπὸν τούτου. Comp. Sept. Deut. 32, 34. 2 K. 22, 4. Philo de Vit. Mos. p. 607. c. See Loesner Obs. e Phil. p. 269.

2. *to set a seal or mark upon any thing, in token of its being genuine and approved; e. g. persons*, c. acc. Rev. 7, 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis. 5 ter. 6 ter. 7 ter. 8 ter. So Eurip. Iph. Taur. 1383 δεινοῖς δὲ σημάτων τρισιν ἐσφραγισμένοι ἐφαιύγομεν κτλ.—Often of decrees, documents, *to seal, to attest by a seal*, Sept. for $\epsilon\pi\iota\tau\epsilon$ Esth. 8, 8. 10. Job 7, 14; ἔγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6, 27 τούτου γὰρ ὁ πατήρ ἐσφράγισεν, i. e. as the Messiah; comp. 5, 36. With $\delta\epsilon\iota$, John 3, 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν $\delta\epsilon\iota$ θεὸς ἀληθὴς ἐστίν. So of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor.

1, 22. Pass. Eph. 1, 13. 4, 30. Comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

σφραγίς, ἴδος, ἡ, 1. *a seal, as the instrument for sealing, a signet, signet-ring*, Rev. 7, 2. Sept. for $\epsilon\pi\iota\tau\epsilon$ 1 K. 21, 8. Cant. 8, 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κτλ. Pol. 16. 22. 11. Plato Hipp. maj. 368. c.

2. *a seal, as impressed upon letters, books, and the like for the sake of privacy and security*; Rev. 5, 1 σφραγίσιν ἐπτά. v. 2. 5. 9. 6, 1. 3. 5. 7. 9. 12. 8, 1. So Bel. and Drag. 17. Hdian. 7. 6. 15, 19. Xen. Hell. 7. 1. 39.—Also impressed as a mark or token of genuineness, Rev. 9, 4; and so of a motto, inscription, 2 Tim. 2, 19. (Act. Thom. 1. 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγινώσκει τὰ ἴδια πρόβατα.) Trop. *a token, pledge, proof*; 1 Cor. 9, 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμῖς ἐστε. Rom. 4, 11. So Jos. de Macc. 1. 7.

σφυρόν, οὐ, τό, (kindr. σφύρα, σφαῖρα,) *the ankle*, comp. Lat. *malleolus pedis*, Acts 3, 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. Hell. 5. 4. 58.

σχεδόν, adv. (ἔχω, σχεῖν,) *near, pr. of place*, Hom. II. 3. 15. ib. 4. 247.—In N. T. *nearly, almost*, Acts 13, 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. 19, 26. Heb. 9, 22. So 2 Macc. 5, 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

σχῆμα, ατος, τό, (ἔχω, σχεῖν,) Lat. *habitus, the form, figure, mien, deportment, of body, person*, $\mathcal{A}l.$ V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22.—In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7, 31 σχῆμα τοῦ κόσμου. Phil. 2, 8 σχήματι ἐπέβη ως ἄνθρωπος. So Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

σχιζω, f. $\epsilon\iota\omega$, *to split, to cleave, to rend, with violence; e. g. wood*, Sept. for $\epsilon\pi\iota\tau\epsilon$ Gen. 22, 3. 1 Sam. 6, 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12.—In N. T. genr. as a garment Luke 5, 36. John 19, 24; Pass. rocks Matt. 27, 51; the veil of the temple eis δύο Matt. 27, 51. Mark 15, 38. Luke 23, 45; the heavens Mark 1, 10; a net John 21, 11. Sept. and $\epsilon\pi\iota\tau\epsilon$ Is. 48, 21. Zech. 14, 4; $\epsilon\pi\iota\tau\epsilon$ Is. 37, 1. (Pol. 2. 16. 11 eis δύο. Hdol. 2. 17 Νεῖλος μέσην Αἴγυπτον σχίζων.) Trop. *to split into parties, factions, to divide*, Pass. Acts 14, 4 ἐσχίσθη δὲ τὸ πλῆθος. 23, 7. So Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

σχίσμα, ατος, τό, (σχίζω,) a rent, in a garment, Matt. 9, 16 et Mark 2, 21 χεῖρον σχίσμα γίνεται. (So a cleft, of hoofs, Aristot. H. An. 2. 1. 26.) Trop. a division, dissension, schism; John 7, 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9, 16. 10, 19. 1 Cor. 1, 10. 11, 18. 12, 25.

σχοινίον, ου, τό, (σχοῖνος,) a rush-cord, and genr. a cord, rope, John 2, 15. Acts 27, 32 τὰ σχοινία τῆς σκάφης. Sept. for שָׁרִי 2 Sam. 17, 13. Dem. 1145. 6. Plut. Alex. M. 25.

σχολλάζω, f. άσω, (σχολή,) to have leisure, to be free from labour, to have nothing to do, absol. Sept. for שָׁרִי Ex. 5, 8. 17. Pol. 11. 25. 7. Xen. Mem. 3. 9. 9.—In N. T.

1. With dat. commodi, to have leisure for any thing, to give oneself to any thing, free from other cares and hindrances; 1 Cor. 7, 5 ἵνα σχολάζητε τῇ νηστείᾳ κτλ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

2. Trop. of place, to be vacant, empty, absol. Matt. 12, 44 τὸν οἶκον... εὕρισκει σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μετ' ἡμέραν ἀπέδειξε τὸν τόπον.

σχολή, ης, ἡ, leisure, rest, freedom from labour and business, vacation, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9; leisure for any thing, i. q. attention, devotion, study, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἐν ἄλλο σχολὴν ποιεῖται κτλ.—In later usage and N. T. meton. a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; Acts 19, 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. So Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. Plut. de aud. Poet. 7. Strabo 14. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phryn. p. 401.

σῶζω, f. σώσω, (σῶς, obs. σάος,) Pass. perf. σέσωσμαι, aor. 1 ἐσώζην, Buttm. § 100. n. 2. § 114; to save, to deliver, to preserve safe from danger, loss, destruction.

1. Genr. to save, e. g. persons, c. acc. Matt. 8, 25 κύριε, σώσον ἡμᾶς, ἀπολλύμεθα. 14, 30. 24, 22. 27, 40. 42 bis. Mark 3, 4. 13, 20. Luke 6, 9. Acts 27, 30. 31. al. So τὴν ψυχὴν αὐτοῦ σώσαι Matt. 16, 25. Mark 8, 35 bis. Luke 9, 24 bis. Sept. for שָׁרִי Judg. 6, 15; שָׁרִי 1 Sam. 19, 11; שָׁרִי 2 Chr. 32, 14. So Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—With ἐκ c. genr. of thing, to save from, to deliver

out of any peril, John 12, 27. Heb. 5, 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2, 59. Xen. An. 3. 2. 11.) Once with ἐκ c. genr. of place, praegn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought them out safely.

2. Of sick persons, to save from death, and so to heal, to restore to health; Pass. to be healed, to recover; Matt. 9, 21. 22 bis, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Mark 5, 23. 28. 34. Luke 7, 50. 8, 36. John 11, 12. Acts 4, 9. James 5, 15. al.—Diod. Sic. 3. 58. Isæus 36. 12.

3. Spec. of salvation from eternal death, from the punishment and misery consequent upon sin, to save, to give eternal life; so espec. Christ, as the Saviour, with ἀπὸ c. genr. Matt. 1, 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2, 40. Rom. 5, 9 ἀπὸ τῆς ὀργῆς. Opp. κρίνειν to condemn, John 3, 17. 12, 47. Of God, praegn. σώζειν τινα εἰς τὴν βασιλείαν αὐτοῦ, to bring one safely into his kingdom, 2 Tim. 4, 18. (So c. εἰς pr. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται, Xen. An. 6. 4. 8.) Genr. Matt. 18, 11 ἦλθε ὁ υἱ. ἀνθρώπου σώσαι τὸ ἀπολλώδες. Rom. 11, 14. 1 Cor. 1, 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4, 16. Heb. 7, 25. James 1, 21. Once ἐκ θανάτου James 5, 20. Pass. Matt. 10, 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 19, 25. 24, 13. Mark 10, 26. 13, 13. 16, 16. Luke 8, 12. 13, 23. John 5, 34. 10, 9. Rom. 5, 10. 1 Cor. 5, 5. 1 Tim. 2, 15. al. Hence Part. οἱ σωζόμενοι, those saved, those who have obtained salvation through Christ, Acts 2, 47. 1 Cor. 1, 18. 2 Cor. 2, 15. Rev. 21, 24.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. +

σῶμα, ατος, τό, a body, as an organized whole made up of parts and members.

1. Genr. a body, any material substance, a corporeal frame; e. g. of plants, 1 Cor. 15, 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρει. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι. Plato Phaedr. 245. e, σῶμα ζῳον καὶ ἄψυχον. Id. Tim. 32. c, τὸ τοῦ κόσμου σῶμα.

2. Spec. an animal body, living or dead:

a) Of the human body, diff. from σάρξ which expresses rather the material of the body. E. g. a) As living, Matt. 5, 29. 30 ἵνα... μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 6, 25 bis. 26, 12. Mark 5, 29. 14,

8. Luke 12, 22. 23. John 2, 21. Rom. 1, 24. 4, 19. 1 Cor. 6, 13. 15, 44 σῶμα ψυχικόν ... πνευματικόν. 2 Cor. 4, 10. 10, 10. Col. 2, 23. Heb. 10, 5. 1 Pet. 2, 24. al. Col. 1, 22 see in σάρξ no. 4. In antith. with ἡ ψυχὴ, Matt. 10, 28. Luke 12, 4; or τὸ πνεῦμα, Rom. 8, 10. 1 Cor. 5, 3. 7, 34; or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5, 23. Sept. genr. for רֶשֶׁת Lev. 6, 10. 14, 10; רֶשֶׁת Gen. 47, 18; רֶשֶׁת Dan. 4, 30. (Æl. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1; c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.) As the seat of sinful affections and appetites; comp. in σάρξ no. 3. Rom. 6, 6 σῶμα τῆς ἁμαρτίας. 7, 24 comp. 23. 8, 13. Col. 2, 11. So in Plato Phædo §§ 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. β) Of a *dead body*, *corpse*, genr. Matt. 14, 12 ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό. 27, 52. 58 bis, ἤτησαν τὸ σῶμα τοῦ Ἰησοῦ κτλ. v. 59. Luke 23, 52. 55. 24, 3. 23. John 19, 31. Acts 9, 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of men; Matt. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. Mark 14, 22. Luke 22, 19. Rom. 7, 4 διὰ τοῦ σώματος Χριστοῦ, i. e. through Christ crucified. 1 Cor. 10, 16. 11, 24. 27. 29. Sept. genr. for רֶשֶׁת 1 Sam. 31, 10. 12. Neh. 3, 3; רֶשֶׁת Josh. 8, 29. 1 K. 13, 22. 24. So 2 Macc. 12, 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.

b) Of *beasts*, e. g. living, James 3, 3 καὶ ὄλον τὸ σῶμα αὐτῶν μεταγόμενον sc. τῶν ἵππων. (Palæph. 7. 1 σῶμα ἔχον ὡς κινῆς.) Also of the *dead body* of a *beast*, a *carcass*, Luke 17, 37 ὅπου τὸ σῶμα, ἐκεῖ κτλ. comp. Matt. 24, 28 πτώμα. Of *victims slain*, Heb. 13, 11; comp. Ex. 29, 14. Num. 19, 3. 5. So Hom. II. 23. 169 δρατὰ σώματα. Philo de Vict. off. p. 851. e, ἐξ ἵππειων σωμάτων.

3. Meton. to the *body*, as the external man, is ascribed that which strictly belongs to the *person*, *man*, individual. a) With a gen. of pers. thus forming a periphrasis for the *person* himself; Matt. 6, 22 ὄλον τὸ σῶμά σου φωτεινὸν ἔσται. v. 23. Luke 11, 34. 36. Rom 12, 1 παραστήσαι τὰ σώματα ὑμῶν ζῶσαν (ζῶσαν, i. e. *your persons*, *yourselves*, comp. 6, 13. Eph. 5, 28. Phil. 1, 20. Genr. and absol. 1 Cor. 6, 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17), in allusion to Gen. 2, 24 where Sept. εἰς σάρκα μίαν for Heb. רֶשֶׁת. Comp. in σάρξ no. 4. So Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν καὶ παιδῶν σώματα. Absol. Sept. Gen. 47, 12 κατὰ σῶμα, i. e. according to the number of persons.

Diod. Sic. 13. 14 πᾶς ὁ ὅποιος ἔγμε σωμάτων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ, good soldiers. Espec. of *slaves*, c. adj. as σώματα δούλα Poll. On. 3. 71 or 78; σωμ. αἰχμάλωτα Dem. 480. 10; σ. οἰκετικά Æschin. c. Timarch. p. 42; τὰ σ. τῶν οἰκετῶν ib. p. 120. Hence in later usage and N. T. b) Absol. a *slave*, τὰ σώματα *slaves*; once Rev. 18, 13 [γόμον] ἵππων καὶ ῥεδῶν καὶ σωμάτων. So Tob. 10, 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8, 11. Strab. 14. p. 985. b, σώματ' ἐμπορεῖν. Pol. 18. 18. 6. Plut. Cimon 9. See Lob. ad Phryn. p. 378.

4. Trop. a *body*, a *whole*, *aggregate*, a collective mass, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is ἡ κεφαλὴ, the head; Col. 1, 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. 12, 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. 10, 17. 12, 13. 27. Eph. 1, 23. 2, 16. 4, 4. 12. 16 bis. 5, 23. 30. Col. 2, 19. 3, 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδος δὲ τὴν τε κάτω πῶλον περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Diod. Sic. 1. 11 fin. τὸ σῶμα τοῦ κόσμου συγκείσθαι πᾶν ἐκ τῶν προειρημένων.

5. Trop. *body*, *substance*, *reality*, opp. ἡ σκιά the shadow, type; Col. 2, 17 ὃ ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. —Jos. B. J. 2. 2. 5 σκίαν αἰτησόμενος βασιλείας, ἥτις ἤρπασεν ἐαυτῷ τὸ σῶμα. Luc. Hermot. 79. +

σωματικὸς, ὅς, ὄν, (σῶμα,) *bodily*, of or like a body, Luke 3, 22 σωματικῶς εἶδει. Also pertaining to the body, 1 Tim. 4, 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ζῆσι. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7. Plato Locr. 96. a.

σωματικῶς, adv. (σῶμα,) *bodily*, in a bodily form, clothed in a body, Col. 2, 9.—Plut. de def. Orac. 26.

Σώπατρος, ου, ὁ, *Sopater*, pr. n. of a Christian at Berea, Acts 20, 4. See in Σωσίπατρος, also in Πύρρος.

σωρεύω, f. εἰσω, (σωρός,) *to heap*, *to heap up*, c. acc. Rom. 12, 20 ἀνδρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25, 22 where Sept. for חִטִּי præg. comp. in ἀνδραξ. So Judith 15, 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also *to heap up with* any thing, c. dat. trop. 2 Tim. 3, 6 σεσωρευμένα ἁμαρτίας, *heaped up with sins*, laden, burdened. So pr. c. dat. Hdian. 4. 8. 20 λιβάνη τοὺς βωμοὺς ἐσώρευσεν. Pol. 16. 8. 9 c. gen.

Σωσθένης, ου, δ, *Sosthenes*, pr. n.

a) Of the chief of a synagogue at Corinth, Acts 18, 17. b) Of a Christian, the companion of Paul, 1 Cor. 1, 1. Many hold him to be the same as in lett. a.

Σωσιπάτρης, ου, δ, *Sosipater*, pr. n. of a Christian, a companion of Paul in Corinth, Rom. 16, 21. Prob. i. q. Σόπατρος Acts 20, 4.

σωτήρ, ἦρος, δ, (σώζω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for שׂוֹתֵר Judg. 3, 9. 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. Hell. 4. 4. 6 σωτήρες τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53; σωτήρ Ἀπολλων Dem. 1072. 18; Διόσκουροι σωτήρες Ael. V. H. 1. 30.—In N. T. only of God and Christ.

1. Of God, a Deliverer, Saviour; Luke 1, 47 ἐπὶ τῷ Σεφ τῷ σωτήρῳ μου. 1 Tim. 1, 1. 2, 3. 4. 10 Σεφ ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. 1, 3. 2, 10. 3, 4. Jude 25 μόνῳ Σεφ σωτήρι ἡμῶν. Sept. for abstr. שׁוֹתֵר Is. 17, 10. Hab. 3, 17; רַב־שׁוֹתֵר Is. 12, 2; שׁוֹתֵר Is. 45, 15. 21.—Ecclus. 51, 1. 1 Macc. 4, 30.

2. Of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom; Luke 2, 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5, 31. 13, 23. Phil. 3, 20. 2 Pet. 1, 1. 11. 2, 20. 3, 2. 18; σωτήρ ἡμῶν 2 Tim. 1, 10. Tit. 1, 4. 2, 13. 3, 6; σωτήρ τοῦ σώματος sc. τῆς ἐκκλησίας, Eph. 5, 23; σωτήρ τοῦ κόσμου John 4, 42. 1 John 4, 14.

σωτηρία, ας, ἡ, (σωτήριος,) 1. safety, deliverance, preservation, from danger or destruction. a) Pr. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb. 11, 7. Acts 7, 25; c. ἡ τιμος, Luke 1, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρας σωτηρίας, i. q. strong deliverer, see in κέρας no. 1. Sept. for שׁוֹתֵר Hab. 3, 12. Ex. 14, 13; רַב־שׁוֹתֵר Prov. 11, 14; c. ἀπό for רַב־שׁוֹתֵר 2 Sam. 15, 14. So 2 Macc. 3, 32. Jos. Ant. 7. 1. 1. Eschin. 83. 38 σ. τῆς πόλεως. Ael. V. H. 9. 21. Thuc. 1. 65. b) Genr. welfare, prosperity, Phil. 1, 19 τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. 3, 15. 2 Cor. 6, 2 bis, quoted from Is. 49, 8 where Sept. for רַב־שׁוֹתֵר. Sept. for שׁוֹתֵר Gen. 28, 21. 44, 17. So Wied. 6, 26. Hdian. 1. 9. 1. Diod.

Sic. 16. 42. c) From the Heb. *deliverance, victory*, Rev. 7, 10. 12, 10. 19, 1. Sept. and Heb. רַב־שׁוֹתֵר 1 Sam. 14, 45. Heb. 3, 8; רַב־שׁוֹתֵר 2 Sam. 19, 3. 2 K. 5, 1.

2. Spec. in the Christian sense, *salvation, deliverance* from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1, 77 δοῦναι γνῶσιν σωτηρίας. 19, 9. John 4, 22 ἡ σωτηρία, i. e. salvation by a Messiah. Acts 4, 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. 13, 26. 16, 17. Rom. 1, 16. 10, 1. 10. 11, 11. 13, 11. 2 Cor. 1, 6 bis, Rec. 7, 10. Eph. 1, 13. Phil. 1, 28. 2, 12. 1 Thess. 5, 8. 9. 2 Thess. 2, 13. 2 Tim. 2, 10. 3, 15. Heb. 1, 14. 2, 3. 10. 5, 9. 6, 9. 9, 28. 1 Pet. 1, 5. 9. 10. [2, 2.] Jude 3. Acts 13, 47 τὴν ἐξουσίαν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, for *salvation*, to bring salvation, quoted from Is. 49, 6 where Sept. for רַב־שׁוֹתֵר.

σωτήριος, ου, δ, ἡ, adj. (σωτήρ,) saving, delivering, bringing deliverance and welfare, 3 Macc. 7, 18. Diod. Sic. 14. 30 Διὶ σωτήριῳ. Luc. D. Deor. 26. 4. Xen. Mem. 3. 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*; Tit. 2, 11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ σωτήριον as Subst. *salvation*, Eph. 6, 17; also the doctrine of salvation by Christ, Acts 26, 28. Sept. for רַב־שׁוֹתֵר Is. 12, 3. 51, 6. Meton. for the Saviour, Luke 2, 30. 3, 6. So Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ Θεοῦ. p. 614.

σωφρονέω, ᾧ, f. ἦσω, (σώφρων,) to be of sound mind, i. e.

1. to be sane, in one's right mind, *compos mentis*; Mark 5, 15 θεωροῦσι τὸν δαιμονιζόμενον . . . σωφρονούντα. Luke 8, 35. 2 Cor. 5, 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib. II. 2. p. 133. c. τὸ μαίνεισθαι ἀρὰ γε ὑπερτατίον σοι δοκεῖ τῷ σωφρονεῖν.

2. Spec. to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation; Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. 2, 6. 1 Pet. 4, 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

σωφρονίζω, f. ἴσω, (σώφρων,) to make of sound mind; hence to make sober-minded, to make think and act soberly, discreetly, to teach moderation; Hdian. 3. 10. 3 τοὺς νεῖς παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28.—In N. T. to moderate, to correct, to teach, c. acc. et inf. Tit. 2, 4 ἵνα σωφρονίζωσι τὰς νεὰς φιλόδρους εἶναι, φιλοτίκους, κτλ.

σωφρονισμός, οὐ, ὁ, (σωφρονίζω,) *pr. a making of sound mind*; hence, *a making sober-minded, moderation, correction*; 2 Tim. 1, 7 πνεῦμα . . . σωφρονισμοῦ.—Jos. Ant. 17. 9. 2. Plut. de Puer. educ. 20 πειρατέον οὐκ εἰς τὸν τῶν τέκνων σωφρονισμὸν πάντ' ὅσα κτλ. Id. Symp. 3. 6. 1.

σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato Rep. 332. a.—In N. T. *with sober mind, soberly, with moderation*; Tit. 2, 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.. So Wisd. 9, 11. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind, i. e.*

1. *saneness, sanity, the being compos mentis*; Acts 26, 25 οὐ μαίνομαι . . . σωφροσύνης ῥήματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

2. *Spec. sober-mindedness, sobriety of*

mind, moderation of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. 3. 8. So 1 Tim. 2, 9 μετὰ αἰδούς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. v. 15.—2 Macc. 4, 37. Æl. V. H. 7. 9. Plato Phædo 13. p. 68. c. Xen. Mem. 1. 2. 15, 21, 23. Comp. Sturz Lex. Xenoph. s. v. no. 3.

σώφρων, ονος, ὁ, ἡ, adj. (σῶς, obs. σάος, φρήν,) *pr. of sound mind, sane, compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-minded, temperate, moderate, i. e. having the mind, desires, passions moderated and well regulated*; 1 Tim. 3, 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . . σώφρονα. Tit. 1, 8. 2, 2. 5. So Æl. V. H. 14. 19. Hdian. 2. 1. 8. Æschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

ταβέρναι, ὡν, αἱ, Lat. *tabernæ, taverns*; only in the phrase *Τρεῖς Ταβέρναι*, Lat. *Tres Tabernæ, the Three Taverns*, as *pr. n.* of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28, 15. See fully in *Ἀσπίος*.

Ταβεδά, ἡ, indec. *Tabitha*, the Aramean name of a female Christian, called in Greek *Dorcas*; see further in *Δορκάς*. Acts 9, 36. 40.

τάγμα, ατος, τό, (τάσσω,) *any thing arranged in order, an array, e. g. a body of troops, a band, cohort*, Sept. 2 Sam. 23, 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80.—In N. T. *order, series, succession, i. q. τάξις*. 1 Cor. 15, 23 ἕκαστος δὲ ἐν τῇ ἰδίᾳ τάγματι.

τακτός, ἡ, ὅν, (τάσσω,) *pr. set in order, arrayed*; hence *trop. set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ, upon a set day*, Acts 12, 21.—Sept. Job 12, 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. Hell. 6. 2. 36 τ. ἀργύριον.

ταλαιπωρέω, ῶ, f. ἦσω, (ταλαιπωρος,) *to do hard work, to endure toil and hardship, as arising from severe bodily effort, intrans.* Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25.—In N. T. *trop. to endure affliction, distress*; *to be afflicted, distressed, miserable*; James 4, 9 ταλαιπωρήσατε, afflict

yourself. Sept. for *ἡμεῖς* Jer. 4, 13. 20. Mic. 2, 4. So Dem. 22. 24 λυπούνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict*, Sept. for *ἡμεῖς* Ps. 17, 9. Is. 33, 1.

ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) *hard work, toil, hardship, severe bodily effort*, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8.—In N. T. *distress, misery, calamity*; James 5, 1. Rom. 8, 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59, 7 where Sept. for *ἡμεῖς*. Sept. for *ἡμεῖς* Joel 1, 5. Am. 3, 10.—Æl. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

ταλαιπώρος, ον, ὁ, ἡ, adj. (collat. of *ταλαιπείριος*; obs. *τλάω, τλήμι, πείρα*,) *pr. enduring toil and hardship, as from severe bodily effort, comp. in ταλαιπωρέω*.—In N. T. *trop. afflicted, wretched, miserable*; Rom. 7, 24 ταλαιπώρος ἐγὼ ἄνθρωπος. Rev. 3, 17. Sept. for *ἡμεῖς* Ps. 137, 8. So Ceb. Tab. 28. Dem. 548. 12. Plato Euthyd. 302. b.

ταλαντιαῖος, αἰα, ον, (τάλαντον,) *weighing a talent, a talent in weight*; Rev. 16, 21 χάλαζα μεγάλα ὡς ταλαντιαῖα, hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21; comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in *ταῖος*, see Lob. ad Phryn. p. 544.

τάλαντον, ου, τό, (obs. *τλάω*), pr. *the scale* of a balance, Plur. *τὰ τάλαντα scales* Hom. Il. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent as regulated by Solon, and used in commerce was equivalent to about 80 lbs. avoirdupois. But the talent of silver was reckoned at 80 Roman pounds, or 57 lbs. Engl. Pol. 22. 26. 19. Liv. 38. 38. The Jewish talent, *קֶמֶח*, contained 3000 shekels of the sanctuary, Ex. 38. 25. 26, comp. Jos. Ant. 3. 6. 7; and was equal to 133½ Rom. pounds, or about 95 lbs. Engl. Sept. for *קֶמֶח* Ex. l. c. Zech. 5. 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54. See Boeckh Metrolog. Untersuch. p. 52, 298 sq. Dict. of Antt. art. *Pondera*, also App.—Further, the *talenti* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is estimated at £243. 15s. sterling, or about \$1170; see Dict. of Antt. art. *Nummi*, also App. Tab. XII. So Luc. Navig. 13 *δώδεκα Ἀττικά τάλαντα*. Æl. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. a *talent*, put for an indefinitely large sum of money, Matt. 18. 24. 25. 15. 16 bis. 20 quater. 22 ter. 24. 25. 28 bis.

ταλιθά, Aramæan fem. *תַּלְיָתָהּ*, *talitha*, i. q. *κοράσιον*, a *damsel*, *maiden*, Mark 5. 41. See Buxt. Lex. Chald. Rabb. 875.

ταμείον, ου, τό, (*ταμείω*, *ταμίας*), by sync. for *ταμείον*, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*, *magazine*; Luke 12. 24 *ὅς οὐκ ἔστι ταμείον*, sc. *κόραξι*. Sept. for *מִצָּנָה* Deut. 28. 8. Prov. 3. 10; *רִצְוֹן* Prov. 24. 4. So Luc. Rhetor. præc. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, a *chamber*, *closet*; Matt. 6. 6 *ὅταν προσεύχη*, *εἰσελθε εἰς τὸ ταμείον σου*. 24. 26. Luke 12. 3. Sept. for *רִצְוֹן* Gen. 43. 30. Is. 26. 20. So Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14. 5 *ταμεία καρδίας*.

ταμείον, ου, τό, (*ταμείω*), i. q. *ταμείον*, for which it is read in some editions, Matt. 6. 6. Luke 12. 24.—Pol. 6. 13. 1. Xen. Eq. 4. 1.

τανὺν, see in *νὺν* no. 1. a.

τάξις, εως, ἡ, (*τάσσω*), pr. a *setting in order*, hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. Œc. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18; an *order*, *rank*, in a state or in society, Hdtan. 5. 1. 10 *ἐκ τῆς ἐκπαιδὸς τάξεως*, of the equestrian order. Dem. 171. 17; *rank*, *office*, *post*, Jos. Vit. §71.—In N. T.

1. *order*, *arrangement*, *series*; Luke 1. 8 *ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ*. 1 Cor. 14. 40 *κατὰ τάξιν* i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2. 5.—1 Esdr. 1. 15. Dem. 32. 18 *ὑπερὸν τῇ τάξει*, i. e. in order of time. Plut. Marcell. 5 *παρὰ τάξιν* not orderly.

2. *order*, *rank*, *quality*, *likeness*; so in the phrase *ιερεὺς κατὰ τάξιν Μελχισεδέκ*, i. e. a priest of the same order, *rank*, *dignity*, as Melchisedek, Heb. 5. 6. 10. 6. 20. 7. 11. 17. 21; quoted from Ps. 110. 4 where Sept. for Heb. *יְרֵיכָה-בֶּנֶי*; and explained by the writer himself, *κατὰ τὴν ὁμοίτητα Μελχισεδέκ* Heb. 7. 15. Also Heb. 7. 11 *οὐ κατὰ τὴν τάξιν Ἀαρών*.—2 Macc. 9. 18 *ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν*. Dem. 481. 21 *ἐν ἐχθροῦ τάξει* in quality of a foe. 505. 17 *τὴν τοῦ δικαίου τάξιν*. 313. 13.

ταπεινός, ἡ, ὅν, (perh. *τάπη*, *δάπης*, *δάπεδον*), *low*, *not high*, pr. of things, place, Pol. 9. 43. 3. 6 *ταπ. ποταμός*. Strabo 6. p. 426 *ταπεινὸν δὲ καὶ τὸ τῆς πλεως ἑδαφος*. Xen. Eq. 1. 3. Mag. Eq. 6. 7.—In N. T. trop.

1. Of condition, lot, *low*, *lowly*, *humble*, of low degree; Luke 1. 52 *ὑψωσε ταπεινούς*, opp. *καθήμενος δυνάστας*. James 1. 9, opp. *ὁ πλούσιος*.—Sept. Job 12. 21. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

2. Of the mind, *lowly*, *humble*, *modest*, including the idea of affliction, depression of mind; 2 Cor. 10. 1 *ταπεινὸς ἐν ὑμῖν*, i. e. timid, modest, opp. *σαρβῶν*. Neut. Rom. 12. 16, see in *συνάγωγῃ*. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *humble piety* towards God, like Heb. *יָנִי*, *יָנִי*, see Heb. Lex. s. v. James 4. 6 et 1 Pet. 5. 5 *ταπεινοὶς δὲ [ὁ θεός] δίδωσι χάριν*, opp. *ὑπερηφάνους*, quoted from Prov. 3. 34 where Sept. for *יָנִי*: 2 Cor. 7. 6. Matt. 11. 29 *ταπεινὸς τῇ καρδίᾳ*. So Sept. for *יָנִי* Is. 11. 4; *יָנִי* Ps. 18. 28. Is. 66. 2; *יָנִי* Ps. 34. 19.

ταπεινοφροσύνη, ης, ἡ, (*ταπεινόφρων*), *lowliness of mind*, *humility*, *modesty* of mind and deportment; Acts 20. 19 *δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης*. Eph. 4. 2. Phil. 2. 3. Col. 3. 12. 1 Pet. 5. 5. As

feigned, Col. 2, 18. 23.—So ταπεινοφρονέω Sept. for תַּיִשׁ Ps. 131, 2. Arr. Epict. 1. 9.

ταπεινόφρων, ονος, δ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, abject, base*, Plut. de Alex. Fort. a. Virt. 2. 4.—In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3, 8 ταπεινόφρονες in later edit. for φιλόφρονες in Rec. Sept. for תַּיִשׁ Prov. 29, 23.

ταπεινός, ὦ, f. ὤσω, (ταπεινός,) 1. *to make low, to depress*, c. acc. Luke 3, 5 πᾶν ὅρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40, 4 where Sept. for תַּיִשׁ. —Strabo 5. p. 347 ταπεινούνται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

2. Trop. a) As to condition, circumstances, *to bring low, to humble, to abase*; c. acc. *ἐαυτὸν to humble oneself*, to make oneself of low condition, to be poor and needy, 2 Cor. 11, 7 opp. ὑψώω. Phil. 2, 8. Mid. or Pass. id. Phil. 4, 12. Sept. for תַּיִשׁ Prov. 13, 7; תַּיִשׁ Is. 2, 9. 12. So 2 Macc. 8, 35. Diod. Sic. 11. 38, 71. So 2 Macc. 8, 35. Diod. Sic. 11. 38, 71. Mem. 3. 5. 4. b) In mind and heart, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12, 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεὸς μου πρὸς ὑμᾶς. Pass. Matt. 23, 12. Luke 14, 11. 18, 14. With acc. *ἐαυτὸν* and also Mid. *to humble oneself, to be humbled*, to exhibit humility of mind and deportment; Matt. 18, 4. 23, 12 καὶ ὅστις ταπεινώσει ἑαυτὸν. Luke 14, 11. 18, 14. So with the idea of contrition and penitence towards God; James 4, 10 ταπεινώθητε ἐνώπιον τοῦ θεοῦ. 1 Pet. 5, 6. For this Aor. as Mid. see Buttm. § 136. 1, 2. Sept. for תַּיִשׁ Is. 5, 15. 10, 33; תַּיִשׁ Gen. 16, 9. Is. 58, 3. 5.

ταπεινώσις, εως, ἡ, (ταπεινός,) *a making low, humiliation, depression*, Psalt. Sal. 2, 39. Pol. 9. 33. 10.—In N. T. 'the being brought low,' *low estate, humiliation*; Luke 1, 48 ἐπίβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8, 33. James 1, 10 ὁ δὲ πλούσιος [καυχάσθαι ἐν τῷ ὑψει αὐτοῦ v. 9] ἐν τῇ ταπεινώσει αὐτοῦ, i. e. even in his external humiliation. Phil. 3, 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, genit. of quality, i. q. τὸ σῶμα τὸ ταπεινόν. Sept. for תַּיִשׁ Ps. 136, 23; תַּיִשׁ 2 Sam. 16, 12. Neh. 9, 9. So Ecclus. 2, 4. 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιάπτειν. Plato Legg. 815. a. Comp. Lob. ad Phryn. p. 352.

ταράσσω v. ττω, f. ξω, 1. *to stir up, to trouble, to agitate*, c. acc. e. g. water

in a pool, τὸ ὕδωρ John 5, 4. 7. Sept. for תַּיִשׁ Ez. 32, 2. 13.—Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. Symp. 8. 8. 3 τὰ πελάγη.

2. Trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, *to put in trepidation*; Pass. *to be in trepidation*; Matt. 2, 3 ὁ βασιλεὺς ἐταράχθη. 14, 26. Mark 6, 50. Luke 1, 12. 24, 38. 1 Pet. 3, 14. Act. c. acc. Acts 17, 8. [13.] Sept. for תַּיִשׁ Gen. 45, 3. Ps. 6, 2. 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to trouble, to disquiet*, Pass. John 12, 27 ἡ ψυχὴ μου τετάρακται. 13, 21. 14, 1. 27. So John 11, 33 ἐτάραξε ἑαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13, 21. (Sept. Gen. 43, 30. Ps. 55, 5.) With doubt, perplexity, c. acc. Acts 15, 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1, 7. 5, 10. So Luc. Scyth. 3 τεταραγμένοι τὴν γνώμην. Xen. Mem. 2. 6. 17.

ταραχὴ, ἡς, ἡ, (ταράσσω,) 1. *a stirring up, troubling, agitation*, e. g. of water in a pool, John 5, 4.—Luc. Halcy. 4 λαίλαψ καὶ ταραχὴ sc. of the elements. Comp. Sept. Is. 24, 19.

2. Trop. of popular excitement, *a stir, commotion, tumult*; Mark 13, 8 ἔσονται λιμοὶ καὶ ταραχαί.—2 Macc. 3, 30. Pol. 3. 9. 9. Xen. Vect. 5. 8.

τάραχος, ου, δ, (ταράσσω,) *a stir, commotion, confusion*, i. q. ἀταξία Xen. Œc. 8. 10, comp. 9.—In N. T. trop. *a stir*, e. g. from fear and surprise, *consternation, trepidation*, Acts 12, 18. Sept. for תַּיִשׁ 1 Sam. 5, 9. (Plut. J. Cæs. 43. Xen. An. 1. 8. 2.) Also of excitement, *tumult, commotion*, Acts 19, 23.

Ταρσεὺς, εως, δ, (Τάρσος,) *a man of Tarsus*, a native or inhabitant, Acts 9, 11. 21, 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo 14. 5. p. 673 sq. The city was made free by M. Antony; App. B. Civ. 5. 7 Λαοδικίας δὲ καὶ Ταρσίας ελευθέρους ἡφείλκει καὶ ἀτελεῖς φέρων. This seems to have implied the privilege of being governed by their own laws and magis-

trates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21, 39. 22, 24. 27 sq. Later Tarsus appears as a Roman *colonia*, Cellar. Not. Orb. II. p. 216. Comp. Adam's Rom. Ant. p. 43, 71.—In N. T. Acts 9, 30. 11, 25. 22, 3. So Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.—Modern Tarsus contains about 20,000 inhabitants with many ruins, and is a filthy and miserable place; Russegger Reise I. p. 396; comp. Irby and Mangles p. 502 sq.

ταρταρόω, ᾠ, f. ᾠσω, a verb formed from the pr. n. Τάρταρος, *Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. γέεννα, see in ἄδης. Jos. Ant. 18. 1. 3. Comp. Hom. II. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 δεσμητήριον δὲ Τάρταρον καλοῦσιν.—Hence in N. T. ταρταρόω, to thrust down to *Tartarus*, to cast into *Gehenna*, with acc. impl. 2 Pet. 2, 4 σειραῖς ὄφου ταρταρώσας. Comp. eis Τάρταρον ῥίπτειν Hom. II. 8. 13; ἐν Ταρτάρῳ δεδεμένοι Jos. c. Ap. 2. 33. So καταταρταρόω, Sext. Empir. Pyrrh. Hyp. 3. 24 ὁ δὲ Ζεὺς τὸν Κρόνον κατεταρτάρωσε. Apollodor. Bibl. I. 1, 2.

τάσσω v. -ττω, f. ἔσω, to order, to set in order, to arrange, genr. Sept. 2 Chr. 31, 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, in array, 2 Macc. 15, 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop.

1. to set in a certain order, to constitute, to appoint; c. acc. also c. eis et dat. commodi; 1 Cor. 16, 15 eis διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, i. e. have set or devoted themselves. (Xen. Mem. 2. 1. 11 οὐδὲ eis τὴν δουλείαν αὐτῶν ἐμυτὸν τάττω.) Pass. c. eis, Acts 13, 48 ὅσοι ᾔσαν τεταγμένοι eis ζωὴν αἰώνιον. With ὑπό c. acc. Luke 7, 8 ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος. [Matt. 8, 9.] Absol. Rom. 13, 1. Sept. for ἡγῆ Ex. 44, 14; ἡγῆ 2 K. 10, 24; ἡγῆ Jer. 3, 19.—Pol. 5. 63. 4. Arr. Epict. 2. 17. 25; ὑπὸ τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

2. to arrange, to appoint, c. acc. et dat. Acts 28, 23 ταξιμένοι δὲ αὐτῷ ἡμέραν, i. e. on their part. With dat. and inf. Acts 22, 10 ὡν τέτακται σοι ποιῆσαι. Inf. impl.

Matt. 28, 16. With inf. c. acc. Acts 15, 2 ἔταξαν ἀναβαίνειν Παῦλον κτλ. Sept. for ἡγῆ Job 14, 13; ἡγῆ 2 Sam. 20, 5.—So τὰς τε Ael. V. H. 11. 9. Xen. Hell. 1. 5. 4; τὰς c. inf. Xen. Lac. 11. 6; inf. 1 Macc. 12, 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

ταῦρος, ου, δ, a bull, bullock, Matt. 22, 4. Acts 14, 13. Heb. 9, 13. 10, 4. Sept. for ἡγῆ Ex. 21, 28. 29.—Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

ταῦτά, by crasis for τὰ αὐτά, the same things, 1 Thess. 2, 14; also κατὰ ταῦτά after the same manner, thus, so, Luke 6, 23. 26. 17, 30. See in αὐτός no. 3. a. Buttm. § 74. 2.

ταῦτα, see in οὗτος.

ταφή, ἡς, ἡ, (τάφω,) burial, sepulture; c. dat. commodi, Matt. 27, 7 eis ταφὴν τοῖς ξένοις, for burial for strangers, to bury strangers in; see Buttm. § 133. 2. g, and n. 5 sq. Matth. § 394. Winer § 31. 1. Sept. for ἡγῆ Deut. 34, 6. Ecc. 6, 3; ἡγῆ Ex. 32, 23.—Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. Hell. 3. 3. 1.

τάφος, ου, δ, (τάφω,) burial, sepulture, Jos. Ant. 17. 8. 3. Lys. 190. 17.—In N. T. and genr. a burial-place, sepulchre, Matt. 23, 27. 29. 27, 61. 64. 66. 28, 1. On Hebrew sepulchres, see in μνημείον. Sept. for ἡγῆ Gen. 23, 4. 20. 2 Sam. 2, 31. (Ael. V. H. 12. 7. Dem. 1392. 1. Xen. Mem. 2. 2. 13.) Trop. Rom. 3, 13 τάφος ἀνεφθμένος ὁ λάρυγξ αὐτῶν, quoted from Ps. 5, 10 where Sept. for ἡγῆ; see fully in ἀνόγνω no. 1. b.

τάχᾱ, adv. (ταχύς,) quickly, speedily, shortly, forthwith, Pol. 18. 20. 9. Xen. Hell. 7. 4. 34.—In N. T. readily, lightly, possibly; hence, peradventure, perhaps, Rom. 5, 7. Philem. 15. So Wisd. 14, 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

ταχέως, adv. (ταχύς,) quickly, speedily, pr. Xen. Cyr. 1. 4. 20.—In N. T. soon, shortly; 1 Cor. 4, 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. 1, 6. Phil. 2, 19. 24. 2 Tim. 4, 9. Sept. for ἡγῆ Judg. 9, 48. Is. 8, 3. (Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6.) Spec. quickly, hastily, Luke 14, 21 ἔξελεε ταχέως. 16, 6. John 11, 31. 2 Thess. 2, 2. 1 Tim. 5, 22. Sept. for ἡγῆ Prov. 25, 8. So Wisd. 14, 28.

ταχινός, ἡ, ὅν, (ταχύς,) quick, swift, e. g. πόδες, Sept. for ἡγῆ Is. 59, 7. Wisd. 13, 2; πτέρυγες Anth. Gr. I. p. 168.—In N. T. trop. swift, speedy, i. e. near at hand,

impending, 2 Pet. 1, 14. 2, 1 ἐπάρχοντες ἑαυτοῖς ταχυῇν ἀπάλειαν. So Ecclus. 18, 26. Anth. Gr. II. p. 91 εἰς ταχυῇν ληξεδόνα.

τάχιον, adv. pr. Neut. of ταχίων later comparat. to ταχύς, instead of the earlier θάσσων, comp. Buttm. § 67. 3; condemned by the grammarians, Lob. ad Phryn. p. 77. Winer § 11. 2; *more quickly, more swiftly, more speedily*, c. gen. John 20, 4 προῖδραμε τάχιον τοῦ Πέτρου, i. e. he outran Peter. (Diod. Sic. 20. 92.) Elsewhere *sooner*, the object of comparison being every where implied, e. g. *sooner* than one expected or intended, *the sooner*; John 13, 27 ὁ ποιῆς, ποιήσων τάχιον. 1 Tim. 3, 14 εἰσεῖν πρὸς σε τάχιον. Heb. 13, 19. 23. See Matth. § 457. Winer § 36. 3. So Wisd. 13, 9. 1 Macc. 2, 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

τάχιστα, adv. (neut. plur. of τάχιστος, ταχύς,) *most quickly, most speedily*; e. g. ὡς τάχιστα, *the soonest possible, as soon as possible*, with all speed, Acts 17, 15; see Buttm. § 115. 4, 5.—Luc. Rhetor. Præc. 1. Xen. Cyr. 5. 14.

τάχος, eos, ous, τό, (ταχύς,) *quickness, swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4.—In N. T. only in the phrase ἐν τάχει *with speed*, i. e. adverbially, *quickly, speedily, shortly*, i. q. ταχέως, see in ἐν no. 3. b. a. Luke 18, 8 ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Acts 25, 4. Rom. 16, 20. [1 Tim. 3, 14.] Rev. 1, 1. 22, 6. Rev. 2, 5 Rec. where later edit. ταχύ. Also with the idea of *haste*, Acts 12, 7. 22, 18. Sept. for חָזַק Deut. 9, 3; חָזַק 11, 17; עָזַר Ps. 2, 12.—Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

ταχύς, εἷα, ύ, *quick, swift, nimble*, as ταχὺς πῶδας Hom. Il. 13. 249; ἵππος r. Xen. Mem. 4. 2. 25.—In N. T.

1. Masc. ταχύς, trop. *quick, swift*, i. q. ready, prompt; James 1, 19 ταχύς εἰς τὸ ἀκούσαι. Sept. and Ὑῤ Prov. 29, 20.—Ecclus. 5, 11. Luc. Somn. 1. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

2. Neut. ταχύ as adv. i. q. ταχέως, comp. Buttm. § 115. 4; *quickly, speedily, with haste*, Matt. 28, 7 ταχύ πορευθεῖσαι. v. 8. Mark 16, 8 Rec. Luke 15, 22 Lachm. John 11, 29. Sept. for חָזַק 2 Sam. 17, 16. So Dem. 982. 17. Xen. An. 2. 2. 12.—Also *quickly, soon, shortly*, Matt. 5, 25; and with the idea of *suddenness*, Rev. 2, 5 in later edit. v. 16. 3, 11. 11, 14. 22, 7. 12. 20. Sept. for חָזַק Ps. 102, 3. So 2 Macc. 3, 31. Xen. An. 1. 9. 29.—Spec.

readily, lightly; Mark 9, 39 ταχὺ κακολογεῖσθαι με. So Ecclus. 19, 4. Xen. Cyr. 5. 1. 4.

τέ, an enclitic copulative particle, *and*, corresponding to καί as Lat. *-que* to *et*, Buttm. § 149. m. 8. Kühner § 321. 1; found in N. T. chiefly in the writings of Luke and Paul, and also the Ep. to the Hebrews; in Matt. four times, 23, 10. 23, 6. 27, 48. 28, 12; Mark once, 15, 36; John thrice, 2, 15. 4, 42. 6, 18; James twice, 3, 7 bis; Jude once, v. 6; in Rev. twice, 1, 2. 21, 12. In general, καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, καί connects and τέ annexes; the former is conjunctive, the latter adjunctive. Hence τέ is the most general of all the copulatives; serving merely to show, that the word after which it stands is to be taken as in some connection with another either preceding or following. The place of τέ is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 833; ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. n.

1. Simply, i. e. without other particles, where it then serves to annex, as above. Matt. 28, 12 συναρχόντες ... συμβουλῶν τε λαβόντες. John 4, 42 τῇ τε γυναικὶ εἶπον. 6, 18. Acts 2, 3. 33. 27 εἰπὼν τε πρὸς τὸν Πέτρον. 3, 10. 4, 13. 33. 5, 42. 8, 1. 3. 6. 12, 12 συνιδὼν τε ἦλθεν κτλ. 18, 11. 20, 11. 23, 10. 24, 27. Rom. 2, 19. 1 Cor. 4, 21. Heb. 1, 3. Jude 6. al. So in a parenthesis, Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ. Once preceded by μήτε ... μήτε, Acts 27, 20. So Wisd. 8, 19. 3 Macc. 6, 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19; with μήτε prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, τέ ... τέ, *and, and*, Lat. *que ... que*; Acts 2, 46. 16, 11. 12. 24, 23. Heb. 6, 2 ἐπιστάσεις τε χειρῶν, ἀναστάσεις τε νεκρῶν, καὶ κρίματος αἰωνίου. Once i. q. *both ... and*, Acts 26, 16. See Passow no. 2. Matth. § 626 init. Viger p. 518. So Wisd. 7, 12. Hdian. 1. 2. 6. Plato Phædr. 267. a. Xen. Cyr. 1. 3. 10.

2. Most freq. as strengthening καί, either directly before it, as τε καί, or with one or more words intervening, τε ... καί, i. q. Lat. *que ... et*, implying close connection, *not only ... but also, both ... and*; see Passow no. 3. Buttm. § 149. m. 8. Kühner § 321. 1. Matth. § 626. So as connecting clauses; Matt. 27, 48 πλήσας τε ὄρους καὶ περιβείας καλύμφ. Luke 24, 20. Acts 9, 18. 10, 2.

Heb. 6, 4. al. (Wisd. 4, 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.) As coupling together infinitives depending on the same verb; Luke 12, 45 *καὶ ἀρξήται ... ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts 1, 1. (Luc. D. Deor. 19. 2.) As connecting nouns, etc. e. g. *τε καὶ*, Luke 21, 11 *φόβητρά τε καὶ σημεία*. Acts 2, 9. 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26, 3. Rom. 1, 12. 14. 1 Cor. 1, 2. 30. Heb. 2, 4. James 3, 7. al. Adverbs, Acts 24, 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job 9, 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 796. d. Xen. Hell. 1. 4. 15, 16.) Also where one or more words come between *τέ* and *καί*, as Luke 2, 16 *τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ*. John 2, 15 *τά τε πρόβατα καὶ τοὺς βόας*. Acts 1, 8. 26, 30. Phil. 1, 7. Heb. 9, 2. 19. al. So Luke 21, 11 *σεισμοὶ τε μεγάλοι ... καὶ λιμοί*. Rom. 1, 16 *Ἰουδαίῳ τε πρώτῳ καὶ Ἕλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2, 43 *πολλά τε τέρατα καὶ [πολλὰ] σημεία*. Also the article, Acts 1, 13 *ὅτε Πέτρος καὶ Ἰάκωβος κτλ.* 13, 1. Rom. 1, 20. Or a relative, Acts 26, 22 *οὐδὲν ἐκτὸς λέγων, ὃν τε οἱ προφῆται ἐλάλησαν ... καὶ Μωϋσῆς*. Espec. a preposition, Acts 28, 23 *ἀπὸ τε τοῦ νόμου Μωϋσείως καὶ [ἀπὸ] τῶν προφητῶν*. 25, 23. Comp. Matth. 5, 626. Winer 5, 65. 5. n. (Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 796. d. *εἰς τε πολιτείας καὶ ἰδίους οἴκους*.) So two nouns of opposite signification are sometimes connected by *τε καὶ*, forming then a periphrasis for *all*; Matth. 22, 10 *πονηροὺς τε καὶ ἀγαθοὺς*. Acts 24, 15. 26, 22. Heb. 5, 14. Comp. Matth. 1. c. (Comp. Xen. Hi. 1. 2.) Rarely *τε καὶ* is put in the sense of *que etiam*, and also, Acts 19, 27; *ἔτι τε καὶ*, and further also, Acts 21, 28; *ὁμοίως τε καὶ*, and in like manner also, Rom. 1, 27. Here *καὶ* seems to be used merely to strengthen *τέ*; comp. Winer 5, 57. 3. Herm. ad Soph. Elect. 873.

3. Sometimes *τέ* corresponds to *δέ* in a following clause, where the connection is then adversative or antithetic, and thus emphatic; e. g. Acts 19, 3 *εἰπέ τε πρὸς αὐτοὺς ... οἱ δὲ εἶπον*. 22, 8, comp. 10. 22, 28. See Passow no. 8. Matth. 1. c. p. 1276. Stallb. ad Plat. Phileb. p. 36.—Plato Rep. 394. c. Xen. Conv. 8. 2.

4. With other particles: a) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in no. 1. Rom. 1, 26 *αἱ τε γὰρ σήλεια αὐτῶν*. 7, 7. Heb. 2, 11. So Xen. Mem. 1. 1. 3 *οὐτοί τε γάρ*.

b) *ἐάν τε*, pr. and if; repeated *ἐάν τε ... ἐάν τε*, i. q. whether ... or, Rom. 14, 8 quater; *ἐάν τε γὰρ καί*, pr. for though also, 2 Cor. 10, 8; here the force of *τέ* cannot well be given in English; comp. above in no. 2 fin. So Xen. Mem. 2. 4. 6.

c) *εἴτε*, see in εἰ III. 2. i.

d) *δ, τε, ἦ, τε, τό, τε*, i. e. the art. with *τέ*, so written to distinguish it from the adverbs *δτε, τότε*, and simply expressing the article in connection with the usage of *τέ* as above given. E. g. where *τέ* merely annexes, Acts 19, 12 *τά τε πνεύματα κτλ.* 26, 30. 27, 3. 5. Heb. 9, 1. Followed by *καί* after one or more intervening words; see above in no. 2; Acts 5, 24 *δ, τε ἱερεὺς καὶ ὁ στρατηγός*. 17, 10. 14. Eph. 1, 10. Heb. 9, 2. Luke 23, 12. Also *δ, τε γάρ ... καί*, Heb. 2, 11. Rom. 1, 26; see above in lett. a. +

τείχος, eos, ous, τό, a wall, espec. of a city; Acts 9, 25 *καθῆκαν διὰ τὸ τεῖχος*. 2 Cor. 11, 33. Heb. 11, 30 *τὰ τεῖχη ἱερικῶ*. Rev. 21, 12. 14. 15. 17. 18. 19. Sept. for *ἰσχυρ* Josh. 6, 5. 20.—Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

τεκμήριον, ου, τό, (τεκμαίρομαι, τέμαρ,) a sure sign, certain token, infallible proof, Acts 1, 3.—3 Macc. 3, 24. Jos. de Vit. 5, 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. *τεκμήριον · σημείον ἀληθές*.

τεκνίον, ου, τό, (dim. τέκνον,) a little child; Plur. trop. as an endearing appellation, *τεκνία*, little children, like Lat. *filiioli, carissimi*; John 13, 33. Gal. 4, 19. 1 John 2, 1. 12. 28. 3, 7. 18. 4, 4. 5, 21.—Pr. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

τεκνογονέω, ᾧ, f. ἴσω, (τεκνογόνος; τέκνον, obs. γένω, γίνωμαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5, 14; comp. v. 10, and see in *τεκνογονία*.—Pr. Anthol. Gr. II. p. 202.

τεκνογονία, as, ἡ, (τεκνογόνει,) the bearing of children, and so including all the duties of the maternal relation; 1 Tim. 2, 15 *σωθήσεται διὰ τῆς τεκνογονίας*, i. e. in becoming the mother of a family and the faithful performance of her duties in that relation, in bringing up her household unto God, comp. 5, 10. This is a privilege of the woman, to be set off against v. 14.—Chrysost. ad h. l. *τεκνογονίαν φησί, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν*.

τέκνον, ου, τό, (τίκτω,) 1. a child, male or female, son or daughter. a) Sing. a child, Luke 1, 7 *οὐκ ἦν αὐτοῖς τέκνον*.

Acts 7, 5. Rev. 12, 4. Plur. *children*, Matt. 10, 21 τέκνα ἐπὶ γονεῖς. Mark 12, 19. Luke 20, 31. Acts 21, 5 σὺν γυναίξὶ καὶ τέκνοις. Tit. 1, 6. 2 John 4, 13. al. Sept. Plur. for בְּנֵי Gen. 3, 16. 30, 1; בְּנֵיךָ Gen. 33, 6. 7. So Plur. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4. b) Spec. *a son*, Sing. Matt. 10, 21. 21. 21, 28 τέκνον, ὕπαγε κτλ. Phil. 2, 22. Rev. 12, 5. Plur. *sons*, Matt. 21, 28 ἀνθρώπος εἶχε δύο τέκνα. Acts 21, 21. Sept. for בְּנֵי Gen. 17, 16. 22, 7. 48, 19; בְּנֵיךָ Esth. 9, 25. So Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

2. Plur. τέκνα, *children*, in a wider sense by Hebr. i. q. *descendants, posterity*; Matt. 3, 9 ἐγείρει τέκνα τῷ Ἀβραάμ. Luke 1, 17. 3, 8. Acts 2, 39. Rom. 9, 7. v. 8 bis, comp. in σάρξ no. 2. c, and in ἐπαγγελία no. 3. a. Gal. 4, 28. 31. So Sept. for בְּנֵיךָ Ex. 10, 2. Josh. 14, 9. Zech. 10, 7. 9; בְּנֵיךָ Pa. 109, 13. Jer. 31, 17.—Emphat. i. q. *true children*, genuine descendants, John 8, 39. 1 Pet. 3, 6.

3. Trop. *a child*, one who is the object of parental love and care, or who yields filial love and reverence towards another. a) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; e. g. from a friend or teacher, Matt. 9, 2 ἄνθρωπε, τέκνον. Mark 2, 5. Luke 16, 25. 1 Tim. 1, 18. 2 Tim. 2, 1. Plur. Mark 10, 24. So Sept. for בְּנֵי 1 Sam. 3, 9. 16. So Eccles. 2, 1. Hdian. 1. 6. 12. b) From the Heb. genr. for *a pupil, disciple*, the spiritual *child* of any one, see in γεννάω no. 1. b, and πατήρ A. 3. 2 Tim. 1, 2 Τιμοθέε ἀγαπήνῃ τέκνῳ. Philem. 10. 3 John 4. With ἐν κυρίῳ 1 Cor. 4, 17; ἐν πίστει 1 Tim. 1, 2; κατὰ πίστιν Tit. 1, 4. Plur. 1 Cor. 4, 14. 2 Cor. 6, 13. Comp. Heb. בְּנֵי Sept. υἱός, 1 K. 20, 35. 2 K. 2, 3. 5. c) τέκνα τοῦ Θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in πατήρ B. 1, 2; also γεννάω no. 1. c. So of the Jews, John 11, 52; comp. Sept. and בְּנֵיךָ Is. 30, 1. Hos. 11, 1 sq. Wied. 16, 21 comp. 20. Genr. of the pious worshippers of God, *the righteous, saints*, Christians; John 1, 12 ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι. Rom. 8, 16. 17. 21. 9, 8. Eph. 5, 1. 1 John 3, 1. 2. 10. 5, 2. So Sept. Prov. 14, 27. d) τέκνα τοῦ διαβόλου, *children of the devil*, his followers, subjects, vassals, opp. τὰ τ. τοῦ Θεοῦ, once 1 John 3, 10. Comp. בְּנֵי 2 K. 16, 7. Sept. υἱός.

4. By Hebr. joined with the name of a

city or the like, *a native, an inhabitant*, one born or living in that city. Matt. 23, 37 Ἱερουσαλήμ . . . ποσάκις ἠξέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke 13, 34. 19, 44. Gal. 4, 25. Rev. 2, 23. So Sept. and בְּנֵיךָ Joel 2, 23. Zech. 9, 13. Is. 60, 4. 9. —Psalt. Sal. 11, 3.

5. By Hebr. with a genit. of quality or condition, *the child of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11, 19 et Luke 7, 35 ἐδικαίωσεν ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5, 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1, 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2, 3 τ. τῆς ὀργῆς, exposed to the wrath of God. 2 Pet. 2, 14 τ. κατάρτας. So Sept. τέκνα ἀπωλείας for Heb. בְּנֵי חַיָּה Is. 57, 4; τ. ἀδικίας for Heb. בְּנֵי חַיָּה Hos. 10, 9. Comp. also בְּנֵי Deut. 25, 2. 1 K. 2, 26. 2 K. 14, 14. Winer § 34. 2. n. 2. Heb. Lex. art. בְּנֵי no. 4, 8; בְּנֵי no. 7.—Eriph. Opp. I. p. 380. b, ol υἱοὶ τῆς ἀληθείας πιστεύουσ. +

ΤΕΚΝΟΤΡΟΦΕΩ, ᾧ, f. ἦσω, (τεκνотρόφος; τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. 5, 10; comp. in τεκνογονία.—Pr. Aristot. H. An. 9. 40. 32; so Subst. τεκνοτροφία Id. H. An. 6. 4. 5.

Τέκτων, ονος, ὁ, (kindr. τέχνη, τεύχω, τεκεῖν, τίκτω,) pr. *an artificer, craftsman*; spec. *a worker in wood, a carpenter, joiner*, Matt. 13, 55. Mark 6, 3. Sept. τέκτων ξύλων for Heb. בְּנֵי עֵץ 2 Sam. 5, 11. Is. 40, 20; τέκτ. σιδήρου 1 Sam. 13, 19; τ. χαλκοῦ 1 K. 7, 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων · πᾶς τεχνίτης.

Τέλειος, εἰα, εἰον, (τέλος,) pr. 'having reached the end, term, limit.' Hence

1. *complete, perfect, full*, wanting in nothing; James 1, 4 ἔργον τέλειον. v. 17. 25. 1 John 4, 18 ἡ τελεία ἀγάπη. Comparat. Heb. 9, 11 τελειοτέρας σκηνῆς. Sept. πρόβατον τελ. for בְּרֵאשִׁית Ex. 12, 5. So Aquil. Prov. 11, 1 στάξιμον τέλειον. Diod. Sic. 1. 7 τελεία ἀβήγαις. Pol. 1. 4. 8. Plato Parm. 157. e.—Trop. in a moral sense; of persons, Matt. 5, 48 bis, τέλειος, ὥσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι, comp. Luke 6, 36. So Matt. 19, 21. Col. 1, 28. 4, 12. James 1, 4 ἵνα ᾗτε τέλειοι. 3, 2. Of the will of God, Rom. 12, 2. Neut. τὸ τέλειον, *completeness, perfectness*, in knowledge of the truth, opp. ἐκ μέρους, 1 Cor. 13, 10. Sept. for בְּרֵאשִׁית Gen. 6, 9. 18, 13; בְּרֵאשִׁית 1 K. 8, 62. 11, 4. So Eccles. 44, 17. Isocr. Panath. p. 239. c, τελείους ἀνδρας

εἶναι, καὶ πᾶσας ἔχειν τὰς ἀρετάς. Plato Legg. 643. d.

2. Spec. of full age, adult, full growth; of persons, pr. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6.—In N. T. trop. of persons full grown, ripe, in mind and understanding, ταῖς φρεσὶ 1 Cor. 14, 20; or in knowledge of the truth, 1 Cor. 2, 6. Phil. 3, 15. Heb. 5, 14; or in Christian faith and virtue, Eph. 4, 13.

τελειότης, ητος, ἡ, (τέλειος,) completeness, perfectness; Col. 3, 14 σύνδεσμος τῆς τελειότητος, see in σύνδεσμος. Heb. 6, 1 ἐπὶ τὴν τελειότητα φερώμεθα, i. e. leaving the rudiments of Christian doctrine, let us go on to something more complete, perfect.—Wisd. 6, 15. 12, 17. Plato Def. 412. b, d.

τελειῶν, ὦ, f. ὦσω, (τέλειος,) to complete, to make perfect, so as to be full, wanting in nothing.

1. Pr. to bring to a full end, to complete, to finish, c. acc. e. g. a work or duty, τὸ ἔργον, τὰ ἔργα, John 4, 34. 5, 36. 17, 4. Mid. with ἔργον impl. Luke 13, 32 καὶ τῇ τρίτῃ τελειοῦμαι, I finish the work. Of a race, τὸν δρόμον Acts 20, 24. Sept. genr. for τῆς 1 K. 7, 21; ἡ 2 Chr. 8, 16. So Ecclus. 50, 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17.—Of time, Luke 2, 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. to fulfil, John 19, 28 ἵνα τελειωθῇ ἡ γραφή. So Act. Thom. § 10; πρόσθεν Diod. Sic. 3. 74 fin. Comp. τελειώσις.

2. Trop. to make complete, perfect; to bring to a state of completeness, perfectness. a) Genr. John 17, 23 ἵνα ὡς τετελειωμένοι εἰς ἓν, prægñ. that they may be perfectly united into one. 2 Cor. 13, 9 ἡ γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as the true power of God; comp. 4, 7. James 2, 22. 1 John 2, 5. 4, 12. 17. 18. (Ecclus. 7, 32.) Of character, Pass. Phil. 3, 12 οὐχ ὅτι . . . ἤδη τετελειώμαι, i. e. in Christian character and attainments; see in καταλαμβάνω no. 2. b) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one; Heb. 7, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7, 11. 10, 4. Of persons, Heb. 9, 9 δὴρὰ τε καὶ θυσίαι . . . μὴ δύνασθαι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10, 1. 14.—Also, to make per-

fect, pr. to carry through to the end, in respect to condition, happiness, glory; to bring to a perfect condition of happiness and glory, to make perfect in glory; equiv. to δοξάζω John 7, 39. 12, 23. So of Christ as exalted to be Head over all things, Heb. 2, 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ πασημάτων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάσημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5, 9. 7, 28. Also of saints advanced to glory, 11, 40. 12, 23.—See Bloek Hebräerbr. II. p. 298.

τελείως, adv. (τέλειος,) completely, perfectly; 1 Pet. 1, 13 τελείως ἐλπίζετε, i. e. have a full and perfect hope, unwavering confidence.—2 Macc. 12, 42. Pol. 6. 37. 4. Plato Def. 411. d.

τελειώσις, εως, ἡ, (τέλειος,) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T.

1. Of a prediction, fulfilment, Luke 1, 45.—Judith 10, 9.

2. perfect expiation, Heb. 7, 11; comp. in τελειῶ no. 2. b.

τελειωτής, οῦ, ὁ, (τέλειος,) a completer, perfecter, finisher, who brings through to the end; Heb. 12, 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, unto the author and finisher of our faith.

τελεσφόρεω, ὦ, f. ἥσω, (τελεσφόρος; τέλος, φέρω,) to bring to perfection or maturity, e. g. fruit, grain, to ripen, absol. and trop. Luke 8, 14 οὐ τελεσφοροῦσι, parall. ἄκαρπος γίνεσθαι Matt. 13, 23.—Pr. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. d, αἰξοῦσι καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Theophr. H. Pl. 8. 7. 6.

τελευτάω, ὦ, f. ἥσω, (τελευτή,) to end, to bring about, to finish, to complete, c. acc. Eurip. Phoen. 1597 ὦ πάτερ, ὅς ταῦτα τελευτᾷ. Dem. 13. 15. Also τὸν βίον τελευτᾷν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. to end, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤδη. Xen. Hell. 2. 3. 9.—In N. T. intrans. or with τὸν βίον impl. to end one's life, to die; Matt. 2, 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9, 18 Συγγένηρ μου ἔτι ἐτελεύτησεν. 22, 25. Mark 9, 44. 46. 48. (Comp. Is. 66, 24.) Luke 7, 2. Acts 2, 29. 7, 15. Heb. 11, 22. [John 11, 39.] Sept. often for γὰρ Gen. 25, 32. Prov. 11, 7. (Ael. V. H. 2. 17. Hlian. 8. 5. 18. Xen. Cyr. 8. 7. 1.) Of a violent death, Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτᾷν let him die the death, emphat. quoted from Ex. 21, 17 where Sept. in imitation of Heb. inf.

absol. $\epsilon\gamma\omega\gamma\ \epsilon\gamma\omega$ *he shall surely die*, be put to death. Comp. Winer § 58. 3.

τελευτή, ἥς, ἡ, (τελέω, τέλος,) *an end, limit*, Baruch 3, 25. Dem. 658. 7; τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. —In N. T. absol. *the end of life, death*; Matt. 2, 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for $\epsilon\gamma\omega\gamma$ Gen. 27, 2. Josh. 1, 1. Judg. 1, 1. So 1 Macc. 9, 23. Hdtian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

τελέω, ὦ, f. ἔσω, (τέλος,) 1. *to end, to finish, to complete, to accomplish*; c. acc. Matt. 13, 53 *ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς*. 19, 1 et 26, 1 τοὺς λόγους. Luke 2, 39. 2 Tim. 4, 7 δρόμον. Rev. 11, 7. Pass. Luke 12, 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John 19, 28. 30 τετέλεστα, *it is finished*! i. e. the whole work, all things. Rev. 10, 7 ἐτελέσθη τὸ μυστήριον. 15, 1. 8. Sept. for $\epsilon\gamma\omega\gamma$, $\epsilon\gamma\omega\gamma$ Ruth 2, 21. Ezra 9, 1; $\epsilon\gamma\omega\gamma$ Neh. 6, 15. So Hdtian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. CEC. 1. 4. —With a Particip. in the participial construction, Buttm. § 144. 6. a. Matt. 11, 1 *ὅτε ἐτέλεσε ὁ Ἰ. διατάσων*, as in Engl. *when Jesus had finished commanding*. So præg. with Part. impl. Matt. 10, 23 οὐ μὴ τελέσῃτε τὰς πόλεις τοῦ Ἰσραὴλ, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσῃτε διαφευγόντες v. διαβαίνοντες τὰς πόλεις κτλ. So Sept. συνετέλεσε διαβαίνων Josh. 3, 17. 4, 1; comp. Luc. Tox. 52 τριταῖος ἐτέλεσε ἐκ Μαχλίων ἐς Σεΐθας. Thuc. 4. 78. —Of time, Pass. *to be ended, fulfilled*; Rev. 20, 3 τελεσθῇ τὰ χίλια ἔτη. v. 5. 7.

2. *to fulfil, to accomplish, to fully carry out*, e. g. a rule, law, c. acc. τὸν νόμον Rom. 2, 27. James 2, 8; τὴν ἐπιθυμίαν τῆς σαρκὸς Gal. 5, 16. So Act. Thom. § 5 ἵνα τὸ βέλημα τοῦ βασιλέως τελέσῃ. Luc Piscat. 52 τελώμεν τὰ παρηγγελμένα. —Of declarations, prophecy, Luke 18, 31 τελεσθήσεται πάντα τὰ γεγραμμένα κτλ. Luke 22, 37. Acts 13, 29. Rev. 17, 17. Sept. and $\epsilon\gamma\omega\gamma$ Ezra 1, 1. So Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίσας τετελείσθαι τὸν χρησμόν. 3. Spec. *to finish up, to make an end of what one owes or what is due, to pay, to pay in full*, e. g. taxes, tribute; comp. in τέλος no. 4. E. g. τὰ δίδραγμα Matt. 17, 24; φόρους Rom. 13, 6. So Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

τέλος, εος, ους, τό, *an end, completion, termination*.

1. Genr. of time and condition; c. gen.

Luke 1, 23 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. 3, 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7, 3 μύτη ζωῆς τέλος. 1 Cor. 10, 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4, 7 πάντων τὸ τέλος. Meton. Rom. 10, 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, i. e. with Christ the power of the law has come to an end, that righteousness by faith may be reckoned to every one who believeth; comp. Rom. 7, 6. 8, 2. Others refer this to no. 3, but less well. Sept. and $\gamma\epsilon\gamma$ Is. 9, 7. Dan. 11, 13. (Soph. Trach. 166; τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) With gen. impl. John 13, 1 εἰς τέλος ἡγάγησεν κτλ. i. e. unto the last. Matt. 24, 6 οὕτως ἐστὶ τὸ τέλος sc. τῶν πάντων v. τοῦ αἰῶνος τούτου. v. 14. Mark 13, 7. Luke 21, 9; ὑπομένειν εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10, 22. 24, 13. Mark 13, 13; ἕως τέλους sc. τῆς ζωῆς 1 Cor. 1, 8. 2 Cor. 1, 13; μέχρι τέλους id. Heb. 3, 6. 14; ἄχρι τέλους id. Heb. 6, 11. Rev. 2, 26. In 1 Cor. 15, 24 εἰς τὸ τέλος, i. e. the end of the work of redemption, when the whole plan of redemption is completed. Absol. τέλος ἔχειν, *to have an end, to come to an end, to be destroyed*, Mark 3, 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. So some Luke 22, 37; see below in no. 2. c. So Xen. An. 6. 5. 2. Cyr. 8. 3. 33. —Adverbially, acc. τὸ τέλος, *finally, at last*, 1 Pet. 3, 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) Also εἰς τέλος, pr. *to the end*, i. e. *continually, perpetually, forever*, Luke 18, 5. 1 Thess. 2, 16. Sept. for $\epsilon\gamma\omega\gamma$ Job 14, 20. Ps. 79, 5. 103, 9. So Luc. Navig. 27. Xen. CEC. 17. 10. —Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. *præteritum et futurum*, see in ἀρχή no. 2; Rev. 22, 13 ἐγὼ τὸ Α καὶ τὸ Ω, *præteritum et futurum*; ἡ ἀρχὴ καὶ τὸ τέλος. 21, 6. 1, 8 Rec.

2. Trop. *an end*, i. e. a) *an event, issue, result*. Matt. 26, 58 ἐκάθιστο . . . ἰδεῖν τὸ τέλος. James 5, 11 τὸ τέλος κυρίου, i. e. which the Lord gave to Job. So Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τοῦτου τέλος ἐν Σεφῇ ἦν, οὐκ ἐν ἑμοί. b) With gen. of pers. or thing, *the end, the final lot, ultimate fate*; Rom. 6, 21 τέλος ἐκείνων. Σάρατος. v. 22 τὸ δὲ τέλος, *ζωὴν αἰώνιον*. 2 Cor. 11, 15. Phil. 3, 19. Heb. 6, 8. 1 Pet. 1, 9. 4, 17. Sept. for $\epsilon\gamma\omega\gamma$ Ecc. 7, 2. So Wisd. 3, 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43. c) Of a declaration, prophecy, *an end, accomplishment, fulfilment*; Luke 22, 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e.

have fulfilment, are fulfilled, i. q. the preced. *τελεσθῆναι*. So *Æschyl.* *Prom. vinct.* 13 *ἐντολή δ' αὖτε ἔχει τέλος*. *Dion. Hal. Ant.* 1. 19 *τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέλαβον*. *ib.* 9. 12 *καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαντεύματα*. *Athen.* 8. p. 341. c. So *τέλος λαμβάνειν* *Jos. Ant.* 2. 5. 3. *ib.* 4. 6. 5. —Others in *Luke* 1. c. render: *the things relating to me* (my work, my ministry) *come to an end*, my labours draw to a close; see in no. 1.

3. *Trop. an end, final purpose*, that to which all the parts tend and in which all terminate, the chief point, *sum.* 1 *Tim.* 1, 5 *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*. So, according to some, *Rom.* 10, 4; but see above in no. 1. *Sept.* and *ἡῖο Ecc.* 12, 13.—*Arr. Epict.* 1. 12. 5 *τέλος ἐστὶ τὸ ἐπεσθαι θεοῖς*. *Diog. Laert.* 2. 87. *Cic. ad Att.* 12. 6.

4. *Trop. a tax, toll, custom, tribute*, *pr. what is paid* for the maintenance and expenses of the state; see in *τελέω* no. 3. *Matt.* 17, 25 *τέλη ἢ κῆρσον*. *Rom.* 13, 7 *bis*. —1 *Macc.* 10, 31. *Jos. Ant.* 12. 3. 3. *Hdian.* 3. 1. 11. *Dem.* 745. 15. *Xen. Vect.* 4. 19, 20. See *Dict. of Antt. art. Telos*.

τελώνης, ου, ὁ, (τέλος, ὠνόμαται,) *pr. a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, *ὁ πριάμενος τέλος* *Dem.* 745. 15; *Lat. publicanus*, *Cic. pro Planc.* 9; whence in *Engl. Vers. a publican*. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were persons of wealth and rank, and in the later periods chiefly of the equestrian order; *comp. Cic. l. c. Sueton. Octav.* 24. *Dion Cass.* p. 38 *τοὺς ἱππέας... πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο*. *Jos. Ant.* 12. 4. 1, 3, 4 *ἐνστάσης δὲ τῆς ἡμέρας, καὶ ἦν ἔμελλε τὰ τέλη πιπράσκεσθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιώμασιν ἐν ταῖς πατρίσι διαφέροντες*. *Comp. Boeckh Staatsh. d. Ath. I.* p. 359, 360 sq. *Adam's Rom. Ant.* p. 64. *Dict. of Antt. art. Publicani*. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, and the like. These too were called *τελώναι*, or also *ἐκ-λόγοντες* *Dem.* 745. 15, *Lat. portitores*. An agent in the provinces (sub magistro) had to travel about and superintend the actual business of collecting the revenues; such an one was *prob. Zaccheus ὁ ἀρχι-τελώνης*, *Luke* 19, 2. See *Dict. of Antt. l. c.*

In countries subject to the Romans, these inferior *τελώναι* were objects of hatred and detestation; so that none but persons of the lowest rank and worthless character were likely to be found in this employment; *comp. Xen. ap. Dichæarch. πάντες τελῶναι πάντες εἰσὶ ἀπαγες*. *Dio Chrysost.* 4. p. 75. b, *καπῆλους καὶ τελῶνας καὶ πορνοβοσκούς*. *Luc. Necyom.* 11 *μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κτλ.* *Artemidor.* 1. 23. *ib.* 4. 42, 57. See the numerous like passages in *Wetst. N. T. I.* p. 314 sq.—In *N. T.* in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society; *Matt.* 5, 46 *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῶσαι*; v. 47. 10, 3 *Μαρθαίος ὁ τελώνης*, *comp.* 9, 9. *Luke* 3, 12. 5, 27. 29. 7, 29. 18, 10. 11. 13; *τελώναι καὶ ἁμαρτωλοὶ* *Matt.* 9, 10. 11. 11, 19. *Mark* 2, 15. 16. *Luke* 5, 30. 7, 34. 15, 1; *ἐθνομὸς καὶ τελώνης* *Matt.* 18, 17; *οἱ τελῶναι καὶ αἱ πόρνοι* *Matt.* 21, 31. 32.

τελώνιον, ου, τό, (τελώνης,) *a toll-house, custom-house, collector's office*, *Matt.* 9, 9. *Mark* 2, 14. *Luke* 5, 27.—*Suid.* *τελώνιον ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης*. *Poll. On.* 9. 28 *τὰ τελῶνια*.

τέρας, ατος, τό, Plur. τὰ τέρατα uncontracted, contrary to *Attic usage*, *Mæris* p. 369. *Buttm.* § 54. n. 1; *a sign, wonder, portent*, strictly as foreboding something future; in *N. T.* only *Plur.* and always joined with *τὰ σημεῖα*.

1. *Pr. Acts* 2, 19 *ὁῶσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω*, quoted from *Joel* 3, 2 [2, 30] where *Sept.* for *ἰσηῖα*.—*Jos. Ant.* 2. 12. 1. *Artemid.* 1. 73. *Xen. Mem.* 1. 4. 15.

2. *Genr. σημεῖα καὶ τέρατα*, *Engl. signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of *Moses*, *Acts* 7, 36; of *Christ*, *John* 4, 48. *Acts* 2, 22; of the apostles and teachers, *Acts* 2, 43. 4, 30. 5, 12. 6, 8. 14, 3. 15, 12. *Rom.* 15, 19. 2 *Cor.* 12, 12. *Heb.* 2, 4; also of the professed miracles of false prophets or teachers, *Matt.* 24, 24. *Mark* 13, 22. 2 *Thess.* 2, 9. *Sept. σημεῖα καὶ τέρατα* for *Heb. מִוִּפְתּוֹת וּמוֹפְתִים*, of *Moses* *Ex.* 7, 3. *Deut.* 6, 22. 7, 19. *Jer.* 32, 20.—So *σημ. καὶ τέρατα*, of impostors *Jos. Ant.* 20. 8. 6; *genr. Æl. V. H.* 12. 57. *Pol.* 3. 112. 8.

Τέρτιος, ου, ὁ, Tertius, *pr. n. of Paul's amanuensis*, *Rom.* 16, 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24, 1. 2.

τεσσαράκοντα, οί, αἱ, τὰ, indec. *forty*, Matt. 4, 2. Mark 1, 13. Acts 1, 3. al. Comp. Buttm. § 70. 4. Sept. for 𐤔𐤕𐤁𐤁 Gen. 5, 13. Ex. 16, 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. +

τεσσαρακονταετής, ἑός, οὗς, ὁ, ἡ, adj. (*ἔτος*), of *forty years*; e. g. τεσσαρακονταετής χρόνος, the *time of forty years*, forty years' time, Acts 7, 23. 13, 18.—Comp. δεκαετής χρόνος Max. Tyr. 6. 89; δεκαετής πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 3. Lob. ad Phryn. p. 406 sq.

τέσσαρες, οί, αἱ, Neut. -ρα, Gen. ὦν, Attic τέτταρες, Neut. -ρα, card. adj. *four*, Matt. 24, 31. Mark 2, 3. Acts 10, 11. Rev. 4, 4. al. Comp. Buttm. § 70. 4. Sept. for 𐤔𐤕𐤁𐤁 Gen. 11, 16; 𐤔𐤕𐤁𐤁 Gen. 2, 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. +

τεσσαρεσκαίδεκατος, η, ον, ordin. adj. the *fourteenth*, Acts 27, 27. 33.—Sept. Gen. 14, 5. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phryn. p. 409. Buttm. § 71. 1.

τεταρταῖος, α, ον, (τέταρτος,) an adj. marking succession of days, used only adverbially, on the *fourth day*; John 11, 39 τεταρταῖος γάρ ἐστι, he is now the *fourth day* dead, four days dead; see Buttm. § 123. 6. Winer § 58. 2. Comp. δευτεραίος.—Pol. 3. 52. 2 ἥδη δὲ τεταρταῖος ὦν. Xen. Cyr. 5. 3. 1.

τέταρτος, η, ον, ordin. adj. (τέσσαρες,) the *fourth*, Matt. 14, 25. Mark 6, 48. Acts 10, 30. Rev. 4, 7. 6, 7 bis. 8, 8, 12. 16, 8. 21, 19. Sept. for 𐤔𐤕𐤁𐤁 Gen. 1, 19.—Hdian. 4. 2. 14. Plato Rep. 544. c.

τέτρα-, for τέτορα, τέσσαρα, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 3.

τετράγωνος, ου, ὁ, ἡ, adj. (τέτρα-, γώνος, γωνία,) *four-cornered, four-square*, Rev. 21, 16. Sept. for 𐤔𐤕𐤁𐤁 Ex. 27, 1. Ez. 41, 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

τετράδιον, ου, τό, (dim. τετράς,) a *tetrad* or *quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12, 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δέ τινα τῶν ἐν τοῖς τετράδιοις φυλακῶν καθ' ὁδὸν εὐρών. Comp. Pol. 6. 33. 7 τὸ δὲ φυλάκειόν ἐστιν

ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιῶνται τὴν φυλακὴν. Veget. R. M. 3. 8, "de singulis centuriis quaterni equites et quaterni pedites excubitu noctibus faciant." See in φυλακή no. 4. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, comp. v. 6; and the *four quaternions* relieved each other during the night.

τετρακισχίλιοι, αἱ, α, (τετράκις, χίλιοι,) *four times one thousand, four thousand*, Matt. 15, 38. 16, 10. Mark 8, 9. 20. Acts 21, 38. Comp. Buttm. § 70.—Sept. 1 Chr. 12, 26. Xen. Cyr. 2. 1. 6.

τετρακόσιοι, αἱ, α, *four hundred*, Acts 5, 36. 7, 6. 13, 20. Gal. 3, 17. Comp. Buttm. § 70.—Sept. Gen. 23, 16. 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

τετράμηνος, ου, ὁ, ἡ, (τέτρα-, μήν,) of *four months*; John 4, 35 ἔτι τετράμηνός ἐστι [χρόνος] καὶ ὁ θερισμὸς ἔρχεται, i. e. *four months' time*. Rec. has Neut. τὸ τετράμηνον in the same sense.—Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19, 2. 20, 47. On the form comp. Lob. ad Phryn. p. 549.

τετραπλῆος οὗς, ὁ, ἡ, ὅν οὖν, (τέτρα-, ἀπλῆος,) *fourfold, quadruple*, Luke 19, 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

τετράπους, οδος, ὁ, ἡ, adj. (τέτρα-, πούς,) *four-footed, quadruped*, Plur. absol. τὰ τετράποδα, *quadrupeds, four-footed beasts*, Acts 10, 12. 11, 6. Rom. 1, 23. Sept. for 𐤔𐤕𐤁𐤁 Gen. 1, 24; 𐤔𐤕𐤁𐤁 Num. 35, 5.—Pol. 1. 29. 7; τὰ τ. Jos. Ant. 4. 4. 4. Palaeoph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phryn. p. 546.

τετραρχέω, ᾶ, f. ἦσω, (τετράρχης,) to be *tetrarch, to rule as tetrarch*, spoken of Herod Antipas, Philip, and Lysanias; c. gen. Luke 3, 1 ter.—Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

τετράρχης, ου, ὁ, (τετράς, ἀρχω,) a *tetrarch*, pr. the ruler of the fourth part of a district or province; Strabo 12. p. 567 [850. c], ἕκαστα διελόντες [οἱ Γαλάται] εἰς ὃς μερίδας, τετραρχίαν ἐκάστην ἐκάλεσαν, τετράρχην ἔχουσιν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάσαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμᾶς δὲ εἰς γ', εἴτ' εἰς β' ἡγεμόνας, εἴτα εἰς ἓνα ἦκεν ἡ δυναστεία.

Thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1; comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3, 1. Comp. Wetst. N. T. I. p. 409.—In N. T. spoken only of Herod Antipas, Matt. 14, 1. Luke 3, 19. 9, 7. Acts 13, 1. Called also βασιλεύς Matt. 14, 9. Mark 6, 14; see in βασιλεύς no. 2.

τεύχω, see the tenses of τυγχάνω.

τεφρώω, ὦ, f. ὤσω, (τέφρα,) to turn into ashes, to consume, to destroy, e. g. cities, c. acc. 2 Pet. 2, 6.—Lycophr. 227. Nic. Al. 534. Hesych. τεφρώσας · σποδάσας.

τέχνη, ης, ἡ, (τίκτω, τεκνέιν.) 1. an art, trade, craft; Rev. 18, 22 τεχνίτης πάσης τέχνης. Acts 18, 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Butt. § 131. 7 sq.—Sept. 1 Chr. 28, 21. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

2. art, skill, Acts 17, 29 χαράγματι τέχνης. Sept. for תְּחִנָּה 1 K. 7, 14.—Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

τεχνίτης, ου, ὁ, (τέχνη,) an artisan, artificer, craftsman; Acts 19, 24 παρείχετο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18, 22. Sept. for תְּחִנָּה Deut. 27, 15. Jer. 10, 9. So Eccles. 9, 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder, of the heavenly Jerusalem, Heb. 11, 10 ἡς [πόλεως] τεχνίτης ... ὁ θεός.—So Wisd. 13, 1.

τήκω, f. ἔω, to melt, to make liquid, Sept. Nah. 1, 6. Diod. Sic. 1. 63. Hdot. 3. 96.—In N. T. Pass. τήκεσθαι, to be melted, to melt, 2 Pet. 3, 12. Sept. for Niph. פָּתַח Is. 34, 4. So Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

τηλαυγώς, adv. (τηλαυγής; τῆλε, ἀδ-γῆ,) radiantly, brightly, clearly, Mark 8, 25 ἐνίσθεψε τηλαυγώς ἀπαντας.—Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὄρεν. So τηλαυγής Sept. Job 37, 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

τηλικούτος, αὐτή, οὗτο, demonstr. cor- rel. pron. pr. a strengthened form of τηλί-κος, η, ον, Butt. § 79. 5; so great, tan-tus, 2 Cor. 1, 10 ἐκ τηλικούτου θανάτου. Heb. 2, 3. James 3, 4. Rev. 18, 18.—2 Macc. 12, 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

τηρέω, ὦ, f. ἴσω, (τηρός,) to watch, to watch over, to keep, to guard, e. g.

1. Pr. to watch, to observe attentively, to keep the eyes fixed upon; c. acc. Rev. 1, 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητείᾳ] γε-γραμμένα. 1. e. watching the fulfilment of the prophecy. 29, 7. 9. Sept. ὁ τηρῶν ἀνε-μον for תְּחַוֵּ Ecc. 11, 4; תְּחַוֵּ Prov. 23, 26. So Ael. V. H. 2. 17 ὁ μὲν εἰστέκει τηρῶν τοῦτο. Dem. 836. 5; τὸν ἀνεμον Thuc. 1. 65.—Trop. to observe, to keep, to fulfil, e. g. a duty, precept, law, custom; c. acc. τὰς ἐντολάς Matt. 19, 17. John 14, 15. 21. 15, 10 bis. 1 John 2, 3. 4. 3, 22. 24. 5, 2. 3. Rev. 12, 17. 14, 12. (Eccles. 29, 1.) Also τ. τὴν ἐντολὴν ἀσπύλον 1 Tim. 6, 14; λό-γον, λόγους, John 8, 51. 52. 55. 14, 23. 24. 15, 20 bis. 17, 6. 1 John 2, 5. Rev. 3, 8. 10 λόγον τῆς ὑπομονῆς μου, see in ὑπομονή. (Sept. 1 Sam. 15, 11.) νόμον Acts 15, 5. 24. James 2, 10; παράδοσιν Mark 7, 9; τὸ σάββατον John 9, 16. Genr. c. acc. expr. or impl. Rev. 2, 26 ὁ τηρῶν τὰ ἔργα μου, i. e. who keepeth (doeth) the works which I require. Matt. 23, 3 bis. 28, 20. Acts 21, 25. Rev. 3, 3. Sept. genr. for תְּחַוֵּ Prov. 3, 1. 21; תְּחַוֵּ Prov. 8, 34. So Philo Le- gat. ad Cai. p. 1033 τὴν Σηθησκίαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

2. to keep, to guard, e. g. a prisoner, a person arrested, c. acc. Matt. 27, 36. 54 τη-ροῦντες τὸν Ἰησοῦν. Acts 12, 5. 6 φύλακες ... ἐτήρουν τὴν φυλακὴν, comp. Butt. § 131. 4. Acts 16, 23. 24, 23. 25, 4. 21 bis. Part. Matt. 28, 4 οἱ τηροῦντες, the keepers, guards. Of things, τὰ ἱμάτια Rev. 16, 15. Sept. for תְּחַוֵּ Cant. 3, 3; תְּחַוֵּ of things Cant. 8, 11. 12. So of pers. Test. XII Patr. p. 636. Thac. 4. 20; things 1 Macc. 6, 50. Aris- toph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4, 3 τηρεῖν τὴν ἐνότητά τοῦ πνεύματος. 2 Tim. 4, 7 τὴν πίστιν τηρήσῃ. Jude 6 μὴ τηρήσας κτλ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for תְּחַוֵּ Prov. 16, 17. (Jos. B. J. 6. 2. 4; νόμους ἢ τὰς ἰδίαις ψυχὰς Diod. Sic. 11. 11: πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.) So trop. acc. with adjuncts: with two acc. of pers. and predicate, 2 Cor. 11, 9 bis, ἀβαρῆ ἑμὶν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5, 22. James 1, 27; impl. 1 John 5, 18 τη-ρεῖν ἑαυτὸν sc. ἐγὼν v. ἀσπύλον, see James 1. c. (Wisd. 10, 5. M. Antonin. 6. 23 or 30 τηρήσον σεαυτὸν ἀπλοῦν.) With adv. 1 Thess. 5, 23; with dat. of pers. Jude 1 τῷ Χριστῷ. With ἐν c. dat. of state or condition, John

17, 11. 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου. Jude 21; ἔκ τινος John 17, 15. Rev. 3, 10; ἀπὸ τινος James 1, 27. Sept. c. ἀπὸ τινος for ἡμεῖς Prov. 7, 5.

3. *to keep back, to keep in store, to reserve*; c. acc. e. g. things, John 2, 10 σὺ τετήρηκας τὸν καλὸν οἶνον ὥς ἄρτι. 12, 7; τί τινα, e. g. ὁφός 2 Pet. 2, 17. Jude 13. (Sept. Cant. 7, 13.) τι εἰς τινα 1 Pet. 1, 4. Of persons, 1 Cor. 7, 37 τηρεῖν τὴν ἑαυτοῦ παρθένον, i. e. to keep her at home, unmarried, opp. ἐγκαμίζειν in v. 38. 2 Pet. 2, 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2, 9 et 3, 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κώλασιν τοῦ αἰῶνος τετήρηται. Jos. Ant. 1. 3. 7 c. dat.

τήρησις, εως, ἡ, (τηρεῖν,) *a watching, keeping*, e. g.

1. Trop. *observance, performance*, e. g. of precepts, ἐντολῶν 1 Cor. 7, 19.—Ecclus. 35, 23; νόμων Wisd. 1, 18; ἀξιωματος Plato Def. 413. e.

2. *guard, ward*, 1 Macc. 5, 18. 3 Macc. 5, 44. In N. T. meton. *a place of ward, a prison*; Acts 4, 3. 5, 18 ἔθεντο αὐτοὺς ἐν τηρῇ δημοσίᾳ. So Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, *Tiberias*, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now *Tubariyeh*. It is situated on the S. W. shore of the Lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6, 23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John 6, 1. 21, 1; comp. in Γερησαρέτ. The city was celebrated on account of the hot springs in its vicinity towards the south; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. 9, 16 sq. Rolandi Palest. p. 1036 sq. Burckhardt's Travels in Syria, p. 320 sq. Bibl. Res. in Palest. III. p. 254-274.

Τιβέριος, ου, ὁ, *Tiberius*, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14-37. Luke 3, 1. John the Baptist commenced preaching in the fifteenth year of his reign; and the crucifixion of Jesus took place about four years later. On the relation of this date to the year of our Lord's birth, see Gr. Harm. p. 181.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

τίθημι, f. θήσω, aor. 1 θῆκα, perf. τίθεικα, see Buttm. §§ 106, 107. Imperf. ἐτίθειν Matt. 5, 15. 2 Cor. 3, 13. al. see Buttm. § 106. n. 5. § 107. m. 6.—*To set*

to put, to place, to lay; Sept. for ἐπέ, ἔπει, also for ἡνῆ.

1. Pr. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down; c. acc. Act. e. g. a light, λύχνον ἐπὶ τὸν μόδιον Matt. 5, 15. Mark 4, 21; ὑποκάτω κλίνης Luke 8, 16; εἰς κρυπτήν 11, 33. So an inscription, ἐπὶ τοῦ σταυροῦ John 19, 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10, 2. Mid. *to set or put for oneself*, on one's own part or behalf, by one's own motion or order, Buttm. § 135. 8; e. g. to put persons in prison, εἰς φυλακὴν Acts 12, 4; εἰς τήρησιν 4, 3; also ἐν φυλακῇ Matt. 14, 3. Acts 5, 25; ἐν τηρῇσι 5, 18; comp. ἐν no. 4. Of things, *to set in the proper place, to assign a place*, 1 Cor. 12, 18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κτλ. Sept. genr. for ἐπέ Gen. 30, 42. 43; c. ἐπὶ Num. 21, 8. Mid. c. ἐπὶ 1 Sam. 6, 11. 15; ἔπει c. ἐπὶ Ps. 132, 11; ἡνῆ c. ἐν Gen. 1, 17. 9, 13. Mid. ἐν φυλακῇ Gen. 40, 3. So Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Mid. Pol. 25. 1. 2; c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, *to set on or out*, c. acc. John 2, 10 τὸν καλὸν οἶνον τίθει. So Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13. Xen. Mem. 3. 14. 1. Lat. pocula ponere Virg. Aen. 1. 706.

2. *Ofstener of things, to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect.

a) Pr. e. g. θεμέλιον Luke 6, 48. 14, 29. 1 Cor. 3, 10. 11. (Sept. Ezra 6, 3.) λίθον, πρόσκομμα, Rom. 9, 33. 1 Pet. 2, 6, quoted from Is. 28, 16 where Sept. for ἡνῆ; c. dat. incomm. Rom. 14, 13. (Sept. Ps. 109, 110.) Genr. in the proverbial phrase, Luke 19, 21. 22, αἶρεις δὲ οὐκ ἔθηκες, *taking up what thou hast not laid down*, i. e. what is not thine own. (Diog. Laert. 1. 2. 9 δὲ μὴ θῆου, μὴ ἀνδρῶν - εἰ δὲ μὴ, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2.) With ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5, 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3, 13; τὰς χεῖρας ἐπ' αὐτὰ Mark 10, 16. Rev. 1, 17 in later edit. (Sept. Job 21, 5. Ps. 139, 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τεθεῖναι sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. to kneel, Mark 15, 19. Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5; see in γόνυ. With ἐνώπιον τίνος Luke 5, 18; impl. Mark 6, 56. (Sept. 1 Sam. 10, 25; comp. Ez. 16, 18.) With παρ' ἑαυτῷ 1 Cor. 16, 2; παρὰ τοὺς πόδας τινός Acts 4, 35. 37. 5, 2; παρὸς τὴν θύραν Acts 3, 2;

ὡς δὲ τοὺς πόδας τινός 1 Cor. 15, 25, quoted from Ps. 110, 1 where Sept. for רַגְלָי; comp. in ποὺς b.

b) Spec. of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15, 47. 16, 6 ὅπου θήκεν αὐτόν. Luke 22, 53. 55. John 11, 34. 19, 42. 20, 2. 13. 15. Acts 9, 37; *eis* μνημείον Acts 13, 29. Rev. 11, 9; *ἐν* μνημείῳ Matt. 27, 60. Mark 6, 29. John 19, 41. Acts 7, 16. Sept. c. *ἐν* for עַל Gen. 50, 26; חָבַד 1 K. 13, 30. 31. So c. *ἐν* Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.

c) Spec. *to lay off* or *aside*, e. g. garments, ἱμάτια John 13, 4.—Arr. Epict. 1. 24. 12 Σὺς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὅπλα. Comp. Lat. *ponere vestem* Ov. Met. 3. 1.

d) Trop. e. g. τίθειαι τὴν ψυχὴν, *to lay down one's life*, John 10, 11. 15. 17. 18 bis. 13, 37. 38. 15, 13. 1 John 3, 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. With *ἐπὶ* c. acc. Matt. 12, 18 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42, 1 where Heb. בְּיָדְךָ Sept. *ἔδωκα*. Mid. c. *ἐν*, 2 Cor. 5, 19 *ἑμέμενος* [ὁ θεός] *ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for אֶל עַל Is. 63, 11.—Mid. with *eis* τὰ ὦτα ὑμῶν, *to lay up in your ears*, i. q. to let sink in your ears, minds, Luke 9, 44; *eis* τὴν καρδίαν, *to lay to heart*, i. q. to resolve, Luke 21, 14; comp. Sept. Ecc. 7, 22. 1 Sam. 9, 20. With *ἐν τῇ καρδίᾳ*, *to lay up in heart*, *to lay to heart*, i. q. to revolve in mind, to ponder, Luke 1, 66; (so Sept. and חָבַד עַל 1 Sam. 21, 13;) also i. q. to resolve, to purpose, Acts 5, 4; *ἐν τῷ πνεύματι* id. 19, 21. Comp. Sept. Dan. 1, 8.

3. Trop. *to set*, *to appoint*, *to constitute*, often i. q. Engl. *to make*; e. g. of time, Mid. Acts 1, 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ θεοῦ ἐν τῇ ἰδιᾷ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority. (So ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) Also the lot of any one, τὸ μέρος, c. μετά τινος, Matt. 24, 51. Luke 12, 46. Of a decision, decree, law; Acts 27, 12 οἱ πλείους θενοτο βουλὴν, *gave counsel*, advised, determined. Gal. 3, 19 in later edit. ὁ νόμος . . . ἐτέθη, *the law was set, made*; Rec. προστέθη. So νόμον τίθειαι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between τίθειαι νόμον *to make laws* for others, and τίθεσθαι νόμον *to make laws* to which one is himself subject, see Buttm. § 135. 6.—With two acc. of pers. or thing and predicate, Winer

§ 32. 4. b; so 1 Cor. 9, 18 ἀδάπανον θήσω τὸ εὐαγγέλιον, *I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. 11, 7. 8. (Luc. Gymnas. 16 τοῦ ἀστέρος . . . τὸν ἀέρα ξηρὸν καὶ διακαῆ τίθειντος.) Of persons, ὥς δὲ τῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22, 44. Mark 12, 38. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for רַגְלָי; comp. in ποὺς b. Acts 20, 28 ὑμᾶς . . . θετο ἐπισκόπους. Rom. 4, 17 πατέρα πολλῶν ἐθνῶν τίθειαι σε, from Gen. 17, 5 where Sept. for עָלַי. 1 Cor. 12, 28. Heb. 1, 2. 2 Pet. 2, 6. In Pass. construction, c. *eis* δ final, 1 Tim. 2, 7. 2 Tim. 1, 11. Buttm. § 134. 1. Sept. for חָבַד Jer. 1, 5. Lev. 26, 31; חָבַד Job 11, 13. (Æl. V. H. 13. 6 ὁ οἶνος τίθειαι τὰς γυναῖκας τεκνοποιούς. Xen. Cyr. 4. 6. 3.) Once by Hebr. c. acc. et *eis* τῆς as predicate, Acts 13, 47 τίθειαι σε *eis* φῶς ἐθνῶν, see in *eis* no. 3. a. Winer § 32. 4. b. Sept. for אֶל חָבַד Gen. 17, 16; עַל Is. 42, 15. With acc. and *eis* final, Mid. 1 Thess. 5, 9 οὐκ ἔθετο ἡμᾶς ὁ θεός *eis* ὀργήν, i. e. hath not appointed us *to* wrath. 1 Tim. 1, 12. Pass. 1 Pet. 2, 8. With acc. and ὡς, John 15, 16 θήκα ὑμᾶς, ὡς ὑμεῖς ὑπάγετε κτλ.

τίκτω, f. τέξω Hom. Od. 11. 249; comm. fut. τέξομαι, aor. 2 ἔτεκεν, see Buttm. § 114.

1. *to bring forth* offspring, *to bear*; pr. of the mother, c. acc. Matt. 1, 21. 23 τέξεται δὲ υἱόν. v. 25. 2, 2 ὁ τεχθεὶς βασιλεὺς. Luke 1, 31. 57. 2, 6. 7. 1. John 16, 21. Gal. 4, 27. Heb. 11, 11 Rec. Rev. 12, 2. 4 bis. 5. 13. Sept. for חָבַד Gen. 3, 16. 4, 1. So Æl. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Trop. of irregular desire as exciting to sin; James 1, 15 ἐπιθυμία συλλαβοῦσα τίκειται ἀμαρτίαν, i. e. leads to sin, causes sin. So Eccles. 8, 18. Zenob. Cent. 3. 28 δίκη δίκην ἔτικτε καὶ βλάβην βλάβη. Anthol. Gr. II. p. 44 ἀφροσύνα τίκειται πολυλάκι δυστυχίαν.

2. Of the earth, *to bring forth*, *to produce*, *to yield*, c. acc. Heb. 6, 7 ἡ γῆ τίκτουσα βοτάνην.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

τίλλω, f. λῶ, *to pull*, *to pluck*, *to pull out* or *off*, e. g. ears of grain, c. acc. Matt. 12, 1. Mark 2, 23. Luke 6, 1; see Deut. 23, 25. Sept. τὴλ. τρίχας for עָרָב Ezra 9, 3.—Psalt. Sal. 13, 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 τοὺς στάγους.

Τιμαῖος, ου, ὁ, Timæus, pr. n. of a man, Mark 10, 46.

τιμάω, ὦ, f. ἦσω, (τιμή,) to value, to hold worthy, to estimate, e. g.

1. to esteem, to honour, to reverence, c. acc. a) Genr. 1 Tim. 5, 3 χήρας τιμα. 1 Pet. 2, 17 πάτρως. Spec. parents Matt. 15, 4. 5. 19, 19. Mark 7, 10. 10, 19. Luke 18, 20. Eph. 6, 2. (Sept. and תַּיִן Ex. 20, 12. Deut. 5, 16.) Also kings 1 Pet. 2, 17; God and Christ, John 5, 23 quater. 8, 49; likewise of feigned piety towards God, Matt. 15, 8 et Mark 7, 6 τοῖς χεῖλεσί με τιμᾷ, quoted from Is. 29, 13 where Sept. for תַּיִן; as also genr. Prov. 3, 9. 14, 33. So Eccles. 3, 3. 4. 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12; τοὺς θεοὺς Ἰ. V. H. 2. 31. Xen. Mem. 4. 3. 13. b) Spec. to treat with honour, to bestow special marks of honour and favour upon any one, c. acc. John 12, 26. Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. So 2 Macc. 3, 2. Jos. Ant. 4. 6. 8 ἡμᾶς τιμῶν ξενίους. Xen. An. 1. 9. 14 δώροισ ἐτίμα.

2. Spec. to prize, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. 27, 9 bis, τὴν τιμὴν τοῦ τετυμημένου, ἐν ἐτιμήσαντο ἀπὸ οὐλῶν Ἰσραήλ, comp. Zech. 11, 12. 13; see in Ἱερμίας. Sept. for תַּיִן Lev. 27, 8. 12. 14.—Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

τιμή, ἦς, ἡ, (τίω,) a valuing, holding worth, estimation; hence

1. honour, reverence, worship. a) Genr. e. g. as rendered or exhibited towards any person or thing; John 4, 44 προφήτης... τιμὴν οὐκ ἔχει. Rom. 12, 10. 1 Cor. 12, 23. 24. Col. 2, 23 οὐκ ἐν τιμῇ τιμ. sc. τοῦ σώματος. 1 Thessa. 4, 4 ἐν τιμῇ i. e. reputably. Heb. 3, 3. 1 Pet. 3, 7; σκεῖος εἰς τιμὴν Rom. 9, 21. 2 Tim. 2, 20. 21. So as rendered to masters, 1 Tim. 6, 1; to magistrates, Rom. 13, 7 bis; to elders, 1 Tim. 5, 17; to Christ, c. δόξα, 2 Pet. 1, 17. Rev. 5, 12. 13; to God, c. δόξα, 1 Tim. 1, 17. 6, 16. Rev. 4, 9. 11. 7, 12. 19, 1 Rec. Sept. for תַּיִן Is. 14, 18; תַּיִן Dan. 4, 27; τ. τῷ κυρίῳ for τῷ Ps. 29, 1. 96, 7. So Jos. c. Ap. 2. 27 γονίων τιμή. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20; τῷ θεῷ Jos. Ant. 1. 3. 1. Ἰ. V. H. 3. 1. Xen. Mem. 1. 3. 8. b) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2, 7 δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. 8, 6 where Sept. for תַּיִן. As conferred in reward, v. 9. Rom. 2, 7. 10. 1 Pet. 1, 7. 2, 7. Once, an office of honour, Heb. 5, 4. So Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. c) Meton. an honour, a mark or token of hon-

our, favour; Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Sept. for תַּיִן Dan. 2, 6. So Eccles. 38, 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

2. value, price; Matt. 27, 6 τιμὴ αἵματος price of blood. v. 9 see in τιμάω no. 2. Acts 4, 34. 5, 2. 3. 7, 16 τιμὴ ἀργυρίου. 19, 19. 1 Cor. 6, 20. 7, 23. Sept. for תַּיִן Lev. 5, 15. 18; תַּיִן Job 31, 39; תַּיִן Is. 55, 1. So Jos. Vit. § 31. Ἰ. V. H. 2. 7. Xen. An. 7. 5. 2.—Meton. a thing of price, and hence collect. precious things, Rev. 21, 24. 26; so Sept. for תַּיִן Ez. 22, 25.

τίμιος, α, ον, (τιμή,) valued, held worth, estimated, e. g.

1. esteemed, honoured; estimable, honourable; Acts 5, 34 Γαμλιήλ... τίμιος παντὶ τῷ λαῷ. Heb. 13, 4. Sept. for תַּיִן Ezra 4, 10; תַּיִן Ps. 116, 15.—Jos. B. J. 5. 13. 1 τῷ δήμῳ τίμιος. Hdian. 6. 9. 14. Xen. CEC. 9. 13.

2. valued, prized, precious. a) Pr. of high price, costly, as λίθος τίμιος a precious stone, gem, genr. Rev. 17, 4. 18, 12. 16. 21, 11. 19; Plur. costly stones, 1 Cor. 3, 12; ξύλον τίμιον costly wood Rev. 18, 12. Sept. for תַּיִן 1 K. 10, 2. 2 Chr. 9, 1. 10. So Hdian. 5. 2. 10 λίθοι τ. Ἰ. V. H. 7. 8. Xen. An. 1. 2. 27. b) Trop. precious, dear, desirable; Acts 20, 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμυνῶ. James 5. 7. 1 Pet. 1, 7. 19. 2 Pet. 1, 4. Sept. for תַּיִן Prov. 3, 15. 8, 11. So Wied. 12, 7. Jos. Ant. 17. 9. 4 φίλων τε Ἡρώδῃ τιμωτάτος. Hdian. 1. 16. 9.

τιμιότης, ητος, ἡ, (τίμιος,) preciousness, costliness; meton. precious things, magnificence; prob. costly merchandize, Rev. 18, 19.—Liban. Ep. 1557 προσαγορεύω τὴν τιμιότητά σου.

Τιμόθεος, ου, ὁ, Timotheus, Timothy, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, chosen by Paul as the companion of his journeys and labours in preaching the gospel, Acts 16, 1. 3. Some suppose him to have been with Paul at Rome, Heb. 13, 23; but his later history is unknown. Acts 16, 1. 17, 14. 15. 18, 5. 19, 22. 20, 4. 1 Cor. 16, 10. 2 Cor. 1, 19. Phil. 1, 1. 2, 19. 1 Thessa. 1, 1. 3. 6. 2 Thessa. 1, 1. 1 Tim. 6, 20. 2 Tim. 1, 2. Τιμόθεος ὁ συνεργός μου Rom. 16, 21. T. ὁ ἀδελφός 2 Cor. 1, 1. Col. 1, 1. 1 Thessa. 3, 2. Philem. 1. Heb. 13, 23. Τιμ. τὸ τέκνον μου 1 Cor. 4, 17. 1 Tim. 1, 2. 18.

Τίμων, ωτος, ὁ, Timon, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

τιμωρέω, ᾧ, f. ἦσω. (τιμωρός, for τιμή-
ρος, τιμάρος; τιμή, δαίρω, αἰρώ,) pr. to
take up one's honours; hence to help, to
succour, to vindicate, c. dat. Hdot. 1. 141.
Dem. 1388. 16. Xen. Cyr. 5. 2. 8; to
avenge, to punish in behalf of any one, c.
dat. Hdtan. 4. 13. 6, comp. 3.—In N. T.
genr. to punish, c. acc. Acts 26, 11 τιμω-
ρῶν αὐτούς. Pass. Acts 23, 5. So Wisd.
12, 20. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6,
i. q. καλᾶζειν in § 7.

τιμωρία, as, ἡ, (τιμωρέω,) vindication,
avengement, Jos. Ant. 17. 9. 1. Xen. Cyr.
4. 6. 7.—In N. T. punishment, Heb. 10, 29.
So 2 Macc. 6, 26. Pol. 1. 7. 12. Xen. Mem.
4. 4. 24.

τίνω, see in τίνω.

τίς, Neut. τί, Gen. τίς, pron. interrog.
who? which? what? Lat. quis, quae, quid?
Sept. τίς for ὅς, τί for ὅς. Always writ-
ten with the acute accent on ι, and thus
distinguished from indef. τίς, τι, see in τίς,
and comp. Buttm. § 13. n. 2. § 77. 1. The
place of τίς is usually at the beginning of
the interrogative clause, or at most after
a particle or the like; but see below in
A. 1. f.

A) DIRECT, usually with the Indicative;
sometimes with the Subjunct. and Optative,
which then serve to modify its power;
comp. below in no. 6, 7.

1. With the Indic. genr. and in various
constructions: a) Simply, Matt. 3, 7 τίς
ὑπέδειξεν ὑμῖν φεγγεῖν κτλ. 21, 23 καὶ τίς
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2, 7.
Luke 10, 29. John 1, 22. 39 τί ζητεῖτε;
13, 26. Acts 7, 27. 19, 3 εἰς τί οὖν ἔβαπτι-
σθητε, into what? Heb. 3, 17. 18. Rev. 6,
17. al. sēp. So τί ἐστι τοῦτο; what is this?
what means this? Mark 1, 27. 9, 10. Eph.
4, 9. With a pron. demonstr. in a con-
tracted clause, Matth. § 472. 4. Luke 16, 2
τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὁ
κτλ. comp. John 16, 18. Acts 11, 17. For
the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see
in πρὸς III. 3. a; τί ἐμοὶ καὶ σοί, see in
ἐγὼ no. 3; comp. below in lett. d. So
Hdtan. 2. 1. 17. Xen. Cyr. 3. 3. 62; τί
τοῦτο Luc. D. Deor. 5. 7; with a demonstr.
Xen. Mem. 4. 4. 13. b) With a Subst.
or an Adj. taken substantively. Matt. 5, 46
τίνα μισθὸν ἔχετε; Mark 5, 9. Luke 14, 31.
John 2, 18 τί σημείον δεικνύεις; Rom. 6, 21.
Heb. 7, 11. Matt. 5, 47 τί περισσὸν ποιῶτε;
Mark 15, 14 τί γὰρ κακὸν ἐποίησεν; al.
Comp. Xen. An. 7. 6. 4. c) With genit.
of a class or of partition, i. e. of which τίς,
τίς, expresses a part. Matt. 22, 28 τίς

τῶν ἐπὶ τῶν προφητῶν; Luke 10, 36. Acts 7, 52
τίνα τῶν προφητῶν; Heb. 1, 5. 13. Also
with ἐκ c. genit. partit. Matt. 6, 27 τίς δὲ
ἐξ ὑμῶν κτλ. John 8, 46; also with a Subst.
Matt. 7, 9 τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος
κτλ. Luke 11, 11. d) After τίς the verb
εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς
Matt. 27, 4; τί ἐμοὶ καὶ σοί John 2, 4.
Mark 5, 9 τί σοι ὄνομα; Luke 4, 36. Acts
7, 49 ἢ τίς τόπος τῆς καταπαύσεώς μου; 10,
21. Rom. 3, 1. 8, 31. 34. James 3, 13. al.
Also γίνεσθαι Matt. 26, 8. John 21, 21.
Comp. Winer § 66. 2. So Xen. Cyr. 3. 3.
62. e) Sing. τί as predicate sometimes
refers to a Plural neut. as subject; John 6,
9 ταῦτα τί ἐστὶν εἰς τοσαύτους; comp. in
lett. f. Acts 17, 20, comp. below in no. 7.
Comp. Matth. § 488. 7. Winer § 25. 1. n.
So Luc. D. Deor. 11. 1. Plat. Theæt. 155.
c, Σαυμάζω, τί ποτ' ἐστὶ ταῦτα. f) By in-
version, τίς is sometimes put after several
words in a clause; comp. above init. Matt.
6, 28. John 6, 9 ἀλλὰ ταῦτα τί ἐστὶν κτλ.
16, 18. Acts 11, 17. 19, 15 ὑμεῖς δὲ τίς
ἐστέ; Rom. 14, 10. Eph. 4, 9. al. Comp.
Matth. § 488. 2. g) With other particles:
καὶ τίς, and who? who then? Mark 10, 26.
2 Cor. 2, 2; see in καὶ no. 1. e. γ; τίς ἄρα,
who then? see in ἄρα no. 2; τί γάρ, what
then? Rom. 3, 3. Phil. 1, 18, see in γάρ
no. 3; τί οὖν, what therefore? what then?
see in οὖν no. 2. d; τί ὅτι, why? see in
ὅτι no. 1. 2; διὰ τί or διὰ τί, on account of
what? wherefore? why? see in διὰ II. 1.
b. a; εἰς τί, for what? to what end?
wherefore? why? Matt. 14, 31. Mark
14, 4; see in εἰς no. 3. d. a. But Acts 19,
3 see above in lett. a. Also πρὸς τί, for
what? for what intent? wherefore? John
13, 28; see in πρὸς III. 3. d. (Xen. Cyr. 6,
3. 20.) ἵνα τί, that what? to what end?
wherefore? see in ἵνα.

2. Neut. τί as adverb of interrogation, or
as acc. of manner, interrog. a) wherefore?
why? for what cause? i. q. διὰ τί. Matth.
§ 488. 8. Matt. 8, 26 τί δαίμοι ἐστε; Mark
11, 3. Luke 6, 2. John 7, 19. Acts 26,
14. 1 Cor. 10, 30. al. sēp. Sept. for ὅς
Ex. 14, 15. (Xen. An. 2. 4. 3.) So τί καί,
why then? 1 Cor. 15, 29. 30, see in καί
no. 1. e. γ; τί δέ, but why? expressing
surprise Matt. 7, 3. Luke 6, 41; also, and
why? continuative, 1 Cor. 4, 7, comp.
Matth. § 488. 9; τί οὖν, why then? Matt.
17, 10. John 1, 25. Acts 15, 10. al. see in
οὖν no. 2. d. Also why? i. q. to what end?
for what purpose? i. q. εἰς τί, Matt. 26,
65. Gal. 3, 19 τί οὖν ὁ νόμος; b) as to
what? how? in what respect? i. q. ἀπὸ

rd. Matt. 19, 20 *τί ἐτι ὑπερέω*; Matt. 16, 26. Mark 8, 36. Luke 9, 25. (Xen. Cyr. 2. 1. 17.) Also *in what way? how?* Rom. 8, 24 *τί καὶ ἀπρίξει*; 1 Cor. 7, 16 bis, *τί γὰρ οἴδας, γύναι, κτλ.* Acts 26, 8. So Matt. 22, 17 *τί σοι δοκεῖ*; Mark 14, 64. Hence intensive, *how! how greatly!* Matt. 7, 14 in later edit. *τί στενὴ ἡ πύλη*. Luke 12, 49 *τί βάλω, εἰ ἤδη ἀνέφθην*. So Sept. for *Πε* Ps. 3, 2. Cant. 4, 10. 7, 7.

3. Where two are spoken of, *who* or *which* of the two? i. q. *πότερος*. Matt. 21, 31 *τίς ἐκ τῶν δύο*. 27, 21 *τίνα ἀπὸ τῶν δύο*. Comp. above in no. 1. c. Matt. 9, 5 *τί γὰρ ἐστὶν εὐκοπώτερον κτλ.* 23, 17. 19. Luke 7, 43. 1 Cor. 4, 21. See Winer § 25. 1. Matth. § 488. 4.—Xen. Cyr. 1. 3. 17. Plato Phileb. § 2. d; comp. Stalb. in Plat. l. c. p. 167.

4. Sometimes *τίς* c. Indic. through the force of the context approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind or sort?* Viger. p. 731. E. g. of persons, Matt. 16, 13 *τίνα με λέγουσι οἱ ἄνθρωποι εἶναι*; v. 15. Mark 8, 27. 29. 1 Cor. 3, 5 *τίς οὖν ἐστὶ Παῦλος*; James 4, 12. So *τίς ἀρα* Luke 1, 66. 8, 25. Neut. Heb. 2, 6 *τί ἐστὶν ἄνθρωπος*; (Soph. Trach. 311.) Of things, Luke 4, 36 *τίς ὁ λόγος οὗτος*; 24, 17. John 7, 36. 1 Cor. 15, 29.

5. Spec. with Indic. *Fut. τίς* expresses:
a) Deliberation, Matt. 11, 16 *τίς δὲ οἰμώσω τὴν κτλ.* Mark 6, 24. Luke 3, 10 *τί οὖν ποιήσωμεν*; v. 12. 13, 18. Acts 4, 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive. —So rarely with Indic. *Present*, John 11, 47. Acts 21, 22. Comp. Winer § 42. 3.
b) Hence implying the idea, *shall, may, can*; Matt. 5, 13 *ἐν τίνι ἀλισθήσεται*; Luke 1, 18 *κατὰ τί γνώσομαι τοῦτο*; Acts 8, 33. Rom. 8, 33. 35. Comp. Winer l. c. c)
Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12, 11 *τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει κτλ.* Luke 14, 5. 11, 5 where the Subjunct. alternates with the Fut.

6. With the *Subjunct.* implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Winer § 42. 4. b. p. 345. Matt. 6, 31 *λέγουρες· τί φάγωμεν, κτλ.* Luke 12, 17 *τί ποιήσω*; 16, 8. So Matt. 20, 32 *τί βέλετε ποιήσω ὑμῖν*; 27, 17. 21. 22; see in *βέλω* no. 2.

7. With the *Optat.* and *ἄν*, implying doubt, uncertainty. Acts 2, 12 *τί ἂν βέλοι τοῦτο εἶναι*; 17, 18. Comp. Herm. ad Vig. p. 729.—Luc. D. Deor. 7. 1. Vitar. Anac. 12.

B) INDIRECT, where it is often equiv. to *δοτίς*, *δ,τι*, see Buttm. § 127. 5 and n. 8. Kühner § 344. n. 1, Matth. § 488. 1. Winer § 25. 1.

1. With the *Indicat.* after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 345 sq. Matth. § 507. 2. So in various constructions and uses: a) Genr. Matt. 6, 3 *μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου*. 9, 13 *μάθετε τί ἐστὶν*. 10, 11. 12, 3. 7. 21, 16. Mark 14, 36. Luke 6, 47. 7, 39. Acts 21, 33. Eph. 5, 10. 1 John 3, 2. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἔσται*. So with a Subst. 1 Cor. 15, 2 *τίνι λόγῳ κτλ.* 1 Pet. 1, 11; comp. in A. 1. b. With *εἶναι* implied, comp. in A. 1. d; Rom. 8, 27 *τί τὸ φρόνημα κτλ.* Eph. 3, 18. Heb. 5, 12. So Hdian. 2. 8. 8 *τίνα ἔχετε γνώμην*. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19, 15 *τίνα γὰρ τίς τί διεπραγματεύσατο*, pr. *that he might know, who had gained what?* i. e. *who had gained and what he had gained*; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164. So Xen. Mem. 2. 2. 3 *τίνας οὖν ὑπὸ τίνων εὐροίμεν κτλ.* b) i. q. *πότερος*, comp. in A. 3. Phil. 1, 22 *τί αἰρήσομαι οὐ γνωρίζω*. So Xen. Cyr. 1. 3. 17. c) i. q. *ποιός*, comp. in A. 4. John 10, 6 *οὐκ ἔγνωσαν τίνα ἦν ὁ λαλεῖ*. Acts 17, 19. 24, 20.

2. With the *Subjunct.* implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 345. Matth. § 516. 3. Matt. 6, 25 *μὴ μεριμνᾶτε τί φάγητε*. 10, 19. 15, 32. Mark 9, 6 *οὐ γὰρ ᾔδει, τί λαλήσῃ*. Luke 12, 5. 11. 29. 17, 8. 19, 48. Rom. 8, 26. 1 Pet. 5, 8. So in a double question, Mark 15, 24 *βιάζοντες· κληρὸν ἐπ' αὐτά, τίς τί ἀρη*, comp. above in no. 1.

3. With the *Optat.* after a preceding präterite, and implying doubt, uncertainty; Buttm. § 139. m. 63. Herm. ad Vig. p. 740. Matth. § 518. Winer § 42. 4. c. p. 346. a) Genr. Luke 8, 9 *ἐπηρώτων δὲ αὐτόν... τίς εἴη ἡ παραβολὴ αὐτῇ*; 15, 26 *ἐπυνθάνετο, τί εἴη ταῦτα*; comp. in A. 1. e. 18. 36. 22, 23. So Hdian. 2. 8. 5 *τίνα γνώμην ἔχετε*. Xen. An. 4. 5. 10. b) With *ἄν*, as strengthening the idea of uncertainty, comp. Buttm. § 139. m. 15. Winer § 43. 4. Herm. ad Vig. 729. Luke 1, 62 *τό, τί ἂν βέλοι καλεῖσθαι αὐτόν*. 6, 11 *διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ*. 9, 46. John 13, 21. Acts 5, 24. 10, 17. 17, 20. 21, 33. So Xen. Cyr. 1. 4. 12. +

τίς, Neut. τῷ, Gen. τινός, pron. indef. enclitic, Buttm. § 14. 2. § 77. 1. Kühner

† 93; distinguished by its accent from *τις* interrog. q. v.

1. *one, some one, a certain one*, referring to some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: a) Simply, Matt. 12, 47 *εἶπε δὲ τις αὐτῷ*. 20, 20 *αἰτεῖν τι*. Luke 8, 49. 9, 57. 13, 6. Acts 5, 25. al. Plur. *τινές* Mark 14, 4. Luke 13, 1. 24, 1. John 13, 29. Rom. 3, 3. 1 Cor. 4, 18. 1 Tim. 6, 10. 21. Heb. 4, 6. 1 Cor. 15, 12 *τινὲς ἐν ὑμῖν*. al. So Hdian. 6. 1. 15. Xen. Cyr. 6. 1. 6; *τινές* Hdian. 1. 3. 13. b) Joined with a Subst. or an Adjective taken substantively, *a certain person or thing, some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a Subst. Mark 5, 25 *γυνή τις*. Luke 8, 27. 9, 19. 10, 31. 38. John 6, 7 *βραχύ τι λάβη*. Acts 5, 1. 27, 39. al. Plur. Luke 8, 2 *γυναικίς τινες*. 24, 22. Acts 9, 19 *ἡμέρας τινάς*. 17, 20. 2 Pet. 3, 16 *δυοσύνή τινα*. (Ceb. Tab. 1 *πίναξ τις*. Xen. OEc. 8. 3.) Also *before* the Subst. or Adj. Matth. § 487. 4, 6. Matt. 18, 12 *ἐὰν γένηται τιμι ἀνθρώπων*. Luke 17, 12. John 4, 46. Acts 3, 2. 9, 36. Gal. 6, 1. al. Plur. Luke 13, 31 *τινὲς Φαρισαῖοι*. Acts 13, 1. 15, 2 *τινὲς ἄλλους*. 27, 1. Jude 4. So *εἰς τις*, Mark 14, 51 *εἰς τις νεανίσκος*, comp. in *εἰς* no. 2. Matth. 1. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. *before*, Mark 15, 21 *παράγοντά τινα Σίμωνα*. Acts 9, 43; by apposit. John 11, 1. *After*, Luke 10, 33 *Σαμαρείτης δὲ τις*. So Hdian. 4. 8. 10. Xen. Hell. 5. 4. 3 *παρὰ Χάρωνι τιμι*. c) With genit. of a class or of partition, i. e. of which *τις, τινὲς*, expresses a part. Luke 14, 15 *ἀκούσας δὲ τις τῶν συνακακισμένων*. 2 Cor. 12, 17; *εἰς τις* Mark 14, 47, comp. in lett. b. Plur. Matt. 9, 3. 27, 47. Mark 2, 6. Luke 19, 39. Acts 6, 9. Rom. 11, 17. 2 Cor. 10, 12. al. (Hdian. 1. 4. 20; *εἰς τις* Plato Ion 531. d. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.) In a like sense with *ἐκ* c. genit. Luke 12, 13 *εἶπε δὲ τις ἐκ τοῦ ὄχλου*. John 11, 49. Plur. c. *ἐκ*, Luke 11, 15 *τινὲς δὲ ἐξ αὐτῶν*. John 7, 25. 9, 16. Rom. 11, 14. So Hdian. 5. 3. 18. d) With numerals, where it renders the number indefinite, *about, some*; Luke 7, 19 *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ*, i. e. some two, two or three. Acts 23, 23. Comp. Winer § 25. 2. Matth. § 487. 4. So Thuc. 3. 111 *ἐς διακοσίους τινὰς αὐτῶν*. 7. 87. e) Distributively, *τις... ἕτερος δὲ, one... another*, 1 Cor. 3, 4. (Xen. Conv. 2. 6.) Plur. *τινὲς... τινὲς δὲ* Luke 9, 7. 8. Phil. 1, 15. f) Sometimes *τις* or *τινὲς* is omitted where

the sense requires it to be supplied; Luke 8, 20 *καὶ ἀπηγγέλη αὐτῷ, λεγόντων* sc. *τινῶν*. Mark 2, 1 *δε' ἡμερῶν* sc. *τινῶν*. So *before* a genit. partit. Acts 21, 16; *before* *ἐκ* c. gen. Matt. 13, 47. Luke 21, 16. John 16, 17. Rev. 3, 9. Comp. Winer § 30. 5. § 66. 3.

2. Genr. *any one, any body, some one* or *other*, in various constructions and uses; comp. above in no. 1. a) Simply, Matt. 8, 28. Mark 12, 19 *ἐὰν τινας ἀδελφὸς ἀποθάῃ*. Luke 14, 8. John 10, 28. Acts 19, 38. Rom. 5, 7 bis, *μόλις γὰρ ὑπὲρ θαλάσσης τις ἀποθανεῖται* κτλ. James 2, 18. al. Neut. *τι*, Matt. 5, 23 *ἔχει τι κατὰ σοῦ*. Mark 11, 13. Luke 22, 35. Acts 3, 5. James 1, 7. al. Adv. see below in no. 5. So Xen. Cyr. 2. 3. 4; *τι* Hdian. 6. 1. 4. b) Joined with a Subst. or Adj. Rom. 8, 39 *οὐτε τις κτίσις ἐτίμα*. Neut. *τι*, Luke 11, 36 *μὴ ἔχων τι μέρος σκοτεινῶν*. Acts 8, 34. So espec. Neut. *τι* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. *before* the adj. Luke 24, 41 *ἔχει τι βοῶσιμον*. John 1, 47. Acts 17, 21. 19, 39; *after* the adj. Mark 16, 18 *ἐὰν θανάσιμόν τι πίωσιν*. John 5, 14. Acts 19, 32. So Plato Conv. 210. e, *τι θανασιμόν*. c) With genit. of a class or of partition, comp. in no. 1. c. 1 Cor. 6, 1 *τολμᾷ τις ὑμῶν*. Acts 5, 15. 2 Thess. 3, 8. Neut. *τι*, Acts 4, 32 *καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ* κτλ. Rom. 15, 18. Eph. 5, 27. Also with *ἀπὸ* c. gen. Luke 16, 30; *ἐκ* c. gen. Heb. 3, 13 *τις ἐξ ὑμῶν*. James 2, 16. d) Also for the Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 19. Matt. 12, 29 *ὡς δύναται τις εἰσελθεῖν* κτλ. Mark 8, 4. John 2, 25. 1 Tim. 1, 8. So Xen. Cyr. 1. 4. 3 *δοτ' ἐπεθύμει δὲν τις* κτλ. e) In a similar sense, like Engl. *one, any one*, for *every one*, *έκαστος*; John 6, 50 *οὗτός ἐστιν ὁ ἄρτος... ἵνα τις ἐξ αὐτοῦ φαγῇ* κτλ. Acts 2, 45. 11, 29. 1 Cor. 4, 2. Heb. 10, 28. So Xen. Cyr. 1. 2. 2. f) *ἐὰν τις*, *if any one*, Matt. 21, 3. Mark 11, 3. Col. 3, 13. James 2, 14. Rev. 22, 18; *ἐὰν μὴ τις*, *unless one*, John 3, 3. 5. Acts 8, 31. Plur. *ἂν τινες*, *if any*, i. q. *who-soever*, John 20, 23 bis. So Luc. D. Deor. 23. 1 *ἢν τις*. g) *εἰ τις*, *if any one*, see in *εἰ* I. 2. g. γ. In a hypothetical clause, the simple *τις* is sometimes said to be i. q. *εἰ τις*, but not accurately; 1 Cor. 7, 18 bis, *περιτεμνημένος τις ἐκλήθη, μὴ ἐπιστάσθω* κτλ. *is one called being circumcised*, i. e. be it so that one is thus called. James 5, 13. 14. Comp. Winer § 25. 1. n. So Athen. 6. p. 223 *ὀφθαλμῷ τις*. Plut. Puer. de educ. 4 *ἀλλ' ἰστί τις ἀπόκροτος* κτλ. h) Sometimes

ris, any one, is omitted where the sense requires it to be supplied; comp. above in no. 1. f. Matt. 23, 9 καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Pet. 4, 12.

3. Emphat. *somebody, something, any thing*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. a) Simply, Acts 5, 36 ἀνέστη Θεοδῶς, λέγων εἶναι τινα ἑαυτὸν. (Theocr. 11. 79. Dem. 150. 19 σὲ μὲν ἐν τῇ πόλει δεῖ τινα φαίνεσθαι. Epict. Ench. 13.) Neut. 1 Cor. 3, 7 οὐκ ὁ φυνεύων ἐστὶ τι. 10, 19. Gal. 2, 6. 3 εἰ γὰρ δοκεῖ τι εἶναι τι. v. 15. 1 Cor. 8, 2 εἰ δὲ τις δοκεῖ εἰδέναι τι. So Plato Gorg. 83. p. 527. d, ὥς τι ὄντας. id. Apol. Socr. 6. p. 21. d, οὗτος μὲν οἰεταί τι εἰδέναι, οὐκ εἰδώς. b) With an adjective, Acts 8, 9 Σίμων... λέγων εἶναι τινα ἑαυτὸν μέγαν. Heb. 10, 27 φοβερὰ δὲ τις ἐκδοχὴ κρίσεως, i. e. a very fearful looking for of judgment. So Eurip. ap. Stob. 173. 11 δεινὴ τις ὀργή. Æschin. Dial. Socr. 3. 17 γαλήνως τις βίος.

4. With a Subst. or Adj. τίς sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. in *some measure, a kind of*; Winer § 25. 2. Buttm. § 150. m. 6. Kühner § 303. 4. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν. v. 13. 1 Cor. 6, 11. Jaimes 1, 18 εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα κτλ. So Luc. D. Deor. 6. 1 συνίημι γάρ, ὁποῖόν τι τὸ αἰσχρόν κτλ. Hdot. 5. 48 οὐ γάρ τινα πολλὸν χρόνον.

5. Neut. τὶ adverbially or as acc. of manner. a) Simply, in or as to something, in any way, Phil. 3, 15 καὶ εἰ τι ἐτέρως φρονεῖτε. Philem. 18. Hence i. q. *perhaps*, in the formula εἰ μὴ τι, *unless perhaps*, Luke 9, 13. John 5, 19. al. see in μῆτι no. 1. Comp. Buttm. § 150. m. 6. So Luc. D. Deor. 2. 1 εἰ καὶ τι ἡμαρτον. ib. 7. 1. Xen. Cyr. 1. 2. 9; εἰ μὴ τι Xen. Hell. 7. 4. 35. b) With another acc. neut. as Adverb, thus serving to modify it, comp. in no. 4; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. E. g. βραχύ τι, *some little, a little*, spoken of time Acts 5, 34; of place or rank Heb. 2, 7. Acts 23, 20 τὶ ἀκριβέστερον. 2 Cor. 10, 8. 11, 16. So μέρος τι, *in some part, partly*, 1 Cor. 11, 18.—Plato Gorg. 499. b, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὶ ἥδιον. +

τίτλος, ου, ὁ, Lat. *titulus*, i. e. a *title, inscription, superscription*, John 19, 19. 20.—Hesych. τίτλος· πτυχίον ἐπιγράμμα ἔχον.

Τίτος, ου, ὁ, Τίτιος, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2, 3; sent by

him to Dalmatia, 2 Tim. 4, 10; and also left in Crete to establish and regulate the churches, Tit. 1, 5.—2 Cor. 7, 6. 13. 14. 8, 6. 16. 12, 18 bis. Gal. 2, 1. 3. 2 Tim. 4, 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2, 12. T. κοινῶς ἐμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. 8, 23. Τίτῳ γηγησὶ τέκνῳ Tit. 1, 4. Not mentioned in the book of Acts.

τίω, f. τίσω, *to value, to hold worthy; to respect, to honour, to reverence*, e. g. ζεῖναι Hom. Od. 15. 542; θεούς Il. 8. 540. ib. 9. 238; also *to estimate, to prize*, Hom. Il. 23. 703, 705. Hence Act. and Mid. in fut. and aor. 1 (with Pres. τίω,) *to humour by making compensation, atonement*, i. q. *to atone for, to pay for*, with acc. of the wrong done, e. g. ὑβρίν Hom. Od. 24. 352; φόρον Il. 21. 134.—In N. T. *to atone by, to pay a penalty*, c. acc. of thing offered or suffered in atonement, e. g. δίκην τίσω *to pay or suffer punishment, to be punished*, Lat. *solvere poenas*, 2 Thess. 1, 9. So Hom. Od. 14. 84. Æl. V. H. 1. 24. ib. 13. 2. Plut. de sera Num. vind. 8 ἔτισεν ὁ Βέσσος τὴν δίκην. Plato Legg. 905. a. So pres. τίω ib. 933. e.

τοί, enclit. particle, pr. an old dat. for τῷ, *by consequence, accordingly, therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed, forsooth, verily*, etc. Buttm. § 149. m. 27. Matth. § 627.—In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοῖνυν.

τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence, consequently, therefore*; see Buttm. § 149. m. 27. 1 Thess. 4, 8 τοιγαροῦν ὁ ἀσετῶν κτλ. Heb. 12, 1. Sept. for יִשְׁׁבֵּ Job 22, 10. 24, 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

τοίγε, see καιτοίγε in γί no. 2. f.

τοῖνυν, i. e. τοί strengthened by νύν, i. q. *indeed now, yet now, therefore*; used where one proceeds with an inference, Buttm. § 149. m. 27. Kühner § 324. 3. c. Matth. § 627. Usually put after one or more words in a clause, Luke 20, 25 ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι. 1 Cor. 9, 26. James 2. 24 Rec. So Wisd. 1, 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Œc. 10. 2.—More rarely put at the beginning of a clause, Heb. 13, 13 τοῖνυν ἐξερχώμεθα πρὸς αὐτόν. Sept. for וְ Is. 3, 10; וְ Is. 5, 13. So Jos. Ant. 6. 13. 4. Æl. H. An. 2. 6. Other examples see in Lob. ad Phryn. p. 342.

τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος, demonstr. pron. correlative to ποῖος, οἷος, see Buttm. § 79. 4, 5; of this kind or sort, such, Lat. *talis*; 2 Pet. 1, 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὅσαρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

τοιούτος, τοιαύτη, τοιοῦτο and τοιοῦτον Matt. 18, 5, a strengthened form of τοῖος, demonstr. correl. to ποῖος, οἷος, see Buttm. § 79. 4, 5. Kühner § 91; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιάσδε. Not a compound of τοῖος and οὗτος.

1. Genr. *such, such an one*, e. g. a) Without art. or corresponding relative, Matt. 18, 5 ὅς ἐάν δέξηται παιδίον τοιοῦτον ἔν. Mark 4, 33. John 4, 23. Acts 16, 24. 1 Cor. 11, 16. James 4, 16. al. (Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1.) With a corresponding relat. e. g. οἷος, 1 Cor. 15, 48 bis, οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; ὅποῖος Acts 26, 29; ὡς Philem. 9. So c. οἷος Ecclus. 49, 16. Xen. Mem. 2. 6. 12; δς ib. 2. 8. 3. b) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Matt. 19, 14 τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9, 37. Acts 19, 25. Rom. 1, 32. 1 Cor. 5, 11. Gal. 5, 21. 1 Tim. 6, 5. 3 John 8. al. So Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

2. Spec. *such, so great*. a) Without art. or relative, Matt. 9, 8 τῶν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6, 2. John 9, 16. (Ceb. Tab. 4.) Neut. Plur. τοιαῦτα, *such things, so great things*, e. g. good Luke 9, 9; evil, 13, 2. Heb. 12, 3. With a relat. corresponding, ὅστις 1 Cor. 5, 1; δς Heb. 8, 1. b) With the art. ὁ τοιοῦτος, *such an one, such a person, one distinguished*, e. g. in a good sense, 2 Cor. 12, 2. 3. 5. (Æl. V. H. 11. 9.) In a bad sense, *such a fellow*, Acts 22, 22, comp. 21, 27. 1 Cor. 5, 5. 2 Cor. 2, 6. 7. Comp. Matth. § 265. 7. +

τοιχος, ου, ὁ, *the wall of a house or court, paries*; Acts 23, 3 see in κοινάω. Sept. for רִיב Ex. 30, 3. Lev. 14, 37.—Æl. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindred with τεῖχος 'the wall of a city,' etc.

τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119; *any thing born, offspring, a child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γενόμενος παῖς. Xen. Lac. 15. 5.—In N. T. trop. *gain from money put out, interest, usury*, Matt. 25, 27. Luke

19, 23. Sept. for רִיב Ex. 22, 25. Lev. 25, 36. 37. So Æschin. 68. 26. Dem. 13. 20. Plato Legg. 742. c.

τολμάω, ᾧ, f. ἦσω, (τόλμα; kindr. obs. τλάω, ταλάω,) *to have courage, boldness, confidence to do or undertake any thing; to venture, to dare*, c. infin. Matt. 23, 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark 12, 34. 15, 43. Luke 20, 40. John 21, 12. Acts 5, 13 οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. 7, 32. Rom. 5, 7. 15, 18. 1 Cor. 6, 1. 2 Cor. 10, 12. Phil. 1, 14. Jude 9. Sept. for כָּזָבָה Esth. 7, 5. So 2 Macc. 4, 2. Hdian. 2. 6. 19. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Spec. without infin. *to be bold, to act with boldness, confidence*; so ἐπὶ τινα *against* any one 2 Cor. 10, 2; ἔν τιμῃ *in* any thing 11, 21 bis. So Hom. Il. 10. 232.

τολμηρότερον, adv. (comparat. of τολμῶς, Buttm. § 115. 5,) *the more boldly, with greater confidence and freedom*, Rom. 15, 15.—Pol. 1. 17. 17. Luc. Icarom. 10; τολμηρῶς Xen. Conv. 2. 12.

τολμητής, ου, ὁ, (τολμάω,) *a bold, ventures, daring man*, Jos. B. J. 3. 10. 2. Thuc. 1. 70.—In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. 2, 10.

τομός, ῃ, ὅν, (τέμνω,) *cutting, sharp, keen*, Plato Tim. 61. e.—In N. T. only comparat. τομώτερος, ῃ, ον, *sharper, keener*, trop. Heb. 4, 12. So Luc. Tox. 11. Phocyl. 116 or 118.

τομώτερος, see in τομός.

τόξον, ου, τό, *a bow, for shooting arrows*, Rev. 6, 2. Sept. oft for רִיב Gen. 27, 3. Ps. 7, 13.—Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

τοπάzion, ου, τό, (i. q. τόπαζος,) *the topaz Rev. 21, 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite*, H. N. 37. 8 or 32. Sept. for רִיב Ex. 28, 17. Ex. 28, 13.—Diod. Sic. 3. 39 where see. Strabo 16. p. 769 [1115. a], τὰ τοπάzia· λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. See Wetst. N. T. II. p. 845. Braun. de Vest. sacerdot. p. 508. Rosenm. Alterthk. IV. i. p. 32.

τόπος, ου, ὁ, *a place, space, locus*, e. g.

1. As occupied or filled by any person or thing, *a place, spot, space, room*. a) Pr. Matt. 23, 6 τὸν τόπον ὅπου ἐκεῖνο ὁ κύριος. Mark 16, 6. Luke 2, 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. 24, 23.)

Luke 14, 9. 10. 22. John 20, 7. [25.] Acts 7, 33. Heb. 8, 7. Rev. 2, 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6, 14. 20, 11. Sept. for ὁρῶ Gen. 24, 23. 1 K. 8, 6. 7. (Luc. Necyom. 17 ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστη τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10.) Hence δίδοναι τόπον τινί, *to give place to any one, to make room*, Luke 14, 9. Rom. 12, 19. Eph. 4, 27; see fully in δίδωμι no. 1. c. b) Trop. *place, condition, part, character*; 1 Cor. 14, 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he who fills the place of one unlearned, i. e. who is unlearned*; comp. in ἀναπληρῶ lett. d. [Acts 1, 25.] So Philo Somn. p. 600. e, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλάκις ἀπολογουμένου τόπον λαμβάνει. c) Trop. *place, i. q. opportunity, occasion*; Acts 25, 16 πρὶν ἢ... τόπον τε ἀπολογίας λάβοι κτλ. Rom. 15, 23 μηκέτι τόπον ἔχων (τοῦ εὐαγγελίσεσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. 12, 17. So Eccles. 4, 5. Pol. 1. 88. 2 τόπος εἰσους. Eschin. 84. 39.

2. Of a particular *place, spot*, where any thing is done or takes place; Luke 10, 32 ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον. 11, 1. 19, 5. John 4, 20. 5, 13. 6, 23. 10, 40. 11, 30. 18, 2. 19, 20. 41. 2 Pet. 1, 19. Pleonast. Rom. 9, 26 ἐν τῷ τόπῳ οὐ, *in the place where*, i. q. simpl. *where*, quoted from Hos. 2, 1 [1, 10], where Sept. for ὡς ὁρῶ. Sept. genr. for ὁρῶ Gen. 28, 16. 17. Ruth 3, 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

3. Of the *place* where one dwells, so-journs, belongs, e. g. a) Of persons, a *dwelling-place, abode, home*; Luke 16, 28 εἰς τὸν τόπον τούτου τῆς βασιάνου. John 11, 6. 14, 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1, 25 see in ἴδιος no. 2. c. Acts 12, 17. Rev. 12, 6. 8. 14. So of a house, dwelling, Acts 4, 31; also a temple, Acts 7, 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. 66, 1 where Sept. for ὁρῶ. Hence the temple as the abode of God is called ὁ τόπος ἁγίος Matt. 24, 15. Acts 6, 13. 14. 21, 28 bis. So Sept. and ὁρῶ ἰσῆρ Ps. 24, 3; ὡς ἰσῆρ Is. 60, 13. Sept. genr. for ὁρῶ Gen. 29, 26; ὡς 1 Sam. 10, 26. 2 Chr. 18, 15. So Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16. b) Of things, the *place* where any thing is kept, as a sword, i. e. a *sheath, scabbard*, Matt. 26, 52.

4. In a geographical or topographical sense, a *place, a part of a country, of the earth, etc.* a) Of a definite place or spot

in a city, district, country; Matt. 27, 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος. Mark 15, 22 bis. Luke 23, 33. John 19, 17. So Luke 6, 17. 22, 40 comp. v. 39. John 6, 10. 19, 13. Rev. 16, 16. Acts 27, 8. 29. 41. 28, 7. Sept. for ὁρῶ Gen. 22, 2. 14. 28, 19. So Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11. b) Of a place as inhabited, a city, village, quarter, or the like; Luke 4, 37 εἰς πάντα τόπον τῆς περιχώρου. 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14, 35. Acts 16, 3. 27, 2. Rev. 18, 17 in later edit. Also ἐν παντὶ τόπῳ, *in every place*, every where among men, 1 Cor. 1, 2. 2 Cor. 2, 14. 1 Thess. 1, 8. [2 Thess. 3, 16.] 1 Tim. 2, 8. So Sept. 2 Chr. 34, 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. Hell. 7. 1. 3. c) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14, 13. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12; δι' ἀνδρῶν τόπων Matt. 12, 43. Luke 11, 24; κατὰ τόπους, *in divers places*, quarters, countries, Matt. 24, 7. Mark 13, 8. Luke 21, 11. Also of a land, country, John 11, 48 ἀροῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11, 8. Acts 7, 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15, 14, filled out perhaps from Ex. 3, 12. So Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4. d) Trop. of a *place or passage* in a book; Luke 4, 17 εὔρε τὸν τόπον οὗ ἦν γεγραμμένον. So Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἡ ἐκάστου λόγου περίοδος.

ΤΟΣΟΥΤΟΣ, *τοσαύτη, τοσούτο* and *τοσούτον*, a strengthened form for *τόσος, η, ον*, correl. to *ὅσος, πόσος*, Buttm. § 79. 4, δ; *so great, so much, so many*.

1. Pr. of magnitude, intens. *so great*, Matt. 8, 10 οὐδὲ τοσαύτην πίστιν εὔρον. Luke 7, 9. John 12, 37. Rev. 18, 17. Plur. Neut. *τοσαῦτα, so great things*, benefits, Gal. 3, 4. With *ὅσος* corresponding, Heb. 1, 4. 7, 22 comp. 20. 10, 25. Rev. 18, 7. 21, 16 Rec. So 2 Macc. 4, 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7; c. *ὅσος* Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—Of a specific amount, *so much and no more*; Acts 5, 8 bis, εἰ τοσούτου τὸ χαρίον ἀπέδωκε; κτλ. So Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

2. Of time, *so long*; John 14, 9 τοσούτον χρόνον. Heb. 4, 7.—Hdian. 1. 6. 1. Xen. Hell. 4. 6. 13.

3. Of number, multitude, collect. or in Plnr. *so many, so numerous*; Matt. 15, 33 bis, ἄρτοι τοσούτοι... ὄχλον τοσούτων.

Luke 15, 29. John 6, 9. 21, 11. 1 Cor. 14, 10. Heb. 12, 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

τότε, adv. demonstr. of time, *then, at that time*, correl. to *ὅτε, πότε*, Buttm. § 116. 4.

1. In general propositions, *then*, marking succession; e. g. after *πρῶτον*, as Matt. 5, 24 *πρῶτον διαλλάγησι ... καὶ τότε ἔλθων πρόσφερε* κτλ. 12, 29. Mark 3, 27. John 2, 10; with *ὅταν*, 2 Cor. 12, 10 *ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι*. John 2, 10. Simply, Luke 11, 26.—So c. *ὅταν* Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

2. Of time past; e. g. with a notation of time preceding, as *ὅτε*, Matt. 13, 26 *ὅτε δὲ ἐβλάστησεν ὁ χόρτος ... τότε ἐφάνη καὶ τὰ ζιζάνια*. 21, 1. John 12, 16; with *ὡς* John 7, 10. 11, 6; *μετά* c. acc. John 13, 27. So after a participle as noting time, Acts 27, 21. 28, 1 *καὶ διασωθέντες, τότε ἐπέγνωσαν* κτλ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 3. Also as opp. *νῦν*, Rom. 6, 21. Gal. 4, 8 comp. 9. v. 29. Heb. 12, 26; *εὐδόκως τότε* Acts 17, 14. Simply, where the notation of time lies in the context, and *τότε*, *then, at that time*, is often i. q. *thereupon, after that*; Matt. 2, 7 comp. 4. v. 17 *τὸτε ἐπληρώθη τὸ ῥήξεν* κτλ. 3, 5. 13 *τότε παραγίνεται ὁ Ἰησοῦς*, i. e. after this, comp. v. 6. 7. Matt. 3, 15. 4, 1. 26, 3. John 19, 1. 16. Acts 1, 12. 10, 46. 48. Heb. 10, 7. 9. al. So c. *ὅτε* Xen. Cyr. 8. 4. 14 comp. 13; *ὡν* Hdian. 3. 3. 5. Xen. Conv. 1. 14; particip. Xen. Cyr. 1. 5. 6; opp. *νῦν* Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13, 7. Ezra 4, 23. 24. Ceb. Tab. 29. Xen. Conv. 1. 14 *οὐδὲ τότε*.—Also in later usage *ἀπὸ τότε*, *from then, from that time*, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for *ἡμῶν* [ἡμῶν] Eccles. 8, 12.—With the art. as adj. *ὁ τότε κόσμος* *the then world* 2 Pet. 3, 6; comp. Buttm. § 125. 6. So Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

3. Of a time future, e. g. with *ὅταν* preceded. Matt. 25, 31 *ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ.* ... *τότε καθίσει ἐπὶ θρόνου* κτλ. Mark 13, 14. Luke 14, 10. 21, 20. John 8, 28. 1 Cor. 13, 10. 16, 2. 1 Thess. 5, 3. Pleonast. *ὅταν ... τότε ἐν ἐκείναις ταῖς ἡμέραις* Luke 5, 35. (Comp. Dem. 288. 21 *τότε κατ' ἐκείνον τὸν καιρὸν*.) With *πρῶτον*, Luke 6, 42; opp. *ἄρτι* 1 Cor. 13, 12. Simply, Mark 13, 21 *καὶ τότε ἴάν τις ὑμῖν εἶπῃ* κτλ. v. 26. 27. Luke 13, 26. 21, 27. 1 Cor. 4, 5. 2 Thess. 2, 8. Sept. simpl. for *ἵνα* Ex. 12, 44. 48.—Luc. D. Deor. 4. 5 *εἰσόμεθα τότε, τί πρακτέον*. Hdian. 3. 9. 13. +

τοῦναντίον, (*ἐναντίος*), crasis for *τὸ ἐναντίον*, Buttm. § 29. n. 3; pr. *the opposite*, 3 Macc. 3, 22. Xen. Hell. 7. 5. 26.—In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 128. n. 4. § 131. n. 14. So *Æl. V. H. 3. 12*. Xen. Mem. 2. 7. 8.

τοῦνομα, crasis for *τὸ ὄνομα*, Buttm. § 128. n. 4; adverbially i. q. *by name*, Matt. 27, 57; see in *ὄνομα* no. 1. See Buttm. § 131. 7.—Jos. Ant. 8. 7. 6. Palæph. 40. 3. Luc. D. Deor. 3. 1.

τουτέστι, crasis for *τοῦτ' ἐστι*, *that is, id est*, used in explanations; so in Acts 1, 19 Rec. *Ἀκελδαμά, τουτέστι, χωρίον αἵματος*. 19, 4. Rom. 7, 18. 9, 8. Philem. 12. Heb. 2, 14. 7, 5. 9, 11. 10, 20. 11, 16. 13, 15. 1 Pet. 3, 20. Sept. for *כִּי* Job 40, 19.—In later editions every where written separately, *τοῦτ' ἐστι*, and so Rec. in Matt. 27, 46. Mark 7, 2. Rom. 10, 6. 7. 8. So Diod. Sic. 4. 7.

τοῦτο, see in *οὗτος*.

τράγος, *ov, δ, a he-goat, hircus*, Heb. 9, 12. 13. 19. 10, 4. Sept. for *כִּזְיָא* Gen. 31, 10; *שִׁיר* Lev. 16, 5. 7; *שִׁיר* Gen. 32, 14.—Luc. D. Deor. 4. 1. Plut. Thes. 18.

τράπεζα, *ης, ἡ*, (prob. for *τετράπεζα*; *τετρα, πίζα*), *a table*, pr. with four legs.

1. Genr. *a table*, for setting on food, taking meals. a) Pr. Matt. 15, 27. Mark 7, 28. Luke 16, 21. 22, 21. 30. So of the table for the shew-bread, Heb. 9, 2, i. q. *ἡ τράπεζα τῆς προθέσεως* 1 Macc. 1, 22; Sept. for *לֶחֶם* Ex. 25, 23. 27 sq. comp. in *πρόθεσις* no. 1. Sept. and *לֶחֶם* genr. 1 Sam. 20, 33. 2 Sam. 9, 7. 10. So Palæph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1. b) Meton. like Engl. *table*, for that which is set on, *food, a meal, banquet*; Acts 16, 34 *παρέθηκε τράπεζαν* *he set a table, made ready a meal*: comp. in *παρατίθημι* no. 1. a. Acts 6, 2 *διακονεῖν τραπέζας*, see in *διακονίω* no. 2. (Æl. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11, 9 *γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69, 23 where Sept. for *לֶחֶם*. 1 Cor. 10, 21 bis. Sept. and *לֶחֶם* Ps. 23, 5. Prov. 9, 2. So Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

2. Spec. *the table of a money-changer, a broker's table or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21. 12. Mark 11, 15. John 2, 15; see in *κερματωτής, κολλυβιστής*. So Lys. 114. 37. Lucius 105. 119.—Hence genr. *a broker's office, bank*, where money was deposited and

loaned out, Luke 19, 23 διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in *τραπεζίτης*. So Dem. 895. 5, 15. ib. 1356. 10.

τραπεζίτης, ου, ὁ, (*τράπεζα*), 'one who keeps an exchange-table,' a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, *argentarius*, one who exchanged money, and who also received money on deposit at interest in order to loan it out to others at a higher rate; see Böckh Staatsh. d. Ath. I. p. 139 sq. Dict. of Antt. arts. *Argentiarii*, *Mensarii*. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816 fin. p. 948 init. Matt. 25, 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

τραῦμα, ατος, τό, (*τιτρώσκω*, *τρώω*), a wound, Luke 10, 34. Sept. for *ῥῥῥ* Gen. 4, 22. Is. 1, 6.—2 Macc. 14, 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

τραυματίζω, f. ἴσω, (*τραῦμα*), to wound, c. acc. Luke 20, 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts 19, 16. Sept. for *ῥῥῥ* Cant. 5, 7.—1 Macc. 16, 9. Luc. Epigr. 20. Thuc. 4. 12. Xen. Hell. 4. 3. 23.

τραχηλίζω, f. ἴσω, (*τράχηλος*), to seize by the neck or throat, to throttle, as a wrestler his antagonist, so as to bend the head back, Plut. M. Anton. 33; Pass. Plut. de Curios. 12 ὁρᾶτε τὸν ἀλλοτὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον. Plato Riv. 132. c; comp. Ael. V. H. 12. 58. Also of an animal, Diog. Laert. 6. 61 ἴδε τὸν κριὸν ἀρειμάμιον, ὡς ὑπὸ τοῦ τύχοντος κορασίον τραχηλίζεται.—Hence in N. T. trop. to lay bare, to lay open; Pass. part. Heb. 4, 13 πάντα δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ. So Hesych. τετραχλισμένα· πεφανερωμένα. Comp. Sueton. Vitell. 17 'in forum tractus est, reducto coma capite, ceu noxii solent, atque etiam mento mucrone gladii subjecto, ut visendam præberet faciam. Plin. Panegy. 34. See Wetst. N. T. II. p. 398. Bleek Hebræerbr. II. p. 585 sq. Others here refer it to the bending back of the neck of an animal for the slaughter-knife; for which there seems to be no authority.

τράχηλος, ου, ὁ, the neck, throat, Matt. 18, 6. Mark 9, 42. Luke 17, 2. Acts 15, 10 see in *ὀγός* no. 1. b. Rom. 16, 4 τὸν ἐαυτῶν τράχηλον ὑπέθηκεν, sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15, 20 et Acts 20, 37 ἐπέπεσον ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him; comp. Gen. 38, 4 where Sept. for *ῥῥῥ*, as also 45, 14. Josh. 10, 24; *ῥῥῥ* Deut. 10,

16. Is. 48, 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

τραχύς, εἶα, ὁ, (kindr. *ράσσω*, *ρήσσω*; *ράχος*, *ρήχος*) rough, uneven, e. g. ὁδοί Luke 3, 5. Acts 27, 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for *ῥῥῥῥ* Is. 40, 4. Sept. Jer. 2, 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτης, ἰδος, ἡ, *Trachonitis*, a part of the tetrarchy of Philip, Luke 3, 1; comp. in *Ἰρουραία*. This was the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. art. *Iturea*. The name according to Strabo is derived from two mountains called *Τράχωνες*, which are not yet identified; Strab. 16. p. 755, 756. *Trachonitis* included what is now known as *el-Lejah*, on the eastern part of Haurân, a singular rocky region full of chasms and defiles, and inaccessible to an enemy. The country in its present state is fully described by Burckhardt, Travels in Syria p. 51 sq. 211 sq. To *Trachonitis* belonged *Kenath*, *Canatha*, now *Künawdt*, see Euseb. Onom. art. *Canath*; also *Phæno*, now *Musmeih*, see Inscr. in Burckh. p. 117. See genr. Jos. Ant. 17. 8. 1; also ib. 15. 10. 1. ib. 16. 9. 1. Reland Pal. p. 108. Gesen. Notes on Burckh. p. 510. Winer Realw. s. voc.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

τρεῖς, οἱ, αἱ, Neut. *τρία*, τὰ, card. num. three, Matt. 12, 40. 13, 33. 18, 20. al. Buttm. § 70. 3. So Sept. for *ῥῥῥ* Gen. 7, 13. smp. Xen. An. 6. 6. 36.—For the pr. n. *Τρεῖς* *Ταβέρναι*, see in *Ταβέρναι*. +

τρέμω, (*τρίω*), found only in pres. and impf. Passow s. v. to tremble, from fear, absol. Matt. 5, 33 φοβεθεῖσα καὶ τρέμουσα. Luke 8, 47. Acts 9, 6. Sept. for *ῥῥῥ* Jer. 4, 24. So Hdian. 6. 9. 2. Dem. 314. 24. Plato Rep. 554. d.—Hence, to tremble at any thing. to fear, to be afraid of; so with a particip. 2 Pet. 2, 10 οὐ τρέμουσι βλασφημοῦντες, they do not tremble speaking evil, they are not afraid to speak evil; comp. Buttm. § 144. 6. a. Winer § 46. 1. So c. inf. Soph. OEd. Col. 128 δὲ τρέμεν λέγειν. With an acc. Sept. for *ῥῥῥ* Is. 66, 2. 5. Plato Parm. 137. a, δι' ἐμπειρίαν τρέμοντι τὸ μέλλον.

τρέφω, f. *τρέψω*, comp. Buttm. § 18. 2; pr. to make thick, firm, fast, as a fluid, γάλα

Σρέφαι to curdle milk, Hom. Od. 9. 246.—Genr. and in N. T.

1. *to make thick or fat, by feeding; hence to feed, to nurse, to nourish, to cherish; c. acc.* Matt. 6, 26 δ πατήρ ὑμῶν δ οὐράνιος τρέφει αὐτά. 26, 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐσρέψαμεν; Luke 12, 24. [23, 29.] Acts 12, 20. Rev. 12, 6. 14. Spec. *to pamper, τὰς καρδίας* James 5, 5, comp. in καρδία no. 1. a. γ. Sept. for לִרְבֹּץ Prov. 25, 22; לִרְבֹּץ 1 K. 18, 13; חָצַץ Gen. 48, 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

2. *to nurture, to bring up,* Luke 4, 16 Ναζαρέτ, οὗ ἦν τετραμμένος.—1 Macc. 3, 33. Hdian. 1. 7. 5. Plato Rep. p. 558. d. Xen. Mem. 3. 9. 1.

τρέχω, f. **τρέβομαι**, aor. 2 **ἔδραμον**, Buttm. § 18. 2. § 114.

1. *to run, intrans. and absol.* Matt. 27, 48 εὐθείας δραμὼν εἰς ἐξ αὐτῶν. Mark 5, 6. 15, 36. Luke 15, 20. John 20, 2 τρέχει οὖν καὶ ἔρχεται. v. 4 ἔτρεχον δὲ οἱ δύο. With ἐπὶ c. acc. loc. Luke 24, 12; eis final Rev. 9, 9; inf. final Matt. 28, 8. Sept. for רָץ Gen. 24, 28. 2 Sam. 18, 19; c. ἐπὶ Gen. 21, 20. Joel 2, 9. So 2 Macc. 5, 2. Palæph. 22. 3. Xen. Cyr. 2. 2. 9.—Spec. of those who run in a stadium or public race, 1 Cor. 9, 24 bis, οἱ ἐν σταδίῳ τρέχοντες. πάντες μὲν τρέχουσιν κτλ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21, δραμεῖν στάδιον.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause; 1 Cor. 9, 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. v. 26; eis κενὸν, in vain, Gal. 2, 2 bis. Phil. 2, 16; καλῶς Gal. 5, 7; c. acc. of kindr. noun, Heb. 12, 1 τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα let us run the race set before us; see Buttm. § 131. 4, and for the Subjunct. § 139. m. 3. So c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdot. 8. 102.—Trop. also of strenuous effort in general, Rom. 9, 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος. So Anth. Gr. IV. p. 134 πίνε καὶ εὐφραίνου· τί γὰρ αὐρίον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

2. Trop. of rumour, word, doctrine, *to run, to spread quickly;* 2 Thess. 3, 1 ἵνα δ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἔως τάχους δραμεῖται δ λόγος αὐτοῦ, for גָּרַח Ps. 147, 15.

τρήμα, ατος, (τύττῃνας, τρώω.) pr. 'that which is pierced through,' a hole, e. g. the eye of a needle, Luke 18, 25 Lachm. for τρυμαλία Rec.—Genr. Pol. 1. 22. 6. Plato Gorg. 494. b.

τριάκοντα, οί, αἱ, τά, (τρεῖς, τρία,) thirty, Matt. 13, 8. 23. 26, 15. 27, 3. 9. Mark 4, 8. 20. Luke 3, 23. John 5, 5. 6, 19. Gal. 3, 17. See Buttm. § 70. 4. Sept. for עֶשְׂרִים Gen. 5, 3. 5. 16.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

τριάκοντοι, αἱ, α, (τρεῖς, τρία,) three hundred, Mark 14, 5. John 12, 5. See Buttm. § 70. Sept. for רִיבֹוֹשׁ Gen. 6, 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

τρίβολος, ό, ή, adj. (τρεῖς, βέλος,) three-pointed, three-pronged; Subst. ό τρίβολος, a caltrop, crow-foot, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Dict. of Antt. art. *Tribulus*. Adam's Rom. Ant. p. 542. Veget. 3. 24. Plut. Mor. II. p. 76 τριβόλους σιδηροῦς κατασπεύραι.—In N. T. *tribulus, the land caltrop*, Engl. Vers. *thisle, brier*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. Matt. 7, 16. Heb. 6, 8. Sept. for רִיבֹוֹשׁ Gen. 3, 18; יִצְחָק Prov. 22, 5. So Dioscor. 4. 15. Hesych. τριβόλος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

τρίβος, ου, ή, (τριβω.) a beaten path, way, high-way, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3, 3. Mark 1, 3. Luke 3, 4, all quoted from Is. 40, 3 where Sept. for מַדְבָּר. Sept. also for מַדְבָּר Gen. 49, 17; מַדְבָּר Prov. 1, 15.—Plut. Sept. Sep. Conv. 18. Xen. Cyr. 4. 5. 13.

τριετία, ας, ή, (τριετής; τρεῖς, τρία, ἔτος,) a triennium, the space of three years, Acts 20, 31.—Theophr. C. Pl. 1. 20. 4. Plut. comp. Demetr. c. Anton. 6.

τρίζω, f. **ίζω**, onomatop. *to give out a stridulous, creaking, grating sound, to screek*, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. II. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. II. 23. 101. Od. 24. 5. Luc. Nelyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. of part, Mark 9, 18 τρίζει τοὺς ὀδόντας, he gnasheth with his teeth. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. 7.

τρίμηνος, ου, ὁ, ἡ, adj. (τρῖς, μῆν.) of three months, trimestris, Æschin. 63. 14.—In N. T. Neut. τὸ τρίμηνον, three months, trimestre, Heb. 11, 23. Sept. for שְׁלֹשָׁה חֳדָיִם Gen. 38, 24; רִשְׁבִּי ח' 2 K. 24, 8.—Pol. 5. 1. 12. ib. 32. 12. 1.

τρῖς, adv. (τρῖς, τρία) thrice, three times, Matt. 26, 34. 75. Mark 14, 30. 72. Luke 22, 34. 61. John 13, 38. 2 Cor. 11, 25 bis. 12, 8. So ἐπὶ τρῖς, up to thrice, thrice, Acts 10, 16. 11, 10; see in ἐπὶ III. 2. b. Sept. τρῖς for שְׁלֹשָׁה חֳדָיִם 2 K. 13, 18. 19.—Luc. Tox. 39. Xen. CEC. 2. 4.

τρίστεγος, ου, ὁ, ἡ, adj. (τρῖς, στέγη) pr. three-roofed; genr. three-storied, having three floors or stories, οἰκοὶ τρίστεγοὶ Jos. B. J. 5. 5. 5; σποαὶ Dion. Hal. Ant. 3. 68.—In N. T. Neut. τὸ τρίστεγον, the third floor, third story, Acts 20, 9; comp. in ὑπερφῶν. So Symm. Gen. 6, 16; comp. ἡ τριστείγη Artemid. 4. 46.

τρισχίλιοι, αι, α, (τρῖς, χίλιοι) three thousand, Acts 2, 41. See Buttm. § 70. Sept. for שְׁלֹשָׁה רִבְבִּים Ex. 32, 28.—Xen. Cyr. 3. 1. 33.

τρίτος, η, ον, ordin. adj. (τρῖς,) the third, e. g.

1. Genr. Matt. 20, 3 περὶ τὴν τρίτην ὥραν. 22, 26 ὁ τρίτος. 27, 64. Luke 12, 38. 2 Cor. 12, 2. Rev. 4, 7. al. Sept. for שְׁלֹשִׁי Gen. 1, 13. 2, 14. So Æl. V. H. 7. 5. Xen. An. 2. 2. 4.—Spec. τῇ τρίτῃ ἡμέρᾳ on the third day Matt. 16, 21. Mark 9, 31; τῇ ἡμ. τῇ τρίτῃ John 2. 1; τῇ τρίτῃ sc. ἡμ. Luke 13, 32. So Xen. Hell. 4. 1. 20; τῇ τρίτῃ Cyr. 8. 7. 5.

2. Neut. τὸ τρίτον, e. g. a) Subst. with μέρος impl. a third, the third part, c. gen. of a whole, Rev. 8, 7 τὸ τρίτον τῶν δένδρων. v. 8. 9 bis. 10. 11. 12 quinq. 9, 15. 18. 12, 4; non al. So Sept. for שְׁלֹשָׁה חֳדָיִם Num. 15, 6. 7. 2 Sam. 18, 2. b) Adv. the third time, e. g. τὸ τρίτον Mark 14, 41. John 21, 17 bis. Simpl. τρίτον id. Luke 20, 12. 23, 22. John 21, 14. 1 Cor. 12, 28; τρίτον τοῦτο, this third time, 2 Cor. 12, 14. 13, 1; non al. Sept. τρίτον for שְׁלֹשָׁה חֳדָיִם Num. 24, 10; τρίτον τοῦτο for 'שָׁלֹשָׁה חֳדָיִם Judg. 16, 15. So τρίτον Dion Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. the third time Matt. 26, 44; see in ἐκ no. 2 fin. †

τρίχες, see τρίξ.

τρίχινος, η, ον, (τρίξ, τριχός) of hair, hairy; σάκεος τρίχινος Rev. 6, 12. Sept. for רִשְׁבִּי Zech. 13, 4.—Xen. An. 4. 8. 3 τριχίνοισι χιτώνας.

τρομος, ου, ὁ, (τρέμω) a trembling, from fear, terror, Mark 16, 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἱκτασις. Sept. for רָחַץ Job 4, 14; רָחַץ Ex. 15, 15. So 1 Macc. 7, 18. Plut. M. Crass. 26. Plato Tim. 62. b.—Coupled with φόβος, e. g. φόβος καὶ τρόμος, fear and trembling, intens. expressing great timidity, diffidence, 1 Cor. 2, 3; or profound respect, reverence, 2 Cor. 7, 15 ὡς μετὰ φόβου καὶ τρόμου ἐδέξατο αὐτόν. Eph. 6, 5. Phil. 2, 12. Comp. Sept. Is. 19, 6. Ps. 55, 5.

τροπή, ἡς, ἡ, (τρέπω) a turning, turning back, e. g. of the heavenly bodies in their courses, as at the solstices, James 1, 17 οὐκ ἐστὶ παραλλαγή, ἡ τροπῆς ἀποσκίασμα, see in ἀποσκίασμα.—Sept. Job 38, 33 τροπὰς οὐρανοῦ. Deut. 33, 14 ἡλίον τροπῶν. Hom. Od. 15. 404 τροπαὶ ἡλίου. Pol. 9. 15. 2. Also a turning back or rout of enemies, 1 Macc. 4, 35. Xen. An. 1. 8. 25.

τρόπος, ου, ὁ, (τρέπω) pr. a turning, turn, direction; hence genr. a manner, way, mode, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ.—In N. T.

1. a turn, manner, way, mode; in adverbial constructions: a) Acc. c. κατὰ, e. g. κατ' ὃν τρόπον, in what manner, i. e. as, even as, comp. in κατὰ no. 5. Acts 13, 11. 27, 25; κατὰ πάντα τρόπον in every way Rom. 3, 2; κατὰ μηδένα τρόπον in no way, 2 Thess. 2, 3. So Sept. Num. 18, 7. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. b) Acc. as adv. ὃν τρόπον, in what manner, i. e. as, even as, Matt. 23, 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke 13, 34. Acts 1, 11. 7, 28. 2 Tim. 3, 8. So too Jude 7 τὸν ὅμοιον τοῦτοῦ τρόπου. See Buttm. § 115. 4. § 131. 7. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 880. Sept. for רִשְׁבִּי Gen. 26, 29. Obad. 16. So 2 Macc. 15, 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1; ὅμοιον τρόπον Luc. Caapl. 6. c) Dat. παντὶ τρόπῳ, in every way, Phil. 1, 18; see Buttm. § 133. 4. b. Winer § 31. 4. Also ἐν παντὶ τρόπῳ 2 Thess. 3, 16; see in ἐν no. 3. b. So dat. 1 Macc. 14, 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

2. Trop. a turn of mind and life, a man's ways, habits, deportment; Heb. 13, 5 ἀφιλάργυρος ὁ τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

τροποφορέω, ῶ, f. ἦσα, (τρόπος, φορέω) to bear with the turn of any one, i. e. with his disposition, habits, manners, conduct, c. acc. Acts 13, 18 Rec. ἐτροποφόρησεν αὐτούς, from Deut. 1, 31 where Sept. Alex. et Compl. for רִשְׁבִּי. Later edit. ἐτρο-

φοφώρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

τροφή, ἡς, ἡ, (τρέφω,) *food, nourishment, sustenance*; Matt. 3, 4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κτλ. 6, 25. 24, 45. Luke 12, 23. John 4, 8. Acts 2, 46. 9, 19. 14, 17. 27, 33. 34. 36. 38. James 2, 15. Trop. *nutriment* for the mind, instruction, Heb. 5, 12. 14. Sept. pr. for לֶחֶם Job 36, 31; עֵלֶךְ Ps. 136, 25. Prov. 6, 8. So Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—Spec. *a stipend, hire*, Matt. 10, 10 ἀξίως γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10, 7 et 1 Tim. 5, 18 where it is τοῦ μισθοῦ αὐτοῦ. So Xen. CEC. 5. 13.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. n. of a Christian of Ephesus, Acts 20, 4. 21, 29. 2 Tim. 4, 20.

τροφός, οὔ, ὁ, ἡ, (τρέφω,) *a nurse, nurse*, 1 Thess. 2, 7. Sept. for תְּרִיחַ Gen. 35, 8. Is. 49, 23.—Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

τροφοφορέω, ὤ, f. ἦσω, (τροφοφόρος; τροφή, φορέω,) *to bring nourishment to any one, to cherish, to care for*, c. acc. Acts 13, 18 in later edit. from Deut. 1, 31 where Sept. Cod. Vatic. for Heb. מְרִיץ; see in τροποφορέω.—2 Macc. 7, 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιβάλλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. Hesych. ἐτροφοφόρησεν· ἐτρέφε.

τροχιά, ἄς, ἡ, (τρόχος,) *a wheel-track, rui*, Nicand. Theriac. 876 ἀμάξης τροχιά.—In N. T. in a wider sense, *a track, way, path*; trop. Heb. 12, 13 τροχιάς ὁρᾶς ποιῶσατε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4, 26 where Sept. for בְּדִרְכֵּךְ, as also Prov. 2, 15. 4, 11. So Suid. τροχιάς· πορείας, τρίβους, ἐργασίας.

τροχός, οὔ, ὁ, (τρέχω,) pr. *a runner*, any thing made round for rolling or running; hence genr. *a wheel*, as of a chariot, Sept. for רֶכֶּב 1 K. 7, 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35.—In N. T. trop. *a course*, as if run by a wheel, or perh. *a circular course, circuit*; James 3, 6 τροχὸν τῆς γενέσεως, see in γένεσις no. 2. Comp. Anacr. 4. 7 τροχὸς ἀρματος γὰρ οἷα, βίος τρέχει κυλισθεῖς. Wetst. N. T. II. p. 670. Some of the grammarians make a distinction as between τρόχος wheel, and τροχός course; see Passow in τροχός fin.

τρύβλιον, ου, τό, *a dish, bowl*, for eating or drinking; Matt. 26, 23 ὁ ἐμβάψας

μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. Mark 14, 20. Sept. for תְּרִיחַ Ex. 25, 39. Num. 4, 7.—Luc. Tim. 54. AEL. V. H. 9. 37. Plut. Demosth. 23.

τρυγᾶω, ὤ, f. ἦσω, (τρίγη,) *to gather in ripe fruits or grain, to harvest*, genr. Sept. for תְּרִיחַ Hos. 10, 12. 14; κῆπων τρ. Long. 2. 4.—Often and in N. T. of vintagers, *to harvest or gather grapes*, c. acc. Luke 6, 44 οὐδὲ ἐκ βᾶτον τρυγῶσι σταφυλήν. Rev. 14, 18. 19. Sept. for תְּרִיחַ Deut. 24, 21. Judg. 9, 7. So Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. CEC. 19. 19.

τρυγών, όνος, ἡ, (τρίζω, τρίζω,) *a turtle-dove*, Luke 2, 24; see in περιστέρα. Sept. for תְּרִיחַ Lev. 5, 7. 11.—AEL. V. H. 1. 15. H. A. 1. 35, 39.

τρυμαλιά, ἄς, ἡ, (τρίμη, τρίω,) *a hole, the eye of a needle*, i. q. τρυπημα, Mark 10, 25. Luke 18, 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15, 11. Plut. de Puer. educ. 14.

τρύπημα, ατος, τό, (τρύπαι, τρύπα, τρίω,) *a hole, the eye of a needle*, Matt. 19, 24.—Genr. Aristoph. Pac. 1234. Etymol. Mag. 726. 55. Mæris p. 289, ὀπήν, Ἀττικῶς τρύπημα, Ἑλληνικῶς.

Τρύφαινα, ἡς, ἡ, *Tryphæna*, pr. n. of a female Christian at Rome, Rom. 16, 12.

τρυφᾶω, ὤ, f. ἦσω, (τρυφή,) *to live delicately and luxuriously, to live in pleasure*, absol. James 5, 5. Sept. for תְּרִיחַ Neh. 9, 25; תְּרִיחַ Is. 66, 11. AEL. V. H. 2. 5. Xen. Ath. 1. 11.

τρυφή, ἡς, ἡ, (τρίπτω,) *delicate living, luxury*, sc. as breaking down the mind and making effeminate. Luke 7, 25 ὁ ἐν... τρυφῇ ὑπάρχωντες. 2 Pet. 2, 13 see in ἡμέρα no. 1. a. Sept. for תְּרִיחַ Prov. 19, 10. Cant. 7, 6.—Text. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ἡς, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. 16, 12.

Τρωάς, ἄδος, Τροας, strictly *Alexandria-Troas*, a city of Mysia, situated on the coast over against the island of Tenedos, at some distance southward from the site of Troy. Its solitary ruins are now called *Eski-Stamboul*. Acts 16, 8. 11. 20, 5. 6. 2 Cor. 2, 12. 2 Tim. 4, 13.—Ptolem. 5. 3. Plin. H. N. 5. 30. The name *Troas* or the *Troad* strictly belonged to the whole district around Troy. See Pococke II. ii. p. 108. O. v. Richter Wallf. p. 462.

Τρωγύλιον, ου, τό, *Trogylion*, pr. n. of a town and promontory on the western

coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20, 15.—Strabo 14. 1. 13. p. 636.

τρώγω, f. ξομαι, aor. ἔτραγον, (kindr. τρώω, τρύω,) to gnaw, to crack, to chew, pr. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάδια, τρωκτά, fruits, nuts, almonds, and the like, set on as dessert.—In N. T. genr. to eat, i. q. ἐσθίω, absol. Matt. 24, 38 τρώγοντες καὶ πίνοντες, eating and drinking, feasting, revelling, comp. in ἐσθίω no. 2. c. (Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8.) With acc. ἄρτον v. ἄρτους by Hebr. John 13, 18, quoted from Ps. 41, 10 where Heb. בָּרַךְ, Sept. ἐσθίω, see fully in ἄρτος no. 2. Trop. John 6, 58; acc. σάρκα v. 54. 56. 57; see fully in αἷμα no. 1.

τυγχάνω, f. τεύξομαι, (kindr. τεύχω,) aor. 2 ἔτυχον, perf. τετύχηκα; also perf. τέτυχα Heb. 8, 6. Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. Matth. § 251. Lob. ad Phryn. p. 395.—To hit, to strike, to reach a mark or object, so of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4; c. acc. Il. 5. 582; c. gen. Il. 5. 587; Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, to hit upon, to fall in with, to meet casually, of persons, absol. Od. 21. 13. Hes. Theog. 973.—Hence in N. T.

1. Trans. to attain unto, to obtain, to gain, to receive, c. gen. Luke 20, 35 καταξιώσιντες τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. 262. 27 κατ' αὐτὸ τοῦτο ἀξίως εἰμι ἐπαίνου τυχεῖν.) Acts 24, 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. 26, 22. 27, 3. 2 Tim. 2, 10 ἵνα σωτηρίας τύχωσι. Heb. 11, 35. Perf. Heb. 8, 6 διαφ. τέτυκε λειτουργίας.—2 Macc. 4, 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdian. 2. 3. 25. Xen. CEC. 11. 8. Perf. τέτυχα, c. gen. 3 Macc. 5, 35 βοηθείας τετυχότες. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phryn. p. 395.

2. Intrans. to hit, to happen, to fall out, to chance, e. g.

a) Impers. εἰ τύχοι, if so happen, it may be, i. e. perchance, perhaps, comp. in εἰ I. 1; 1 Cor. 14, 10 et 15, 37.—Philo de Nom. mut. p. 1067 μουσικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικὸν κτλ. Dion. Hal. 4. 19. Hdian. 7. 3. 4, 9. Luc. Bis accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν. a) As Adj. happening, any where and at all times, i. q. chance, casual, common; hence οὐ τυχών,

uncommon, special. Acts 19, 11 δυνάμεις τὸ οὐ τὰς τυχοῦσας ἐποίει ὁ θεός. 28, 2. So c. οὐ 3 Macc. 3, 7. Jos. Ant. 2. 6. 6. Hdian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14. β) Neut. τυχόν adv. it may be, perchance, perhaps; 1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχόν παραμενῶ. So Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Spec. before the participle of another verb, τυγχάνω is used in an adverbial sense, much like the Engl. phrase 'to happen or chance to be,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες we happened to be walking about, we were by chance walking. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἐτυχεν ἰστικῶς, where each happened to be standing. Buttm. § 144. n. 6. Kühner § 310. 4. 1. Matth. § 553. δ. So espec. with ὄν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύχων ἰς τὸν ὄν, in the tent there happened to be one. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχανον. But not seldom, espec. in later writers, ὄν is here omitted, particularly before a predicate; and then τυγχάνω is equivalent to a conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xen. Hell. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύγγαον, except those who happened to be exiles, Engl. who were exiles. Plato Hipp. Maj. 300. e, διὰ ταῦτα τυγχάνει καλῇ. Aristoph. Eccles. 1141. Palaeoph. 15. 2 ὅπου ἐτύγγαε ἄρτος where there chanced to be a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἰπερ Λαβάνου παῖς τυγχάνει; dost thou happen to be the daughter of Laban? i. e. art thou perhaps his daughter? ib. 4. 7. 2 Μωϋσῆς δέ, γηραιὸς ἤδη τυγχάνων, Moses happening now to be an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277.—Hence in N. T. Luke 10, 30 ἀφέντες [αὐτὸν] ἡμισυτὴν τυγχάνοντα, leaving him happening to be half dead, i. e. leaving him as it were half dead.

τυμπανίζω, f. ἰσω, from τύμπανον, tympanum, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung round with brass bells or rattles, used chiefly by dancing women, Sept. for ἡ Ex. 15, 20. Judg. 11, 34. Ael. V. H. 9. 8. Hdian. 4. 11. 5. But the τύπανον, tympanum, was also an instrument of torture; as to which interpreters are not agreed whether it was a stick (drumstick)

for beating, or a frame resembling a drum or timbrel, on which criminals were bound to be beaten to death. The main passage is 2 Macc. 6, 19, 28, comp. v. 30; and in Jos. de Macc. the same instrument is called τροχός, a wheel, ἢ δ, 9. This would seem to imply only a frame or rim on which they were extended. Phot. in Lex. τύπανον· τὸ τοῦ δημίου ξύλον, ὃ τοὺς παραδιδόμενους διαχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, ubi Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνευον.—Hence the verb τυμπανίζω, genr. to drum, to beat the drum or timbrel, Diod. Sic. 3. 59. In N. T. spec. to scourge upon the tympanum, to torture, to beat to death; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11, 35 ἄλλοι δὲ ἐτυμπαίνοντο, in allusion to 2 Macc. 1. c. So Luc. Jup. Trag. 19 ἀνασκοποῦμεν δὲ καὶ τυμπαίνοντο. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17; comp. ἀποτυμπαίνω, 3 Macc. 3, 27 αἰσχίοις βασάνους ἀποτυμπαίνουσι. Dem. 126. 17. Plut. Galb. 8.

τυπικῶς, adv. (τύπος,) typically, in figures, 1 Cor. 10, 11 Lachm. for τύποι in Rec.

τύπος, ου, δ, (τύπων,) a type, i. e. any thing caused, produced, made by blows.

1. a mark, print, impression; John 20, 25 bis, τὸ τύπον τῶν ἡλῶν.—Athen. 13. p. 585. c, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. 7. 4.

2. a figure, form, e. g. a) Of an image, statue. Acts 7, 43 τοὺς τύπους οὐς ἐποιήσατε προσκυνεῖν αὐτοὺς, quoted from Amos 5, 26 where Sept. for עֲצָנִים. So Hdian. 5. 5. 11 τὸν τύπον τοῦ Θεοῦ. Diod. Sic. 1. 7. b) Trop. form, manner, e. g. of the contents of a letter Acts 23, 25; of a doctrine Rom. 6, 17. So 3 Macc. 3, 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κτλ. Jambl. Vit. Pythag. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9. c) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5, 14 δεῖ ἐστὶν τύπος τοῦ μέλλοντος.

3. a prototype, pattern. a) Pr. of a pattern or model after which any thing is to be made; Acts 7, 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κτλ. Heb. 8, 5. Comp. Ex. 25. 40 where Sept. for תְּבַרְתָּ. So Anthol. Gr. II. p. 72. b) Trop. an exemplar, example, pattern, e. g. to be imitated, followed, Phil. 3, 17 συμμεμηταί μου γίνεσθε ... καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1, 7. 2 Thess. 3, 9. 1 Tim. 4, 12. Tit. 2, 7. 1 Pet. 5, 3. Hence also an example for admonition, warning, 1 Cor. 10, 6. 11.

τύπτω, f. ψω, 1. to beat, to strike, to smite, pr. with repeated strokes, e. g. a) In enmity, with a staff, club, the fist; c. acc. of pers. Matt. 24, 49 τύπτειν τοὺς συνδούλους. Luke 12, 45. Acts 18, 17. 21, 32 τύπτοντες τὸν Παῦλον. 23, 3; τινὰ ἐπὶ τὴν σιαγόνα Luke 6, 29; εἰς τὴν κεφαλὴν ec. αὐτόν Matt. 27, 30; τὴν κεφαλὴν αὐτοῦ καλὰ μφ Mark 15, 19; αὐτοῦ τὸ πρόσωπον Luke 22, 64; τὸ στόμα Acts 23, 2. Sept. of pers. for ἔπη Ex. 2, 11. 13. 21, 15. So Æschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8; τινὰ εἰς τι Xen. Cyr. 5. 4. 5. b) Of those who beat upon their breasts in strong emotion; Luke 23, 48 τύπτοντες αὐτῶν τὰ στήθη. 18, 13 ἔτυπεν [αὐτῶν] εἰς τὸ στήθος. So Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήθη. c) Trop. from the Heb. to smite, i. q. to punish, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts 23, 3 τύπτει σε μέλλει ὁ Θεός. Sept. and ἔπη 2 Sam. 24, 17. Ez. 7, 9. So 2 Macc. 3, 39. Comp. in παράσω no. 2. b.

2. Trop. to strike against, to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8, 12. Sept. and ἔπη 1 Sam. 1, 8.—Hom. II. 19. 125. Hdol. 3. 64 init.

Τύραννος, ου, δ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19, 9; comp. in σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

τυρβάζω, f. ἄσω, (τύρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πλῆθον Aristoph. Vesp. 267.—In N. T. trop. to disturb in mind, to trouble; Pass. or Mid. Luke 10, 41 μεριμνᾷς καὶ τυρβάζεις περὶ πολλά. So Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, δ, ἡ, adj. (τύρος,) Tyrian; hence ὁ Τύριος, a Tyrian, Acts 12, 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. רֹשֶׁת (rock), Aram. ܬܝܪܫ, whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Tyro was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19, 29, comp. Judg. 3, 3. 4. 18, 7. On the contrary, under the reigns

of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5, 11. 1 K. 5, 1 sq. 1 Chr. 14, 1 sq. 2 Chr. 2, 3, 9, 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Shalmaneser, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26. 27. 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. 26, 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3, 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exp. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt; the materials were built up into a causeway or mole from the main land to the island city. Under the Seleucids and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. p. 757. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26, 7; and such it continued to be in the time of the crusades. See genr. Re-land Palest. p. 1046 sq. For the history and present state of Tyre or Sêr, a small town on a peninsula, connected with the coast by the enlargement of Alexander's mole, see Bibl. Res. in Palest. III. p. 392-408. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23, 13. Ez. 26, 7. 28, 1 sq. 29, 18.—In N. T. Acts 21, 3. 7; elsewhere only Τύρος καὶ Σιδών Matt. 11, 21. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.

τυφλός, ἡ, ὁ, (τυφελός, τύφω,) blind, Matt. 9, 27. 28. 11, 5. 12, 22. Luke 7, 21. 22. John 9, 1 sq. Acts 13, 11. al. Sept. for τυφ Lev. 19, 14. Job 29, 15. So Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3. —Trop. in respect to the mind, blind, ignorant, stupid, dull of apprehension; Matt. 15,

14 ὁδηγοί εἰσι τυφλοὶ τυφλῶν. 23, 16. 17. 19. 24. 26. Luke 4, 18. John 9, 39. 40. 41. Rom. 2, 19. 2 Pet. 1, 9. Rev. 3, 17. Sept. and τυφ Is. 42, 16. 18. 19. 43, 8. So Luc. Vitar. Auct. τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Œd. Tyr. 371; comp. Xen. Mem. 1. 3. 4. +

τυφλός, ὁ, f. ὥσω, (τυφλός,) to blind, to make blind, c. acc. Æl. V. H. 13. 24. Hdot. 4. 2.—In N. T. only trop. of the mind, to blind, to darken, c. acc. John 12, 40 τοὺς ὀφθαλμούς. 1 John 2, 11. 2 Cor. 4, 4 τὰ νοήματα. Sept. for τυφ Is. 42, 19. So Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένων. Platon Phæd. 48. p. 99. e, τὴν ψυχὴν τυφλῶν-ζειν.

τυφώω, ὁ, f. ὥσω, (τύφος, τύφω,) to smoke, to wrap in smoke or mist, Jul. Cæsares. τυφούμεθα ὑπὸ τοῦ καπνοῦ, in Riemer s. v. Trop. to wrap in conceit, to make conceited, proud, to inflate, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἑαυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdtian. 6. 5. 24.—In N. T. only Pass. to be conceited, proud, arrogant, lifted up with pride; 1 Tim. 3, 6 μὴ τυφώ-σῃς εἰς κρίμα ἐμπέσις. 6, 4. 2 Tim. 3, 4. So Jos. c. Ap. 1. 3. Æl. V. H. 3. 28 τετυφωμένος ἐπὶ τῇ πλούτῳ. Pol. 3. 81. 1. Dem. 116. 6.

τύφω, f. ὑψώω, Buttm. § 18. 2; to raise a smoke, with kindr. acc. καπνὸν τύφειν Hdot. 4. 196; to smoke, to fill with smoke, καπνὸν τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079; to let burn out in smoke, i. e. slowly and faintly, c. acc. Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. to be consumed in smoke; Matt. 12, 20 λίον τυφόμενον, a smoking wick, i. e. burning faintly, dimly, quoted from Is. 42, 3 where Heb. קָנַח, Sept. καπνίζομαι; see fully in λίον. So Chariton. Aphrod. 6. 3 τυφόμενον πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφόμενῃν ἄδρου πυρός ἐτι ζώσαν φλόγα.

τυφωνικός, ἡ, ὁ, (τυφών,) typhonic, like a whirlwind, violent, tempestuous, e. g. ἀνεμος Acts 27, 14.—So τυφών a whirlwind, tempest, Aristot. Meteor. 1. de Mundo 4. 18.

Τύχικος, ου, ὁ, or Τυχικός, οὔ, Ty-chicus, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20, 4. Eph. 6, 21. Col. 4, 7. 2 Tim. 4, 12. Tit. 3, 12.—On the accentuation, see Winer § 6. 1. m.

τυχόν, see in τυγχάνω no. 2. b. β.

Υ.

ὑακίνθινος, η, ον, (ὑάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9, 17. Sept. for ὑγιή Ex. 25, 5; ὑγιή Ex. 26, 4.—Hom. Od. 6. 231. Luc. pro Imag. 5.

ὑάκινθος, ου, ὁ, ἡ, *the hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Æl. V. H. 13. 1.—In N. T. *the hyacinth*, a gem of like colour, nearly related to the *zircin* of mineralogists, Rev. 21, 20. See Plin. H. N. 37. 41. Rosenm. Bibl. Alterthk. IV. i. p. 38.

ὑάλινος, η, ον, (ὑαλος,) *of glass, glassy*, transparent; Rev. 4, 6 ὑάλασσα ὑάλινη. 15, 2 bis.—Aristoph. Ach. 74.

ὑαλος, ου, ὁ, (ὑω,) pr. 'any thing clear like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot. 3. 24; *crystal*, Sept. for ὑἰῃ Job 28, 17; a burning-glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λῖθος διαφανής, ὅφ' ἥς τὸ πῦρ ἀπτοῦσι... τὴν ὑαλον.—In N. T. *glass*, Rev. 21, 21. So Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Plato Tim. 61. b. The grammarians prefer the form ὑαλος to the more Ionic ὑελος in Hdot. l. c. Lob. ad Phryn. p. 309.—On the history of ancient glass, see Strabo 14. p. 758.

ὑβρίζω, f. ἴσω, (ὑβρις,) *to act with insolence, wantonness, wicked violence; to run riot*, Luc. D. Deor. 6. 1. Xen. Mem. 2. 1. 30. Cyr. 3. 1. 27; εἰς τινα, *towards any one*, Luc. D. Deor. 12. 1. Dem. 212. 23.—In N. T. c. accus. *to act insolently as to or towards any one*, i. e. *to treat despitefully, to injure, to abuse*; comp. Matth. 23. 1. Winer 2. 1. Luke 11, 45 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Acts 14, 5; acc. impl. Matt. 22, 6; Pass. Luke 18, 32. 1 Thess. 2, 2. Sept. for ὑβρι 2 Sam. 19, 43. So 2 Macc. 14, 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

ὑβρις, εως, ἡ, (kindr. ὑπερ,) *pride, haughtiness, arrogance*, as an affection of mind, Sept. for ὑβρι Is. 9, 9 ἐφ' ὑβρι καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. 29, 23; ὑβρι Prov. 16, 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38.—In N. T. as shown in outward acts:

1. *insolence, despiteful treatment, an outrage*; 2 Cor. 12, 10 ἐν ὑβρεσιν, *in outrages*, as heaped upon one. Sept. for ὑβρι Is. 16, 6. Nah. 2, 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται

τὰς ὑβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

2. *Meton. injury, harm, damage*, in person or property, as arising from the *insolence or violence* of any one, and trop. from the violence of the sea, tempests, Acts 27, 10. 21 τὴν ὑβριν ταύτην καὶ τὴν ζημίαν.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὄμβρων ὑβριν ἀπομαχόμενοι. Pind. Pyth. 1. 140 ναυσίστονον ὑβριν ἰδών. Comp. Dem. 522. ult.

ὑβριστής, ου, ὁ, (ὑβρίζω,) *one insolent, overbearing, injurious*; Rom. 1, 30 ὑβριστάς, ὑπερηφάνους. 1 Tim. 1, 13. Sept. for ὑβρι Is. 16, 6; ὑβρι Job 40, 6. Is. 2, 12.—Palæph. 1. 8 ὑβριστὰι καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

ὑγιαίνω, f. αῶ, (ὑγιής,) 1. *to be sound, healthy, well*, to be in good health; Luke 5, 31 οἱ ὑγιαίνοντες *those well*. 7, 10. 3 John 2. Also, *to be safe and sound*, Luke 15, 27. Sept. for ὑγιή Gen. 29, 6. 43, 27. 28.—Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

2. *Trop. to be sound, free from error*; e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure, right, in respect to Christian doctrine and life, Tit. 1, 13. 2. 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted. 1 Tim. 1, 10. 6, 3. 2 Tim. 1, 13. 1. 3. Tit. 1, 9. 2, 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4 ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθείαι.

ὑγιής, ἰός, οὖς, ὁ, ἡ, adj. Dat. ἐε, εἰ; Acc. ἐα, ἡ; so Acc. ὑγιῇ for the more usual ὑγιᾶ, John 5, 11. 15. 7, 23. Tit. 2, 8; also Sept. Lev. 13, 15. Plato Phæd. 39. p. 89. d; comp. Greg. Cor. p. 163. Matth. 23. 1. Winer 2. 1.

1. *sound, healthy, well*, in good health; pr. of the body or its parts, Matt. 12, 13. 15, 31 βλέποντας... κυλλοὺς ὑγιείς. Mark [3, 5.] 5, 34. [Luke 6, 10.] John 5, 4. 6. 9. 14. Acts 4, 10. So ποιεῖν τινα ὑγιῇ, *to make sound, to heal*, i. q. ὑγιάζειν, John 5, 11. 15. 7, 23; comp. in ποίεω no. 1. f. β. —Tob. 12, 3. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

2. *Trop. λόγος ὑγιής, sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2, 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγιής. M.

Antonin. 8. 29 or 30. Dion. Hal. Ant. 2. 20 δόξας οὐχ ὑγείς.

ὕγρός, ἄ, ὄν, (ὕω, ὕδαρ,) *watery, wet, moist*, Hdian. 6. 6. 2. Xen. Œc. 19. 6, 7.—In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23, 31; see in ξηρός. Sept. for חֵטֶף Judg. 16, 7. 8. So Theophr. H. Pl. 5. 10 λέγω δὲ ὑγρά τὰ εἶλαια.

ὕδρεια, ας, ἡ, (ὕδαρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2, 6. 7; also a vessel for carrying water, *a pot, jar, bucket*, in the East mostly of stone or earthen ware, John 4, 28. Sept. for חֵטֶף Gen. 24, 14 sq. Judg. 7, 16. 19.—Jos. Ant. 8. 13. 5. Athen. 13. p. 589. b. Xen. Hell. 1. 7. 9.

ὕδροποτέω, ὦ, f. ἦσω, (ὕδροπος; ὕδαρ, πίνω,) *to drink water*, to be a water-drinker, absol. 1 Tim. 5, 23.—Athen. 2. p. 44. c. Æl. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

ὕδρωπικός, ἡ, ὄν, (ὕδρωψ, ὕδαρ,) *hydropic, dropsical*, Luke 14, 2.—Pol. 13. 2. 6. Aristot. Probl. 3. 5. 7.

ὕδαρ, ὕδαρος, τό, (ὕω,) *water*, Plur. τὰ ὕδατα, *the waters*.

1. Pr. and genr. Matt. 27, 24 λαβὼν ὕδαρ ἀπενίψασο κτλ. Mark 9, 41. 14, 13. Luke 7, 44. John 2, 7. Rev. 16, 12. al. As the instrument of baptism, Matt. 3, 11. Mark 1, 8. Luke 3, 16. John 1, 26. 31. 33. 3, 5. Acts 1, 5. 10, 47. 11, 16. 1 John 5, 6. 8. al. Sept. every where for חֵטֶף Lev. 1, 9. Judg. 4, 19. ssp. So Hdian. 7. 12. 7. Deim. 73. 3. Xen. Mem. 3. 13. 3.—Spec. in various connections, e. g. α) ὕδαρ ζῶν, *living water*, running, see in ζῶν no. 1. d. Also πηγὰς ὕδατων, see in πηγὴ no. 1. β) Of medicinal waters, John 6, 3 sq. γ) Of flowing waters, *a stream, river*, e. g. the Jordan, Matt. 3, 16. Mark 1, 10; genr. Acts 8, 36 bis. 38. 39. Also fountains, ὕδατα πολλά, *many fountains*, John 3, 23; see in Αἰνών. Sept. Ex. 7, 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21. δ) Of a lake or sea, e. g. of Tiberias, Matt. 8, 32. 14, 28. 29. Luke 8, 24. 25; genr. Rev. 1, 15. 14, 2. al. Sept. Gen. 6, 17. Luc. Philopat. 13. Xen. Hell. 3. 2. 19. ε) Of a *watery fluid, serum*, which flowed from the wound in Jesus' side, John 19, 34.

2. Trop. *water*, as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4, 14 ter; ὕδαρ ζῶν 4, 10. 7, 38; comp. in ζῶν, no. 1. d; also ὕδαρ ζωῆς Rev. 21, 6. 22, 1. 17; see in ζωὴ no. 1. b. Rev. 7, 17 see ib. Comp. Ecclus. 15, 3 ὕδαρ σοφίας ποτίσει αὐτόν. +

ὑετός, οὐ, ὅ, (ὕω,) *rain*; Acts 14, 17 ἡμῖν ὑετοὺς διδοὺς, i. e. rains, seasons of rain. 28, 2. Heb. 6, 7. James 5, 18. Rev. 11, 6. James 5, 7 ὑετὸν πρώτμον καὶ ὄψιμον, see in ὄψιμος. Sept. for חֵטֶף 2 K. 3, 17; חֵטֶף Ex. 9, 33. 34.—Luc. Icarom. 25. Xen. Ven. 5. 3.

υἱοθεσία, ας, ἡ, (υἱός, θεός, τίθημι,) pr. *the placing as a son, adoption*; Hesych. υἱοθεσία ὅταν τις θετὸν υἱὸν λαμβάνει, comp. Hdian. 5. 7. 1 θέσσαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιῆσαι.—In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in υἱός B. 2. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9, 4, comp. v. 6. 7; and so of Christians generally, the followers of Jesus, Rom. 8, 15 πνεῦμα υἱοθεσίας, see in πνεῦμα III. D. 2. e. β. Rom. 8, 23. Gal. 4, 5. Eph. 1, 5. Elsewhere Christians are called υἱοὶ τοῦ θεοῦ, as Rom. 8, 14. Gal. 3, 26; comp. John 1, 12.

υἱός, οὐ, ὅ, *a son*, Sept. every where for חֵטֶף.

A) Genr. 1. Pr. *a son*, a male child: a) Strictly only of man; Matt. 1, 21 *ρέξεται δὲ υἱόν*. v. 25. 7, 9. Mark 6, 3. 9, 17. al. ssp. Once pleonast. υἱὸς ἀγγέλου Rev. 12, 5. Emphat. opp. νόστος, Heb. 12, 8. Sept. for חֵטֶף Gen. 4, 16. 24. ssp. So Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John 19, 26 γίναι, ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts 7, 21 et Heb. 11, 24, in allusion to Ex. 2, 10 where Sept. and חֵטֶף. So Hdian. 5. 7, 1. 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; see Buttm. § 125. 5, also in ὁ, ἡ, τό, A. 2. a. Matt. 4, 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. 10, 2. John 21, 15. al. So 1 Macc. 2, 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20. b) By Hebr. of the young of animals, e. g. *the foal* of an ass, Matt. 21, 5 πᾶλλον υἱὸν ὑποζυγίου, quoted from Zech. 9, 9 where Sept. for חֵטֶף חֵטֶף. Sept. Ps. 29, 1 υἱὸς κριῶν. Comp. Heb. חֵטֶף חֵטֶף *son of the herd*, a calf, Gen. 18, 7. 8.

2. By Hebr. in a wider sense, *a son, a descendant*; Plur. *descendants, posterity*; comp. in τέκνον no. 2.

a) Sing. Matt. 1, 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke 19, 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be ὁ υἱὸς Δαβὶδ,

Matt. 22, 42. 45. Mark 12, 35. 37. Luke 20, 41. 44. Hence υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. 21, 9. 15. Mark 10, 47. 48. Luke 18, 38. 39. Comp. Sept. and לֵבִי Gen. 29, 5. Ezra 5, 1 comp. Zech. 1, 1.

b) Plur. Acts 7, 16 υἱοὶ Ἐμμώρ, Heb. לְבִיִּם Gen. 33, 19. Heb. 7, 5 υἱοὶ Λευὶ *sons of Levi*, the Levites; Sept. Num. 26, 57. Gal. 3, 7 υἱοὶ Ἀβραάμ, *emphat. the true or spiritual posterity of Abraham. Espec. οἱ υἱοὶ Ἰσραὴλ, the sons, descendants, of Israel*, i. q. the Israelites, Matt. 27, 9. Luke 1, 16. Acts 6, 21. 7, 23. 37. Rom. 9, 27. 2 Cor. 3, 7. 13. Rev. 21, 12. al. So Sept. לְבִיִּם Ex. 13, 19. 14, 2 *smp. רַבִּי Ex. 16, 31.*

c) υἱὸς ἀνθρώπου, *a son of man, a man*; spoken of *man*, also of Jesus as the *Messiah*; see fully in ἀνθρώπος no. 4.

3. Trop. and from the Heb. spoken of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in τέκνον no. 3. b. Heb. 2, 10. 12, 5 bis, ὑμῖν ὡς υἱοῖς διαλέγεται· υἱὲ μου, κτλ. quoted from Prov. 3, 11 where Sept. and לֵבִי. 1 Pet. 5, 13 Μάρκος ὁ υἱὸς μου, comp. Acts 12, 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, Matt. 12, 27. Luke 11, 19.—Sept. and לֵבִי 1 K. 20, 35. 2 K. 2, 3. 5. Prov. 2, 1. 3, 1. 4, 10. 20. al. Eccles. 4, 11. Comp. among the Greeks *larpōn υἱοί, ῥήτορων υἱοί*, for *larpoi, ῥήτορες*, spoken of classes, castes, professions, as transmitted from father to son. See Heb. Lex. לֵבִי no. 5. Passow in υἱός.—For υἱός (υἱοί) τοῦ Θεοῦ, see below in B.

4) By Hebr. with a genitive of thing or quality, genit. *the son of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective; Winer § 34. 2. n. 2. Heb. Lex. לֵבִי no. 4, 8. E. g. with genit. of place, condition, connection, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, *bridemen*, Matt. 9, 15. Mark 2, 19. Luke 5, 34; see in νυμφῶν. Matt. 8, 12 υἱοὶ τῆς βασιλείας (τῶν οὐρανῶν), *sons of the kingdom*, to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13, 38; comp. in βασιλεία no. 3. b. Opp. are υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13, 38; and so υἱὲ τοῦ διαβόλου

Acts 18, 10. Comp. Sept. υἱὸς θεοῦ for עֲבָדֵי יְהוָה Ecc. 10, 11. So 1 Macc. 4, 2 υἱοὶ τῆς ἀπας.—With a genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3, 17; see in βροντῆς. Luke 10, 6 υἱὸς εἰρήνης, *a son of peace*, one appointed to salvation; opp. τέκνον ὁργῆς Eph. 2, 3. 1 Thess. 5, 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4, 36 υἱὸς παρακλήσεως, see in παρακλήσις no. 2. John 12, 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5, 5. Luke 16, 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου, *sons of this world*, devoted to this world, ib. 16, 8. 20, 34; υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2, 2. 5, 6. Col. 3, 6. Comp. Sept. υἱὸς δυνάμεως for עֲבָדֵי יְהוָה 2 Sam. 13, 28; υἱὸς ἀνομίας for עֲבָדֵי יְהוָה Ps. 89, 23.—With genit. of that in which one is a partaker, to which one is exposed; Luke 20, 36 υἱοὶ τῆς ἀναστάσεως, *sons of the resurrection*, partakers in it. Acts 3, 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας, *son of perdition*, devoted to destruction, see in ἀπώλεια no. 1. b, John 17, 12. 2 Thess. 2, 3; υἱὸς τῆς γεέννης, i. e. deserving everlasting punishment, Matt. 23, 15. Comp. Sept. υἱὸς θανάτου for Heb. עֲבָדֵי יְהוָה 1 Sam. 20, 31. 2 Sam. 12, 5. So Psalt. Sal. 17, 17 υἱοὶ τῆς διαθήκης.

B) In relation to God, υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, *son of God, sons of God*, i. e.

1. Of one who derives his human nature directly from God, and not by ordinary generation; e. g. Adam, impl. Luke 3, 38. So, according to some, Jesus, Luke 1, 35; better under no. 8. b.

2. Of those whom God loves and cherishes as a father; see in πατήρ B. 2; γενναῖος no. 1. c; comp. in τέκνον no. 3. c. So genr. of the pious worshippers of God, *the righteous, the saints*. a) Genr. Matt. 27, 54 et Mark 15, 39 ἀληθῶς ὁ ἀδρ. οὗτος υἱὸς ἦν Θεοῦ, comp. Luke 23, 47 where it is δίκαιος ἦν. Matt. 5, 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ Θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20, 36; in disposition, benevolence, Matt. 5, 45. Luke 6, 35 υἱοὶ τοῦ ὀφλοῦ. Sept. and לֵבִי Ps. 73, 15. Deut. 14, 1. So Wisd. 2, 18. 5, 5. Eccles. 4, 10. Psalt. Sal. 13, 7. b) Spec. of the Israelites, Rom. 9, 26. 2 Cor. 6, 18. Sept. and עֲבָדֵי יְהוָה Is. 1, 2. 43. 6. Jer. 3, 14. Sing. Ex. 4, 22. 23. Hos. 11, 1. c) Of Christians, Rom. 8, 14. 19. Gal. 3, 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς

πίστεως ἐν Χρ. ἱ. 4, 6, 7. Heb. 12, 6 sq. Rev. 21, 7. Comp. in *τίκνον* no. 3. c.

3. Of Jesus Christ, as *ὁ υἱὸς τοῦ Θεοῦ*, the Son of God; also *ὁ υἱὸς τοῦ ὑψίστου* the Son of the Most High, Luke 1, 32, comp. Mark 5, 7. Luke 8, 28; and simply *ὁ υἱός*, the Son, κατ' ἐξοχὴν. a) In the Jewish sense as the Messiah, the Anointed, *ὁ Χριστός*, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in *βασιλεία* no. 2. So as joined with *ὁ Χριστός* in explanation; Matt. 16, 16 *σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ*. 26, 63. Mark 14, 61. Luke 4, 41. John 6, 69. 11, 27. 20, 31. Also John 1, 50 *σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ*, comp. Luke 1, 32. So too Matt. 2, 15, quoted from Hos. 11, 1 where Sept. for *יִשְׂרָאֵל* spoken of Israel. Matt. 4, 3 et Luke 4, 3. Matt. 8, 29 et Mark 5, 7 et Luke 8, 28. Matt. 14, 33. 27, 40. 43. Mark 3, 11. Luke 22, 70. John 1, 34 comp. 42. 9, 35. Perhaps Acts 13, 33 et Heb. 1, 5 et 5, 5 *υἱὸς μου εἶ σύ, σήμερον γεγέννηκά σε*, quoted from Ps. 2, 7 where Sept. for *יָחִיד*; comp. in *γεννάω* no. 1. c. But these passages belong rather to lett. b, below. So Sept. for *יָחִיד*, e. g. of Solomon whom God calls his son, 2 Sam. 7, 14; also for *יְהוָה* of kings or magistrates, Ps. 82, 6; comp. Ps. 89, 28. b) In the Gospel sense, as the Messiah, the Saviour, the Head of the Gospel dispensation; so called as begotten in the flesh by the special power of God, Luke 1, 35; as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in *Θεός* no. 2; *λόγος* III; *κύριος* II. 2. b; *βασιλεία* no. 3. Compare also passages like John 10, 33–36. Matt. 11, 27. Luke 10, 22. John 1, 14. 18. Heb. 1, 5 sq. 3, 6. So where *ὁ πατήρ* and *ὁ υἱός* are mentioned in connection or antithesis, as in most of the above passages; also Matt. 28, 19. Mark 13, 32. John 5, 26. 1 John 1, 3. 2, 22. 4, 14. 2 John 3, 9. Genr. Matt. 3, 17 *οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός*. 17, 5. John 3, 16 *οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κτλ.* v. 17. 18. 17. 1. Rom. 1, 3. 4. 9. 5, 10. 8, 3. 29. 32. 1 Cor. 1, 9. 15, 28. 2 Cor. 1, 19. Gal. 1, 16. 2, 20. Eph. 4, 13. Col. 1, 13. 1 Thess. 1, 10. Heb. 1, 2. 6, 6. 2 Pet. 1, 17. 1 John 1, 7. 5, 5. Rev. 2, 18. smp. +

ὕλη, ης, ἡ, (kindr. *ξύλον*), a wood, forest, Lat. *sylva*, Sept. Job 38, 40. Hdtan. 7. 2. 10. Xen. An. 5. 2. 31.—In N. T. wood,

fire-wood, fuel, James 3, 5. So Eccclus. 28, 10. Pol. 34. 2. 16. Plato Legg. 849. d. In Greek writers also timber, materials, Hdot. 4. 10. 2. Xen. Hell. 1. 1. 25.

ὑμεῖς, Plur. of *σύ*, where see.

Ῥυμεναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1, 20. 2 Tim. 2, 17.

ὑμέτερος, α, ον, possess. pron. (*υμεῖς*), your, Lat. *vestri*, *vestra*, *vestrum*; comp. Buttm. § 72. 4.

1. Subjective, pr. of that which ye have, which belongs or pertains to you; John 7, 6 *ὁ καιρὸς ὁ ὑμέτερος*. 8, 17 *ἐν τῇ νόμῳ τῇ ὑμ.* Acts 27, 34. Rom. 11, 31. Gal. 6, 13. So Luke 6, 20 *ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*. 16, 12 *τὸ ὑμέτερον γινώσκω*, that which belongs to you or is assured to you.—Sept. Prov. 1, 26. Hdtan. 3. 6. 7. Xen. Hell. 6. 3. 6.

2. Objective, of that which proceeds from you, of which ye are the source, cause, occasion; John 15, 20 *καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι*. 1 Cor. 15, 31 *τὴν ὑμέτερον καύχησιν ἣν ἔχω*, i. e. my boasting as to you. 2 Cor. 8, 8.—Hdtan. 1. 5. 25. Thuc. 1. 33 *τοὺς Λακεδαιμονίους φόβῳ τῇ ὑμετέρῃ πολεμσιότητι*. Comp. Matth. § 466. 2.

ὑμνέω, ᾠ, f. ἴσω, (*ὑμνος*), to hymn, i. e.

1. Pr. c. acc. to sing hymns to any one, to praise in song, e. g. τὸν Θεόν Acts 16, 25. Heb. 2, 12. Sept. for *תְּהַלֵּל* Is. 12, 4; *תְּהַלֵּל* 2 Chr. 29, 30.—Jos. Ant. 7. 12. 3 τὸν Θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τὸν Θεόν.

2. Intrans. to sing a hymn or hymns, to sing praise, absol. Matt. 26, 30 *καὶ ὑμνήσαντες ἐξῆλθον*. Mark 14, 26. Sept. for *תְּהַלֵּל* Neh. 12, 24; *תְּהַלֵּל* 2 Chr. 23, 13; *תְּהַלֵּל* Ps. 65, 14. Is. 42, 10.—Plato Rep. 468. d.

ὑμνος, ου, ὁ, (*ὑδω*), a hymn, song of praise; Eph. 5, 19 *ψαλμοῖς καὶ ὕμνοις καὶ ψαλμοῖς πνευμ.* Col. 3, 16. Sept. for *תְּהַלֵּל* Is. 42, 10; *תְּהַלֵּל* 2 Chr. 7, 6. Ps. 40, 4. Arr. Exp. Alex. M. 4. 11. 3 *ἐς τοὺς Θεούς*. Hdtan. 4. 2. 10. Plato Legg. 799. b.

ὑπάγω, f. ἄξω, (*ὑπό, ἄγω*), to lead or bring under, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148; to bring under a tribunal, i. e. before a judge on his elevated seat, to arraign, to accuse, Hdot. 6. 72, 82. Xen. Hell. 2. 3. 28; to bring under one's power or will, to subdue, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46; to lead or bring down, *εἰς τὸ πῶθον* Jos. Vit.

† 24; to lead or bring away under, i. e. from under any thing, Hom. Il. 11. 163 Ἐκτορα δ' ἐκ βελίων ὑπαγε Ζεύς.—In N. T. and later usage intrans. or with ταυτόν impl. to go away, pr. under cover; strictly with the idea of stealth, stillness, without noise or notice; see in ἄγω no. 2.

1. Pr. to go away, to depart, to withdraw oneself, so as to be under cover, out of sight; absol. of persons, Mark 6, 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18, 8; trop. of persons withdrawing themselves from a teacher or party, John 6, 67. 12, 11. Imperat. ὑπαγε, go thy way, depart, as a word of dismissal, Matt. 8, 13. 32. 20, 14. Mark 7, 29. 10, 52. Luke 10, 3. Once ἄφερε ὑπάγειν John 11, 44. So ὑπαγε εἰς εἰρήνην Mark 5, 34, ἐν εἰρήνῃ James 2, 16; see in εἰς no. 4 fin. As expressing aversion, get thee hence, begone, ὑπαγε Σατανᾶ Matt. 4, 10; elsewhere ὑπαγε ὀπίσω μου Matt. 16, 23. Mark 8, 33. Luke 4, 8; comp. in ὀπίσω no. 2.—With εἰς local, εἰς τὸν οἶκον Matt. 9, 6. Mark 2, 11. 5, 19. Trop. Rev. 13, 10 εἰς αἰχμαλωσίαν. 17, 8. 11 εἰς ἀπώλειαν. With πρὸς c. acc. e. g. πρὸς τὸν πατέρα John 7, 33. 13, 3. 16, 5. 10. 16. 17; impl. 8, 21 ἐγὼ ὑπάγω. 14, 28 ὑπάγω... πορεύομαι πρὸς τ. π. In a like sense with ποῦ, whither, John 8, 14 bis. 13, 36. 14, 5. 16, 5; δπου John 8, 21. 22. 13, 33. 36. 14, 4. Once of the wind, c. ποῦ, John 3, 8. Trop. and absol. to depart this life, to die; Matt. 26, 24 et Mark 14, 21 ὁ υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται κτλ.—Thom. Mag. p. 866 τὸ ὑπάγω μὴ εἶπες ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Theogn. 917. Anth. Gr. III. p. 57. no. 2, εἰς ἔδην ὑπάγω. Comp. Hdot. 4. 120, 122. Thuc. 4. 126.

2. Genr. i. q. to go, to go away to a place; so with εἰς local, εἰς τὴν πόλιν v. κόμην Matt. 26, 18. Mark 11, 2. 14, 13. Luke 19, 30. Matt. 20, 4. 7 εἰς τὸν ἀμπελῶνα. John 7, 3. 9, 11 ὑπαγε εἰς τὴν κολυμβήζραν. 11, 31. 6, 21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. With μετὰ τινος Matt. 5, 41. Luke 12, 58; ἐκεῖ John 11, 8; ποῦ John 12, 35. 1 John 2, 11; δπου Rev. 14, 4; with inf. final, John 21, 3 ὑπάγω ἀλιεύειν. Absol. John 4, 16. 9, 7 comp. 11. Luke 8, 42. 17, 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which of themselves imply motion or action, in order to render the expression more full and complete; see in πορεύω no. 1; ἀνίστημι II. 1. a. John 15, 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε. Matt. 13, 44. Im-

perat. Matt. 5, 24 ὑπαγε, πρώτων διαλλάγησι. 8, 4. 18, 15. 19, 21. 21, 28. 27, 65. 28, 10. Mark 1, 44. 6, 38. 10, 21. 16, 7. Rev. 10, 8. 16, 1.—Arr. Epict. 3. 21. 6 ὑπαγε, ζῆτει κτλ. So, to go forwards, to advance, slowly, gradually, Pol. 11. 16. 1. Xen. An. 3. 4. 48.

ὑπακοή, ἥς, ἥ, (ὑπακούω,) a hearing attentively, a hearkening, listening, Sept. for רָצָה 2 Sam. 22, 36. Aquil. for רָצָה 2 Sam. 23, 23.—In N. T. obedience; Rom. 1, 5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. 5, 19 διὰ ὑπακοῆς τοῦ ἐνός. 6, 16 bis. 15, 18. 16, 19. 26. 2 Cor. 7, 15. 10, 6. Philm. 21. Heb. 5, 8. 1 Pet. 1, 2. v. 14 see in τέκνον no. 5. With genit. of object, 2 Cor. 10, 5 ὑπακοὴν τοῦ Χριστοῦ, i. e. to or towards Christ. 1 Pet. 1, 22 ὑπ. τῇν ἀληθείας.—Not found in the classics.

ὑπακούω, f. οὔσω, (ὑπό, ἀκούω,) to hear, pr. with submissiveness, stillness, attention, i. q. to hearken, to listen.

1. Pr. of a porter or door-keeper who listens and replies to the knock or call of any one from without; absol. Acts 12, 13 κρούσαντος δὲ αὐτοῦ... προσῆλθε παιδίον ὑπακούσαι.—Dem. 1149. 27. Plut. de Gen. Socr. 31. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

2. Trop. to listen to any one, to obey, c. dat. Matth. § 362. no. 2; so c. dat. of pers. Matt. 8, 27 et Mark 4, 41 ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Mark 1, 27. Luke 8, 25. 17, 6. Eph. 6, 1. 5. Col. 3, 20. 22. Heb. 5, 9. 1 Pet. 3, 6; dat. impl. Heb. 11, 8. With dat. of thing, Acts 6, 7 ὑπήκουον τῇ πίστει. Rom. 6, 12. 16. 10, 16. 2 Thess. 1, 8. 3, 14; dat. impl. Rom. 6, 17. Phil. 2, 12. Sept. c. dat. for שָׁמַע Gen. 39, 10; comp. Deut. 20, 12.—So c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16, 3. Xen. CEC. 14. 3; comp. Matth. § 362. 4.

ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνὴρ,) under a husband, subject to a husband, spoken of a wife, Rom. 7, 2. Sept. for וְהָאִשָּׁה לַיהוָה Num. 5, 29.—Eccles. 9, 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

ὑπαντάω, ὦ, f. ἴσω, (ὑπό, ἀντὶ, ἀντί,) to come opposite to any one, to encounter, to meet, pr. with the idea of stealth, unperceived, without noise or notice; c. dat. Matt. 8, 28 ἐπήγγησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8, 27. John 11, 20. 30. 12, 18.

[Mark 5, 2. Luke 14, 31. John 4, 51.]—Tob. 7, 1. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

ὑπάντησις, εως, ἡ, (ὑπαντάω,) *meeting, encounter*; in N. T. only in the phrase *eis ὑπάντησιν*, for inf. ὑπαντήν, *to meet*; c. dat. John 12, 13 ἐγγέλσον εἰς ὑπάντησιν αὐτῷ. [Matt. 8, 34; c. gen. 25, 1.] Sept. for רַאֲתִיךָ Judg. 11, 34.—Genr. Jos. Ant. 11. 8. 4.

ὑπαρξίς, εως, ἡ, (ὑπάρχω,) *being, existence, τοῦ ἀγαθοῦ* Plut. adv. Stoic. 18.—In N. T. *the being to any one, possession*; meton. *a possession, property, goods, substance*; Acts 2, 45 τὰς ὑπαρξίς ἐνέπασκον. Heb. 10, 34. Sept. for שְׂכָרָךְ 2 Chr. 35, 7; יְיָ Prov. 18, 11. 19, 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage put for the earlier τὰ ὑπάρχοντα, Tittm. de Syn. N. T. p. 193.

ὑπάρχω, f. ξω, (ὑπό, ἀρχω,) *to begin pr. in some degree, gradually, imperceptibly*, Hom. Od. 24. 286. Dem. 12. 1; *to begin doing, to do first*, with particip. Xen. An. 2. 3. 23. ib. 5. 5. 9; c. acc. impl. Dem. 1345. 7; *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην.—Hence genr. and in N. T.

1. *to exist, to be extant, present, at hand*; absol. Acts 19, 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κτλ. 27, 21. 28, 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11, 18. So Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κτλ. Cyr. 3. 3. 52.—With dat. of pers. *to be present to any one*, implying possession, property; Acts 3, 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, *silver and gold have I none*. 4, 37 ὑπάρχοντος αὐτῷ ἀγροῦ. 28, 7. 2 Pet. 1, 8. (Sept. Job 2, 4. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, as Subst. *things present, things in hand, to any one, possessions, property, goods, substance*, c. dat. of pers. as above, Luke 8, 3. Acts 4, 32; c. gen. of pers. Matt. 19, 21 πᾶν ὅσα σου τὰ ὑπάρχοντα. 24, 47. 25, 14. Luke 11, 21. 12, 15. 33. 44. 14, 33. 16, 1. 19, 8. 1 Cor. 13, 3. Heb. 10, 34. See Matth. 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for רַאֲתִיךָ Gen. 31, 18. 36, 6. 7; שְׂכָרָךְ Gen. 12, 5. 1 Chr. 28, 1. So Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

2. Simply, *to be*, i. q. εἶμι, as a logical copula connecting the subject and predicate; comp. in εἶμι II. a) With a Subst. as predicate; Luke 8, 41 καὶ αὐτὸς ἀρχων

τῆς συναγωγῆς ὑπῆρχε. 23, 50. Acts 2, 30. 4, 34 ὅσοι γὰρ κτήτορες . . . ὑπῆρχον. 16, 3. 20. 37. 17, 24. 29. 21, 20. 22, 3. 1 Cor. 11, 7. 12, 22. Gal. 1, 14. 2, 14. 2 Pet. 2, 19. So Hdian. 6. 7. 2. b) With an adj. as predic. Luke 9, 48. 11, 13 εἰ οὖν ὑμῖς ποιεῖτε ὑπάρχοντες. 16, 14. Acts 3, 2. 4, 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7, 55. 14, 8. 27, 12. Rom. 4, 19. 1 Cor. 7, 26. 2 Cor. 8, 17. 12, 16. James 2, 15. 2 Pet. 3, 11. So Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1. c) With a Participle of another verb as predic. comp. εἶμι II. 6. So with Part. Pass. perf. as Adj. Acts 19, 36. As forming a periphrasis for a finite tense of the same verb; Acts 8, 16 μόνον δὲ βαπτισμένοι ὑπῆρχον κτλ. *only they were baptized*, where ἦν ἐπισκεπτικός precedes. Comp. Matth. 559. Winer 46. 8. So Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχον ἔχοντα. d) With an adverb as predic. Acts 17, 27 τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα. e) With a Prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a *being, remaining, living in any state or place*; so ἐν c. dat. of state or condition, Luke 7, 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16, 23. Acts 5, 4. Phil. 2, 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10, 12. Phil. 3, 20; πρὸς c. gen. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

ὑπέλω, f. ξω, (ὑπό, ἐλω,) *to give way under, to give under, to yield*, so pr. to cease fighting and withdraw, c. dat. Hdian. 1. 15. 16. Xen. Hell. 5. 4. 45.—In N. T. *to yield, to submit to*, c. dat. Heb. 13, 17. So Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέλεικναι. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

ὑπεναντίος, α, ον, (ὑπό, ἐναντίος,) *over against, opposite to*, c. dat. Hes. Scut. 347. Plato Theæt. 176. a.—In N. T. *opposed, contrary, adverse*, pr. with the idea of stealth, covertness, clandestineness; Tittm. de Syn. N. T. p. 157. With dat. Col. 2, 14 δ ἦν ὑπεναντίον ἡμῖν. Subst. of ὑπεναντίος, *opposers, adversaries*, Heb. 10, 27. Sept. ὁ ὑπ. for רִיב Ex. 23, 27; רִיב Deut. 32, 27. So Æl. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesi. 24. Subst. Wisd. 18, 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

ὑπέρ, a prep. governing the genitive and accusative, with the primary signif. *hyper-, over*, Lat. *super*, Germ. *über*.

I. With the GENITIVE, pr. of place *where*, i. e. the place *over or above* which any thing is or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀμμάτων. Of

motion over, Hsian. 2. 6. 19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύμενος. So a mountain or hill is said to be over a place, to overhang, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Buttm. § 147. n. 1. Kühner § 393. Matth. § 563. Winer § 51 ult.—In N. T. only trop.

1. With the idea of protection, care, favour, benefit, over, for, in behalf of, for the sake of, i. e. in *commotum* alicujus; pr. as if bending over a person or thing, and thus warding off what might fall upon and harm it. a) Genr. John 17, 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν. Acts 21, 26 ὥς ὃ προσηγήθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. 2 Cor. 13, 8. Col. 1, 7. 4, 12 πάντοτε αγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6, 20. 13, 17. al. So Ael. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος ὃ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21.—Especially after verbs or words implying prayer for any one, comp. Engl. to pray over any one, James 5, 14; so c. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts 8, 24; εὐχεσθαι James 5, 16; προσεύχεσθαι Matt. 5, 44. Luke 6, 28. Col. 1, 9. (2 Macc. 12, 44.) So δέξισις ὑπὲρ τινος Rom. 10, 1. 2 Cor. 9, 14. Phil. 1, 4. Eph. 6, 19 where ὑπὲρ τινος and περί τινος alternate, comp. Winer § 51 fin. προσευχή Acts 12, 5. Rom. 15, 30. Genr. 1 Tim. 2, 1. 2 δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κτλ. After verbs implying speaking, pleading, intercession for any one; Acts 26, 1 ὑπὲρ σεαυτοῦ λέγων. Rom. 8, 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν v. 27. 34. Heb. 7, 25. 9, 24. (Æschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 τὸ εἰπεῖν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort for any person or thing; 1 Cor. 12, 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζήλος ὑπὲρ τινος 2 Cor. 7, 7. Col. 4, 13; σπουδὴ 2 Cor. 7, 12. 8, 16; τὸ φρονεῖν Phil. 4, 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος, to be for any one, to take his part; Rom. 8, 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἐστι], τίς κατ' ἡμῶν; Mark 9, 40. Luke 9, 50.—Often after verbs or words implying the suffering of evil or death for, in behalf of any one; c. gen. of pers. as ἀνάστημα εἶναι ὑπὲρ τινος Rom. 9, 3; ἀποθνήσκειν John 11, 50. 51. 52. Rom. 5, 6 Χριστὸς . . . ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis. 8. 14, 15. 2 Cor. 5, 14. 15 bis. 8. 10; ἀπολέσθαι John 18, 14; γεύεσθαι θανάτου Heb. 2, 9; δίδόναι ἑαυτὸν v. τὸ σῶμα Luke 22, 19. Tit. 2, 14. 1 Tim. 2, 6; ἐκχύνει τὸ αἷμα Luke 22, 20;

θεῖν τὸ πάσχα 1 Cor. 5, 7; κατὰ γίνεσθαι Gal. 3, 18; εἰλῆν τὸ σῶμα 1 Cor. 11, 24; παραδίδόναι ἑαυτὸν v. τινά Rom. 8, 32. Gal. 2, 20. Eph. 5, 2. 25; πάσχειν τι 1 Pet. 2, 21. 3, 18. 4, 1; ποιῆν τινα ἁμαρτίαν 2 Cor. 5, 21; σταυροῦσθαι 1 Cor. 1, 13; τιθέναι τὴν ψυχὴν John 10, 11. 15. 13, 27. 38. 15, 13. 1 John 2, 16 bis. With gen. of thing, John 6, 51. Rom. 16, 4. 2 Cor. 12, 15. So Ecclus. 29, 15. Xen. An. 7. 4. 9 ἀποθνήσκειν ὑπὲρ τινος. b) Closely allied to the above is the sense for, instead of any one, in place of; comp. Winer § 51 fin. Philen. 13 ἴκα ὑπὲρ σοῦ μοι διακοῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5, 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κτλ. Eph. 6, 20. Here some refer the class of passages cited in lett. a, fin. So Palæph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

2. Causal, for, i. q. because of, on account of, propter, implying the ground, motive, occasion of an action; comp. Matth. Winer, II. cc. John 11, 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, for the glory of God, in order to manifest his glory. Acts 5, 41 ὑπὲρ τοῦ δόξματος αὐτοῦ, for his name, for his honour. 9, 16. 15, 26. 21, 13. Rom. 1, 8. 15, 8. 1 Cor. 15, 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1, 6. 12, 10. 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1, 4.] Eph. 3, 1. 13. Phil. 1, 29 bis. Phil. 2, 13 ὑπὲρ τῆς εὐδοκίας, for (by virtue of) his own good-pleasure, because it is his will. Col. 1, 24 bis. 2 Thess. 1, 4. 5. Heb. 5, 1 bis. 3. 7, 27. 9, 7. 3 John 7. So after δοξάζειν Rom. 15, 9; εὐχαριστοῦν Rom. 1, 8. 1 Cor. 10, 30. 2 Cor. 1, 11. Eph. 1, 16. 5, 20.—Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτῶν. Isocr. 801. c. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.

3. As marking an object of speech, thought, hope, or the like, e. g. a) After verbs of speaking and the like, over, upon, about, concerning; comp. in Engl. to talk over a matter, to boast over; Matth. Winer, II. cc. Rom. 9, 27 Ἡσαίας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4, 6. 2 Cor. 5, 12. 7, 4 πολλή μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8, 23. 24. 9, 2. 3. 12, 5. 8. So Ael. V. H. 12. 52. Pol. 1. 18. 7 ἱστορεῖν ὑπὲρ τινος. b) Also, as to, in respect to; 2 Cor. 1, 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγορεύειν . . . ὑπὲρ τῆς ἐλπίδος κτλ. i. q. ἀγορεύειν περί τινος 1 Cor. 12, 1. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2, 1. So Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλή ὑπὲρ Ἀριστοτάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the ACCUSATIVE, pr. of place *whither*, implying motion or direction *over* or *above* a place; Hdot. 4. 188 ῥιπτόνους ὑπὲρ τὸν δόμον. Eurip. Ion 46. Hdian. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλληνισποτον οἰκοῦσι. Comp. Matth. 5 582. b. Kühner 5 293. Winer 5 53. e.—In N. T. only trop. *over*, *above*; comp. Winer l. c.

1. As marking superiority in rank, dignity, worth, *over*, *above*; Matt. 10, 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κτλ. Luke 6, 40. Eph. 1, 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2, 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Philem. 16. —Luc. Vit. Auct. 2 τίς ὑπὲρ ἀνθρώπων εἶναι βούλεται; Ael. V. H. 12. 1. p. 159 Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κτλ.

2. As marking excess beyond a certain measure or standard, and spoken comparatively, *over*, *above*, *beyond*, *more than*. a) Genr. and simply; Matt. 10, 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κτλ. Acts 26, 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1, 8 et 8, 3 ὑπὲρ δύναμιν. Gal. 1, 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς κτλ. Eph. 3, 20. Also ὑπὲρ δ, *above what*, *more than what*, 1 Cor. 4, 6. 10, 13. 2 Cor. 12, 6. Philem. 21. So Sept. 1 Sam. 15, 22. Eccles. 7, 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον. b) Pleonast. after comparatives; e. g. after an Adj. in the comparat. degree, Luke 16, 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ πατρὸς. Heb. 4, 12; comp. in παρά III. 4. c. With a verb, 2 Cor. 12, 13 τί γὰρ ἐστίν, ὃ ἠγγίζητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer 5 53. e. So Sept. οὐ κρείσσω εἰμὶ ὑπὲρ τοὺς πατέρας μου, for Heb. 12 comparat. 1 K. 19, 4; also Judg. 11, 25. Ps. 19, 11. c) Without case, where it then stands as an adverb, i. q. *more*, *much more*; comp. Buttm. 5 147. n. 5. Matth. 5 594. 1. Winer 5 54 ult. n. 2. 2 Cor. 11, 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. See Kypke ad loc.—For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκπερισσοῦ, see the arts. ὑπερλίαν, ὑπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies: a) Motion or rest *over*, *above*, *beyond* a place or thing; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. b) Protection, aid, *for*, *in behalf of*; as ὑπερεντυχάω. c) Excess, a surpassing, *over*, *above*, *more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω, also ὑπεραυξάνω, ὑπερπικνύνω.

ὑπεραίρω, f. αῤω, (αἶρω,) to lift or raise up *over*, *above*, any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὁφρὺν ὑπὲρ αὐτοὺς

τοὺς κροτάφους ὑπερήρασι. Plato Phædr. 248. a. Intrans. *to rise up over*, e. g. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch*, *to over-exalt oneself*, *to become elated*, *conceited*, *arrogant*; absol. 2 Cor. 12, 7 bis, ἵνα μὴ ὑπεραίρομαι κτλ. With ἐπὶ τινα 2 Thess. 2, 4. So 2 Macc. 5, 23. Anthol. Gr. IV. p. 11. no. 22. Aristot. Virt. et Vit. 7. 5.

ὑπέρακμος, ου, δ, ῥ, adj. (ἀκμή,) *beyond the flower of life*, *past the proper age*; 1 Cor. 7, 36 εἰν ᾧ ὑπέρακμος ε. ἡ παρβένος.—Suid. ὑπέρακμος ὑπερδραμὼν τὴν ἔραν. Found only in N. T.

ὑπεράνω, adv. (ὑπὲρ, ἀνω,) intens. *over above*, Engl. *up above*, *high above*; of place, c. gen. Eph. 4, 10 ὑπεράνω πάντων οὐρανῶν. Absol. Heb. 9, 5. Sept. for ἡἷρῃ Ex. 8, 2; ἡἷρῃ Ez. 11, 22. So c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7; absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. 1, 21 ὑπεράνω πάσης ἀρχῆς. Sept. for ἡἷρῃ Deut. 26, 19. 28, 1.

ὑπεραυξάνω, f. ξήσω, (αὐξάνω,) intens. *to overgrow*, i. e. trop. *to grow exceedingly*, *to increase greatly*, in a good sense; intrans. 2 Thess. 1, 3 ὑπεραυξάνει ἡ πίστις ὑμῶν.—Andocid. 32. 23.

ὑπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to let pass over*, *to transfer*, c. acc. Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. Sept. 2 Sam. 22, 30. Hdian. 8. 2. 11. Xen. An. 7. 8. 43. Trop. *to overgo*, *to overpass* certain limits, *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18; νόμον Diod Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. *to overgo*, *to go too far*, *to transgress*, i. e. *to go beyond right*, 1 Thess. 4, 6.

ὑπερβαλλόντως, adv. (ὑπερβάλλω,) *exceedingly*, *above measure*, 2 Cor. 11, 23.—Sept. Job 15, 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

ὑπερβάλλω, f. βάλω, (βάλλω,) *to throw or cast over*, *beyond*, e. g. beyond a certain goal or limit in acc. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι [λαῶν] ἄκρον ὑπερβαλέειν, i. e. Sisypheus. Il. 23. 843; of a kettle, *to throw over*, *to boil over*, Hdot. 1. 59; intrans. *to throw oneself over* a mountain or the like, *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond* or further than another, *to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637; hence genr. *to*

surpass, to exceed, to excel, Jos. Ant. 2. 2. 1 πλουτὴρ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. Hell. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, οὔσα, ον, *surpassing, exceeding, supereminent*; 2 Cor. 3, 10 ἐνεκεν τῆς ὑπερβαλλούσης δόξης. 9, 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ. Eph. 1, 19. 2, 7. 3, 19. So 2 Macc. 4, 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) *a throwing, casting, shooting beyond*, Soph. Oed. Tyr. 1196 κατ' ὑπερβολὴν τοξεύσας. Also, *a passing over*, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. *excess, excellence, supereminence*; 2 Cor. 4, 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12, 7. So Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὁμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With a prep. adverbially: κατ' ὑπερβολὴν, i. q. *exceedingly, supereminently*, Rom. 7, 13. 2 Cor. 1, 8. Gal. 1, 13. 2 Cor. 4, 17 see below. Also i. q. Fr. *par excellence*, 1 Cor. 12, 31 καὶ ἔτι κατ' ὑπερβολὴν ὁδόν, *a way par excellence, a far better way*. Comp. in κατὰ II. 1. d. γ. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. κατ' ὑπερβολὴν εἰς ὑπερβολὴν, q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. 4, 17; see Gesen. Lehrs. p. 693. 2. So AEL. V. H. 4. 20. ib. 12. 1. p. 160, εἰς ὑπερβολὴν τιμῆν.

ὑπερεγώ, 2 Cor. 11, 23 Lachm. for Rec. ὑπὲρ ἐγώ.

ὑπερεῖδον, (εἶδω,) as aor. 2 to ὑπεροράω, *to see or look out over*, e. g. τὴν θάλασσαν Hdot. 7. 36 fin.—In N. T. trop. *to overlook, not to regard*, i. q. *to bear with, not to punish*, c. acc. Acts 17, 30 χρόνους τῆς ἀγνοίας ὑπερεῖδων ὁ θεός. Sept. for עֲבָרָה Iov. 20, 4. So Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, ἔπαινον ἡνεγκε τοῖς ὑπερεδούσι. Also to slight, Tob. 4, 3. AEL. V. H. 3. 22; to despise, Xen. Ag. 8. 4.

ὑπερέκεινα, adv. (ἐκεῖνος, Buttm. § 115. n. 5,) pr. 'beyond those parts'; hence *deyond, over deyond*; and with the art. τὰ ὑπερέκεινα ὑμῶν sc. *μέρη, the parts beyond you*, 2 Cor. 10, 16; comp. Buttm. § 125. 6, 7. Bos Ellipse. ed. Schæf. p. 289.—Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δέ, μόνον οἱ σύρφακες.

ὑπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) intens. *more than abundantly*, comp. in περισσός no. 2; i. e. *superabundantly, very exceedingly*, above all measure; Eph.

3, 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ἐν αἰτούμεθα. 1 Thess. 3, 10. 5, 13.—Sept. for Chald. ܕܢܝܚܢ Dan. 3, 23.

ὑπερεκπερισσῶς, adv. i. q. ὑπερεκπερισσοῦ, 1 Thess. 5, 13 Lachm.

ὑπερεκτείνω, f. ἐνώ, (ἐκτείνω,) *to stretch out overmuch, beyond measure*; trop. c. acc. of pers. 2 Cor. 10, 14 οὐ ὑπερεκτείνωμεν ἑαυτοὺς *we stretch not ourselves out too far*, we do not go beyond our measure, i. e. τὸ μέτρον τοῦ κανόνος in v. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτείνόμενοι, Schol. ὑπερφλονεκοῦντες; but some editions read ὑπερδιατείνόμενοι.

ὑπερεκχύνομαι, Pass. (ἐκχύνω, ἐκχέω,) *to be poured out over*, as from a vessel, i. q. *to run over, to overflow*, absol. Luke 6, 38 μέτρον ὑπερεκχυνόμενον. Sept. for ܕܢܝܚܢ Joel 2, 24. Sept. ὑπερεκχέομαι for ܕܢܝܚܢ Prov. 5, 16; also AEL. H. N. 12. 41.

ὑπερεντυγχάνω, f. τεύξομαι, (ἐντυγχάνω,) *to intercede for any one, in his behalf*; c. ὑπὲρ τινος, Rom. 8, 26. Comp. Winer § 56. 2. a.

ὑπερέχω, f. ξω, (ἔχω,) *to hold over*, e. g. any thing over the fire, Hom. II. 2. 246; also for protection, τὴν χεῖρά τινα v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pr. *to hold oneself over or beyond*, comp. ἔχω no. 5; hence *to be over, to be prominent, to jut out over or beyond*, Sept. Ex. 26, 13. 1 K. 8, 8. AEL. V. H. 9. 13. Xen. Cyr. 7. 5. 8.—In N. T. trop.

1. *to hold oneself above, to be superior, better, to surpass, to excel*; see in ἔχω no. 5. E. g. c. gen. of pers. also c. dat. of manner, Phil. 2, 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Matth. § 358. Buttm. § 132. 10. b. So Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—With acc. Phil. 4, 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, comp. Matth. § 358 note. So Diod. Sic. 3. 22. Plato Phædo 50. p. 102. d. Xen. Hell. 6. 1. 4. p. 236.—Part. τὸ ὑπερέχον as Subst. *excellence, supereminence*, i. q. ὑπεροχή, Phil. 3, 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

2. Of rank, dignity, Part. ὑπερέχων, οὔσα, ον, *superior, higher*; Rom. 13, 1 ἐξουσία ἐπηρεχούσας. 1 Pet. 2, 13.—Wisd. 6, 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

ὑπερηφανία, as, ἡ, (ὑπερήφανος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the

accessory idea of impiety, ungodliness, Mark 7, 22. Sept. for פָּרָא Ps. 31, 24. Is. 16, 6; פָּרָא Ps. 59, 13. Prov. 8, 13; פָּרָא Deut. 17, 12. So Tob. 4, 17. 1 Macc. 1, 23. Jos. Ant. 1. 11. 1.

ὑπερήφανος, ου, ὁ, ἡ, adj. (**ὑπέρ**, φαίνομαι) *appearing over, conspicuous above* other persons or things; so pr. Xen. Mag. Eq. 5. 7 *τοὺς μὲν ὁρᾷ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερήφανα* (others *ὑπερφανῇ*). Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν *ὑπερφηφανώτερας* Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke 1, 51 *διεσκόρπισεν ὑπερφηφάνους διανοίᾳ καρδίας*, see in art. *διάνοια* no. 3. Rom. 1, 30. 2 Tim. 3, 2 James 4, 6. 1 Pet. 5, 5. Sept. for פָּרָא Ps. 94, 2. 140, 6; פָּרָא Ps. 119, 21; פָּרָא Job 38, 15. Is. 2, 12. So Wisd. 14, 6. Jos. Ant. 4. 8. 17.

ὑπερλίαν, adv. (*λίαν*), *overmuch, very exceedingly, supereminently*; c. art. ὁ *ὑπερλίαν* adj. *the most eminent, the very chief*, τῶν *ὑπερλίαν ἀποστόλων* 2 Cor. 11, 5. 12, 11; comp. Butt. § 125. 6.—On such compounds, see Lob. ad Phryn. p. 45–48; as *ὑπεράγαν* 2 Macc. 10, 4; *ὑπέρευ* Dem. 228. 17. Xen. Hi. 6. 9.

ὑπερνικάω, ᾧ, f. ἴσω, (*νικάω*), *to more than conquer*, absol. Rom. 8, 37.—Leo Tact. 14. 25 *νικᾷ καὶ μὴ ὑπερνικᾷ*. Socr. Hist. Ecc. 3. 21 *νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπιφθόρον*.

ὑπέρογκος, ου, ὁ, ἡ, adj. (*ὄγκος*), *over-swollen, much swollen, overgrowing*, Ael. V. H. 13. 1. Xen. Hell. 5. 4. 58.—In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2, 18 *ὑπέρογκα γὰρ ματαιότητος φεγγόμενοι*. Jude 16 *τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα*. Sept. for בָּהָא Ex. 18, 22; בָּהָא Ex. 18, 26; בָּהָא Dan. 11, 36. So of style Plut. de Lib. educ. 9; comp. *ὑπέρογκον φρόνημα* Plut. Lucull. 21.

ὑπεροχή, ἡς, ἡ, (*ὑπέρχω*), *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; a peak, summit of a mountain, ib. 10. 31. 1.—In N. T. trop.

1. *prominence, eminence*, e. g. of station, authority, power; 1 Tim. 2, 2 *βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων*.—2 Mac. 3, 11. Pol. 5. 41. 3. Diod. Sic. 4. 41. Plato Legg. 711. d.

2. Genr. *superiority, excellence*; 1 Cor. 2, 1 καὶ ὑπεροχὴν λόγου.—Pol. 5. 41. 1. Plato Def. 416.

ὑπερπερισσεύω, f. εἰσω, (*περισσεύω*) *to abound over, much more, to superabound*; in a comparative sense, absol. Rom. 5, 20 οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, *ὑπερπερισσεύσεν ἡ χάρις*, comp. v. 15. Without comparison, Pass. depon. *to superabound overmuch, greatly, exceedingly*, in any thing; c. dat. 2 Cor. 7, 4 *ὑπερπερισσεύομαι τῇ χαρᾷ*, i. e. I am exceeding joyful.—Not found in the classics.

ὑπερπερισσῶς, adv. (*περισσῶς*), *more than abundantly, very exceedingly, beyond all measure*; ἀπαξ λεγ. Mark 7, 37 *ὑπερπερισσῶς ἐξεπλήσισοντο*.

ὑπερπλεονάζω, f. ᾶσω, (*πλεονάζω*) *to superabound, to abound exceedingly*, intrans. 1 Tim. 1, 14.—Psalt. Salom. 5, 19.

ὑπερυψόω, ᾧ, f. ᾶσω, (*ὑψόω*) intens. *to make high above, to raise high aloft*; only trop. *to highly exalt*, over all, c. acc. Phil. 2, 9 *θεὸς αὐτὸν ὑπερύψωσε*. Sept. Pass. for הָרַם Ps. 97, 9; comp. Sept. Ps. 37, 35.—So in praise, Sept. Dan. 4, 34. Song of 3 Childr. 28. 29.

ὑπερφρονέω, ᾧ, f. ἴσω, (*ὑπέρφρων*, φρήν), *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant, disdainful*, intrans. Rom. 12, 3 *μη ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλούτῳ . . . ὑπερφρονοῦντες. Pol. 6. 18. 7. Aeschyl. Agam. 10. 39.

ὑπερφῶς, α, ον, (*ὑπέρ*, as πατῆρ from πατήρ), *over, upper*, e. g. of a chamber, Plut. Pelop. 35 ὁ δὲ βάλανος ἐν ᾧ καθεύδειν εἰώζεσαν, *ὑπερφῶς ἦν*. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερφᾶ, in the ark. Luc. Asin. 45.—Often and in N. T. Neut. τὸ ὑπερφῶν, *an upper chamber*, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems sometimes to have been on or connected with the flat roof of their dwellings, Heb. הַיָּרֵד Sept. *ὑπερφῶν* 1 K. 17, 19. 22. 2 K. 4, 10; comp. Acts 10, 9. See Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than

those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street;" comp. Acts 20, 8 sq. where the ὑπερῶν at Troas is also ἐν τῷ τριστέγῳ. For a similar arrangement of the houses in Palestine, see Bibl. Res. in Palest. III. p. 26, 417.—In N. T. Acts 1, 13 εἰς τὸ ὑπερῶν οὗ ἦσαν καταμένοιτες κτλ. 37. 39. 20, 8. So Jos. Vit. § 20. Luc. Tox. 61. Lys. 93. 46.

ὑπέχω, f. ὑφέω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel, Hdt. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐας, to give ecr, Simonid. Fr. 7. 16; λόγον, εὐδύνως, to render account, Pol. 18. 35. 3. Plut. J. Cæs. 33; δίκην τινί, to render satisfaction, to make atonement, Soph. Œd. Tyr. 552.—Hence in N. T. trop. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πῶλεῖς ... πυρὸς αἰωνίου δίκην ὑπέχουσιν. So 2 Macc. 4, 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) listening, obedient, c. dat. Acts 7, 39 φ' οὐκ ἤσέλησαν ὑπήκοοι γενέσθαι. 2 Cor. 2, 9 εἰς πάντα. Absol. Phil. 2, 8.—Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22; absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

ὑπηρέτης, ὦ, f. ἦσα, (ὑπηρέτης,) pr. to serve as an ὑπηρέτης, e. g. as a rower, Æl. H. An. 13. 2.—In N. T. genr. to act for any one, to minister, to serve; c. dat. Acts 12, 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρέτησας. 20, 34 ταῖς χρεῖαις μου. . . ὑπηρέτησαν αἱ χεῖρες αὐταί. 24, 23. So Wisd. 16, 21. 24. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7.

ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pr. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρέσια collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

1. Of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5, 25, i. q. πρᾶκτωρ in Luke 12, 58. So of the attendants or beadles of the Sanhedrin, Matt. 26, 58. Mark 14, 54. 65. John 7, 32. 45. 46. 18, 3. 12. 18. 22. 19. 6. Acts 5,

22, 26.—Genr. Jos. 15. 8. 4. Luc. Piac. 45. Xen. Hell. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq. Dict. of Antt. art. Lictor.

2. Of the attendant, minister, in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4, 20.

3. Genr. a minister, attendant, associate in any work, John 18, 36. Acts 13, 5 εἰχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke 1, 2. Acts 26, 16. 1 Cor. 4, 1.—Wisd. 6, 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομένους. Xen. An. 1. 9. 27.

ὑπνος, ου, ὁ, sleep, Matt. 1, 24. Luke 9, 32. John 11, 13. Acts 20, 9 bis. Sept. for ἡσυχία Gen. 28, 16. So Hdian. 2. 1. 12. Xen. Hi. 6. 9.—Trop. of spiritual sleep, torpor, sloth, Rom. 13, 11. Comp. Psalt. Sal. 3, 1 ἱναὶ ὑπνοῖς ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

ὑπό, a prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the GENITIVE, pr. of place whence, i. e. the place from under which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σκείλους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φοῦσθε. Also of loosing or freeing from under any thing; Il. 8. 643 ἵππους μὲν λύσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύσσας ὑπὸ Τρώων. ib. 21. 553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 728. a, δ ε' ἐπὶ γῆς καὶ ὑπὸ γῆς χωρσές. Trop. after passive and neuter verbs, to mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Buttm. § 134. 1, 2. § 147. n. 1. Matth. § 592. Winer § 51. p. 442; see also in ἀπό note 2. In this sense only is ὑπό c. gen. found in N. T.

1. With Passive verbs, by, through, from; c. gen. of pers. Matt. 1, 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. 2, 16 ἐνέπαίχθη ὑπὸ τῶν μάγων. 3, 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. 4, 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5, 13. Mark 1, 13. 2, 3. Luke 5, 15. 14, 8. John 10, 14. Acts 4, 36. 23, 27 bis. Rom. 15, 15. 1 Cor. 7, 25. 2 Cor. 1, 16. Gal. 1, 11. al. sæpiss. With gen. collect. Luke 21, 20. Acts 15, 4 προσημφοθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8, 19. With gen. of thing, Matt. 8, 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14, 24. Luke 7, 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. 8, 14. John 8, 9. Acts 2, 24. 27, 41. Rom. 12,

21. 1 Cor. 10, 9. 2 Cor. 5, 4. James 2, 4. 6. 2 Pet. 1, 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being sent forth unto him *from* (by) the radiant glory, by the divine Majesty, from God himself. 2 Pet. 2, 7. 17. Jude 12. Rev. 6, 13.—Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4; c. gen. of thing, *Æl.* V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γαλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

2. With *Neuter* verbs having a passive power, *by, through, from*; e. g. after γίνωμαι and εἶναι signifying *to be made, done*; so γίνωμαι, Luke 9, 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13, 17. 23, 8. Acts 12, 5. 20, 3. 26, 6. Eph. 5, 12; εἶναι Acts 23, 30; impl. 2 Cor. 2, 6. (So γίν. Xen. An. 7. 1. 30; impl. Xen. Hi. 1. 28. ib. 7. 6.) Also πάσχειν τι ὑπό τινος, Matt. 17, 12. Mark 5, 26. 1 Thess. 2, 14. So Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9.—In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος *to receive by or through*, i. e. *to have inflicted by* any one, 2 Cor. 11, 24; ὑπομένειν τι ὑπό τινος id. Heb. 12, 3; ἀποκτείνειν . . . ὑπὸ τῶν θηρίων, *to kill by beasts*, i. e. *to cause to be killed by* beasts, Rev. 6, 8. So Hdian. 7. 10. 9 γινώσκειν [ταῦτα] ὑπὸ τῆς φήμης. Comp. Butt. § 147. n. 1. +

II. With the *ACCUSATIVE*, pr. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Butt. l. c. Matth. § 593. Winer § 61. k.

1. Of *Place* whither, after verbs of motion or direction, *under, beneath*; e. g. τιθέναι λύχρον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21. Luke 11, 33; ὑπὸ τὴν κλίβην Mark 4, 21; ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. 8, 8. Luke 7, 6; ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23, 37. Luke 13, 34; also Mark 4, 32. James 2, 3. So Palæph. 10. 2 λύχρους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16, 20. 1 Cor. 15, 25. 27. Eph. 1, 22; comp. in ποῦς b. Rom. 7, 14, see in *πειράσκω*. Gal. 3, 22. 23, see in *συγκλείω*. James 5, 12, see in *πίπτω* no. 5. 1 Pet. 5, 6, see in *ταπεινώ* no. 2. b. So *Æl.* V. H. 6. 11. Isocr. p. 142. b, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσούσης.

2. Of *Place* where, after verbs implying a being or remaining *under* a place; e. g. εἶναι, John 1, 49 ὅσα ὑπὸ τὴν σκεπὴν. 1 Cor. 10, 1; impl. Luke 17, 24 bis. Acts 2, 5 τῶν ὑπὸ τὸν οὐρανόν. 4, 12. Rom. 3, 13.

Col. 1, 23. Jude 6 ὑπὸ ζόφον τετήρηκεν. So Sept. 1 K. 19, 5. Palæph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; genr. Matt. 8, 9 bis, ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμάντων στρατιώτας. Luke 7, 8 bis. Gal. 3, 25. 4, 2. (1 Esdr. 3, 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) With acc. of thing, implying state or condition *under* any thing; 1 Tim. 6, 1 ὑπὸ ζυγὸν δουλοῦ. So ὑπὸ νόμον Rom. 6, 14. 15. 1 Cor. 9, 20 ter. Gal. 4, 4. 5. 21. 5, 18; ὑπὸ χάριν Rom. 6, 14. 15; ὑφ' ἁμαρτίαν Rom. 3, 9; ὑπὸ κατάρων Gal. 3, 10; ὑπὸ τὰ στοιχεῖα τοῦ κόσμου Gal. 4, 3. So Hdian. 1. 4. 20.

3. Of *Time* when, *under, at, during*, Lat. *sub*; once Acts 5, 21 ὑπὸ τὸν ὄρθρον.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. *Æl.* V. H. 14. 27. Thuc. 1. 100; ὑπὸ νύκτα Sept. Jon. 4, 10. Thuc. 7. 22; ὑπὸ τὴν ἐωσινὴν Pol. 53. 4. Comp. Matth. § 593.

NOTE. In composition ὑπό implies: a) Place, i. e. motion or rest *under, beneath*; as ὑποβάλλω, ὑποδίδω, ὑποπόδιον. b) Subjection, dependence, the being *under* any person or thing; as ὑπανδρος, ὑποτάσσω. c) The being *behind, after*, as ὑπολείπω, ὑπομένω; comp. ὑπερείν to speak after, to subjoin, Dem. 797. 19; also ὑπό c. acc. behind, Hdot. 1. 12. Pol. 6. 31. 1. Lat. *subsequi*. d) Something done or happening *under-hand, covertly, by stealth, unperceived, without noise or notice*; also a *little, somewhat, by degrees*; like Lat. *sub*; as ὑπονοέω, ὑποπνέω, comp. in ὑπαντία, ὑπαναρίαι. Lat. *subirascor, subridere*.—See Viger. p. 672, marg.

ὑπόβαλλας, f. βαλῶ, (βάλλω,) *to cast or throw under*, e. g. under foot, Xen. *Œc.* 18, 5; under a person, λίτρα Hom. *Od.* 10. 363. Xen. Cyr. 5. 5. 7; *to put or thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. *Venat.* 7. 3; *to thrust under* one's notice, *to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55.—In N. T. of persons, *to thrust under, to put forward by collusion, to suborn*, c. acc. Acts 6, 11. So Aristid. de Parathegm. p. 618. App. B. Civ. 1. 27. p. 663 ὑπεβλήθησαν κατηγοροῖ. So ὑπόβλητος Jos. B. J. 5. 10. 4.

ὑπογραμμός, οὐ, δ, (ὑπογράφω,) pr. a *writing-copy, υπογραμμοὶ παιδικοί*, Clem. Alex. see in Passow s. v.—In N. T. trop. a *copy, pattern, example*, for imitation, 1 Pet. 2, 21. So 2 Macc. 2, 28. Clem. Ep. I. ad Corinth. p. 40 [Παῦλος] ὑπομιμνήσκων μέγιστον ὑπογραμμόν.

ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι,) pr. 'what is shown,' i. e.

1. a pattern, example, as set before any one under his eyes; either for imitation, John 13, 15 ὑπόδειγμα ἔδωκε ὑμῖν, ἵνα κτλ. James 5, 10; or for warning, Heb. 4, 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2, 6.—2 Macc. 6, 28. 31. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

2. Meton. a copy, likeness, taken from an original; Heb. 8, 5. 9, 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. —Aquil. for Heb. חֲזָקִים Deut. 4, 17.

ὑποδείκνυμι, f. ξω, (δείκνυμι,) to show or point out, pr. underhand, by stealth, privately, i. q. to give to understand, to signify, to let be known, Sept. וְיָרִיךְ Esth. 2, 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13; hence genr. to show, to let see, Ecclus. 49, 8 δρᾶσιν δόξης ἢν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to show, by words or example, to teach, to signify, with acc. and dat. foll. by δεῖ, Acts 20, 35 πάντα ὑπέδειξα ὑμῖν δεῖ κτλ. With dat. of pers. c. infin. Matt. 3, 7 et Luke 3, 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κτλ. With dat. foll. by an indirect clause, Luke 6, 47. 12, 5. Acts 9, 16. Sept. for וְיָרִיךְ 2 Chr. 15, 3. So Ecclus. 48, 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to receive to oneself, pr. as if placing the hands or arms under, comp. Engl. undertake; hence genr. to receive favourably, kindly, to admit e. g. εὐχάς Hea. Theog. 419.—Usually and in N. T. of guests, to receive hospitably, to welcome, to entertain; c. acc. Luke 10, 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. Acts 17, 7. James 2, 25. So Tob. 7, 8. Palæph. 5. 1. Æl. V. H. 4. 9. Xen. Mem. 2. 3. 13.

ὑποδέω, f. ήσω, (δέω,) to bind under, as sandals under the feet, to put on sandals, slippers, to shoe, Plut. Amator. 16. p. 488, ὑποδήσας τὴν γυναῖκα κρηπίδι.—In N. T. only Mid. ὑποδέομαι, to bind under or put on one's own sandals; Acts 12, 8 ὑπόδησαι τὰ σανδάλιά σου, Buttm. § 135. 4. Pass. perf. as Mid. to have bound on one's sandals, to be shod; c. acc. Mark 6, 9 ὑποδεμένους σανδάλια. Buttm. § 136. 3; comp. § 134. 6, 7. With acc. of the part, Eph. 6, 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 6. So c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6; acc. of part Æl. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, ατος, τό, (ὑποδέω,) a sandal, pr. what is bound under the foot, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῦλον, and also ὑπόδημα simply, is put for the Roman calceus or shoe which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, caliga; see the Commentators on Aristoph. Plut. 983. Passow s. v. Dict. of Antt. art. Calceus. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10, 10. Luke 10, 4. 15, 22 ὑποδήματα εἰς τοὺς πόδας. 22, 35. Acts 7, 33 λύσον τὸ ὑπόδημα τῶν ποδῶν σου, loose (put off) the sandals of thy feet, quoted from Ex. 3, 5 where Sept. for לֶבַד; as also Deut. 25, 9. Josh. 5, 15. Is. 5, 27. So Hdian. 5. 5. 21. Æl. V. H. 7. 11. Plut. Conjug. Præc. 30 bis. Plato Alcib. 1. 128. a. Xen. Cyr. 8. 2. 5.—Hence τὰ ὑποδήματα τινος βαστάσαι, to bear the sandals of any one Matt. 3, 11; also λύσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός, to unbind one's sandals, Mark 1, 7. Luke 3, 16. John 1, 27. Acts 13, 25; expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. See Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in σανδάλιον. Plut. Symp. 7. 8. 4 τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκείου ὑποδύμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quæ ei necessaria ad balneum, exuit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptor, præter solutionem calcei ejus.' See Wetstein N. T. I. p. 366. Lightfoot Hor. Heb. ad Matt. 3, 11. Dict. of Antt. art. Cæna.

ὑπόδικος, ου, ὁ, ή, adj. (δικη,) pr. 'under process;' hence, liable to punishment, condemned, guilty; Rom. 3, 19 ἵνα ὑπόδικος γένηται ἡμεῖς ὁ κόσμος τῷ Θεῷ, i. e. before or in the sight of God, comp. Matth. 5. 388. a.—Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἔστω τῷ παθόντι. Plato Legg. 846. b.

ὑποζύγιον, ου, τό, (ὑποζύγιος, ζυγός,) a beast for the yoke, a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an ass, Matt. 21, 5 quoted from Zech. 9, 9 where Sept. for וָחֵרֶף. 2 Pet. 2, 16, in allusion to Num. 22, 28 sq. where Heb. חֵרֶף, Sept. ή ἄνος. So Diod. Sic. 19. 20 ὑποζυ-

γίων πληθός, opp. ἱππους. Plato Legg. 936. e, ὑποζώνων ἢ ἱππος.

ὑποζώννυμι, f. ζώσω, (ζώννυμι,) *to undergird*, as of persons, *to gird under* the breast, ὑπὸ τοῦς μαστοῖς 2 Macc. 3, 19. AEl. V. H. 10. 22.—In N. T. of a ship, *to undergird*, i. e. *to gird around* the whole body of the ship horizontally from stem to stern with cables, in order to strengthen it against the waves, Acts 27, 17. Such cables, ὑποζώματα, made a part of the tackling of a Grecian vessel; see Bæckh Att. Seewesen p. 133–138. Dict. of Antt. art. Navis II. 1. p. 789. So genr. Pol. 27. 3. 3 καὶ μ' αὐτὲς . . . ὑποζώνουσιν. Comp. App. B. Civ. 5. 91 ἐκ τῶν δυνατῶν διαζώννυμένους τὰ σκάφη. Plato Rep. 616. c, τὰ ὑποζώματα τῶν τριήρων.

ὑποκάτω, adv. (κάτω,) Engl. *underneath*, i. e. *below*, *under*, spoken of place, c. gen. Mark 6, 11. 7, 28 ὑποκάτω τῆς τραπέζης. Luke 8, 16. John 1, 51 ὑποκάτω τῆς σκῆης. [Matt. 22, 24.] Rev. 5, 3. 13. 6, 9. 12, 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. 2, 8, see in πούς b. Sept. for עַל־עַז Ez. 24, 5; יַחֲזִיק 1 K. 6, 6.—Pol. 3. 55. 2. Diod. Sic. 1. 72. Plato Conv. 222. e.

ὑποκρίνομαι, Mid. depon. (κρίνω,) *pr. to give judgment under* a cause or matter; hence genr. *to answer*, *to reply*, used by the earliest writers instead of the later Attic ἀποκρίνομαι, Hom. II. 7. 407. Hdor. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1; *to interpret* dreams, in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer* upon the stage, *to speak in dialogue*, *to play*, *to act*, Luc. de Merc. cond. 30. AEl. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φωνίσσας.—Hence genr. and in N. T. *to play a part*, *to act the hypocrite*, *to dissemble*, *to feign*, c. acc. et inf. Luke 20, 20 ὑποκρινόμενοι ἑαυτοὺς δικαίους εἶναι. So 2 Macc. 6, 21. 24. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) *an answer*, *response*, e. g. of an oracle Hdor. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing*, *acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἰδος ὑποκρίσεως.—In N. T. *hypocrisy*, *dissimulation*, Matt. 23, 28. Mark 12, 15 δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12, 1. Gal. 2, 13. 1 Tim. 4, 2. 1 Pet. 2, 1. So 2 Macc. 6, 25. Jos. Ant. 2. 6. 10. Luc. Somn. 17. Pol. 35. 2. 13.

ὑποκριτής, οὗ, ὁ, (ὑποκρίνομαι,) *a stage-player*, *actor*, Luc. Piscat. 33. AEl. V. H. 3. 30. Xen. Mem. 2. 2. 9.—In N. T. *a hypocrite*, *dissembler*, in respect to religion, piety, Matt. 6, 2. 5. 16. 7, 5. 15, 7. 16, 3. 22, 18. 23, 13. 14. 15. 23. 25. 27. 29. 34, 51. Mark 7, 6. Luke 6, 42. [11, 44.] 12, 56. 13, 15. Sept. for עַל־עַז Job 34, 30. 36, 13. So Aquil. et Theod. Job 15, 34. 20, 5.—Not found in this sense in classic writers; Eustath. in II. ἡ, p. 564. 8, ὑποκριτὴς παρὰ τοῖς ὑστερογενέσι ρητόρισιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take up* by getting *under* a person or thing, as the dolphin did Arion, c. acc. Hdor. 1. 24. Plato Rep. 453. d.—Hence in N. T. 1. *to take* or *receive* up, c. acc. Acts 1, 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Plut. Demost. 29. Plato Conv. 212. d. Comp. Jos. Ant. 4. 8. 48 fin.

2. *to take up*, *to receive*, under one's protection, 3 John 8 Lachm.—Xen. An. 1. 1. 7.

3. Trop. *to take up* the discourse, *to continue*; hence *to answer*, *to reply*; absol. Luke 10, 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for עַל־עַז oft in Job, c. 2, 4. 4. 1. 6, 1. Dan. 3, 9.—AEl. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

4. Trop. *to take up* in thought, *to suppose*, *to think*; absol. Acts 2, 15 οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε κτλ. With εἶ, Luke 7, 43.—Sept. Job 25, 3 c. εἶ. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείμμα, ατος, τό, (ὑπολείπω,) *a remnant*, *remainder*, Rom. 9, 27 Lachm. for Rec. κατάλειμμα.—Theophr. C. Pl. 1. 11. 3.

ὑπολείπω, f. ψω, (λείπω,) *to leave behind*, *remaining*, see in ὑπό note lett. c; Pass. *to be left behind*, *to remain*; Rom. 11, 3 καὶ γὰρ ὑπέλειψεν μόνος, quoted from 1 K. 19, 10. 14, where Sept. for עַל־עַז, עַל־עַז. Sept. for עַל־עַז Ex. 10, 19. Judg. 7, 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

ὑπολήνιον, ου, τό, (ληνός,) *the under-vat* of a wine-press, into which the juice of the grapes flowed; see in ληνός no. 2. Mark 12, 1. Sept. for עַל־עַז Is. 16, 10. Joel 3, 13. Hagg. 2, 17.

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in pres. and impf. Butt. ἡ 112. 11; *to leave behind*, c. acc. 1 Pet. 2, 21 ὑπολιμπάνων ὑπογραμμῶν.—So 'to fail,' Dion. Hal. Ant. 1. 23. Act. Thom. ἡ 43 καταλιμπάνω.

ὑπομένω, f. ενῶ, (μένω,) 1. Intrans. *to stay* or *remain behind*, after others are

gone; see in *ὑπό* note lett. c. Luke 2, 43 *ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ*. Acts 17, 14 *ἐκεῖ*.—Jos. Ant. 6. 5. 2. *Æl.* V. H. 5. 5 *αὐτὸς ὑπέμεινε οἴκῳ*. Dem. 671. 15 *ἐν τοῖς τείχεσι*. Xen. Conv. 9. 7.

2. Trans. *to remain under* the approach or presence of any person or thing, *to await*, Tob. 5, 7 *ὑπόμεινόν με*. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 *ὑπομένειν τῶν πολεμίων φάλαγγες*. Hdian. 5. 3. 26. Xen. An. 6. 5. 26.—Hence in N. T. trop. a) *to bear up under, to be patient under, to endure, to suffer*; c. acc. 1 Cor. 13, 7 *πάντα ὑπομένει*. 2 Tim. 2, 10. Heb. 10, 32 *πολλὴν ἀβλήσιν ὑπεμείνατε*. 12, 2. 7. v. 3, comp. in *ὑπό* L. no. 2. James 1, 12. Sept. for *ὑμῶν* Mal. 3, 2. So Diod. Sic. 1. 3 *τὸν πόνον*. *Æl.* V. H. 1. 34. Xen. Mem. 2. 1. 17. b) Absol. or neut. *to endure, to be patient, to suffer*; e. g. *πᾶς δὲ ὁ ὑπομείνας εἰς τέλος* Matt. 10, 22. 24, 13. Mark 13, 13. 2 Tim. 2, 12. James 5, 11. 1 Pet. 2, 20 bis; also with dat. of condition, Rom. 12, 12 *τῇ εὐφρίᾳ ὑπομένοντες*. Sept. for *ὑμῶν* Dan. 12, 12. So Jos. Ant. 12. 3. 1 *μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν*. Luc. Prometh. 21 *ὑπόμεινε οὖν καρτερῶς*. Thuc. 1. 76.

ὑπομνήσκω, f. *ὑπομνήσω*, (μυμήσκω,) *to remind*, pr. privately, by hints or suggestions, *to suggest*; hence genr.

1. Act. *to put in mind of, to bring to remembrance*, in various constructions; so with two acc. of pers. and thing, John 14, 26 *ὑπομνήσκει ὑμᾶς πάντα*. Winer § 30. 7. Matth. § 347. n. 2; comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) With acc. of pers. and *περὶ* τούτων, 2 Pet. 1, 12; comp. Matth. § 347. n. 1. With acc. of pers. c. inf. Tit. 3, 1; or c. *ἔτι* Jude 5. (So c. inf. Plut. Mor. T. II. p. 28; c. *ἔτι* *Æl.* V. H. 4. 17.) With acc. of thing, e. g. precepts, duties, 2 Tim. 2, 14 *ταῦτα ὑπομνήσκει*. Also evil deeds, with the idea of censure, reprehension, 3 John 10 *ὑπομνήσω αὐτοῦ τὰ ἔργα*. Comp. Matth. § 347. n. 2. So Hdian. 6. 2. 11. Dem. 316. 10 *ὑπομνήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δὲ ὁμοῖον ἐστὶ τῷ δειδίζειν*.

2. Mid. *to call to mind, to recollect, to remember*, c. gen. Luke 22, 61 *ὑπομνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου*. Comp. Matth. § 347. b. Buttm. § 132. 10. d.—Luc. Catapl. 4. *Æl.* V. H. 5. 19. Plato Phil. 47. e.

ὑπόμνησις, εως, ἡ, (ὑπομνήσκω,) a *putting in mind, a reminding, remembrance*.

1. Trans. *ἐν ὑπομνήσει* by *putting in*

mind, by way of remembrance, 2 Pet. 1, 13. 3, 1.—2 Macc. 6, 16. Thuc. 4. 96.

2. Intrans. *recollection, remembrance*; so *ὑπόμνησιν λαμβάνειν, to take remembrance of*, i. q. *to remember*, 2 Tim. 1, 5; comp. v. 4.—So *ὑπόμνησιν ποιῆσαι* Act. Thom. § 38. Genr. Wisd. 16, 11. Pol. 1. 1. 2. Plato Legg. 732. d.

ὑπομονή, ἡς, ἡ, (ὑπομένω,) a *remaining behind, abode*, Sept. 1 Chr. 29, 15. Dion. Hal. Ant. 1. 44.—In N. T. trop.

1. a *bearing up under, patient endurance*, comp. in *ὑπομένω* no. 2; so c. gen. of thing borne, as evils, persecutions, 2 Cor. 1, 6 *ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων*.—Jos. Ant. 2. 2. 1 *πάντων ὑπομονή*. Pol. 4. 51. 1 *ὑπ. τοῦ πολέμου*. Diod. Sic. 5. 24. Plato Def. 412. c.

2. Genr. *endurance, patience, constancy, under suffering, in faith and duty*; absol. Luke 8, 15 *καρποφύρουσιν ἐν ὑπομονῇ*. Rom. 8, 25. 2 Cor. 6, 4. 12, 12. Col. 1, 11. Heb. 10, 36. 12, 1. James 1, 3. 4. 2 Pet. 1, 6 bis. Rev. 2, 3. With gen. of that in or as to which one perseveres, Rom. 2, 7 *κατ' ὑπομονὴν ἔργον ἀγαθοῦ*. 1 Thess. 1, 3 *τῆς ὑπομονῆς τῆς ἐλπίδος*. Winer § 30. 2. With gen. of pers. Luke 21, 19 *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*. 2 Thess. 1, 4. 3, 5. James 5, 11. Rev. 1, 9. 2, 2. 19. 13, 10. 14, 12. 3, 10 *τὸν λόγον τῆς ὑπομονῆς μου*, i. e. the precept which requires constancy *for* and *in* Christ, that which belongs to Christians, comp. Rev. 1, 9. So genr. Psalt. Salom. 2, 40 *χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ*. Diod. Sic. 11. 9 *τὴν ἐν τοῖς κινδύνοις ὑπομονήν*.—Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom. 5, 3 *ἡ εὐφροσύνη ὑπομονὴν κατεργάζεται*. v. 4. Rom. 15, 4. 5 *ὁ θεὸς τῆς ὑπομονῆς*, i. e. who bestows patience. 1 Tim. 6, 11. 2 Tim. 3, 10. Tit. 2, 2. So Sept. for *patient hope*, Heb. *ὑπομονή* Ezra 10, 2; *ὑπομονή* Ps. 9, 19; comp. Ecclus. 2, 13. 16, 13.

ὑπονοέω, ὦ, f. ἤσω, (νοέω,) Lat. *suspicere, suspicere*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73.—In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25, 18 *ἡν [τούτων δ'] ὑπενόουν ἐγώ*. With acc. et inf. Acts 13, 25. 27, 27.—Judith 14, 14. Plut. de Garrul. c. 14 *οὐχ ὑπονοοῦντος, ἀλλ' εἰδότες ἐφαίμετο*. Xen. Cyr. 3. 3. 20.

ὑπονοία, ας, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. 6. 4 *ὑπόνοια πομπῆς*.—Ecclus. 3, 24. Pol. 5. 15. 1. Dem. 1178. 2.

ὑποπιάζω, Dor. for ὑποπιάω, (πιέω,) to press under, to suppress, to oppress, in Mss. for ὑποπιάζω, Luke 18, 5. 1 Cor. 9, 27.—So ὑποπιάζω Clem. Alex. Pæd. 3. 16. Plut. de Fac. in orb. Lan. 5; alii ὑποπιάζειν.

ὑποπλέω, f. εὔσομαι (πλέω,) to sail under, i. e. under the lee or shelter of an island or shore; c. acc. depending on ὑπό in composit. Acts 27, 4. 7 ὑπεπλεύσαμεν τὴν Κρήτην. Matth. 426. 3. Buttm. 427. n. 8, 9. Winer 56. 2, 3.—Anthol. Pal. IX. 296.

ὑποπνέω, f. εὔσω, (πνέω,) to blow gently, softly, of the wind, Acts 27, 13. Comp. in ὑπό note, lett. d.

ὑποπόδιον, ου, τό, (ὑποπόδιος, ποῦς,) a footstool; James 2, 3 κάθου ὡς ἐπὶ τὸ ὑποπόδιον μου. Anthropopathically of God, whose footstool is said to be the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5, 35 et Acts 7, 49; comp. Is. 66, 1 where Sept. and ὁπ. For the phrase τισίνα τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινα, quoted from Ps. 110, 1 where Sept. for ὁπ., see in ποῦς b. Matt. 22, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13. Sept. genr. for ὁπ. Ps. 99, 5. Lam. 2, 1; 2 Chr. 9, 18.—Sext. Empir. adv. Math. 1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. e. Luc. Hist. conscr. 27. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

ὑπόστασις, εως, ἡ, (ὀφίστημι,) any thing set under, a foundation, substructure, Sept. Ez. 43, 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10; αἷματος ὑπόστασις καὶ δῶς Galen. de Temper. 2. 5. Tom. III. p. 66. f; also lees, dregs, excrement, ἡ ἐν πίζῳ τοῦ οἴνου ὑπόστασις, ἐνέδρα, Pacat. in Lob. ad Phryn. p. 73. Trop. foundation, origin, beginning, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. lb. 15. 70; purpose begun, undertaking, Diod. Sic. 16. 32, 33.—In N. T.

1. Meton. well-founded trust, firm expectation, confidence, pr. the foundation or ground of trust and confidence. Heb. 3, 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope, trust, confidence, in Christ, i. q. τὴν πρώτῃν πίστιν 1 Tim. 5, 12; comp. Heb. 10, 35. So Heb. 11, 1 ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, faith is confidence as to things hoped for; so Engl. Vers. marg. comp. below in no. 3. 2 Cor. 9, 4 κατασχυνθῶμεν ἡμεῖς ... ἐν τῇ ὑποστάσει ταύτῃ,

in later edit. comp. in no. 2. So Sept. for ὑπόστασις Ps. 39, 8; ἡ ὑπόστασις Ruth 1, 12. Ez. 19, 5.

2. Meton. of that quality which leads one to stand under, endure, or undertake any thing, firmness, boldness, confidence; 2 Cor. 11, 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως, in this boldness of boasting, this confident boasting. So 2 Cor. 9, 4 Rec. comp. in no. 1.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37 ἡ δὲ ἐν βασάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

3. Trop. hypostasis, Lat. substantia, i. e. what really exists under any appearance, substance, reality, essence, being; Heb. 1, 3 χαρακτήρ τῆς ὑποστάσεως αὐτοῦ (Θεοῦ), i. e. the express image or counterpart of God's essence or being, of God himself. So Heb. 11, 1, according to Chrysostom and others; better as above in no. 1.—Wisd. 16, 21. Test. XII Patr. p. 633 πάντα ἡ ὑπόστασις τῶν σπλαγχνῶν. Artemid. 3. 14 φαντασίαν μὲν ἔχειν πλοῦτου, ὑπόστασιν δὲ μή. Aristot. de Mund. 4. 21. Luc. Parasit. 27. Diod. Sic. 1. 38 νέφους ὑποστάσεις, real clouds.

ὑποστέλλω, f. ἐλῶ, (στέλλω,) to send or draw under, as a sail, to contract, to furl, Pind. Isth. 2. 59.—In N. T. c. εαυτὸν and Mid. to draw oneself back, pr. under cover, out of sight; hence genr. to shrink or draw back, to withdraw oneself, from timidity, not openly and boldly; Gal. 2, 12 ὑπέστειλλεν εαυτόν. Heb. 10, 38 εἰάν ὑποστείληται, quoted from Sept. Hab. 2, 4 where Heb. 293. (Pol. 1. 16. 10 ὁ δὲ βασιλεὺς ὑποστείλλας εαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπη. Mid. Jos. B. J. 3. 8. 1.) With acc. of thing, pr. to draw back as to any thing, i. q. to keep back, to suppress, from timidity, clandestinely; Acts 20, 20 οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κτλ. With οὐδὲν impl. v. 27. So Jos. B. J. 1. 20. 1 μηδὲν τῆς ἀληθείας ὑπεστειλάμενος ἀντικρὺς εἶπε. Diod. Sic. 13. 70. Dem. 51, ult. Plato Apol. Socr. 10. p. 24. a, οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστειλάμενος.

ὑποστολή, ῆς, ἡ, (ὑποστέλλω,) a shrinking or drawing back, from timidity, clandestinely, Heb. 10, 39; comp. v. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. ὑποστολή· δειλία, φυγή.

ὑποστρέφω, f. ψω, (στρέφω,) to turn behind, back, to turn about, c. acc. e. g. ἴππους Hom. Il. 5. 581, comp. 505; see in ὑπό note, lett. c.—In N. T. intrans. or c. εαυτὸν impl. to turn back, to return, either

from a short distance, or from a journey. Absol. Mark 14, 40 ὑποστρέψας εἶπεν αὐτοὺς κτλ. Luke 2, 43. 17, 18. 23, 48. 56. Acts 8, 28 ἦν δὲ ὑποστρέφων, *was returning*. Sept. for עָשָׂה Josh. 2, 23. So Jos. Ant. 11. 2. 2. Palæph. 1. 6. Xen. An. 6. 6. 38. —With adjuncts of place, etc. *eis* c. acc. Luke 1, 56. 2, 39. 45. 4, 14. Gal. 1, 17; *eis* c. acc. of condition, *eis* διαφθοράν Acts 13, 34. (Sept. Gen. 50, 14. Æl. V. H. 3. 29; *eis* of condition ib. 3. 18.) ἀπὸ c. gen. Luke 4, 1. Heb. 7, 1; ἐκ c. gen. Acts 12, 25; δὲ c. gen. Acts 20, 3. So Sept. for עָשָׂה, c. ἀπὸ Gen. 50, 14; ἐκ Ruth 1, 6. + ὑποστρωννύω v. ὠννυμι, f. ὑποστρώσω, (στρωννύω,) *to strow underneath, to spread under*; c. acc. Luke 19, 36. Sept. for שָׁרַף Is. 58, 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) *subordination, subjection, submission*; 2 Cor. 9, 13 see in ὁμολογία. Gal. 2, 5 οὐδὲ πρὸς ἄνθρωπον εἴξαμεν τῇ ὑποταγῇ, i. e. *by or as to subjection*, so as to submit to them. 1 Tim. 2, 11. 3, 4.—Ignat. ad Eph. 12. In the Greek Grammarians ὑποταγή is the *subordinate mode*, or Subjunctive.

ὑποτάσσω v. -ττω, f. ξω, (τάσσω.)

1. *to arrange or put under, to subordinate, to make subject*; also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8, 20 bis, τῇ γὰρ ματαύτῃ ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. 14, 32, see in πνεῦμα III. D. 2. d. 1 Cor. 14, 34, comp. Eph. 5, 24. 1 Cor. 15, 27 ter. 28 ter, comp. in πούς. Eph. 1, 22. 5, 24. Phil. 3, 21. Heb. 2, 5. 8 ter. 1 Pet. 3, 22. Sept. for עָשָׂה Ps. 8, 7, comp. in πούς; עָשָׂה Ps. 47, 4; עָשָׂה Dan. 11, 39.—2 Macc. 8, 9. 22. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. So οἱ ὑποτασσόμενοι, *soldiers* Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

2. Mid. *to submit oneself, to be subject, to be obedient*, c. dat. Luke 2, 51 ἦν ὑποτασσόμενος αὐτοῖς. 10, 17. 20. Rom. 8, 7. 10, 3 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. 13, 1. 5. 1 Cor. 16, 16. Eph. 5, 21. 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. Col. 3, 18. Tit. 2, 5. 9. 3. 1. Heb. 12, 9. James 4, 7. 1 Pet. 2, 13. 18. 3, 1. 5. 5, 5 bis. Sept. for עָשָׂה Ps. 62, 6, comp. v. 2.—Palæph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἐκουσίως ὑποταγείς τοῖς Πέρσαις.

ὑποτιβδημι, f. βήσω, (τίβημι,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12.—In N. T.

1. Pr. c. acc. τίβηαι τὸν τράχηλον, *to lay down one's neck under the sword or axe of the executioner*, i. q. *to hazard one's life*, Rom. 16, 4.—Æl. V. H. 10. 16 ὑποβήσω τὴν κεφαλὴν, sc. *for one to strike*. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77; trop. Ecclus. 51, 26.

2. Mid. ὑποτίβημαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise; c. acc. et dat. 1 Tim. 4, 6.—Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. d, σκόπει, εἰ τοῦτο ὑποβέμενος, οὕτως ῥησά με διδάξεις δ' ἐπίσχου.

ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω,) *to run under*, e. g. under a tree, Plut. Mor. II. p. 37, ταῖς πλατάνουσιν, αἱς ὑποτρέχουσι χειμαζόμενοι.—In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in ὑποπλέω. Acts 27, 16 νησίον δέ τι ὑποδραμόντες. So c. dat. Plut. Mor. II. p. 191. Comp. Wetst. N. T. II. p. 642.

ὑποτίπνωσις, εως, ἡ, (ὑποτιπνέω,) *a form, sketch, outline, an imperfect delineation*, trop. 2 Tim. 1, 13 ὑπ. ὑγιαίνοντων λόγων. So Poll. On. 7. 128 (ὑποτίπνωσις) ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτίπνωσις . . . σκιάς ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo 2. p. 182. b, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern, for imitation*, 1 Tim. 1, 16 πρὸς ὑποτίπνωσιν. So Hesych. πρὸς ὑποτίπνωσιν· πρὸς σημείον.

ὑποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) *old Engl. to underbear*, i. e. *to bear up from underneath, to support, to sustain*; e. g. ὄπλα, *heavy armour*, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57.—In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10, 13; διαγμούς 2 Tim. 3, 11; λύπας 1 Pet. 2, 19. Sept. for עָשָׂה Ps. 69, 8. Prov. 18, 14. So 2 Macc. 2, 28. Pol. 1. 1. 2. Xen. Conv. 8. 40.

ὑποχωρέω, ὦ, f. ἦσω, (χωρέω,) *to give place coverly, to withdraw oneself under cover, without noise or notice*; intrans. c. *eis* local, Luke 9, 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5, 16, see in ἐν no. 4.—Sept. Judg. 20, 37. Jos. Vit. 129 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Σικυώνα. Xen. Cyr. 3. 1. 2.

ὑπωπιάζω, f. ἄσω, (ὕπνωσις; ὑπό, ὄψ,) *to hit under the eye, to give a black eye, to beat black and blue*; Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in

Lun. 4 *ἔλεγεν, ὑποπιάζειν* [al. *ὑποπιάζειν*] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναμιμλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. *to maltreat, to discipline severely, to mortify*, c. acc. τὸ σῶμά μου 1 Cor. 9, 27. Trop. *to weary with prayers, entreaties*, Engl. *to beat out*, c. acc. Luke 18, 5. Comp. Lat. *obtundo* Ter. Adelph. 1. 2. 33.—See *ὑποπιάζω*.

ὑς, ὅς, ὁ, ἡ, a swine, 2 Pet. 2, 22; see in *βόρβορος*. Sept. for *γῆγῃ* Deut. 14, 8.—*Æl.* V. H. 10. 5. Xen. Mem. 4. 3. 10.

ὑσσώπος, ου, ἡ, (Heb. *חִיטָה*.) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5, 13 [4, 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names *חִיטָה* and *ὑσσώπος*, appear to have comprised not only the common *hyssop*, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. *origanum* or wild *marjoram*, *Origanum cretense*, called by the Arabs *Za'ter* (*Ocimum zatarhendi* Forsk. p. 109, 110), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's *Travels in Syria* p. 570. Bibl. Res. in Palest. I. p. 162, 314. According to R. Tanchum of Jerus. *חִיטָה* nomen est origani (satureia, savory) et Kornith, i. e. *stachadis*, quæ est species origani." See fully in Gesen. *Thesaur. Ling. Heb.* I. p. 57. Winer *Realw. art. Ysop*. Celsii Hierob. I. p. 407 sq. Dr. Royle supposes the Heb. *חִיטָה* to be the same with the Arabic *asuf*, a name still applied to the *caper* plant, Gr. *κάππαρις*, Lat. *capparis*, which is found in Egypt, Sinai, and Palestine, often growing on walls; Journ. of the R. Asiatic Soc. Nov. 1844. Hyssop was much used in the ritual purifications and sprinklings of the Hebrews, comp. *חִיטָה* Sept. *ὑσσώπος* Ex. 12, 22. Lev. 14, 4. 6. Num. 19, 18. Ps. 51, 8. Jos. Ant. 4. 4. 6.—In N. T. *hyssop*, spoken of a *stalk* or *stem* of hyssop, John 19, 29, i. q. *κάλαμος* in Matt. 27, 48 et Mark 15, 36. Also of a bunch of hyssop for sprinkling, Heb. 9, 19; comp. Sept. and *חִיטָה* Lev. 14, 4. 6. 49. 51. 52. So Jos. Ant. 2. 14. 6 *ὑσσώπου κῆμας*.

ὑστερέω, ᾧ, f. ἤσω, (*ὑστερος*.) *to be behind, after, later*; e. g. in place, *ὑστέρησαν τῇ διόξει* Thuc. 1. 134; in time, absol. Hdol. 1. 70; c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depon. Pass. *ὑστεροῦ-*

μαι id. On the construction see Lob. ad Phryn. p. 237.

1. Of dignity, etc. absol. i. q. *to be behind, to be the worse*; 1 Cor. 8, 8 *ὅτε εἰὰν μὴ φάγομεν ὑστερούμεθα*. With a genit. depending on the idea of comparison contained in the verb, comp. Matth. 23, 57. 2 Cor. 11, 5 *λογίζομαι γὰρ μηδὲν ὑστερηκέαι τῶν ὑπερλίαν ἀποστόλων*. 12, 11.—So *ὑστερίζειν* Xen. Mem. 3. 5. 13.

2. Genr. *to lack, to fail*, e. g. a) *to fail of any thing, to come short of, to miss*, not to reach, c. gen. expr. or impl. Rom. 3, 23 *πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ*, all have come short of the glory of God, that which God bestows. Heb. 4, 1 *ὑστερηκέαι* sc. *τῆς καταπαύσεως ταύτης*. Once with ἀπό c. gen. præg. Heb. 12, 15. So c. gen. Pol. 5. 101. 4. Thuc. 3. 31; c. ἀπό comp. Ecclus. 7, 34. b) *to lack, to want, to be without*; c. gen. Luke 22, 35 *μή τινος ὑστερήσατε*; (Jos. Ant. 15. 6. 7 *μηδὲ οἶνον μηδὲ ὕδατος ὑστερησῆναι*. Diod. Sic. 13. 110.) With ἐν c. dat. of that in which one is wanting, 1 Cor. 1, 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phryn. p. 237. Ecclus. 11, 12. With acc. of thing as *to which*, Matt. 19, 20 *τί ἐτι ὑστερῶ*; *what lack I yet?* comp. Mark 10, 21 et Luke 18, 22. (Sept. *τί ὑστερῶ ἐγώ*, for *חִיטָה* Ps. 39, 5; *חִיטָה* Deut. 15, 8.) Absol. *to be in want, to suffer need*, Luke 15, 14. 2 Cor. 11, 8. Phil. 4, 12. Heb. 11, 37. So Ecclus. 13, 4. c) Intrans. of things, *to fail, to be lacking, wanting*, absol. John 2, 3 *ὑστερήσαντος οἶνου*. With dat. Mark 10, 21 *ἐν σοι ὑστερεῖ*, comp. Luke 18, 22. Sept. for *חִיטָה* Neh. 9, 21. Ps. 23, 1.—Dioscor. 5. 87 *ὑστερούσης σποδοῦ*.

ὑστέρημα, ατος, τό, (*ὑστερέω*.) 1. *what is wanting, want, lack*; c. gen. of thing, Phil. 2, 30 *τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας*, and so impl. 1 Cor. 16, 17. Col. 1, 24 *τὰ ὑστερήματα τῶν ἐλπίων τοῦ Χρ.* i. e. *what is yet lacking of afflictions for Christ*. 1 Thess. 3, 10. Sept. for *חִיטָה* Judg. 18, 10. 19, 19. 20; *חִיטָה* Ps. 34, 9.

2. Absol. or c. gen. of pers. *want, need, poverty*, Luke 21, 4, comp. Mark 12, 44. 2 Cor. 8, 13. 14. 9, 12. 11, 9.

ὑστέρησις, εως, ἡ, (*ὑστερέω*.) *the being in want, want, need, poverty*, Mark 12, 44, comp. Luke 21, 4. Phil. 4, 11 *οὐκ ὄντι κατ' ὑστέρησιν λίσγω*.

ὑστερος, α, ου, a defective comparative, Buttm. 2. 69. 2. Ausf. Sprachl. 2. 69. 2;

later, latter, hinder; e. g. in place Hom. II. 5. 17; comp. Xen. Cyr. 5. 3. 42.—In N. T. only of time:

1. Genr. *later, latter*; 1 Tim. 4, 1 ἐν ὑστέροις καιροῖς, *in the latter times*, in after times; comp. in ἔσχατος no. 2. b. Sept. for יְרֵיִךְ 1 Chr. 29, 29.—Pol. 2. 41. 9. Xen. Hell. 7. 2. 10.

2. Neut. ὑστερον as adv. a) Before a gen. *later, after, last*; Matt. 22, 27 et Luke 20, 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. Sept. for יְרֵיִךְ Jer. 31, 19. So Xen. Hell. 3. 2. 22. b) Absol. *afterwards, at last*; Matt. 4, 2 ὑστερον ἐκείνασε. 21, 29. 32. 37. 25, 11. 26, 60. Mark 16, 14. Luke 4, 2. John 13, 36. Heb. 12, 11. Sept. for יְרֵיִךְ Prov. 5, 4.—Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

ὁφαιτός, ἡ, ὄν, (ὁφαίνω,) *woven*, John 19, 23 χιτῶν ὁφαντός δι' ὅλου, see in ἀράφος. Sept. for יְרֵיִךְ Ex. 39, 21. 26; כֶּשֶׁת Ex. 26, 32. 28, 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

ὕψηλός, ἡ, ὄν, (ὕψι, ὕψος,) 1. *high, lofty, elevated*; as ὅρος ὑψηλόν Matt. 4, 8. 17, 1. Mark 9, 2. Luke 4, 5. Rev. 21, 10; τεῖχος ὕψ. v. 12. Sept. for יְרֵיִךְ Is. 2, 15; כֶּשֶׁת Is. 2, 14. So Palaeoph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.—From the Heb. τὰ ὑψηλά, *the high places, the heights*, put for the *highest heavens*, Heb. 1, 3; comp. in οὐρανός no. 4. b. So Sept. for עֲלֵיִךְ Ps. 93, 4. Is. 33, 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7, 26; comp. Eph. 4, 10 ἐπάνω πάντων οὐρανῶν.—Symbol. by Hebr. Acts 13, 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy, emblematic of threatening power. Sept. for Heb. יְרֵיִךְ עֲלֵיִךְ Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34. Comp. Sept. χεῖρ ὑψηλή for כֶּשֶׁת Ex. 14, 8. Num. 33, 3. For the force of the figure, see Is. 5, 26. 9, 12. 14, 26.

2. Trop. *high, lofty*, i. e. *highly esteemed*, regarded with pride; Luke 16, 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ θεοῦ. Rom. 12, 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things*, things highly prized by man, proud things, opp. τὰ ταπεινά; comp. in συναπάγω. Sept. λαλεῖν ὑψηλά, Heb. מְבָרָא, 1 Sam. 2, 3; comp. Ecc. 7, 8. Is. 9, 8.—Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion.

Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermet. 5 ὑψηλὰ φρονεῖν.

ὕψηλοφρονέω, ὦ, f. ἴσω, (ὕψηλός, φρονέω,) *to be high-minded, to be proud, haughty, arrogant*, absol. Rom. 11, 20. 1 Tim. 6, 17. Comp. Rom. 12, 16.

ὑψιστος, η, ον, (ὕψι, ὕψος,) a defective superlative, Buttm. § 69. n. 1. Matth. § 133; *the highest, most elevated, loftiest*; as ὑψιστον ὅρος Hdian. 3. 3. 2.—In N. T. only from the Heb.

1. Pr. τὰ ὑψιστα, *the highest places, the heights*, put for the *highest heavens*, comp. in οὐρανός no. 4. b. Matt. 21, 9 ὡσαννὰ ἐν τοῖς ὑψίστοις. Mark 11, 10. Luke 2, 14. 19, 38. So Sept. for עֲלֵיִךְ Job 16, 19; for Sing. עֲלֵיִךְ Ps. 71, 19.—Ecclus. 43, 9.

2. Trop. ὁ ὑψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above all other beings; see in οὐρανός no. 4; Mark 5, 7. Luke 1, 32. 35. 76. 6, 35. 8, 28. Acts 7, 48. 16, 17. Heb. 7, 1. Sept. for Heb. יְרֵיִךְ Deut. 32, 8. Ps. 9, 8; Chald. תַּקְלָא Dan. 7, 25. So Ecclus. 41, 8. 2 Macc. 3, 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

ὕψος, εος, ους, τό, (ὕψι,) 1. *height, elevation*; Eph. 3, 18 καὶ βάσις, καὶ ὕψος. Rev. 21, 16. Sept. for מְבָרָא 1 Sam. 17, 4; עֲלֵיִךְ Gen. 6, 15. So Hdian. 4. 2. 3. Xen. An. 3. 4. 7.—From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in οὐρανός no. 4. So ἐξ ὕψους, *from on high*, from God, Luke 1, 78. 24, 49; εἰς ὕψος *to on high*, to God, Eph. 4, 8, quoted from Ps. 68, 19 where Sept. for עֲלֵיִךְ. Sept. ἐξ ὕψους, Heb. עֲלֵיִךְ, Ps. 18, 17. 144, 7. So genr. Ecclus. 17, 26. 43, 10. Act. Thom. § 10.

2. Trop. *elevation, dignity*, of a Christian, James 1, 9; see also in ταπεινῶσις. Sept. for עֲלֵיִךְ Job 5, 11; עֲלֵיִךְ 2 Chr. 1, 1. 17, 12.—1 Macc. 1, 4. Luc. Tim. 5. Hdian. 1. 13. 12.

ὕψιω, ὦ, f. ὦσω, (ὕψος,) 1. *to heighten*, i. e. *to raise high, to elevate, to lift up*, e. g. of the brazen serpent and also of Jesus on the cross, John 3, 14 bis, καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὕψωσῆται δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 8, 28. (So Test. XII Patr. p. 739 ἐπὶ ξύλου ὕψωσῆσεται. Genr. Sept. for עֲלֵיִךְ Gen. 7, 17; עֲלֵיִךְ 2 Chr. 33, 14. Anth. Gr. I. p. 241 τάφον ὕψωσαντο. IV. p. 18 σπόνους.) Hence Jesus is further said ὕψωσῆσαι ἐκ τῆς γῆς, *to be lifted up*

from the earth and exalted to heaven, with allusion to the death of the cross, John 12, 32. 34. Also, τῇ δεξιᾷ τοῦ θεοῦ ὑψώσεις, exalted to (at) the right hand of God, Acts 2, 33. 5, 31; comp. Heb. 7, 26 in ὑψηλός no. 1; and see Mark 16, 19. 1 Pet. 3, 22. Heb. 1, 3. 8, 1. 12, 2. For this dative of place whither, comp. ἐρχομαι τῇ πόλει Fabric. Pseudep. V. T. I. p. 594; ὑποδέχονται τῇ οἰκίᾳ Luc. Asin. 39. Winer § 31. 2. p. 243.

2. Trop. to elevate, to exalt, i. e. a) Genr. to raise to a condition of prosperity, dignity, honour; Luke 1, 52 καθεύλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς. Acts 13, 17. 2 Cor. 11, 7. James 4, 10. 1 Pet. 5, 6. Pass. ὑψωθήσεται Matt. 23, 12. Luke 14, 11. 18, 14. Matt. 11, 23 et Luke 10, 15 Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, exalted to heaven, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus;

comp. in Καπερναούμ, also in οὐρανόσ no. 1. Sept. for עָלָה Job 36, 7; עָלָה Num. 24, 7; עָלָה Josh. 3, 7. So Eccles. 15, 5. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12. b) Reflex. ὑψώω ἑμαυτόν, to exalt oneself, to be proud, haughty, arrogant, Matt. 23, 12. Luke 14, 11. 18, 14. So Sept. Pass. or Mid. for עָלָה Is. 3, 16; comp. ὑψώθη ἡ καρδία τινός for עָלָה Ps. 131, 1. Prov. 18, 12.

ὑψώμα, τό, (ὑψώω,) a high place, height, elevation; Rom. 8, 39 οὐτε ὑψώμα, οὐτε βάθος, prob. put for heaven, comp. in ὕψος. (Epiph. adv. Hær. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10, 5 πᾶν ὑψώμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.—Plut. Sept. Sap. Conv. 3, τοὺς δαστέρας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὓς διεξίστι. Trop. exaltation, Judith 10, 8. 13, 6; pride Sept. Job 24, 24.

Φ.

φάγομαι, ἔφαγον, see in ἐσθίω.

φάγος, οὗ, ὁ, (φαγεῖν,) an eater, a glutton; Matt. 11, 19 ἄνθρωπος φάγος καὶ οἰνωπότης. Luke 7, 34.—Eustath. in II. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434. n.

φαιλόνης, ου, ὁ, by metath. for φαινόλης, Lat. *paenula*, a cloak, travelling-cloak, a thick upper garment, used chiefly in travelling instead of the toga, as a protection against the weather. It seems to have been a long cloak without sleeves, with only an opening for the head. 2 Tim. 4, 13 Erasm. See Dict. of Antt. art. *Paenula*. Adam's Rom. Ant. p. 419. Cic. pro Milon. 20. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in Mss. and edit. φαιλώνης, φελώνης, φελώνης.—Athen. 3. p. 97. e, οὗ σὺ εἶ, ὁ καὶ τὸν καυνὸν φελώνην (εἶρηται γὰρ, ὃ βέλτιστε, καὶ ὁ φαινόλης) εἰπὼν· καὶ λεύκε, δός μοι τὸν ἀχρηστον φαινόλην, where comp. Schweigh. So φαινόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others less well suppose it to be a cloak-bag, *port-manteau*, with books; Hesych. φαιλόνης· ἐλθγάριον μεμβραῖνον, ἢ γλωσσόδομον.

φαίνω, f. φανῶ, (φάω, φάος, φῶς,) Pass. aor. 2 ἐφάνην, pr. to lighten, to illuminate.

1. Trans. to bring to light, to make to appear, to show, c. acc. τίρας Hom. II. 2. 324; σήματα 2. 353. Xen. Cyr. 6. 4. 13 τὰ ἐπὶ

ἡμῶν οἱ θεοὶ φαίνουσιν.—Often in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, to come to light, to appear, to be or become visible.

a) Strictly, to shine forth, to shine; c. ἐν of place, Rev. 18, 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. Trop. Phil. 2, 15 ἐν οὐδὲ φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for עָלָה Is. 60, 2.—Pr. 2 Macc. 12, 9. Luc. D. Deor. 4. 3. Xen. Conv. 1. 9 ὅταν φάγγος τι ἐν νυκτὶ φανῇ.

b) Genr. to appear, to be seen, c. dat. of pers. expr. or impl. a) Of persons, Matt. 1, 20 ἄγγελος κυρίου κατ' ἄναρ ἐφάνη αὐτῷ. 2, 13. 19. Mark 16, 9. Sept. for עָלָה Num. 23, 3. (2 Macc. 3, 33. Luc. D. Door. 20. 5. Xen. Cyr. 1. 6. 43.) With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 769. Matt. 6, 16 ὅπως φανῶσι ἄνθρωποις ηὐστεύοντες. v. 18. 23, 28 ὑμεῖς... φαίνεσθε τοῖς ἀνθρώποις [δύντες] δίκαιοι. With dat. impl. 2 Cor. 13, 7; particip. impl. Matt. 6, 5 ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσεύχοντες. (So c. part. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1; c. adj. Hdtan. 3. 14. 15. Xen. Hell. 4. 3. 10 ὁ ἥλιος μηροειδὲς ἔδοξε φανῆναι. Dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.) Absol. to appear, to make his appearance, Luke 9, 8. 1 Pet. 4, 18. β) Of things, e. g. τὰ ζιζάνια Matt. 13, 26.

(2 Macc. 1, 33.) Of an event, Matt. 9, 33 *ἐν τῷ Ἰσραὴλ*. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11, 3. With a predicate, see above in α; Matt. 23, 27. Rom. 7, 13 ἵνα φανῇ ἁμαρτία...κατεργαζομένη θάνατον. Espec. of things, phenomena, appearing in the sky or air; Matt. 2, 7 τὸν χρόνον τοῦ φαινόμενου ἀστέρος. 24, 27. 30. James 4, 14. So Hom. II. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ...τοῦτων δὲ φανίντων.

c) Trop. as referred to the mental eye, to appear, to seem, with dat. of pers. and predic. Mark 14, 64 τί ὑμῖν φαίνεται; with ἐνώπιόν τινος Luke 24, 11.—So c. dat. 1 Esdr. 2, 21. Hom. Od. 1. 318. Aristoph. Eccl. 870; c. inf. Xen. Cyr. 2. 2. 20.

2. Intrans. to give light, to shine forth, to shine as a luminary or light; absol. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει. 8, 12. With ἐν c. dat. of place, 2 Pet. 1, 19 ὡς λύχνος φαίνοντι ἐν αὐχμηρῇ τόπῳ. Rev. 21, 23. Sept. for נִרְאֶה Gen. 1, 17. Ex. 13, 22. So Theocr. Id. 2. 11 Σελάνα, φαίνει καλόν. Anth. Gr. I. p. 183. 1. Hom. II. 11. 64.—Trop. of spiritual light and truth, comp. in σκοτός no. 2. John 1, 8 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. 5, 35. 1 John 2, 8.

Φάλεκ, ὁ, indec. Phalek, Heb. פֶּלֶק (part) Peleg, pr. n. m. the son of Eber, Luke 3, 35. Comp. Gen. 11, 16 sq.

φανερός, ὁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10 πληθούσις ἀγορὰς ἐκεῖ φανερὸς ἦν sc. Socrates.—Usually and in N. T. *apparent, manifest, known*; e. g. φανερόν εἶναι, to be manifest, knowen, Acts 4, 16. Rom. 1, 19. Gal. 5, 19. 1 Tim. 4, 15. 1 John 3, 10. (Ecclus. 6, 24. 2 Macc. 6, 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) So φανερόν γίνεσθαι to be or become *apparent, manifest, well known*, Mark 6, 14. Luke 8, 17. Acts 7, 13. 1 Cor. 3, 13. 11, 19. 14, 25. Phil. 1, 13. (1 Macc. 15, 9. 2 Macc. 1, 33. Pol. 1. 18. 14.) Also φανερόν ποιεῖν τινα, to make one manifest, knowen, to disclose, Matt. 12, 16. Mark 3, 12. So 2 Macc. 12, 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερόν ἐλθεῖν, to become manifest, knowen, to be brought to light, Mark 4, 22. Luke 8, 17. (So εἰς τὸ φ. Luc. Calumn. 9.) Also ἐν τῷ φανερῷ, adverbially, comp. in ἐν no. 3. a. α; manifestly, openly, Matt. 6, 4. 6. [18]; likewise externally, outwardly, Rom. 2, 28 bis. So Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

φανερῶς, ὡ, f. ὡς, (φανερός,) to make apparent, manifest, knowen; to manifest, to show openly.

1. Of persons: a) Reflex. c. εαυτὸν, or Mid. φανερούμαι, Pass. aor. 1 ἐφανέρωσιν as Mid. Buttm. § 136. 1, 2; to manifest oneself, to show oneself openly, to appear. So reflex. c. dat. John 7, 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, show thyself to the world, appear publicly. Mid. with ἐμπροσθέν τινος, 2 Cor. 5, 10 πάντας ἡμᾶς φανερώσθηναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ. Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21, 1 bis, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κτλ. Mid. c. dat. John 21, 14 τοῦτο ἦδη τρίτον ἐφανέρωσεν ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1, 2 καὶ ἐφανέρωσεν ἡμῖν. Mark 16, 12. 14; absol. Col. 3, 4 bis, ὅταν ὁ Χρ. φανερωθῇ κτλ. 1 Tim. 3, 16. Heb. 9, 26. 1 Pet. 1, 20. 5, 4. 1 John 1, 2 καὶ ἡ ζωὴ ἐφανέρωσεν, i. e. Christ as the source of eternal life. 2, 28. 3, 2. 5. 8. b) Pass. to be manifested, to be made or become manifest, knowen, c. dat. John 1, 31 ἵνα φανερωθῇ τῷ Ἰσραὴλ. 2 Cor. 5, 11; ἐν c. dat. ib. 5, 11; ἐν παντὶ εἰς ὑμᾶς 11, 6; with ὅτι, 2 Cor. 3, 3. 1 John 2, 19.—In the sense 'to become known, conspicuous,' Hdol. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

2. Also in N. T. of things, Act. c. acc. John 2, 11 ἐφανέρωσε τὴν δόξαν αὐτοῦ. 1 Cor. 4, 5. 2 Cor. 2, 14 ἐν παντὶ τόπῳ. Col. 4, 4. Tit. 1, 3; c. acc. et dat. John 17, 6. Rom. 1, 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανέρωσε. Pass. Mark 4, 22 οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερωθῇ. John 3, 21 ἵνα φανερωθῇ τὰ ἔργα. 9, 3. Rom. 3, 21. 16, 26. 2 Cor. 7, 12. Eph. 5, 13 bis, τὰ δὲ πάντα... φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ, whatever is made manifest, is itself light. 2 Tim. 1, 10. Heb. 9, 8. 1 John 3, 2 οὕτως ἐφανέρωσεν τί ἐσόμεθα. Rev. 3, 18. 15, 4; ἐν τούτῳ 1 John 4, 9; ἐν τῷ σώματι 2 Cor. 4, 10. 11; c. dat. Col. 1, 26. Sept. Act. for נִרְאֶה Jer. 33, 6.—Suid. φανεροῦν· εἰς φῶς ἄγειν.

φανερῶς, adv. (φανερός,) manifestly, openly; i. e. clearly, evidently, Acts 10, 3; publicly, Mark 1, 45 φανερῶς εἰς πόλιν εἰσέλθειν. John 7, 10.—Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

φανέρωσις, εως, ἡ, (φανερῶς,) a making knowen, manifestation; ἡ φ. τῆς ἀληθείας 2 Cor. 4, 2; ἡ φ. τοῦ πνεύματος, i. e. in the charismata, 1 Cor. 12, 7.

φανός, οὗ, ὁ, (φαίνω,) a light, lantern, torch; John 18, 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηπῶν ἅπαντες ἀστροί,

φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryg. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνόυχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. Phanuel, Heb. פָּנּוּאֵל (face of God) Penuel, pr. n. of the father of Anna, Luke 2, 36.

φαντάζω, f. σω, (φαίνω,) strictly a frequentative, implying repeated action, Buttm. § 119. 5. 2; to make appear, to make visible, to show; rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν.—Usually and in N. T. Pass. φαντάζομαι, to appear, to be seen, to be visible; hence Particip. neut. τὸ φανταζόμενον i. q. τὸ φαινόμενον, the phenomenon, appearance, sight, the spectacle, Heb. 12, 21; comp. Ex. 19, 16 sq. Buttm. § 128. 2. Winer § 46. 4. So Wisd. 6, 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἑρῶν ζώων μορφαῖς. Plato Phil. 38. c.

φαντασία, as, ἡ, (φαντάζομαι,) an appearing, appearance, Pol. 11. 27. 7. Diod. Sic. 20. 11. Plato Theæt. 152. c.—In N. T. appearance, show, pomp, Acts 25, 23. Sept. for פָּנּוּיָהּ Zech. 10, 1. So Pol. 10. 40. 6. Athen. p. 212. c.

φάντασμα, atos, τό, (φαντάζομαι,) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14, 26. Mark 6, 49.—Jos. Ant. 1. 20. 2. Artemid. 1. 2. Æschyl. Theb. 710. Of phantasms in dreams, Wisd. 17, 15. Jos. B. J. 3. 8. 3. Theocr. 21. 30.

φάραγξ, σγγος, ἡ, (kindr. φάρυγξ,) a ravine, chasm, valley, a narrow and deep pass or valley with precipitous rocky sides; Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for פָּרָא, as also 22, 1. Josh. 15, 8. Sept. for פָּרָא Gen. 26, 17. Deut. 2, 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. Hell. 7. 2. 13.

Φαραώ, ὁ, indec. Pharaoh, Heb. פָּרֹאֹה, pr. the king, the common title of the Egyptian kings down to the time of the Persian invasion; employed in the Scriptures as a proper name; Acts 7, 10 ἐναντίον Φαραὼ βασιλέως Αἰγύπτου. v. 13. 21. Rom. 9, 17. Heb. 11, 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεία σημαίνει. The Heb. פָּרֹאֹה is strictly a Coptic word signifying the king; but prob. was so infected by the Hebrews as to appear in a Semitic form, i. q. פָּרָא a leader, prince; see Heb. Lex. in פָּרָא.

Φαρές, ὁ, indec. Phares, Heb. פָּרֶז (a breach), pr. n. of one of the sons of Ju-

dah by Tamar, Matt. 1, 3 bis. Luke 3, 33. See Gen. c. 38.

Φαρισαῖος, ου, ὁ, a Pharisee, one of the sect of the Pharisees, Heb. פָּרִישִׁי, פְּרִישִׁי, οἱ ἀφωρισμένοι, the Separated, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖος q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5, 20 sq. 12, 2 sq. 19, 3 sq. 23, 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, and the like; Matt. 9, 11. 23, 2 sq. Mark 7, 3 sq. Luke 18, 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23, 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft. 1703; in Ugolini Thesaur. XXII. Winer Realw. art. Phariseer.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23, 13 sq. Luke 16, 14. al. Yet there were exceptions, and individuals among them appear to have been men of probity and even of a spirit of piety; e. g. Gamaliel Acts 5, 34; Simeon Luke 2, 25; Joseph of Arimathea Luke 23, 51; Nicodemus John 7, 50, comp. 19, 39. +

φαρμακεία, as, ἡ, (φαρμακείον, φάρμακον,) the preparing and using of medicine, pharmacy, Diod. Sic. 17. 31. Xen. Mem. 4.

2. 17; *a poisoning* Pol. 6. 13. 4.—In N. T. *magic art, sorcery, witchcraft*, Gal. 5. 20. Rev. 9. 21. 18. 23. Sept. for *עֲשֵׂה*, *עֲשֵׂה*, Ex. 7. 11. 22; *עֲשֵׂה* Is. 47. 9. 12. So Wisd. 12. 4. Luc. Merc. cond. 40. Dem. 1012. 11; comp. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

φαρμακεύς, *εὖς*, *δ*, *ή*, (*φαρμακείω*), *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1; *a prisoner*, Jos. Vit. § 31. Plut. Artax. 19.—In N. T. *a magician, sorcerer, wizard*; *πόροις καὶ φαρμακείοις* Acts 21, 8 Rec. Others *φαρμακός* q. v. So Luc. Merc. cond. 40 *μοιχὸν ἢ φαρμακία σε*. See Lob. ad Phryn. p. 316.

φαρμακός, *οὐ*, *δ*, *ή*, (*φάρμακον*), i. q. *φαρμακεύς* Lob. ad Phryn. p. 316; *a prisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4.—In N. T. *a magician, sorcerer, wizard*, Rev. 21, 8 in later edit. 22, 15. Sept. for *עֲשֵׂה* Ex. 9, 12; *עֲשֵׂה* Ex. 7, 11. Deut. 18, 10. So Jos. Ant. 9. 6. 3 *τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι*. Hippon. 44. 6.

φάσις, *εὖς*, *ή*, (*φημί*), *a saying, word, report*, Acts 21, 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 *κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μηνύσεις τῶν λανθάνοντων ἀδικημάτων*.

φάσκω, impf. *ἔφασκον*, defect. *to say, to affirm*, i. q. *φημί*; so with inf. and acc. Acts 24. 9. 25. 19. Rev. 2. 2; inf. and nom. Rom. 1. 22; comp. Butt. § 142. 2. a. Sept. for *עֲשֵׂה* Gen. 26, 20.—2 Macc. 14, 27. 32. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On *φάσκω* and *φημί* comp. Butt. § 109. I. n. 2.

φάτις, *ης*, *ή*, *a crib, manger*; Luke 2, 7. 12. 16. 13, 15 *οὐ λυεῖ . . . τὸν ὄνον ἀπὸ τῆς φάτις*. Sept. for *עֲשֵׂה* Job 39, 9. Is. 1, 3.—Jos. Ant. 8. 2. 4. Luc. Tim. 14 *καθάπερ τὴν ἐν τῇ φάτις κύνα*. Xen. Eq. 4. 1 τοῦ ἵππου σίτον κλαίηναι ἐκ τῆς φάτις.

φαῦλος, *η*, *ον*, *bad, ill, worthless*, Germ. *faul, flau*; physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13.—In N. T. morally, *bad, evil, wicked*; *πάν φαῦλον πρᾶγμα* James 3, 16. [Rom. 9, 11]; *τὰ φαῦλα evil deeds* John 3, 20. 5, 29; *φαῦλον λέγειν* Tit. 2, 8. Sept. for *עֲשֵׂה* Prov. 22, 8. So Luc. Hermot. 82 *φαῦλον οὐδὲν ποιήσουσιν*. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

φέγγος, *εὖς*, *ους*, *τό*, (kindr. *φᾶος*), *light, brightness, splendour*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάριον* the moon. Matt. 24, 29 et Mark 13, 24

σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, comp. Is. 13, 10. Of a lamp, Luke 11, 33. Sept. for *עֲשֵׂה* of the stars Joel 2, 10; of the sun 2 Sam. 23, 4.—Of fire, 2 Macc. 12, 9; of the moon Xen. Venat. 5. 4. Genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

φείδομαι, f. *φείσομαι*, Mid. depon. *to spare*, e. g. *to abstain from using, to use sparingly*, to save, c. gen. Hes. Op. 603 or 606 *σίτου*. Xen. Mem. 1. 2. 22; *ἐξουσίας* Plut. Cato Maj. 8.—In N. T. also

1. *to spare, to abstain from doing any thing, to forbear*; absol. 2 Cor. 12, 6 *φείδομαι* δὲ sc. *τοῦ καυχᾶσθαι*. Sept. c. inf. for *עֲשֵׂה* 2 Sam. 12, 4. 6.—So c. gen. of action, Hdian. 7. 9. 22; *τοῦ* et inf. Xen. Hell. 7. 1. 24.

2. *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*; c. gen. Butt. § 132. 10. e. Acts 20, 29 *μὴ φειδόμενι τοῦ ποιμνίου*. Rom. 8, 32 *ἰδίῳ υἱοῦ οὐκ ἐφείσατο*. 11, 21 bis. 1 Cor. 7, 28. 2 Cor. 1, 23. 2 Pet. 2, 4. 5; c. gen. impl. 2 Cor. 13, 2. Sept. for *עֲשֵׂה* 1 Sam. 24, 11. Neh. 13, 22; *עֲשֵׂה* 2 Chr. 36, 15. 17; *עֲשֵׂה* Gen. 22, 12. 16.—Wisd. 11, 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων*. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

φειδομένως, adv. (*φείδομαι*), *sparingly*, i. e. frugally, not bountifully, 2 Cor. 9, 6 bis.—Plut. Alex. M. 25 *φειδομένως χρῆσθαι τοῖς παροῦσι*.

φελόνης, *ον*, *δ*, i. q. *φαιλόνης* where see; so 2 Tim. 4, 13 Rec.

φέρω, f. *ἵσσω*, aor. 1 *ἔφερα*, Pass. aor. 1 *ἠνέχην*; *to bear*, Lat. *fero*.

1. Pr. *to bear*, as a burden or the like, *to bear up*, to have or take upon oneself, c. acc. Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ὁμῶν φέρουσι*. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν . . . πότερον κενός, ἢ φέρων* τι. ib. 2. 2. 5.—In N. T. only trop. a) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9, 22 *ὅδε ἔφερα σκευὴ ὀργῆς*. Heb. 12, 20. 13, 13 *τὰς ὀνειδισμῶν αὐτοῦ φέροντες*. Sept. *ὀνειδισμῶν* φ. for *εἰς* Ez. 34, 29. 36, 15; genr. Gen. 36, 7. Deut. 1, 12. So Ael. V. H. 9. 33 *ὀργήν*. Hdian. 4. 13. 4 *τὰς ὑβρεῖς*. Xen. Mem. 4. 8. 1. b) *to bear up any thing, to uphold, to sustain*, i. e. *to have in charge, to direct*; c. acc. Heb. 1, 3 *φέρων τε τὰ πάντα τῷ ρήματι κτλ.* Sept. and *εἰς* Num. 11, 14. Deut. 1, 9; Chrysost. ad h. l. *φέρων* *κυβερνῶν, διατίπτοντα συγκατὰν*. So Plut. Lucull. 6 *Κέσσηγον ἀνδρῶντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*. A late usage, comp. Passow *φέρω* no. 2.

2. *to bear*, with the idea of motion, *to bear along* or *about*, *to carry*; c. acc. Luke 23, 26 τὸν σταυρὸν φέρειν ὁπισθεν τοῦ Ἰησοῦ. Sept. for κέρξ Is. 30, 6. 40, 11. So Ael. V. H. 3. 22 [Aineias] τὸν πατέρα . . . τοῖς ὁμοῖς ἔφερεν. 10. 21 τὸν Πλατῶνα ἢ Περικτιόνη ἔφερεν ἐν ταῖς ἀγκάλας. Hdian. 4. 15. 8. Xen. An. 3. 4. 32.—Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27, 15. 17. (Test. XII. Patr. p. 670 χεῖμαζόμενοι ἐπὶ τὸν πέλαιος ἐφερόμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. 1, 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. So Sept. Job 17, 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. Alex. M. 4.—Mid. φέρομαι, *to bear oneself along, to move along, to rush*, as a wind; Acts 2, 2 ὥστερ φερομένης πνοῆς. Trop. *to go on, to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6, 1. Sept. pr. ὕδωρ βιαίως ἄνω φερόμενον for ἕρξ Jer. 18, 14; ἔρξ Is. 28, 15. 18. So Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύματος πολλοῦ φερόμενον. Comp. Xen. Ven. 10. 21.

3. *to bear*, with the idea of motion *to a place*, *to bear hither, thither, to bring*. a) Of things, c. acc. expr. or impl. Mark 6, 28. Luke 24, 1 ἤλθον ἐπὶ τὸ μῆμα, φέρουσιν δὲ ἡτοίμασαν ἀρώματα. John 19, 39. Acts 4, 34. 37. 5, 2. 2 Tim. 4, 13 φέρε καὶ τὰ βιβλία. With ἀπὸ partit. John 21, 10 ἐνέγκετε [τὰ] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14, 11. Mark 6, 27. Also with dat. of pers. τί νιν, Matt. 14, 11 καὶ ἤνεγκε [αὐτὴν] τῇ μητρὶ αὐτῆς. Mark 12, 15 φέρετί μοι δηκάριον. So impl. v. 16. John 2, 8. 4, 33 μή τις ἤνεγκεν αὐτῷ φαγῆν; With ὅδε added, Matt. 14, 18; with εἰς c. acc. of place, Rev. 21, 24. 26. Spoken of the finger or hand, *to reach hither*, John 20, 27 bis. Sept. genr. for κέρξ Gen. 43, 2. Neh. 8, 3. 4; c. dat. Gen. 27, 14. 17; c. εἰς 1 Sam. 31, 12. (Hdian. 8. 1. 13 προσίσω οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9; c. dat. Xen. Cyr. 2. 4. 1.) Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1, 17. 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1, 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 23. Xen. An. 2. 1. 17.) Of accusations, charges, or the like, *to bring forward, to present*, with κατὰ τινος, John 18, 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25, 7. [18.] 2 Pet. 2, 11, comp. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine,

prophecy, i. q. *to announce, to make known*, τὴν διδαχὴν 2 John 10; προφητείας 2 Pet. 1, 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερῶν φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, *to adduce, to shew, to prove*; Pass. Heb. 9, 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. So Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρουσι, καὶ μάλιστα τὴν κτλ. b) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark 2, 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5, 18. Acts 5, 16; with dat. τινά τινι, Matt. 17, 17 φέρετί μοι αὐτὸν ὅδε. Mark 7, 32. 8, 22; πρὸς c. acc. Mark 1, 32. 9, 17. 19. 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark 15, 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21, 18 ὅπου. Of beasts, Luke 15, 23. Acts 14, 13. Sept. for κέρξ Neh. 12, 27. Ezra 8, 17; c. πρὸς 1 K. 1, 13.

4. Absol. of a way, path, gate, *to lead to any place*, εἰς τί, as τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν Acts 12, 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. Hell. 7. 2. 7.

5. *to bear*, as trees or fields their fruits, *to yield*, e. g. καρπὸν Mark 4, 8. John 12, 24. 15, 2 ter. 4. 5. 8. 16. Sept. for κέρξ Ex. 17, 8. Joel 2, 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

φεύγω, f. ξομαι, aor. 2 ἔφυγον, *to flee, to fly*, *to betake oneself to flight*.

1. Pr. and absol. Matt. 8, 33 οἱ δὲ βόσκοντες ἔφυγον. 26, 56. Mark 5, 14. 14, 50. Luke 8, 34. John 10, 12. 13. Acts 7, 29. With ἀπὸ c. gen. Mark 16, 3 ἔφυγον ἀπὸ τοῦ μνημείου. 14, 52. John 10, 5. James 4, 7 φεύξεται ἀπ' ὑμῶν. With ἐκ out of, Acts 27, 30 ἐκ τοῦ πλοίου. With εἰς c. acc. Matt. 2, 13 φεύγε εἰς Αἴγυπτον. 10, 23 bis. Mark 13, 14 εἰς τὰ ὄρη. Luke 21, 21. Rev. 12, 6; ἐπὶ τὰ ὄρη Matt. 24, 16. Sept. for κέρξ Ex. 14, 5; τιν Gen. 39, 12; c. ἀπὸ Ex. 4, 3; ἐκ Jer. 51, 6; εἰς Gen. 14, 10. Jer. 50, 16. So Hdian. 3. 2. 20. Dem. 33, 7. Xen. An. 1. 10. 11; c. ἀπὸ Xen. Cyr. 7. 2. 4; ἐκ Palaeoph. 43. 3; εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24; ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death as fleeing, ἀπὸ τινος Rev. 9, 6. Also of heaven and earth, *to flee away, to vanish suddenly*, ἀπὸ τινος Rev. 20, 11; absol. 16, 20. Comp. Ps. 114, 3. 5.

2. *to flee from, to escape*; with ἀπὸ c. gen. Matt. 3, 7 et Luke 3, 7 φυγεῖν ἀπὸ τῆς

μελλούσης ὀργῆς. Matt. 23, 33. So c. in Xen. Hell. 4. 4. 4.—With acc. Heb. 11, 34 ἔφυγον στόματα μαχαίρας. Absol. to escape, Heb. 12, 25. So Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

3. Trop. to flee, to avoid, to shun, with ἀπό c. gen. 1 Cor. 10, 14 φ. ἀπὸ τῆς εἰδωλολατρίας. (Ecclus. 21, 2 φ. ἀπὸ τῆς ἀμαρτίας.) With acc. 1 Cor. 6, 18 φ. τὴν πορνείαν. 1 Tim. 6, 11. 2 Tim. 2, 22. So Æl. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὀμύλλας ἔφηνε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φήλιξ, υκος, Felix, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51–58, after Cumanus and before Festus. He was a freedman of the emperor Claudius, or perhaps also of the emperor's mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I (see Δρουσάλλα), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. See Tacit. et Sueton. ll. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5–9. B. J. 2. 13. 2, 7. Bibl. Repos. 1832. p. 382.—Paul was brought before Felix, and left by him in prison; Acts 23, 24. 26. 24, 3. 22. 24. 25. 27 bis. 25, 14.

φήμη, ης, ῆ, Dor. φάμα, (φήμη,) whence Lat. fama, Engl. fame, i. e. common fame, word, report, rumour, Matt. 9, 26. Luke 4, 14. Sept. for רִמְיָה Prov. 16, 1.—Æl. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

φήμι, enclit. and defect. (obs. φάω,) impf. ἔφην, pr. 'to bring to light' by speech, genr. to say, to speak, to utter; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον, where see.

1. Genr. to say, usually followed by the express words; Matt. 26, 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμήν, λέγω σοι κτλ. v. 61. Luke 7, 44. Acts 8, 36. 10, 28. 31; c. acc. 1 Cor. 10, 15 κρίνατε, ὑμεῖς δὲ φημι. So Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence it is put in the middle of a clause quoted, like Engl. said I, said he, Lat. inquam; Matt. 14, 8 δὲ μοι, φησὶν, ὧδε ἐπὶ πίνακι

κτλ. Acts 23, 35. 25, 5. 22. 1 Cor. 6, 16. 2 Cor. 10, 10. Heb. 8, 5. So Hdian. 2. 1. 16. Xen. Eccl. 9. 14. Mem. 3. 11. 15. See Sturz Lex. Xenoph. s. v. φάμαι no. 16.

2. As modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. a) Before interrogations, to say, to ask, to inquire; Matt. 27, 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16, 30. 21, 37. So Xen. Mem. 1. 2. 41 sq. b) Before replies, to say, to answer, to reply; Matt. 4, 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κτλ. 13, 29. John 1, 23. Acts 2, 38. al. With ἀποκριθεὶς added, Matt. 8, 8. Luke 23, 3. So Xen. Mem. 1. 2. 41 sq. c) Emphat. i. q. to affirm, to assert, to declare, Rom. 3, 8. 1 Cor. 7, 29. 10, 19. 15, 50. So Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. +

Φῆστος, ου, ὁ, Festus, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58–62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. 1832. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal; Acts 24, 27. 25, 1. 4. 9. 12. 13. 14. 22. 23. 24. 26, 24. 25. 32.

φθάνω, f. άνω, aor. 1 ἔφθασα, to go or come before another, in being or doing any thing, to be beforehand with.

1. Pr. c. acc. i. q. to precede, to anticipate, Lat. praevénire, old Engl. to prevent, to come before; 1 Thess. 4, 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. see Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 8. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, before, sooner than; Buttm. § 144. n. 6. On the construction of φθάνω generally, see Buttm. § 150. m. 37. Matth. § 533. Herm. ad Vig. p. 761 sq.

2. Aor. 1 ἔφθασα, to have come first, already, by anticipation; with ἄχρι c. gen. 2 Cor. 10, 14 ἄχρι γὰρ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, for even as far as to you have we already come in preaching the Gospel, comp. v. 16. With εἰς τι, trop. i. q. to have already attained unto, Rom. 9, 31. Phil. 3, 16. With ἐπὶ τινα, to have already come to or upon any one, Matt. 12, 28 et Luke 11, 20 ἄρα ἐφθασαν ἐφ' ὑμᾶς ἡ βασις τοῦ θεοῦ. 1 Thess. 2, 16 ἡ ὀργή. Sept. for Chald. נִשְׁפָּח, c. ʔas Dan. 4. 8. 7, 13; eis Dan. 4, 18. 19; ἐπὶ Dan. 4, 21; 322

Ecc. 8, 14.—So with *ἔως* c. gen. Test. XII Patr. p. 530; *eis* pr. Xen. Cyr. 5. 4. 9.

φθαρτός, ἡ, ὄν, (φθείρω, φθαρμαι.) *corruptible, perishable, mortal*; Rom. 1, 23 φ. ἀνθρώπος. 1 Cor. 9, 25 φ. στέφανος. 15, 53. 54. 1 Pet. 1, 18. 23.—2 Macc. 7, 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10 τὶ θαναστὸν... ἐλ τὸ φθαρτὸν φθαρται.

φθέγγομαι, f. γέσμαι, Mid. depon. (kindr. φέγγος,) *to sound*, pr. to emit a *clear* or *brilliant* sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for *ἡ* Am. 1, 2. Xen. An. 1. 8. 18.—In N. T. of the voice, *to utter a sound, to speak*, absol. Acts 4, 18. ὑποζύγων... ἐν ἀνθρώπου φωνῇ φθεγγόμενον 2 Pet. 2, 16; c. acc. ὑπέρογκα 2 Pet. 2, 18. So Hdian. 4. 6. 12. Xen. Conv. 2. 7; c. acc. Eccles. 13, 22. Xen. Mem. 4. 2. 6.

φθείρω, f. ἐρῶ, Pass. aor. 1 ἐφάρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state; c. acc. 1 Cor. 3, 17 bis, εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός. 2 Cor. 7, 2. [2 Pet. 2, 12.] Mid. Jude 10. Sept. for *ἡ* Gen. 6, 11. Is. 54, 16. Jer. 13, 9. So Wisd. 16, 27. Plut. Consol. ad Apoll. 10, see in φθαρτός. Xen. Hell. 5. 3. 3; of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*; c. acc. 1 Cor. 15, 33 φθείρουσι ἡμῶν χρηστὰ ὁμιλία κακά, from Menander, see below. Eph. 4, 22. Rev. 19, 2. Prægn. 2 Cor. 11, 3 μήπως... οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κτλ. So Menand. in Poet. Gnom. ed. Tauchn. p. 187, φθείρουσιν ἡμῶν χρηστὰ ὁμιλία κακά. Xen. Mem. 1. 5. 3.

φθινοπωρινός, ἡ, ὄν, (φθινοπώρινος; φθίνω, ὁπώρα,) *autumnal*; Jude 12 δένδρα φθίν. *trees of autumn*, stripped of their fruits and leaves.—Plut. Symp. 8. 10. 2. Arist. H. An. 5. 11. 1; φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

φθόγγος, ου, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14, 7. Poet. for *the voice*, Rom. 10, 18, quoted from Ps. 19, 5 where Sept. for *ἡ*.—Wisd. 19, 18. Arr. Epict. 3. 6. Plut. Conjug. Præc. 11 φθόγγοι δύο σύμφωνοι.

φθονέω, ὦ, f. ἴσω, (φθόνος,) *to envy*, c. dat. Gal. 5, 26 ἀλλήλοις φθονοῦντες. James 4, 2 in some edit. for *φονεύω*.—Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

φθόνος, ου, ὁ, *envy*, Matt. 27, 18. Mark 15, 10. Rom. 1, 29. Phil. 1, 15. 1 Tim. 6,

4. Tit. 3, 3. James 4, 5. Plur. φθόνοι, *envyings, bursts of envy*, Gal. 5, 21. 1 Pet. 2, 1.—1 Macc. 8, 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

φθορά, ἄς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ αἵρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος.—In N. T.

1. *corruption, destruction*, of things which are consumed and so perish; Col. 2, 22 *eis* φθοράν, *for perishing*, to perish; see in ἀπόχρησις. Put for death, slaughter; 2 Pet. 2, 12 ζῶα... *eis* θάνατον καὶ φθοράν. Also of mortality, mortal nature, a dying away; Rom. 8, 21 ἀπὸ τῆς δουλείας τῆς φθοράς. 1 Cor. 15, 42. 50. Sept. for *ἡ* Ps. 103, 4. Jon. 2, 7. So Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64.—Trop. of spiritual death, condemnation, misery, *corruption, perdition*, Gal. 6, 8.

2. Trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. 1, 4. 2, 12. ἐν τῇ φθορᾷ αὐτῶν. v. 19.—Wisd. 14, 12. 25.

φιάλη, ἡς, ἡ, *a bowl, goblet*, broad and shallow, Lat. *palera*; see Dict. of Ant. art. *Palera*. Rev. 5, 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. 15, 7. 16, 1. 2. 3. 4. 8. 10. 12. 17. 17, 1. 21, 9. Sept. for *ἡ* a bowl for sprinkling, Ex. 27, 3. Num. 7, 13 sq.—Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving goodness, a lover of good*, upright, Tit. 1, 8.—Wisd. 7, 22. Plut. Præc. conjug. 17. Aristot. M. Mor. 2. 14. 3.

Φιλαδέλφεια, ἄς, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus; with whose kingdom it came under the power of the Romans. It was subject to earthquakes; and was thus destroyed, with the adjacent cities, in the reign of Tiberius, A. D. 17; Strabo 13. p. 628. Tac. Ann. 2. 47. It is still a considerable town; called by the Turks *Allah Sheher*; see Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Arundel's Visit to the Seven Churches, p. 167. Hamilton's Res. in Asia Minor II. p. 375.—Rev. 1, 11. 3, 7.

φιλαδελφία, ἄς, ἡ, (φιλάδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren,

Rom. 12, 10. 1 Thess. 4, 9. Heb. 13, 1. 1 Pet. 1, 22. 2 Pet. 1, 7 bis.—Pr. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

φιλάδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3, 8.—Pr. 2 Macc. 15, 14. Plut. Solon 27. Xen. Mem. 2. 3. 17.

φίλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband, conjugal*, spoken of a wife, Tit. 2, 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23 φίλτεκνοι καὶ φίλανδροι.

φιλανθρωπία, as, ἡ, (φιλάνθρωπος,) *philanthropy, love of mankind, humanity, benevolence*, Acts 28, 2. Tit. 3, 4.—2 Macc. 6, 22. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

φιλανθρώπως, adv. (φιλάνθρωπος,) *philanthropically, humanely, with kindness*, Acts 27, 3.—2 Macc. 9, 27. Pol. 1. 68. 13. Dem. 411. 10.

φιλαργυρία, as, ἡ, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. 6, 10. Sept. for פִּלְאָרְגִּי Jer. 8, 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Dioc. Sic. 5. 26.

φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἀργυρος,) *money-loving, covetous*, Luke 16, 14. 2 Tim. 3, 2.—Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 16.

φιλάυτος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *loving oneself, selfish*, 2 Tim. 3, 2.—Jos. Ant. 3. 8. 1. Aristot. M. Mor. 2. 14. 3. Plut. Arat. 1.

φιλέω, ὦ, f. ἴσω, (φίλος,) *to love*, implying affection generally; more rarely used of sexual love, as Hom. Il. 9. 40. Hdot. 4. 176. Aristoph. Ran. 541. Comp. in ἀγάπῳ.

1. Pr. *to love, to have affection for*; c. acc. of pers. Matt. 10, 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα κτλ. John 5, 20 ὁ πατὴρ φιλεῖ τὸν υἱόν. 11, 3. 36. 15, 19. 16, 27 bis. 20, 2. 21, 15. 16. 17 ter. 1 Cor. 16, 22. Tit. 3, 15 ἐν πίστει, i. e. with Christian love. Rev. 3, 19. Sept. for בְּחֶסֶד Gen. 37, 3. Prov. 8, 17. So Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, *to be fond of, to like*, c. acc. Matt. 23, 6 φιλοῦσιν τε τὴν πρωτοκλισίαν. Luke 20, 46. Rev. 22, 15. With the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12, 25. Sept. for בְּחֶסֶד Gen. 27, 4. 9. Prov. 29, 3. So Wisd. 8, 2. Ael. V. H. 12. 15 init. Xen. CEC. 20. 27, 29.

2. Spec. to show one's love by a kiss;

hence, *to kiss*, c. acc. Matt. 26, 48 ὁ ἀφίλωσά, αὐτὸς ἐστίν. Mark 14, 44. Luke 22, 47. Sept. for רָצָה Gen. 27, 26. 27. Ex. 18, 7.—Tob. 10 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν.

3. Before an infin. *to love to do any thing*, i. e. to do willingly, gladly, and so to be wont to do, *solere*. Matt. 6, 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, *they love to pray* in public, are wont to do it. Winer § 58. 4. So Sept. for בְּ צִוְיָה c. inf. Is. 56, 10.—Ael. V. H. 14. 37 φιλῶ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὀρεῖν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

φίλη, ης, ἡ, (fem. of φίλος,) *a female friend*, Luke 15, 9.—Aquil. for פִּלְפִּי Cant. 1, 15. 2, 2. Xen. Mem. 3. 11. 16.

φιλήδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή,) *pleasure-loving*; Subst. *a lover of pleasure*, 2 Tim. 3, 4.—Pol. 40. 6. 11. Plut. Cato Maj. 9.

φίλημα, ατος, τό, (φιλέω,) *a kiss*, pr. a love-token, given in salutation, comp. Ex. 18, 7; also in προσκυνέω. Luke 7, 45 φίλημά μοι οὐκ ἔδωκας. 22, 48. Sept. for פִּיִּי Prov. 27, 6. Cant. 1, 2. So Luc. Asin. 17 φιλήμασιν ἡσπάζοντο ἀλλήλους. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spec. the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίον Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26; φίλημα ἀγάπης 1 Pet. 5, 14.

Φιλήμων, ονος, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4, 9. He was converted under the preaching of Paul, and a church met in his house, v. 2. 19. Paul sent back to him his slave Onesimus from Rome, with an epistle.

Φιλητός, οῦ, or Φίλητος, ου, ὁ, *Philetus*, pr. n. of an opposer of Paul. 2 Tim. 2, 17.

φιλία, as, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4, 4 ἡ φιλία τοῦ κόσμου. Sept. for פִּדְיָה Prov. 10, 12. 15, 17.—Jos. Ant. 11. 3. 1. Dem. 19 pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππησίος, ου, ὁ, *a Philippian*, Phil. 4, 15.

Φίλιπποι, ων, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16, 12. 20, 6. Phil. 1, 1.

1 Thess. 2, 2.—It was anciently called *Κρήνης*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16, 12 it is called a colony, see in *κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. See Diod. Sic. 16. 8. Strabo 7. p. 330. Dion Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see W. G. Schauffler in Miss. Herald, 1836. p. 334 sq. Leake's Trav. in North. Greece III. p. 214 sq.

Φίλιππος, *ου, δ, ή, pr. n. of several persons.*

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1, 44. 45. 46. 47. 49. 6, 5. 7. 12, 21. 22 bis. 14, 8. 9. Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13.

2. *Philip the Evangelist*, *δ εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts 6, 5. 21, 8. After the death of Stephen he preached the gospel at Samaria, Acts 8, 5. 6. 12. 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8, 26. 29. 30. 31. 34. 35. 37. 38. 39. 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3, 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Paneas took the name of Caesarea Philippi, Matt. 16, 13. Mark 8, 27; see in *Καيسάρεια* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only *Ἡρώδης*, also a son of Herod the Great, by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδης*; and lived a private life, having been disinherited by his father; Matt. 14, 3. Mark 6, 17. Luke 3, 19.—See Jos. B. J. 1. 28. 4. comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

φιλόθεος, *ου, δ, ή, adj. (φίλος, θεός,) loving God, pious*; Subst. *a lover of God*, 2 Tim. 3, 4.—Poll. On. 1. 20. Luc. Calumn. 14 *πρός τὸν εὐσεβῆ καὶ φιλόθεον*.

Φιλόλογος, *ου, δ, Philologus*, pr. n. of a Christian at Rome, Rom. 16, 15.

φιλονεικία, *ας, ή, (φίλονεκος,) love of strife, contentiousness*, Dem. 1440. 23. Thuc. 1. 41; *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18.—In N. T. *quarrel, contention, strife*, Luke 22, 24. So 2 Macc. 4, 4. Pol. 5. 93. 9. Plato Rep. 555. a.

φιλονεκος, *ου, δ, ή, adj. (φίλος, νίκος,) loving strife, contentious, quarrelsome*, 1 Cor. 11, 16.—Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

φιλοξενία, *ας, ή, (φίλοξενος,) love to strangers, hospitality*, Rom. 12, 13. Heb. 13, 2.—Plut. Thea. 14, 23. Pol. 4. 20. 1. Plato Legg. 953. a.

φιλόξενος, *ου, δ, ή, adj. (φίλος, ξένος,) loving strangers, hospitable*, 1 Tim. 3, 2. Tit. 1, 8. 1 Pet. 4, 9.—Palaeoph. 5. 1. Plut. Cimon 10. Xen. Hell. 6. 1. 3.

φιλοπρωτεύω, *ι, εύω, (φίλοπρωτος,) to love to be first, to strive for pre-eminence*, 3 John 9.—Only in N. T. Comp. *φιλόπρωτος* Artemid. 2. 33. Plut. Solon 29.

φίλος, *η, ου, pr. Pass. loved, dear, befriended*, Hom. Od. 2. 363 *φίλε τέκνον*. Jos. Ant. 4. 3. 3 *πας δὲ φίλα τοῖς τοῖς ἡν*. Hdtan. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 *θεὸς εὐμενὲς ἀρχεῖται γίνεσθαι καὶ φίλος*. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. *δ φίλος, a friend*, Buttm. § 123. 5. Luke 7, 6 *ἐπεμψε πρὸς αὐτὸν . . . φίλους*. 11, 5 bis. 6. 8. 12, 4. 14, 12. 15, 6. 29. 16, 9. 21, 16. 23, 12. John 11, 11. 15, 13. 14. 15. 19, 12 *φίλος τοῦ Καίσαρος*, a favourite of Caesar, loyal to him. Acts 10, 24. 19, 31 *ὄντες αὐτῷ φίλοι*, friends to him. 27, 3. James 2, 23 *φίλος Θεοῦ*. 4, 4 *φ. τοῦ κόσμου*. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11, 19 *φ. τελωνῶν κτλ.* Luke 7, 34. John 3, 29 *φ. τοῦ νυμφίου*, a bridegroom, see in *νυμφών*. As a word of courteous address, Luke 14, 10. Sept. for *חֵן* Esth. 5, 10; *חֵן* Ex. 33, 11. Job 2, 11; *חֵן* companion Dan. 2, 13. 17. 18. So Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1; c. dat. Xen. Mem. 2. 1. 33.—For *ή φίλη a female friend* Luke 15, 9, see art. *φίλη*.

φιλοσοφία, *ας, ή, (φιλοσοφία, φιλόσοφος,) pr. love of wisdom*, Hdtan. 1. 2. 6; then, *philosophy, knowledge natural and moral, knowledge of things human and di-*

vine, comp. in σοφία no. 2. *Æschin. Dial. Socr.* 2. 22. *Hdian.* 4. 5. 13. *Xen. Conv.* 1. 5; spoken of the wisdom and learning of the Chaldeans, *Diod. Sic.* 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, *Col.* 2. 8; comp. v. 16 et 1 *Tim.* 6. 20. So Philo, *πάτριος φιλοσοφία*, i. e. Jewish theology, *Leg. ad Cai.* p. 1014. d; de *Somn.* p. 1125. d; also *Josephus*, c. *Ap.* 2. 4. *Ant.* 18. 1. 2.

φιλόσοφος, ου, δ, ἡ, adj. (*φίλος*, σοφία,) pr. *loving wisdom*; then as Subst. a *philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, *Acts* 17, 18.—*Arr. Epict.* 3. 23. 30. *Hdian.* 1. 9. 7. *Xen. Vect.* 5. 4 σοφισται καὶ φιλόσοφοι.

φιλόστοργος, ου, δ, ἡ, adj. (*φίλος*, στοργή,) *loving tenderly, kindly affectioned*, pr. towards one's kindred; in N. T. towards Christian brethren, *Rom.* 12, 10.—*Pr. Jos. Ant.* 7. 10. 5. *Plut. Cleomen.* 1. *Xen. Cyr.* 1. 3. 2.

φιλότεκνος, ου, δ, ἡ, adj. (*φίλος*, τέκνον,) *loving one's children*, *Tit.* 2, 4.—*Luc. Tyrann.* 4. *Plut. Amator.* 23, see in *φίλανδρος*.

φιλοτιμέομαι, οὔμαι, f. ἵσσομαι, Mid. depon. (*φιλότιμος*; *φίλος*, τιμή,) *to love honour, to be ambitious*, *Luc. Icarom.* 17. *Dem.* 1046. 7.—In N. T. with an infin. *to be ambitious of doing any thing, to exert oneself, to strive*, pr. from a love and sense of honour; as in Engl. *to make it a point of honour to do so and so.* *Rom.* 15, 20 οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι κτλ. 2 *Cor.* 5, 9. 1 *Thess.* 4, 11 παρακαλοῦμεν ὑμᾶς . . . φιλοτιμείσθαι ἡσυχάζειν κτλ. So *Jos. Ant.* 15. 9. 5. *Æl. V. H.* 9. 29. *Diod. Sic.* 1. 1 init. *Xen. Mem.* 2. 9. 3.

φιλοφρόνως, adv. (*φιλόφρων*,) *in a friendly-minded manner, kindly, courteously*, *Acts* 28, 7.—2 *Macc.* 3, 9. *Plut. Solon.* 5. *Xen. Mem.* 3. 10. 4.

φιλόφρων, ονος, δ, ἡ, adj. (*φίλος*, φρήν,) *friendly-minded, kind, courteous*, 1 *Pet.* 3, 8 *Rec.* where later edit. *ταπεινόφρων*.—*Plut. Amator.* 19. *Xen. Mem.* 3. 1. 6.

φιμώω, ᾠ, f. ὥσω, (*φίμος*,) 1. *to muzzle, as oxen treading out grain*; c. acc. 1 *Cor.* 9, 9 et 1 *Tim.* 5, 18 οὐ φιμώσεις βοῦν ἀλώερα, quoted from *Deut.* 25, 4 where Sept. for *ἔσθι*; see in art. *ἀλώω*.

2. *Trop. to muzzle, to stop the mouth, to put to silence*; *Pass.* *to be silenced, silent, to hold one's peace.* a) Spoken of persons, *Matt.* 22, 34 *ὅτι ἐφίμωσε τοὺς Σαδδουκαίους.* 1 *Pet.* 2, 15. *Pass. Matt.* 22, 12. *Mark* 1, 25 et *Luke* 4, 35 *φιμώσῃτι.* So *Jos. B. J.* 1. 22. 3. *Luc. Mort. Peregr.* 15. *Sext. Empir. adv. Logic.* II. 275. b) Of winds and waves, *Pass.* *to be still, hushed*; *Mark* 4, 39 *πεφίμωτο.* On this Perf. imperat. comp. *Buttm.* § 137. n. 12. So *Jos. de Macc.* § 2 fin.

Φλέγων, ονος, δ, *Phlegon*, pr. n. of a Christian at Rome, *Rom.* 16, 14.

φλογίζω, f. ἴσω, (*φλόξ*,) *to set on fire, to burn up*, pr. Sept. for *ἔσθι* *Ps.* 97, 3. *Ecclus.* 3, 30. *Soph. Philoct.* 1199.—In N. T. *trop. to inflame, to fire with passion, discord, hatred*; spoken of the tongue, c. acc. *James* 3, 6 bis.

φλόξ, γός, ἡ, (*φλέγω*,) a flame, *Luke* 16, 24 *ἐν τῇ φλογὶ ταύτῃ.* So *φλόξ πυρός*, a flame of fire, flaming fire, *Acts* 7, 30. *Rev.* 1, 14. 2, 18. 19, 12; *ἐν πυρὶ φλογός* id. 2 *Thess.* 1, 8; comp. in *πῦρ* no. 1. Sept. for *ἔσθι* *Is.* 29, 6; *ἔσθι* *Joel* 1, 19; *ἔσθι* *Ex.* 3, 2. So *Ecclus.* 8, 13 *ἐν πυρὶ φλογός.* *Æl. V. H.* 5. 6. *Xen. Conv.* 2. 24.—Of lightning, *Heb.* 1, 7 *πυρὸς φλόγα*, quoted from *Ps.* 104, 4 where *Heb.* *עָשׂה* *Sept. Vatic.* *πῦρ φλέγον.* Sept. for *ἔσθι* *Is.* 30, 30.

φλυαρέω, ᾠ, f. ἵσω, (*φλύαρος*,) *to talk nonsense, to prate, to trifle, intrans.* *Æschin. Dial. Socr.* 2. 16. *Xen. An.* 3. 1. 26.—In N. T. c. acc. *to prate about or against*; 3 *John* 10 *λόγους πονηροὺς φλυαρῶν ἡμᾶς.*

φλύαρος, ου, δ, ἡ, adj. (*φλύω*, Lat. *fluo*,) pr. 'overflowing with talk'; hence Subst. a silly talker, prater, trifler, 1 *Tim.* 5, 13.—*Arr. Epict.* 3. 25. 8. *Luc. Asin.* 10. *Plato Ax.* 369. b.

φοβερός, ᾰ, ὄν, (*φοβέω*,) *fearful, terrible, frightful*; *Heb.* 10, 27 *φοβερά δέ τις ἐκδοχὴ κρίσεως.* v. 31. 12, 21. Sept. for *ἔσθι* *Gen.* 28, 17. *Deut.* 10, 17.—*Dem.* 505. 12. *Xen. An.* 5. 2. 23.

φοβέω, ᾠ, f. ἵσω, (*φόβος*,) *to put in fear, to terrify, to frighten*, *Hdian.* 1. 8. 4. *Xen. Cyr.* 7. 1. 48 *αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.*—*Ostener* and in N. T. only Mid. *φοβίσομαι*, οὔμαι, *Pass. aor.* 1 *ἐφοβίσην* and fut. 1 *φοβηθήσομαι* often in Mid. sense; pr. 'to put oneself in fear,' i. e.

1. *to fear, to be afraid, to be terrified, affrighted*, either from fear simply or from astonishment; see *Buttm.* § 135. 3, 4, 5.

§ 136. 1, 2. In various constructions: a) Intrans. and absol. Rom. 13, 4 *ἐν δὲ κακῶν ποιῆς, φοβοῦ*. So *μὴ φοβοῦ* *fear not* Mark 5, 36. Luke 1, 13, 30; *μὴ φοβείσῃ* Matt. 14, 27. Mark 6, 50; *ἐφοβοῦντο* Mark 10, 32, 16, 8; *ἐφοβήθη* Matt. 14, 30. Acts 22, 29; *ἐφοβήσαν σφόδρα* Matt. 17, 6, 27, 54. etc. Heb. 13, 6 *κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι*, quoted from Ps. 118, 6 where Sept. for *לָא*; as also Gen. 15, 1, 50, 19. Ex. 2, 14. (Palaeoph. 32. 2. *Æl. V. H. 3. 43. Xen. Cyr. 3. 3. 30.*) With accus. of a kindred noun; comp. Buttm. § 131. 4. Winer § 32. 2; so 1 Pet. 3, 14 *τὸν δὲ φόβον αὐτῶν μὴ φοβησῆτε, fear not their fear*, i. e. which they would inspire. v. 6 *μὴ φοβ. μηδεμίαν πτόησιν*. Emphat. Mark 4, 41 et Luke 2, 9 *ἐφοβήσαν φόβον μέγαν*. b) Trans. c. acc. comp. Buttm. § 135. 3, 4, 5. Winer § 39. 2. So c. acc. of person, Matt. 10, 26 *μὴ οὖν φοβησῆτε αὐτούς*. 14, 5 *ἐφοβήθη τὸν ὄχλον*. Mark 12, 12. Luke 20, 19. John 9, 22. Acts 9, 26. Rom. 13, 3 *τὴν ἐξουσίαν* concr. Gal. 2, 12. al. Sept. for *לָא* Num. 21, 34. Deut. 3, 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) With acc. of thing, τὸ διάταγμα Heb. 11, 23; *τὸν θυμὸν τοῦ βασιλέως* v. 27; *μηδέν* Rev. 2, 10. So Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. Hell. 4. 4. 8; *τί* Xen. Cyr. 2. 4. 22. c) With *ἀπὸ* c. gen. *to fear from, to be afraid of* any one; Matt. 10, 28 *μὴ φοβείσῃ ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα*. Luke 12, 4. Sept. for *לִפְנֵי* Deut. 1, 29. Lev. 26, 2. Ps. 3, 5; *לִפְנֵי* Jer. 10, 2. d) With *μὴ*, *lest*; Acts 27, 17 *φοβοῦμεν ὅτι, μὴ εἰς τὴν σύρτιν ἐκπίσωσι*. Also c. *μήπως* id. v. 29. 2 Cor. 11, 3. 12, 20. Gal. 4, 11 *φοβοῦμαι ὑμᾶς, μήπως κτλ.* i. e. as to you; c. *μήποτε* id. Heb. 4, 1. So c. *μή* Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10; *μήποτε* Sept. Gen. 32, 11. e) With an infin. *to fear to do any thing, to scruple, to hesitate*; Matt. 1, 20 *μὴ φοβησῆς παραλαβεῖν Μαριάμ τὴν γυναῖκα σου*. 2, 21. Mark 9, 32. Luke 9, 46. Sept. for *לָא* Gen. 19, 30. 46, 3. Ex. 34, 30. So Plut. Galba 27. Xen. An. 1. 3. 17.

2. Morally, *to fear, to reverence, to honour*, c. accus. a) Genr. Mark 6, 20 *ἐφοβείτο τὸν Ἰωάννην*. Eph. 5, 33 *ὅσα φοβῆται τὸν ἄνδρα*. Sept. and *לָא* Lev. 19, 3. Josh. 4, 14. So Plut. Galba 3. Hdian. 3. 13. 6. b) Spec. *τὸν Θεόν* v. *τὸν κύριον φοβείσθαι, to fear God, to reverence*, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke 18, 2 *τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος*. v. 4. 23, 40. Col. 3, 22. 1 Pet. 2, 17. (Sept.

Ex. 1, 17. 21. Lev. 19, 14.) Also by Hebr. in the sense of religious awe, piety, i. q. *to worship, to adore God*; Luke 1, 50 *καὶ τὸ ἔλεος αὐτοῦ ... τοῖς φοβούμενοις αὐτόν*. Acts 10, 2. 22. 35. Rev. 11, 18. 14, 7. 15, 4. 19, 5. So *οἱ φοβούμενοι τὸν Θεόν*, i. q. proselytes, Acts 13, 16. 26; comp. in *σίβω*. Sept. and *לָא* Deut. 4, 10. 29. 1 Sam. 12, 14. etc. +

φόβητρον, ου, τό, (φοβίω,) *something fearful, a fearful sight, terrible portent*; Luke 21, 11 *φόβητρό τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *לָא* Is. 19, 17.—Anth. Gr. III. p. 45. Luc. Philopat. 9. Plato Ax. 367. a.

φόβος, ου, ὁ, (φίβομαι,) 1. *fear, terror, affright*; Matt. 14, 26 *ἀπὸ τοῦ φόβου ἐκραζαν*. Luke 1, 12 *φόβος ἐπέπεσεν ἐπ' αὐτόν*. 2, 9 *ἐφοβήσαν φόβον μέγαν*, see in *φοβέω* 1. a. 8, 37. 21, 26. Rom. 8, 15. 2 Cor. 7, 5 *φόβοι, fears*. v. 11. 1 Tim. 5, 20. 1 John 4, 18 *ter*. With gen. of pers. or thing feared, i. e. which inspires fear; Matt. 28, 4 *ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου*. John 7, 13. 19, 38. 20, 19. 1 Pet. 3, 14 comp. in *φοβέω* no. 1. a. Heb. 2, 15 *φ. τοῦ θανάτου*. Rev. 18, 10. 15. Meton. *a terror, an object of fear*, Rom. 13, 3. Sept. for *לָא* Gen. 9, 2. Jon. 1, 10. 15; *φοβ.* Deut. 11, 25; *φόβοι* for *לָא* Job 20, 25. So Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Spec. with the idea of *astonishment, amazement*; Matt. 28, 8 *μετὰ φόβου καὶ χαρᾶς μεγάλης*. Mark 4, 41. Luke 1, 65. 5, 26. 7, 16. Acts 2, 43. 5, 5. 11. 19, 17. Rev. 11, 11.

2. In a moral sense, *fear, reverence, respect, honour*; e. g. towards persons, Rom. 13, 7 *bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς ... τῷ τὸν φόβον, φόβον*. Elsewhere of God or Christ, *φόβος τοῦ Θεοῦ v. κύριου*, i. e. a deep and reverential feeling of accountability to God or Christ; 2 Cor. 5, 11 *εἰδότες οὖν τὸν φόβον τοῦ κυρίου κτλ.* 7, 1. Eph. 5, 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. Simply, with *τοῦ Θεοῦ* or the like impl. 1 Pet. 2, 18 comp. Eph. 5, 21. Jude 23. Intens. *ἐν φόβῳ καὶ ἐν τρόμῳ*, 1 Cor. 2, 3. 2 Cor. 7, 15. Phil. 2, 12. Eph. 6, 5. (Sept. for *לָא* 2 Chr. 19, 9. Ps. 2, 11; *לָא* Ps. 36, 1.) By Hebr. i. q. *religion, piety*, φ. τοῦ κυρίου Acts 9, 31; φ. τοῦ Θεοῦ Rom. 3, 18; simpl. 1 Pet. 1, 17. 3, 2. 15. Sept. for *לָא* Ps. 19, 10. Prov. 1, 7. 29. 8, 13. So Eccles. 1, 12. 18. 40, 26.

Φοβή, ης, ἡ, *Phæbe*, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, whom Paul, writing

from Corinth, commends to the church at Rome, Rom. 16, 1.

Φοινίκη, ης, ἡ, (φοῖνιξ,) *Phœnicia*, *Phœnice*, a narrow tract of country on the eastern shore of the Mediterranean, north of Palestine; according to Greek and Roman writers, terminating on the north at the river Eleutherus, nearly opposite the little island Aradus; and extending on the south as far as Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beirût. See Rosenm. Bibl. Geogr. II. i. p. 1 sq. Winer Realw. art. *Phœnicien*.—Acts 11, 19. 15, 3. 21, 2.

φοῖνιξ, ἡ, (sometimes φοῖνιξ,) *a palm-tree, the date-palm, Phœnix dactylifera* of Linnæus, one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, פְּלִיפְּלִי, Sept. πάλις φοινίκων, Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing; so John 12, 13. Rev. 7, 9; comp. 1 Macc. 13, 51. Sept. for ἡνῆ 11. cc. Neh. 8, 17.—2 Macc. 10, 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

Φοίνιξ, ἡ, *Phœnix*, a city on the S. E. coast of Crete, with a harbour, Acts 27, 12.

φονεύς, ἑως, ὁ, (φονεύω,) *a manslayer, murderer*, Matt. 22, 7. Acts 3, 14. 7, 52. 28, 4. 1 Pet. 4, 15. Rev. 21, 8. 22, 15.—Wied. 12, 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

φονεύω, f. εἰσώ, (φόνος,) *to kill a person, to slay, to murder*; absol. οὐ φονεύσεις Matt. 5, 21. 19, 18. Rom. 13, 9; μὴ φονεύσῃς Mark 10, 19. Luke 18, 20. James 2, 11. (Sept. for רָצַח Ex. 20, 13. Deut. 5, 17.) Genr. Matt. 5, 21. James 2, 11. 4, 2 see in

ζῆλω no. 3. With an accus. Matt. 23, 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5, 6. Sept. for רָצַח Deut. 4, 42. Josh. 20, 5. 6; רָצַח Neh. 4, 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

φόνος, ου, ὁ, (obs. φένω,) *a killing of men, murder, slaughter*; Mark 15, 7 φόνου πεποιήκεισαν. Luke 23, 19. 25 στάσις καὶ φόνου. Acts 9, 1. Rom. 1, 29. Heb. 11, 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι, *murders*, Matt. 15, 19. Mark 7, 21. Gal. 5, 21. Rev. 9, 21. Sept. for בָּרַךְ bloodshed Ex. 22, 2. Prov. 1, 18; φ. ποιεῖν Deut. 22, 8; φ. μαχαίρας for בָּרַךְ־יָד Ex. 17, 13. Deut. 13, 15.—2 Macc. 4, 35. Æl. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

φορέω, ὦ, f. ἴσω, (φέρω,) pr. frequentative, implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phrym. p. 585; *to bear about with or on oneself, to wear*, c. acc. Matt. 11, 8 τὰ μαλακὰ φοροῦντες. John 19, 5 στέφανον. Rom. 13, 4 τὴν μάχαιραν. 1 Cor. 15, 49 bis. James 2, 3 τὴν ἐσθῆτα.—Ecclus. 11, 3. Pol. 6. 22. 1. Xen. Œc. 17. 3.

φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, Acts 28, 15; see fully in Ἀππίος.

φόρος, ου, ὁ, (φέρω,) pr. 'what is borne, brought in;' hence, *a tax, tribute*, laid upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers; Luke 20, 22 φόρον δοῦναι. 23, 2. Rom. 13, 6 φόρους τελεῖτε. v. 7 bis. Sept. for בָּרַךְ Judg. 1, 30. 2 Sam. 20, 24; ἡνῆ Ezra 4, 20.—1 Macc. 3, 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοτε τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

φορτίζω, f. ἴσω, (φόρτος,) *to burden, to load, to lay a burden upon any one*, pr. Anthol. Gr. IV. p. 289. ult.—In N. T. trop. of the burden of the Jewish ritual, with two acc. Luke 11, 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. Part. Matt. 11, 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15.

1. Spoken of a ship, *the lading, freight, cargo*, Acts 27, 10 in later edit. for φόρτος

in Rec.—Jos. Ant. 14. 14. 3. Xen. Œc. 8. 12. Genr. Sept. Is. 46, 1. Æl. V. H. 9. 14. Xen. Mem. 3. 13. 6.

2. Trop. a) Of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23, 4. Luke 11, 46 bis; comp. in φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11, 30; comp. in ζυγός. So Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Σή-
νωτος φορτίον. b) Of the burden of one's faults, sins, Gal. 6, 5. Comp. Sept. and כִּשְׁלוֹ Ps. 38, 5.

φόρτος, ου, δ, (φέρω,) pr. 'what is borne,' a *burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27, 10 Rec. see in φορτίον no. 1.—Luc. Navig. 18 τὸ πλοῖον...καὶ ὁ φόρτος. Soph. Trach. 537.

Φορτουνάτος, ου, δ, Fortunatus, pr. n. of a Christian, 1 Cor. 16, 17.

φραγέλλιον, ου, τό, Lat. *flagellum, a whip, scourge*, John 2, 15. See in ἰμάς no. 2.—Schol. in Aristoph. Acharn. 724, ἱμάντας δέ, λάρους, φραγέλλια. Hesych. σκυτάλαι· τῶν ὅχτων φραγέλλια, λάρου.

φραγελλόω, ᾶ, f. ᾶσω, (φραγέλλιον,) Lat. *flagello, to flagellate, to scourge*, c. acc. Matt. 27, 26. Mark 15, 15. See in ἰμάς no. 2.—Test. XII Patr. p. 728 φραγελλώσας με.

φραγμός, ου, δ, (φράσσω,) a *fence, a hedge*, as inclosing any thing; e. g. a *thorn-hedge* around a vineyard, besides which there was usually a wall; Matt. 21, 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12, 1; comp. Is. 5, 2. 5 where Sept. for פֶּיץ and חֲזֵהוּץ. Luke 14, 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2, 14, see in μεστότοιχον. Sept. also for חֲזֵהוּץ Num. 23, 24. Ecc. 10, 8.—Plut. Cimon 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφείλεν. Xen. Venat. 11. 4.

φράζω, f. ᾶσω, to *say, to speak, to tell, to declare* in words, c. acc. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. to *tell, to explain, to interpret*, c. acc. τὴν παραβολὴν Matt. 13, 36. 15, 15; Sept. for פֶּיץ Job 6, 24; חֲזֵהוּץ Job 12, 8.—Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

φράσσω v. -ττω, f. ξω, to *inclose* with a fence, hedge, wall, for protection, to *fence around, to hedge in*, c. acc. Sept. for חֲזֵהוּץ Hos. 2, 6. Xen. Cyr. 2. 4. 25; a city with walls, to *fortify*, Hdian. 8. 2. 13; a defile with troops, to *shut up*, Plut. Cato Maj. 13.

So the ears with wax, to *stop*, τὰ ὦτα, Sept. for כִּשְׁנוֹ Prov. 21, 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, to *stop the mouth*, viz.

1. Pr. as of wild beasts, Heb. 11, 33 ἔφραξαν στόματα λέοντων, i. e. rendered them harmless, powerless; comp. Dan. 6, 22.—M. Antonin. 12. 1, ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῆτι, ἣ ἐφόρει, ἔφραξε τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

2. Trop. i. q. to *silence, to put to silence*; Rom. 3, 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11, 10 ἡ καύχησις αὐτῇ οὐ φραγίσσεται.—2 Macc. 14, 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

φρέαρ, ατος, τό, a *well, pit, cistern*, for water, dug in the earth, and thus strictly distinguished from πηγή a fountain; though a *well* may also be called a *fountain*; comp. in πηγή no. 2, and Heb. Lex. art. רֵקָה. Luke 14, 5. John 4, 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for רֵקָה Gen. 16, 14. 26, 15. 18 sq. So Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. 9, 1. 2 ter. Sept. φρέαρ διαφθορᾶς for רֵקָה רֵקָה Ps. 55, 24.

φρεναπατάω, ᾶ, f. ἴσω, (φρήν, ἀπατάω,) to *deceive the mind* of any one; genr. to *deceive*, c. acc. Gal. 6, 3 ἐαυτὸν φ.—Hesych. φρεναπατᾶ· χλευάζει. Not found in classic writers.

φρεναπάτης, ου, δ, (φρεναπατάω,) a *mind-deceiver*; genr. a *deceiver, seducer*, Tit. 1, 10.—Etymol. Mag. 811. 3. Not found in classic writers.

φρήν, ενός, ἡ, the *diaphragm, midriff*, separating the heart and lungs from the abdomen, Æschyl. Prom. 881; Plur. Plato Tim. 70. a. Meton. the heart and parts about the heart, the breast, Lat. *præcordia*, Hom. Il. 10. 10. ib. 13. 493.—Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the *mind, the soul*, including the intellect, disposition, feelings; 1 Cor. 14, 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν...ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for חֲזֵה Prov. 7, 7. 9, 4.—Hdian. 3. 11. 17. Dem. 780. 21 τοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

φρίσσω v. -ττω, f. ξω, (φρίξ,) to be *rough, ruffled, uneven*, with bristling points, to *bristle*; e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of the hair, to *bristle*,

to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair or mane, Hes. Scut. 391. Plut. Aristid. 18. —In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end; absol. James 2, 19 τὰ δαυμόνα...φρίσσουσι. So Sept. Dan. 7, 15. Judith 16, 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικὸς ἀκούω.

φρονέω, ᾧ, f. ἤσω, (φρήν,) expressing the action of the φρήν, φρένες, i. e. of the mind, heart, will; so to have mind, intellect, to think, to be *compos mentis*, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12.—In N. T. and usually, to mind, to be minded, to have in mind, to be disposed or inclined in any way; spoken generally of any act or emotion of the mind.

1. Genr. to think, to mean, to be of opinion; with acc. of thing implying manner of thinking, Acts 28, 22 ἀκούσαι δὲ φρονέει. Rom. 12, 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4, 6. Gal. 5, 10. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. With an adv. or the like, 1 Cor. 13, 11 ὡς νήπιος ἐφρόνουν. Rom. 12, 8 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14, 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

2. As including the affections, emotions, to be minded, to think, to be disposed in mind, c. accus. a) Genr. Phil. 2, 5 τοῦτο γὰρ φρονεῖσθε ἐν ὑμῖν δὲ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3, 15 bis. Rom. [11, 20.] 12, 16 τὰ ὑψηλὰ φρονεῖν, see in ὑψηλός no. 2. (So μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτό v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12, 16. 15, 5. 2 Cor. 13, 11. Phil. 2, 2 bis. 3, 16. 4, 2. So τὰ αὐτὰ Jos. B. J. 5. 7. 4; τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdot. 1. 60. b) Spec. to think, to mind, to favour, pr. to set the mind and affections upon; c. acc. Matt. 16, 23 et Mark 8, 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8, 5 φ. τὰ τῆς σαρκός. Phil. 3, 19 τὰ ἐπίγεια. Col. 3, 2 τὰ ἄνω. So 1 Macc. 10, 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. Hell. 4. 8. 24.

3. to mind, to regard, to care for; with ὑπὲρ τινος Phil. 4, 10 bis. So 2 Macc. 14, 8.—Spec. of time, to regard, to keep, τὴν ἡμέραν Rom. 14, 6 quater; comp. Gal. 4, 10.

φρόνημα, ατος, τό, (φρονέω,) pr. 'what one has in mind, what one thinks, feels,

wills;' hence, mind, thought, will; Rom 8, 27 οἷδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis. 7 τὸ φρόνημα τῆς σαρκὸς κτλ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

φρόνησις, εως, ἡ, (φρονέω,) a minding, thinking, intention to do so or so, Soph. Œd. T. 664.—In N. T.

1. mind, disposition, intention, i. e. the mode of thinking and feeling; Luke 1, 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ θεοῖς γέιτων ἡρώϊκῃ φρόνησις.

2. understanding, insight, prudence; Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for חָכְמָה Prov. 1, 2. 7, 4; חָכְמָה Prov. 3, 13. 8, 1; חָכְמָה 1 K. 3, 28. 4, 29.—Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 "prudentia enim, quam Græci φρόνησιν dicunt, est rerum expectandarum fugiendarumque scientia."

φρόνιμος, η, ον, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7, 24 ὁμοίως αὐτὸν ἀνδρὶ φρόνιμῳ. 10, 16. 24, 45. 25, 2. 4. 8. 9. Luke 12, 42. 1 Cor. 4, 10. 10, 15. Comparat. φρονιμώτερος Luke 16, 8. Also παρ' ἑαυτοῖς φρόνιμοι, wise in their own conceit, Rom. 11, 25. 12, 16; impl. 2 Cor. 11, 19. Sept. for חָכְמָה 1 K. 3, 12; παρ' ἑαυτῶν Prov. 3, 7; חָכְמָה Prov. 14, 6. 18, 15.—Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

φρονίμως, adv. (φρόνιμος,) with mind, thinkingly, prudently, wisely, Luke 16, 8.—Xen. Ag. 1. 17.

φρονιτίζω, f. ἴσω, (φροντίς, φρονέω, φρήν,) to take thought, to be thoughtful, provident; to take care, to be watchful; c. inf. Tit. 3, 8 ἵνα φροντίσωσι καλῶν ἔργων προϊστάσθαι. Sept. c. gen. for צִדְקָה Ps. 40, 18.—2 Macc. 2, 26. Xen. Mem. 3. 11. 12; c. ἵνα Pol. 2. 8. 8.

φρουρέω, ᾧ, f. ἤσω, (φρουρός, προοράω,) to watch, to keep watch, absol. Thuc. 8. 35.—In N. T. and genr.

1. to watch, to guard, to keep; e. g. of a military watch, c. acc. 2 Cor. 11, 32 ὃ ἐξυπάρχης...ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. 3, 23.—Judith 3, 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

2. Trop. to keep, to preserve in any state; Phil. 4, 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1, 5 τοὺς φρορούμενους εἰς σωτηρίαν.—Pr. Eurip. Ion 98.

φρουράσσω v. -ττω, f. ξω, (kindr. βρῖω, βροάω,) in classic writers only Mid. depou.

φρούσσομαι v. -ττομαι, *to rage, to be fierce*, pr. of animals, as of horses high-spirited and fierce, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρουαττομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. 7, 34. 3 Macc. 2, 2. Diod. Sic. 4. 74.—In N. T. once in the Active voice, aor. 1, *to rage*, to make a noise and tumult, intrans. Acts 4, 25 ἰσχυρῶς ἐφρύαξαν θύνη, quoted from Ps. 2, 1 where Sept. for שָׁרָר.

φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig*; Plur. *dry sticks, brush-wood*; Acts 28, 3 φρυγάνων πλῆθος. Sept. for שֵׁב Isa. 40, 24. 47, 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρυγάνια συλλέγοντες ὡς ἐπὶ πύρ.

φρυγία, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. Acts 2, 10. 16, 6. 18, 23. [1 Tim. 6, 23.] In early times, Phrygia was divided into Phrygia Major on the South, and Phrygia Minor on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Strabo 12. p. 571, 576. Cellar. Not. Orb. II. p. 123 sq. 144–149. Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

φύγελλος, ου, ὁ, *Phygellus*, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

φυγή, ἥς, ἡ, (φεύγω,) *a fleeing, flight*, Matt. 24, 20. Mark 13, 18. Sept. for בָּרָא Jer. 49, 23; בָּרָא Jer. 25, 35.—2 Macc. 12, 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

φυλακή, ἥς, ἡ, (φυλάσσω,) *watch, guard*, i. e.

1. Pr. the act of keeping watch, guarding; Luke 2, 8 φυλάσσοντες φυλακάς, *watching watches*, i. e. *keeping watch or guard, excubias agentes*; see Buttm. § 131. 4. Sept. for נִרְמָזָה נִרְמָזָה Num. 1, 53. 3, 7. 29 sq.—So φυλακὰς φυλάττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. Plato Phædr. 240. e; and genr. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

2. Meton. of persons set to watch, *a watch, guard*, collect. *guards*; Acts 12, 10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

3. Meton. the place where watch is kept, e. g. a) *a watch-post, station*, pr. Sept. for נִרְמָזָה Hab. 2, 1. Xen. Hell. 5. 4. 49. Comp. Bar. 3, 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18, 2 bis. Comp. Isa. 34, 11 sq. Jer. 50, 39. 51, 37. Others i. q. *hold, den, cage*, in which they are imprisoned, as in lett. b; but less well. b) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5, 25 εἰς φυλακὴν βληθήσῃ. 14, 3 ἔσθω ἐν φυλακῇ. v. 10 ἀπεκεφάλισε τὸν ἰωάννην ἐν τῇ φυλακῇ. 18, 30. 25, 36. 39. 43. 44. Mark 6, 17. 28. Luke 3, 20. 12, 58. 21, 12. 22, 33. 23, 19. 25. John 3, 24. Acts 5, 19 τὰς θυρὰς τῆς φυλακῆς. v. 22. 25. 8, 3. 12, 4. 5. 6. 17. 16, 30. 24. 27. 37. 40. 22, 4. 26, 10. Rev. 2, 10. Spec. for imprisonment, 2 Cor. 6, 5. 11, 23. Heb. 11, 36. Sept. genr. for נִרְמָזָה Gen. 40, 3 sq. Lev. 24, 12; נִרְמָזָה Neh. 3, 25; נִרְמָזָה 1 K. 22, 27. So Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφείσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3, 19. Rev. 20, 7; comp. 2 Pet. 2, 4 and Jude 6. See in ταρταρώ, and comp. Act. Thom. § 10.

4. Meton. of time, *a watch* of the night, a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12, 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14, 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24, 43. Mark 6, 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. נִרְמָזָה, Sept. φυλακή, Judg. 7, 19. Ps. 90, 6; see Heb. Lex. art. נִרְמָזָה. Buxtorf Lex. Chald. 2454. Starz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. Wetst. N. T. ad Matt. 14, 25. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀψέ, μεσονύκτιον, ἀλεκτοροφωγία, πρωί; see Mark 13, 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Dict. of Antt. art. *Castra* p. 250. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. Jerome ad Matt. 14, "Stationes et vigiliæ in terna horarum

spatia dividuntur." See in art. τετράδιον. —Jos. Ant. 18. 9. 6 περί φ. τετάρτην. Arr. Expr. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περί τὴν δευτέραν φ. Xen. An. 4. 1. 5.

φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, to imprison*, c. acc. Acts 22, 19.—Wisd. 18, 4. Act. Thom. § 45 ὁ φυλακίζόμενος ἐν δεσμοτηρίῳ. Not found in classic writers.

φυλακτήριον, ου, τό, (φυλακήρ, φυλάσσω,) *a watch-post, guarded place*, Hdot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, *an amulet*, Plut. de Is. et Osir. 65, 68. Horapoll. 1. 24.—In N. T. Plur. τὰ φυλακτήρια, *phylacteries*, Heb. תפילין prayer-fillets, later Heb. תפילין prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, (as Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21,) and which the Jews since the exile are accustomed to bind in different ways around the forehead and left arm while at prayer, following a literal interpretation of Ex. 13, 16. Deut. 6, 8. 11, 18. The Rabbins have many minute precepts respecting them. See Heb. Lex. art. תפילין. Buxtorf Lex. Chald. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια, see Lightf. Hor. Heb. in loc.

φύλαξ, ακος, ὁ, (φυλάσσω,) *a watcher, keeper, guard*; Acts 5, 23, 12, 6. 19. Sept. for תצב Gen. 4, 9. Is. 62, 6.—Hdian. 3. 3. 12. Xen. Ath. 3. 4.

φυλάσσω v. -ττω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch by night*, Hom. Od. 5. 466. ib. 22. 195.—In N. T.

1. Intrans. *to watch, to keep watch*, c. acc. of the kindred noun; Luke 2, 8 φυλάσσοντες φυλακάς. See fully in φυλακή no. 1.

2. Trans. c. acc. *to watch, to guard, to keep*, e. g. a) Persons or things from escape or violence; persons, Luke 8, 29 ἰδασμέντο ... φυλασσόμενος. Acts 12, 4 φ. αὐτόν sc. τὸν Πέτρον. 28, 16; ἐν τῇ πραιτωρίῳ 23, 35. Acc. τί, Luke 11, 21. Acts 22, 20 τὰ ἱμάτια. Sept. for תצב 1 Sam. 19, 11. Gen. 2, 15. 3, 24. So τινά Hdian. 1. 17. 3. Xen. Cyr. 4. 2. 40; τί, Palæph. 19. 1. Ael. V. H. 2. 4. Xen. Ag. 4. 1. b) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17, 12 οὐς δέδωκάς μοι ἐφύλαξα. 2 Pet. 2, 5; ὑμᾶς ἀπταίστους Jude 24; ἀπὸ τοῦ ποτηροῦ 2 Thess. 3, 3. Acc. τί, 1 Tim. 6, 20. 2 Tim. 1, 14; c. eis ἡμέραν 2 Tim. 1, 12; eis ζωῆν John 12, 25. Sept. for תצב

Prov. 6, 22. Ex. 23, 20; a. ἀπὸ for γὰρ Ps. 141, 9. So τινά Wisd. 19, 6. Hdian. 4. 4. 9; c. ἀπὸ Xen. Cyr. 1. 4. 7; τί Dem. 25. 23; c. eis καρόν Ael. V. H. 9. 21. c) Mid. and once Reflex. *to keep oneself from or as to any thing, to be on one's guard, to beware of, to avoid*; e. g. with ἀπὸ τινος, once reflex. 1 John 5, 21 φυλάξαι ἑαυτοὺς ἀπὸ τῶν ἐιδώλων. Mid. Luke 12, 15. (Reflex. Test. XII Patr. p. 648. Mid. Ecclesi. 22, 26. Xen. Cyr. 2. 3. 9.) Mid. c. accus. *to guard against, to beware of*, Acts 21, 25. 2 Tim. 4, 15 ὃν καὶ σὺ φυλάσσου. Winer § 32. p. 255. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) With ἵνα μή, 2 Pet. 3, 17 φυλάσσεσθε, ἵνα μὴ ... ἐκπέσῃτε κτλ. So ὅπως μή Xen. Mem. 1. 2. 37; μή Epict. Ench. 34.

3. Trop. *to keep, to observe*, not to violate, e. g. precepts, laws, c. acc. Luke 11, 28 τὸν λόγον τοῦ Θεοῦ. Acts 7, 53. 16, 4 τὰ δόγματα. 21, 24 τὸν νόμον. Rom. 2, 26. Gal. 6, 13. 1 Tim. 5, 21. [John 12, 47.] Mid. πάντα ταῦτα ἐφυλάξαμην, *all these have I kept of myself*, Matt. 19, 20. Mark 10, 20. Luke 18, 21. Sept. for תצב Ps. 105, 45. Prov. 4, 4. sarp. תצב Prov. 6, 20; תצב 1 K. 11, 38; תצב Deut. 5, 15.—Ecclesi. 21, 11. Hdian. 1. 7. 12. Xen. Hell. 1. 7. 30.

φυλή, ἡς, ἡ, (φῦλον, φύω,) *a kindred, race, tribe*, descended from a common ancestor, i. q. φῦλον.

1. *a race, people, nation*; Matt. 24, 30 πᾶσαι φυλαὶ τῆς γῆς *all the tribes (nations) of the earth*. Rev. 1, 7. Pleonast. 5, 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7, 9. 11, 9. 13, 7. 14, 6. Sept. for תצב Gen. 12, 3. Am. 3, 2. Mic. 2, 3; תצב Prov. 14, 34.—Sept. Dan. 3, 4. 30. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, *others κατὰ φύλα*. ib. 8. 5. 7. Comp. Sturz Lex. Xen. φυλή no. 4.

2. Spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation; Matt. 19, 28 et Luke 22, 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ. Luke 2, 36 ἐκ φυλῆς Ἀσὴρ. Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Heb. 7, 13. 14. James 1, 1. Rev. 5, 5. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 21, 12. Sept. for תצב Ex. 31, 2. 6. sarp. תצב Ex. 24, 4. Deut. 1, 13. sarp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

φύλλον, ου, τό, (φύω,) *a leaf*; Plur. τὰ φύλλα *leaves, foliage*; Matt. 21, 19. 24, 32. Mark 11, 13 bis. 13, 28. Rev. 22, 2. Sept.

for $\eta\lambda\eta$ Gen. 3, 7, 8, 11. Néb. 8, 17.—Æl. V. H. 9, 24. Diod. Sic. 2, 49. Dem. 615, 10.

φύραμα, *αρος, τό, (φύρω, φύρω,) a kneaded mass, genr. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. 9, 21. (Geoponic. 15, 2, 8.) Of a mass of dough, proverbially, 1 Cor. 5, 6 et Gal. 5, 9; see in ζύμη. Trop. Rom. 11, 16 see in ἀπαρχή no. 2. 1 Cor. 5, 7. Sept. for $\eta\lambda\eta$ Num. 15, 20, 21; $\eta\lambda\eta$ Ex. 8, 3, 12, 34.—M. Antonin. 7, 68; a kind of cake Athen. 9, p. 402.*

φυσικός, ή, όν, (φύσις,) physical, natural, from or by nature, Test. XII Patr. p. 648 τυφλοί τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3, 24, 91. Xen. Mem. 3, 9, 1.—In N. T. *natural*, according to nature, φυσική χρῆσις Rom. 1, 26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, brutish, 2 Pet. 2, 12. So Arr. Epict. 2, 20, 6 φυσική κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3, 61 or 62.

φυσικῶς, adv. (φυσικός,) *physically, naturally, from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, naturally, by the natural senses, sensually. —Diog. Laert. 10, 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20, 5.*

φυσίω, *ω, f. ὠσω, in N. T. i. q. φυσίω, (φυσάω, φύω, φύω,) pr. to blow, to puff, to puff; so φυσίω intrans. of horses, Hom. Il. 4, 227. ib. 16, 506.—In N. T. φυσίω trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8, 1 ἡ γνώσις φυσιοῖ. Pass. or Mid. 1 Cor. 4, 18, 19, 5, 2, 13, 4; ὑπὲρ τινοῦ 1 Cor. 4, 6; ὑπὸ τινοῦ Col. 2, 18. So Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἷδα ὅτι οὐ φυσιοῦσθε μὴ προσέχειν τοῖς φυσιοῦσιν με. Hesych. φυσιοῦμεθα· ἐπαυρόμεθα, τυφούμεθα.—In classic writers φυσίω comes from φύσις, and signifies to make natural, Simplic. in Epict. p. 219; see Passow s. v.*

φύσις, εως, ή, (φύω,) physis, nature, pr. vis genitrix, generative and productive power; like Lat. natura from nascor. Hence,

1. *nature, i. e. natural source or origin, generation, birth, descent; Gal. 2, 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2, 27 ἡ ἐκ φύσεως ἀκροβυστία.—Pol. 3, 12, 3 τῶν αὐτοῦ κατὰ φύσιν υἱόν. Luc. de Merc. cond. 24 εἰ φύσει δούλος ἦσθα. Plato Menex. 245, d, φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.*

2. *a nature, as generated, produced, naturally existing, a being, genus, kind; James*

3, 7 bis, πάντα γὰρ φύσις θηρίων... δεδάμσται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4, 8 τοῖς μὴ φύσει οὐσι θεοῖς, i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8, 5.—3 Macc. 3, 29 πάντα θηρὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Soph. Œd. R. 869 θανάτῳ φύσις ἀνθρώπων. Xen. Venat. 3, 1.

3. *the nature of any person or thing, the natural constitution, the innate disposition and qualities. a) Of persons, in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2, 3 τέκνα φύσει ὀργῆς. Rom. 2, 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1, 4 θείας κοινωνοὶ φύσεως, partakers of the divine (moral) nature, i. e. regenerated in heart and disposition. So Wisd. 7, 20. Jos. Ant. 3, 8, 1 φύσει πάντας εἶναι φιλαύτους. Dem. 774, 8, 11 ἡ μὲν φύσις ἀνὴρ πονηρὰ, πολλὰκις φαῖλα βουλεύεται. Xen. Mem. 2, 1, 27. So in a physical sense, Jos. B. J. 7, 6, 1 ἡ τοῦ χωρίου φύσις. Xen. Œc. 16, 2 τὴν φ. τῆς γῆς.—Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11, 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστὶ; doth not your own natural feeling teach you? It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women to wear it long. Among the Hebrews, comp. the law of the Nazarite Num. 6, 1 sq. Judg. 13, 5, 1 Sam. 1, 11; genr. Ez. 44, 20; for women, Is. 3, 24. Judith 10, 3. Luke 7, 38. For the Greek custom, see espec. Plut. Quæst. Rom. 14. Hdor. 1, 82. Phocylid. 199 sq. Dict. of Antt. art. Coma. b) Genr. the nature of things, the order and constitution of nature; e. g. κατὰ φύσιν, according to nature, natural, Rom. 11, 21, 24 bis. Also παρὰ φύσιν, contrary to nature, unnatural, Rom. 1, 26, 11, 24. Comp. Wetst. N. T. II. p. 24 sq. So κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3, 11, 11; παρὰ φ. Athen. 13, p. 605, d, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306, 17 ὁ δὲ παιδεραστής... τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1, 22.*

φυσίωσις, εως, ή, (φυσίω,) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 12, 20.—Hesych. φυσίωσις· ἐπαυσις, ὑψηλοφροσύνη.

φυτεία, as, ή, (φύτεύω,) a planting, the act of planting, τῆς ἀμπελον Sept. Mic. 1, 6. Jos. Ant. 12, 3, 4. Xen. Œc. 19, 12.—In N. T. a plantation, plant, i. q. φύτευμα, trop. Matt. 15, 13 πάντα φυτεία κτλ. referring to

the teaching and traditions of the Pharisees.—Psalt. Salom. 14, 3 ἡ φυτεία αὐτῶν ἐρριζομένη εἰς τὸν αἰῶνα. Pr. Athen. 5. p. 207. e.

φυτεύω, f. εὔσω, (φυτόν, φύω,) *to plant*; c. acc. Matt. 21, 33 ἐφύτευσεν ἀμπελῶνα. Mark 12, 1. Luke 20, 9. 1 Cor. 9, 7. Luke 13, 6 σукκῆν. Absol. 17, 28. Pass. Luke 17, 6. Sept. for שָׁחַב Gen. 9, 20. Deut. 6, 11; שָׁחַב Ps. 1, 3. (Diod. Sic. 3. 62. Dem. 1275. 9. Xen. CEC. 4. 21.) Trop. Matt. 15, 13, see in φυτεία. Of a teacher planting the word of divine truth, absol. 1 Cor. 3, 6. 7. 8.

φύω, f. φύσω, *to generate, to produce, to bring forth, to let grow*, e. g. plants, Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10; καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἀνδρας φύειν, *to beget, to bear*, Hdot. 9. 122. Eurip. Phoen. 34. Pass. φύομαι, also Act. aor. 2 ἔφυν (as if from a pres. φύμι) and perf. πέφυκα as intrans. *to be generated, produced, to spring up, to grow*, e. g. plants, Sept. Prov. 26, 9. Xen. Mem. 4. 3. 10; ἔφυν Xen. CEC. 19. 8; πέφυκα Xen. Cyr. 7. 5. 11; of persons, *to be born, to grow up, to be by nature*, Plut. conjugal. Præc. 42; ἔφυν Luc. Gymnas. 20. Xen. Mem. 2. 3. 4; πέφυκα Hdtian. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὅπως ὁ κόσμος ἔφυν. See Buttm. § 114. Kühner § 192. 11. Matth. § 254.—In N. T.

1. Pass. aor. 2 ἐφύην, part. φυείς, *to spring up, to grow*; e. g. a plant, see above; Luke 8, 6 καὶ φύνει ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτόν. v. 8 φύνει ἐποιήσε καρπὸν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. l. c. Winer § 15.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυῆται τὸ καλούμενον ἀκόντιον φάρμακον. So συμφύεις Philo de Vit. Mos. II. p. 174. 12; comp. in συμφύω.

2. Act. intrans. *to spring up, to grow up*; Heb. 12; 15 ῥίζα πικρίας ἄνω φύουσα, quoted from Deut. 29, 17 where Sept. for Heb. חֲרָבָה.—Ecclus. 14, 18.

φωλεός, οὔ, ὁ, *a hole, burrow, lurking-place of animals*, Matt. 8, 20. Luke 9, 58.—Æl. H. An. 6. 3. Plut. T. Gracch. 9.

φωνέω, ᾤ, f. ἦσω, (φωνή,) *to sound, to utter a sound, voice, cry*.

1. Intrans. and absol. a) Of animals, e. g. a cock, *to crow*, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27. So Æsop. Fab. 119; of other birds, Sept. Jer. 17, 11. Is. 38, 14; of beasts, *to cry*, Zeph. 2, 14; of a trumpet, Sept. for שָׁחַב Am. 3, 6. 1 Macc.

9, 12. b) Of persons, *to cry out, to exclaim, to call out*; Luke 8, 8 ἐφώνη· ὁ ἔχων ὄρα κτλ. v. 54 ἐφώνησε λέγων. 16, 24. Acts 10, 18. So with dat. of kindred noun, Luke 23, 46 φωνήσας φωνῇ μεγάλῃ. Acts 16, 28. With dat. of pers. *to whom*, Rev. 14, 18. Sept. for שָׁחַב Dan. 4, 11; שָׁחַב 1 Chr. 15, 16. So Esdr. 8, 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

2. Trans. *to cry or call to any one, to speak to, to address, to call*, c. acc. a) Genr. with the words spoken, as a title or the like; *to call one so or so, to name*; John 13, 13 ὑμεῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος. Comp. Hom. Od. 4. 77. b) As implying invitation to come near or to the speaker; Matt. 20, 32 ἐφώνησε αὐτοῖς. Mark 3, 31. 9, 35 ἐφώνησε τοὺς δώδεκα. 10, 49 ter. Luke 16, 2. John 1, 49. 2, 9. 4, 16. 9, 18. 24. [10, 3.] 11, 28 bis. 18, 33. Acts 9, 41. 10, 7; c. dat. αὐτῷ Luke 19, 15. i. q. πρὸς αὐτόν, comp. Winer § 31. 2. Matth. § 401. 3. (So c. πρὸς Tob. 5, 8.) With it, *to call one out of any place*, John 12, 17; comp. 11, 43. Also, *to invite to a feast*, Luke 14, 12; *to call out to any one for help*, Matt. 27, 47 et Mark 15, 35 Ἥλως φωνεῖ. So Soph. Aj. 73 ἄλιστα φωνῶ, comp. v. 89. ib. 543. Theocr. Id. 2. 109.

φωνή, ἦς, ἡ, (obs. φάω, kindr. φημι) *a sound, tone, as given forth or uttered*.

1. Genr. and spoken of things, *a sound*; e. g. of a trumpet or other instrument, Matt. 24, 31. 1 Cor. 14, 7. 8. (Sept. for שָׁחַב Ez. 2, 6. 13. Dan. 3, 5. 7. 10.) Of the wind, John 3, 8. Acts 2, 6 comp. v. 2. Sept. 1 Sam. 12, 18. Of rushing wings, chariots, waters, Rev. 9, 9. 14, 2. 18, 22. 19, 6. (Sept. and שָׁחַב Ez. 1, 24. 3, 13. 26, 10. Nah. 3, 2.) Of thunder, φωνῇ βροντῆς Rev. 6, 1. 14, 2. 19, 6; φωνῇ καὶ βροντῇ Rev. 4, 5. 8, 5. 11, 19. al. (Sept. and שָׁחַב Ex. 19, 16. 20, 18. 1 Sam. 7, 10. Ecclus. 43, 17.) So φωνῇ ῥημάτων, *the sound (resounding) of the words, the thunders in which the words of the law were proclaimed*, Heb. 12, 19; comp. Ex. 19, 19.—Poll. On. 4. 11. p. 397 εἶποις δ' ἂν τὸ φεγγαμ τῆς σάλπιγγος φωνή. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτήρ καὶ φωνή. Xen. Mem. 1. 4. 6 τῇσ' ἀκοῇ δέχασθαι πάσας φωνάς.

2. Spec. *a voice, cry, spoken of persons*. a) Pr. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. 27, 46. 50. Mark 5, 7. 15, 34. Luke 8, 28. John 11, 43. Acts 8, 7. Rev. 6, 10; ἐν μεγάλῃ φωνῇ Rev. 14, 15; μετὰ

μεγάλης φωνῆς Luke 17, 15. Sept. for *hup* Neh. 9, 4. Job 2, 12; c. *en* 2 Sam. 19, 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίεναι φ. μεγάλην, *to utter a loud cry*, *to cry with a loud voice*, Mark 15, 37; αἶρειν v. ἐπαίρειν φωνήν, *to lift up the voice*, i. q. *to cry or call aloud*, Luke 11, 27. 17, 13. Acts 2, 14. 4, 24. 14, 11. 22, 22; see in αἶρω, ἐπαίρω. (Dem. 301. 10.) Luke 23, 23 ἐπέειπεντο μεγάλας φωναῖς. So where the *voice* of one speaking, crying out, wailing, is said to be, to come, or the like; as φωνή ἐγένετο Luke 9, 36. Acts 7, 31; πρὸς τινα Acts 10, 13; φ. φέρεται τινα 2 Pet. 1, 17, comp. in φέρω no. 3; with *ἐκ* c. gen. as φωνή ἐγένετο v. ἔρχεται v. ἐξέρχεται *ἐκ* τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3, 17. Luke 3, 22. John 12, 28; ἐκ τῆς νεφέλης Mark 9, 7. Luke 9, 35; ἐκ πάντων Acts 19, 34; with *ἀπὸ* c. gen. id. Rev. 16, 17. (Sept. c. *ἐκ* Is. 66, 6; c. *ἀπὸ* Zeph. 1, 11.) Also ἀκούειν φωνήν v. φωνῆς, *to hear a voice*, Matt. 2, 18. Acts 9, 4. 7. Rev. 6, 6; with *ἐκ* c. gen. as ἐξ οὐρανοῦ 2 Pet. 1, 18; ἐκ τῶν τεσσ. κερ. Rev. 9, 13; ἐκ τοῦ στόματος. Acts 22, 14. Rev. 1, 10 ἤκουσα ὀπίσω μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in βλέπω no. 2. a. Sept. Gen. 3, 8. 10. 4, 22. (Dem. 240. 12.) With gen. of pers. Matt. 3, 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12, 19. Mark 1, 3. John 5, 25 φ. τοῦ υἱοῦ τοῦ Θεοῦ. v. 28. 37. Acts 12, 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4, 16. Heb. 12, 26. Rev. 5, 11. 19, 1 φ. ὄχλου. 19, 6. (Sept. Gen. 27, 22. 1 Sam. 24, 17. Palaeoph. 7. 1. Xen. Apol. 12.) Also of song, c. gen. φωνὴ κιθαριδῶν Rev. 18, 22; φ. νυμφίου καὶ νύμφης v. 23. Sept. Jer. 16, 8. 25, 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1, 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in ὀφθαλμός no. 2. Thus, ἀκούειν τῆς φωνῆς τινος, *to hear [and obey] one's voice*, i. e. *to obey the person himself*, John 10, 16. 27. Heb. 3, 7. 15. 4, 7. So Sept. Gen. 3, 17. 16, 3. 27, 13.—Trop. Gal. 4, 20 ἀλλάξει τὴν φωνήν μου, *to change my voice*, as in Engl. *to change one's tone*, *to speak in a different manner and spirit*. Comp. Xen. Conv. 1. 10.

b) Meton. what is uttered by the voice, *a word*, *saying*; Acts 13, 27 τὰς φωνὰς τῶν προφητῶν. 24, 21.—So *Æl. V. H. 4. 8. Plut. Timol. 5. Dioc. Sic. 20. 30. Xen. Ven. 13. 16.*

c) Meton. of a manner of speaking, *speech*, *language*, *dialect*; 1 Cor. 14, 10 τοσαῦτα γλῆν φωνῶν ἐν τῷ κόσμῳ. v. 11. Sept. and

רָצַף Gen. 11, 1.—Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. +

φῶς, φωτός, τό, (φάω, contr. for φάος,) *light*, pr. with the idea of shining, brightness, splendour.

1. Pr. and genr. a) Of *light* in itself, 2 Cor. 4, 6 δ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. 17, 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; Rec. νεφ. φωτεινῇ. Sept. and ῥῖα Gen. 1, 3. 4. 18. So Luc. Philopat. 13. Xen. Conv. 6. 7. b) As emitted from a luminous body; e. g. a lamp. φ. λύχνου Luke 8, 16. Rev. 18, 23; of the sun, φ. τοῦ ἡλίου Rev. 22, 5. Sept. for ῥῖα Is. 30, 26. Jer. 25, 10; פֶּה Is. 4, 5. So Andoc. 9. 38 φ. τοῦ ἡλίου. Dioc. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. c) Of *day-light*, *day*, John 11, 9. 10, opp. ἡ νύξ. John 3, 20 bis, δ φαῦλα πρᾶσσων, μισεῖ τὸ φῶς κτλ. v. 21; ἐν τῷ φωτί, *in the light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10, 27. Luke 12, 3. So Eph. 5, 13 bis, opp. σκότος in v. 11; comp. in φανερώ. Sept. and ῥῖα 1 Sam. 25, 34. 36. Job 3, 16. So *Æl. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2.* d) Of the dazzling *light*, *splendour*, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. 6, 16 φῶς οἰκῶν ἀπρόσιτον sc. δ Θεός. Rev. 21, 24. Comp. Ps. 104, 2. Is. 60, 1. 19. 20. Wisd. 7, 26; see in δόξα no. 3. b. (Comp. Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν... φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον.) Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9, 3 φῶς ἀπὸ τοῦ οὐρανοῦ, comp. v. 5. 22, 6. 9. 11. 26, 13; of angels Acts 12, 7. 2 Cor. 11, 14; of glorified saints, Col. 1, 12 κληῖρος τῶν ἁγίων ἐν τῷ φωτί. Comp. Xen. Cyr. 4. 2. 15.

2. Meton. a *light*, a luminous body, e. g. a) a *lamp* or *torch*, Acts 16, 29 αἰτήσας δὲ φῶτα. Sept. and ῥῖα Ps. 119, 105. So Xen. Hell. 5. 1. 8. b) a *fire*, Mark 14, 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22, 56. So 1 Macc. 12, 29. Xen. Cyr. 7. 5. 27. c) Of the heavenly luminaries, the sun, moon, and stars; James 1, 17 ἀπὸ πατρὸς τῶν φώτων, see in πατήρ fin. Sept. and ῥῖα Jer. 4, 23. So of the sun, Dem. 1396. 15. d) Trop. of intellectual light, τὸ φῶς τὸ ἐν σοί, i. e. *the mind*, *reason*, *judgment*, δ νοῦς, corresponding to δ λύχνος et δ ὀφθαλμός, Matt. 6, 23. Luke 11, 35. Comp.

Philo de cond. Mundi I. p. 12 *ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμὸς ἐν σώματι.*

3. Trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. a) Genr. *light*, i. e. the true knowledge of God and spiritual things, Christian piety; John 3, 19 bis, *ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς.* 8, 12 τὸ φῶς τῆς ζωῆς. Acts 26, 18 τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς. Rom. 13, 12. 2 Cor. 6, 14. Eph. 5, 9. 1 John 2, 8; υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16, 8. John 12, 36. 1 Thess. 5, 5; τέκνα φωτός id. Eph. 5, 8; ib. *ἥτις ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ.* i. q. φωτιζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2, 9. 10. As exhibited in the life and teaching of any one; Matt. 5, 16 λαμπρῶν τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5, 35. (Sept. πορευσάμεν ἐν τῷ φωτὶ κυρίου, for ἡμεῖς Is. 2, 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1, 5 ὁ θεὸς φῶς ἐστίν. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2, 9 τοῦ ἐκ σκοτῶν ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4, 16 bis, ὁ λαὸς ὁ κατήμενος ἐν σκότει, εἶδε φῶς μέγα, κτλ. quoted from Is. 9, 1 where Sept. for ἡμεῖς. Acts 26, 23. Sept. and ἡμεῖς Ps. 36, 10. Is. 58, 8. 10. So i. q. welfare, deliverance, Anth. Gr. I. p. 63. b) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2, 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5, 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13, 47 τέθεικά σε εἰς φῶς ἔθνων, quoted from Is. 49, 6 where Sept. and ἡμεῖς; also 42, 6. Espec. of Jesus as the great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1, 10); Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἔθνων. John 1, 4. 5. 7. 8 bis. 9. 8, 12 φ. τοῦ κόσμου. 9, 5. 12, 35 bis. 36 bis. 46. So Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀπατελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

φωστήρ, ἦρος, ὁ, (φῶς, φῶσκω,) pr. a *light*, light-giver, in classic writers, i. q. a *window*, Hesych. φωστήρ. Supls.—In N. T. a *light*, *luminary*; Phil. 2, 15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. Sept. of the heavenly luminaries, for ἡμέρη, Gen. 1, 14. 16. (Wisd. 13, 2 φ. οὐρανοῦ. Psalt. Sal. 18, 12. Theoph. ad Autol. 2. p. 94.) Meton. *bright-*

ness, *shining*, spoken of the divine glory, δόξα, Rev. 21, 11; comp. in φῶς no. 1. d

φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω.) *light-bearing*, *light-giving*, *shining*, *radiant*; e. g. ὀμματα φωσφόρα, Plut. de Fortun. 3; ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4.—In N. T. Subst. ὁ φωσφόρος, Phosphorus, Lat. *Lucifer*, as pr. name of the morning star, the *day-star*; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1, 19; comp. in φῶς no. 3. So pr. Plut. de Placit. Philoa. 2. 15. Plato Tim. Locr. 96. e.

φωτεινός, ἡ, ὅν, (φῶς,) *light*, *shining*, *bright*; Matt. 17, 5 Rec. πολλὰ φωτισέ. Others νεφ. φωτός. So Eccles. 17, 31. Xen. Mem. 4. 3. 4.—Trop. of the body, *full of light*, all light, Matt. 6, 22. Luke 11, 34 36 bis. Comp. Act. Thom. § 6.

φωτίζω, f. ἴσω, (φῶς,) *to light*, *to enlighten*, i. e.

1. Intrans. *to give light*, *to shine*, c. ἑῖ τινα, Rev. 22, 5 κύριος ὁ θεὸς φωτίζει ἐν αὐτοῖς, where for the Attic fut. see Buttm. § 95. 7. 9. Rec. has φωτίζει αὐτούς, as in no. 2. Sept. for ἡμεῖς, Num. 8, 2 Prov. 4, 18.—Eccles. 43, 9. Theophr. Fr. de Lap. 3. 30 ὁ ἀστραξὺς οὐ φωτίζει ὥστερ ἡ φλόξ.

2 Trans. *to give light to*, *to shine upon*, *to enlighten*, e. g.

a) Pr. and c. acc. Luke 11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. 21, 23. Pass. Rev. 19, 1. Sept. for ἡμεῖς Is. 60, 19.—Diod. Sic. 3. 48 ὁ ἥλιος ... φωτίζει τὸν κόσμον.

b) Trop. c. acc. of pers. *to light*, *to enlighten*, *to impart moral and spiritual light*, *to enlighten the mind or mental eyes of any one*; comp. in φῶς no. 3. John 1, 9 ὁ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. 1, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. 6, 4. 10, 32. Sept. and ἡμεῖς Ps. 119, 130. Bar. 1, 8.—Hence, *to teach*, *to instruct*; Eph. 3, 9 φωτίσαι πάντας, τίς ἡ οἰκονομία κτλ. Sept. for πηγῇ Judg. 13, 8. 2 K. 12, 2. 17, 27. So Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐκδεδάξεν.

c) With acc. of thing, *to bring to light*, *to make known*; 1 Cor. 4, 5 ὅς καὶ φωτίζει τὰ κρυπτὰ τοῦ σκότους. 2 Tim. 1, 10 φωτίσαντος δὲ ζωῆς κτλ.—Agt. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

φωτισμός, ου, ὁ, (φωτίζω,) a *lighting*, *giving light*, *shining*, pr. Sept. for ἡμεῖς ἐν

φωτισμῷ πυρός Pa. 78, 14. 44, 3. Job 3, 9. Hesych. φωτισμός· αὐγή, ἡλιανγίς, καταναγάζων.—In N. T. trop. of moral and spiritual light, illumination, comp. in φῶς no. 3. E. g. with gen. of that which illumines, 2 Cor. 4, 4 εἰς τὸ μὴ αἰγάζειν τὸν φωτισμὸν τοῦ εὐαγγελίου. 2 Cor. 4, 6 πρὸς φωτισμὸν

τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνώσιν, i. e. in order to make luminous the knowledge, to impart it to others; comp. Eph. 3, 9. So Sept. for חֵסֶד Pa. 27, 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοξεῖν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου.

X.

χαίρω, f. χαρήσω, later and in N. T. fut. χαρήσομαι Luke 1, 14. John 16, 20. 22. Phil. 1, 18. Sept. Hab. 1, 15. Zeph. 10, 7; aor. 2 ἐχάρην from the Passive; see genr. Buttm. § 114. Matth. § 225. Winer § 15.

1. to joy, to rejoice, to be glad, intrans. in various constructions: a) Absol. Matt. 5, 12 χαίrete καὶ ἀγαλλιᾶσθε. Luke 6, 23. 15, 32. 22, 5. 23, 8 ἐχάρησαν. John 4, 36. 8, 56 καὶ εἶδε, καὶ ἐχάρη. 16, 20. 22. Acts 11, 23. 13, 48. Rom. 12, 15 bis, χαίρει μετὰ χαίροντων. 1 Cor. 7, 30 bis. 2 Cor. 7, 7. 13, 9. 11. Phil. 2, 17. 1 Thess. 5, 16. 3 John 3. Rev. 19, 7. Once with ἵνα, to the end that, 1 Pet. 4, 13. Part. χαίρων, joying, rejoicing, 2 Cor. 6, 10 ἀεὶ δὲ χαίροντες. (Sept. for חִנְּוֹ 1 K. 4, 20. 8, 67.) Joined with another verb or participle, Part. χαίρων may often be rendered joyfully, gladly; as Col. 2, 5 χαίρων καὶ βλέπων, i. q. joyfully beholding, by Hendiadys. Luke 15, 5. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. v. 37. Acts 5, 41. 8, 39. See Buttm. § 144. n. 6. Sept. for חִנְּוֹ Joel 2, 21. Hab. 1, 15; חִנְּוֹ 1 Sam. 19, 5. Zech. 4, 10. So Ceb. Tab. 8. Luc. Philopatr. 24 bis. Dem. 437. 7; χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32. b) With the kindred noun χαρά, e. g. in acc. intens. Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην. (Sept. for חִנְּוֹ חִנְּוֹ חִנְּוֹ Jon. 4, 6, comp. 1 K. 1, 40. See Buttm. § 131. 4.) In the dat. John 3, 29 χαρᾷ χαίρει, intens. he rejoiceth greatly; and so without emphasis 1 Thess. 3, 9. See Winer § 58. 3. Matth. § 408. n. c) With dat. of cause, i. e. of that in or over which one rejoices; Rom. 12, 12 τῇ ἀπιδὲ χαίροντες. Buttm. § 133. 4. c. Matth. § 399. c. This is the usual Greek construction. So Sept. Prov. 17, 19. Æl. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. d) With acc. of cause; Phil. 2, 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίrete, for the same cause also do ye joy. Rom. 16, 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passow in χαίρω no. 3. So Hom.

Il. 21. 847. Dem. 823. 6 τὰ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν. e) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 6. a. Matth. § 555. Herm. ad Vig. p. 775. Mark 14, 11 ἀκούσαντες ἐχάρησαν. John 20, 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. 2, 28. (Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.) Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4, 13 ἵνα ... χαρήτε ἀγαλλιώμενοι. Comp. Winer § 46. 7. f) With δτι, marking cause or occasion, that, because; Luke 10, 20 χαίrete δὲ, ὅτι τὰ δνόματα κτλ. John 14, 28. Acts 5, 41. 2 Cor. 7, 9 οὖν χαίρω, οὐχ ὅτι ... ἀλλ' ὅτι κτλ. v. 16. 2 John 4. (Sept. Ex. 4, 31.) So ἐν τούτῳ δτι Luke 10, 20; ἐν κυρίῳ δτι Phil. 4, 10; δὲ ὑμᾶς δτι John 11, 15. Comp. below in lett. g. g) With prepositions expressing the cause or occasion of joy; e. g. ἐπὶ c. dat. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κτλ. Luke 1, 14. 13, 17. Acts 15, 31. 1 Cor. 13, 6. 16, 17. 2 Cor. 7, 13. Rev. 11, 10. (Sept. Prov. 2, 14. Hab. 3, 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. to rejoice in; Phil. 1, 18 bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. 1, 24; ἐν τούτῳ δτι Luke 10, 20, comp. above in lett. f. (Sept. Zech. 10, 7, Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, to rejoice in the Lord, i. e. in union and communion with him, Phil. 3, 1. 4, 4 bis; ἐν κυρίῳ δτι 4, 10; δὲ c. acc. John 3, 29 χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. 1 Thess. 3, 9; δὲ ὑμᾶς δτι John 11, 15. With ἀπό c. gen. 2 Cor. 2, 3 ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἴδαι με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding to λύπην ἔχω, comp. 3 John 4.

2. Imperat. and Infin. as a word of salutation or greeting. a) Imper. χαίρε, χαίrete, in a personal salutation, pr. joy to thee! joy to you! hail! Lat. salve! Matt. 26, 49 χαίρε Παῖσι. 27, 29 χαίρε ὁ βασι-

λεύς. 28, 9. Mark 15, 18. Luke 1, 28. John 19, 3. So Luc. D. Deor. 22. 1. *Æl.* V. H. 4. 17. Xen. Cyr. 5. 3. 18. b) Infin. χαίρειν, pr. fully λέγω χαίρειν, to wish well, to bid hail! to salute, 2 John v. 10. 11. Absol. χαίρειν, like Engl. greeting! to send greeting, at the beginning of an epistle, Acts 15, 23. 23, 26. James 1, 1. Sept. absol. for *ἡ* Is. 48, 22. 57, 21. So εἰπὼν χαίρειν Anthol. Gr. II. p. 182; αἰδῶ χαίρειν ib. IV. p. 279; absol. 2 Macc. 1, 10 χαίρειν καὶ ὑγαίνειν. *Æl.* V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44 ἴδιον πάσης ἐπιστολῆς τὸ χαίρειν καὶ ἔρρωσο λέγειν.

χάλαζα, as, ἡ, (χαλάω,) hail, sleet; pr. 'something let go, let fall;' Rev. 8, 7. 11, 19. 16, 21 bis. Sept. for *ἡ* Ex. 9, 18. 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. *Cæc.* 5. 18.

χαλάω, f. άσω, (obs. χάω,) Pass. aor. 1 ἐχαλάσθην, to let go, to slacken, to loosen, c. acc. τὰ ἰστία Sept. for *ἡ* Is. 33, 23; τὰ δεσμά Xen. Eq. 5. 4.—In N. T. to let down, to loose, c. acc. Mark 2, 4 χαλῶσι τὸν κράββατον. Luke 5, 4 τὰ δίκτυα. v. 5. Acts 9, 25. 27, 17. 30. Pass. 2 Cor. 11, 33. Sept. for *ἡ* Jer. 38, 6. So Test. XII Patr. p. 578. Alciph. Ep. I. 1. Pind. Pyth. 1. 12.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. of Χαλδαῖοι, the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1, 3. 11, 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαιῶν, Acts 7, 4. So *ἡ* Heb. ἐν τῇ χώρᾳ τῶν Χαλδαιῶν, Gen. 11, 28. Sept. γῆ Χαλδαιῶν for *ἡ* Jer. 24, 5. 25, 12.—On the origin of the Chaldeans, see Heb. Lex. art. *ἡ*.

χαλεπός, ἡ, ὄν, difficult, hard, Lat. difficilis, i. e.

1. Of things, hard, burdensome, perilous, connected with toil, suffering, peril; 2 Tim. 3, 1 καιροὶ χαλεποί.—Wisd. 3, 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα.

2. Of persons, hard, harsh, stern, cruel, Hdian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9.—Hence in N. T. of demoniacs, fierce, furious, raving, Matt. 8, 28. So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

χαλιναγωγέω, ὦ, f. ἡσω, (χαλινός, άγω,) pr. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James 1, 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3, 2 ὅλον σώμα.—Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις

χαλιναγωγέιν. id. de Saltat. 70. Comp. Kyrke Obs. II. p. 421. Læsner Obs. e Phil. p. 459.

χαλινός, οὔ, ὁ, (χαλάω,) a bit, curb; James 3, 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14, 20. Sept. for *ἡ* 2 K. 19, 28. Is. 37, 29.—2 Macc. 10, 29. *Æl.* V. H. 9. 16. Xen. Eq. 10. 6–13.

χάλκεος, ἱα, εον, contr. χαλκοῦς, ἡ, οὔν, (χαλκός,) of copper or brass, brazen, Rev. 9, 20. Sept. for *ἡ* Ex. 26, 11. 37; *ἡ* 2 Sam. 22, 35.—Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

χαλκεύς, ἑως, ὁ, (χαλκός,) pr. a brasier, coppersmith; Hom. II. 12. 295. Aristoph. Av. 490.—In N. T. of any worker in metals, a smith, 2 Tim. 4, 14. Sept. χαλκεύς χαλκοῦ καὶ σιδήρου, for *ἡ* Gen. 4, 22; *ἡ* 2 Chr. 24, 12. So Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδῆριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. Hell. 3. 4. 17 χαλκεύς, comp. Ag. 1. 26 where it is σιδηρεῖς.

χαλκεδών, ὄνος, ὁ, chalcedony, a gem including several varieties, one of which is the modern carnelian, Rev. 21, 19; later edit. καρχιδών carbuncle.—Eriphran. ἑσπερος... γίνεται δὲ ἐν Καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκεδόνος καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 18. See Rosenn. Bibl. Alterthk. IV. i. p. 31.

χαλκίον, ου, τό, (χαλκός,) i. q. χαλκείον, a copper or brazen vessel, Mark 7, 4.—Poll. On. 6. 109. Xen. *Cæc.* 8. 19.

χαλκολίβανον, ου, τό, Rev. 1, 15. 2, 18, lit. smooth or burnished brass, Vulg. aurichalcum, a factitious metal, prob. the ηλεκτρον, electrum, of the ancients; not amber, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ηλεκτρον. Suid. χαλκολίβανον... εἶδος ἡλεκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ηλεκτρον ἀλλότῳ χρυσοῦ μεμυγμένον ὑέλφ καὶ λιδαία.—In a similar connection Ez. 1, 4. 27, and espec. Ez. 8, 2, stands Heb. *ἡ*, burnished brass, Sept. and Vulg. ηλεκτρον, electrum; but in Ez. 1, 7 it is *ἡ* id. Sept. ἐξαστράπτων χαλκός. Hence Gesenius suggests, that χαλκολίβανον may be a corrupted form for χαλκὸν λιπαρόν, i. q. *ἡ*; Heb. Lex. s. v. See De Wette Handb. in Apoc. l. c. Rosenn. Bibl. Alterthk. IV. i. p. 58, 60.

χαλκός, οὐ, ὁ, pr. *ore, metal*, of any kind, Hesych. χαλκός· ὁ σιδήρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον. Comp. Passow s. v.—Genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, and the like.

1. Pr. *brass*, Rev. 18, 12 πᾶν σκεῦος ἐκ . . . χαλκοῦ καὶ σιδήρου. Sept. for ἱψήτι Gen. 4, 22. Ezra 8, 26.—Palæph. 10. 2. Xen. Cyr. 6. 4. 1.

2. Meton. *brass*, for any thing made of copper or brass; e. g. 1 Cor. 13, 1 χαλκός ἡχών, *sounding brass*, i. e. a trumpet or cymbal. Also *brass* or *copper coin, money*, Matt. 10, 9. Mark 6, 8. 12, 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκόν, ὁβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

χαλκοῦς, see χαλκεος.

χαμαί, adv. Lat. *humī*, to or upon the ground; John 9, 6 ἔπνυσε χαμαί. 18, 6 ἔπεσον χαμαί. Sept. for חַמָּא Job 1, 20.—Judith 12, 14. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. *Canaan*, Heb. כְּנָעַן, the ancient name of Judea or Palestine, pr. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33, 51. Josh. 22, 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves כְּנָעַן on coins, Is. 23, 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. § 13. See Heb. Lex. art. כְּנָעַן. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts 7, 11. 13, 19 ἔστη ἐπὶ ἐν γῇ Χαναάν, see in Deut. 7, 1. Comp. Jos. Ant. 1. 6. 2 Χανααίαν τὴν νῦν Ἰουδαίαν καλουμένην.

Χανααῖος, α, ον, (Χαναάν,) *Canaanite*; Plur. οἱ Χανααῖοι, the *Canaanites*, Heb. כְּנָעַנִים collect. pr. 'the lowlanders,' as inhabiting the lowlands or plains, opp. to the inhabitants of the highlands, Num. 13, 29. Josh. 11, 3; see in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12, 6. 24, 3. 34, 30. Josh. 17, 12. Judg. 1, 27 sq. Also spec. of the Phenicians, Judg. 1, 32, comp. v. 31; see in Χαναάν. See Heb. Lex. art. כְּנָעַנִים no. 1. Rosenm. Bibl. Geogr. II. i. p. 251 sq.—In N. T. of a Phenician woman, γυνὴ Χανααῖα Matt. 15, 22; comp. Mark 7, 26

where it is Συροφοίνικισσα q. v. Sept. ἄνθρ. Χανααῖος for חַמָּא Gen. 38, 2.

χαρα, ἄς, ἡ, (χαίρω,) 1. *joy, rejoicing, gladness*; Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην, see in χαίρω no. 1. b. Luke 1, 14 ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις. 15, 7. 10. John 3, 29 bis, χαρὰ χαίρει κτλ. see in χαίρω no. 1. b. John 15, 11 bis. 16, 20. 21. 22. 24. 17, 13. Acts 8, 8. 13, 52. 15, 3. Rom. 14, 17 χαρὰ ἐν πνεύματι ἀγίῳ, *joy in the Holy Ghost*, the joy which the Holy Spirit imparts by his influences; and so 15, 13. 2 Cor. 1, 24. 2, 3. 7, 4. 13. 8, 2. Gal. 5, 22. Phil. 1, 25 χαρὰ τῆς πίστεως, *joy of faith*, i. e. in and arising from the faith of the Gospel. 2, 2. 29. 1 Thess. 1, 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14, 17 above. 1 Thess. 3, 9. 2 Tim. 1, 4. [Philem. 7.] James 4, 9. 1 Pet. 1, 8. 1 John 1, 4. 2 John 12. So ἀπὸ χαρᾶς, *from or for joy* Matt. 13, 44. Luke 24, 41. Acts 12, 14; μετὰ χαρᾶς, *with joy*, joyfully, rejoicingly, Matt. 13, 20. 28, 8. Mark 4, 16. Luke 8, 13. 10. 17. 24, 52. Acts 20, 24. Phil. 1, 4. Col. 1, 11. Heb. 10, 34. 12, 11. 13, 17; ἐν χαρᾷ *in joy*, joyfully, Rom. 15, 32. Sept. for ἡγαθή Jer. 15, 16. Jon. 4, 7; c. μετὰ 1 Chr. 29, 22; ἡγαθή Zech. 8, 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32; μετὰ χαρᾶς Xen. Hi. 1. 25.

2. Meton. *cause, ground, occasion of joy*, Luke 2, 10. Phil. 4, 1 χαρὰ καὶ στέφανός μου. 1 Thess. 2, 19. 20. James 1, 2. 3 John 4.

3. Meton. *enjoyment, fruition of joy, bliss*; Heb. 12, 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. Matt. 25, 21. 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, *into the rejoicing of thy Lord*, here put for the bliss of the kingdom of heaven, represented under the figure of a banquet; comp. v. 30 and Matt. 8, 11. 12.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσθ. ib. § 7.

χάραγμα, ατος, τό, (χαράσσω,) pr. 'something graven, sculptured,' e. g.

1. *a graving, sculpture, sculptured work*, as images, idols, Acts 17, 29.—Anthol. Gr. IV. p. 33.

2. *a mark cut in or stamped, a stamp, sign*, Rev. 13, 16. 17. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4.—Anacr. 55. 2 πῦρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

χαρακτήρ, ἡρος, ὁ, (χαράσσω,) pr. *a graver, graving tool*, Lat. *calum*, Steph. Byzant. in Λακεδαιμόνων 413; also of a person, an engraver, Euryph. ap. Stob. p.

556. 8. Usually, something graven, cut in, stamped, a *character*, e. g. a letter, mark, sign, Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; the stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66.—In N. T. *impress, image, form*; Heb. 1, 3 *χαράκτηρ ὑποστάσεως τοῦ πατρὸς*, the express image or counterpart of God's essence or being; comp. in *ὑπόστασις* no. 3. So Hesych. *χαράκτηρ · ὁμοίωσις*. Philo Quod det. potior. p. 170 *τύπον τινὰ καὶ χαρακτήρα θείας δυνάμεως*. Id. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἱστοῦντα τῶν ἀντιμύρφων χαρακτήρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Plato Phædr. 263. b. Trop. Plut. Thes. 7 ἐμφανὴ χαρακτήρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elaner Obs. in N. T. II. p. 333 sq.

χάραξ, akos, ὁ, (*χαράσσω*), a pointed stake, pale, e. g. for vines Geopon. 4. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61; a pale, palisade, Lat. *val-lus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70.—In N. T. a rampart, mound, Lat. *val-lum*, Luke 19, 43; i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades; comp. Adam's Rom. Ant. p. 373. Dict. of Antt. art. *Vallum*. Sept. for מִצְבֵּי Is. 37, 33. Ez. 4, 2. So Jos. Vit. § 43 *βαλλόμενος χάρακα πρὸ τῆς Πτολεμαίων πόλεως*. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

χαρίζομαι, f. *ἵσται*, Mid. depon. (*χάρις*), Pass. aor. 1 *ἐχαρίσθην* in Pass. see in Acts 3, 14. 1 Cor. 2, 12. Phil. 1, 29; also Pass. fut. 1 *χαρισθήσομαι* Philem. 22; see Buttm. § 113. n. 6. Pr. to gratify, to do what is grateful and pleasing to any one, c. dat. of pers. Ael. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.—In N. T.

1. to gratify one with any thing, c. acc. et dat. of pers. i. e. to give, to grant, to bestow, as a matter of gratification, favour. Luke 7, 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, unto many blind he granted to see, i. e. he gave them sight. Rom. 8, 32. 1 Cor. 2, 12. Gal. 3, 18. Phil. 1, 29. 2, 9.—2 Macc. 7, 22. Hdian. 1. 17. 3. Pol. 16. 24. 9.

2. to give up any thing to any one. a) Persons, i. q. to deliver up or over, in answer to the demand or prayer of any one; Acts 3, 14 *ἤρῃσας τε ἀνδρα φονέα χαρισθῆναι ὑμῖν*. 27, 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25, 11. 16, εἰς ἀπώλειαν. So Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10.

6 init. b) Things, e. g. a debt, to remitt, to forgive, not to exact; Luke 7, 42. 43 *ὃ δὲ πλείον ἐχαρίσατο*. Genr. of wrong, sin, to forgive, not to punish, 2 Cor. 2, 7. 10 ter. 12, 13 *χαρίσασθε μοι τὴν ἀδικίαν ταύτην*. Eph. 4, 32 bis. Col. 2, 13. 2, 13 bis. So Dion. Hal. Ant. 5. 4 *φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φύλλαις χαρίζεσθαι τὰς ἔχθρας*.

χάριω, adv. see in *χάρις* no. 5.

χάρις, ιος, ἡ, acc. *χάριν*, (*χαίρω*) grace, Lat. *gratia*, pr. what causes joy, pleasure, gratification.

1. grace of external form or manner; pr. of person, gracefulness, elegance, Ecclus. 26, 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. *Ἀσπασία... χαρίτων μὲν ἀφύσκιαν εἶχεν*.—In N. T. only of words, discourse, grace, gracefulness, acceptableness; Luke 4, 22 ἐπὶ τοῖς λόγοις τῆς χάριτος, the words of grace, gracious words. Eph. 4, 29 ἵνα ὁφ' χάριν τοῖς ἀκούουσιν, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. *χαρίεντα εἶναι*. Col. 4, 6 *λόγος ἐν χάριτι*, i. q. *λόγος χαρίεις*. Sept. and ᾤ Ps. 45, 3. So Ecclus. 21, 16. Hom. Od. 8. 175. Dem. 51. 9.

2. grace in disposition, feeling, towards any one, i. q. favour, kindness, good-will, benevolence. a) Genr. Luke 2, 40. 52 *προέκοπτε χάριτι παρὰ θεῶ καὶ ἀνθρώποις*. (Sept. Ex. 33, 12.) Acts 2, 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*, having favour with all the people. 4, 33. 7, 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον θαυαῶ*. (Sept. Gen. 39, 21.) So ἐρίσκειν χάριν, to find grace or favour, παρὰ θεῶ Luke 1, 30; ἐνάντιον τοῦ θεοῦ Acts 7, 46; impl. Heb. 4, 16. (Sept. Gen. 6, 18. 18, 3. Esth. 2, 16. al.) Also καταθέσθαι χάριν τινί, to lay down [Engl. to lay up] favour with any one, to give favour, Acts 25, 9. 24, 27 *χάριτας καταθέσθαι τοῖς Ἰουδαίοις*, where for the plur. comp. the Engl. phrase, 'to be in one's good graces.' Meton. an object of favour, something acceptable, 1 Pet. 2, 19. 20 τοῦτο χάρις παρὰ θεῶ, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2, 3. 5, 4. Col. 3, 20. So genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5; καταστ. χάριν. Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. b) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with εἰρήνη, εὐλοία, and the like, in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2.

Gal. 1, 3; and so in the introduction to most of the epistles. Rev. 1, 4. Also ἡ χάρις τοῦ κυρίου ἱ. X. in the benedictions at the close of most of the epistles, Rom. 16, 20, 24. 1 Cor. 16, 23. 2 Cor. 13, 13. Gal. 6, 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6, 24. Col. 4, 18. 1 Tim. 6, 21. 2 Tim. 4, 22. Tit. 3, 15. Heb. 13, 25.—Of Christ, genr. Acts 15, 11 διὰ τῆς χάριτος τοῦ κ. ἱ. Xp. πιστεύομεν σωθῆναι. 2 Cor. 8, 9. 1 Tim. 1, 14.—Of God, genr. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; so χ. τοῦ Θεοῦ or the like, Acts 14, 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, the word of his grace, the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ 20, 24. Acts 14, 26 et 15, 40 παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ. Rom. 3, 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15, 10 ter. 2 Cor. 1, 12, 9, 14. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1, 15. Eph. 1, 6. Heb. 2, 9. 1 Pet. 4, 10. al. With τοῦ Θεοῦ or the like implied, Acts 18, 27 τοῖς πεπιστευκασιν διὰ τῆς χάριτος. Rom. 4, 16. 11, 5 comp. in ἐκλογῇ. 11, 6 quater. 12, 6. 2 Thess. 2, 16. Heb. 2, 9 χάριτι Θεοῦ i. e. through the gracious counsel of God. 4, 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ ἱ. Xp. Rom. 5, 15, ἐν χάριτι Xp. Gal. 1, 6, i. e. the grace of God through Christ; also Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος, the Spirit of grace, the gift and earnest of the divine favour. c) Spec. of the divine grace and favour as exercised in conferring gifts, graces, benefits on man; 2 Cor. 4, 15 ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8, 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James 4, 6 bis. 1 Pet. 5, 5.—Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, Eph. 4, 7. 1 Pet. 1, 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; χ. τοῦ Θεοῦ, Rom. 5, 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. 2, 21. Tit. 2, 11. 3, 7. 1 Pet. 5, 12; χάρις ζωῆς 1 Pet. 3, 7. Simpl. id. Rom. 1, 5. 5, 2. 17. 20. 21. 6, 1. 14. 15 οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5, 4. Eph. 2, 5. 8 χαριτί ἐστέ σεσωσμένοι. 1 Pet. 1, 13. al.

3. *grace* in act and deed, an act of grace, a favour conferred, a kindness, benefit, benefaction. a) Genr. Rom. 4, 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25, 8 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his preju-

dice, viz. that he might be sent for to Jerusalem. Also a gift, alms, 1 Cor. 16, 3 ἀπεργαζέιν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 2 Cor. 8, 4. 6. 7. 19. So Dion. Hal. Ant. 2. 15 fin. Hdtian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. b) Of the divine favours, benefits, blessings, gifts conferred on man through Christ and his Gospel; espec. the manifestation of the divine love, John 1, 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis, χάριν ἀντὶ χάριτος, see in ἀντὶ no. 2. b. v. 17; comp. 3, 16. 17, 23. Genr. Acts 11, 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1, 4. 2 Cor. 9, 8. Col. 1, 6. 1 Pet. 4, 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So particularly the gift of the Gospel, salvation by grace in Christ; Acts 13, 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6, 1. Phil. 1, 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12, 15. 13, 9 καλὸν γὰρ χάριτι βεβαιώσθαι τὴν καρδίαν, οὐ βρώμασιν, it is good that the heart be made steadfast in grace, not in meats, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14, 15. 17. Spec. of the grace or gift of the apostleship, the apostolic office, Rom. 12, 3 λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι. 15, 15. 1 Cor. 3, 10. Gal. 2, 9. Eph. 3, 2. 8. 2 Tim. 2, 1. c) Meton. gratification, pleasure, joy, as arising from a favour or benefit received; 2 Cor. 1, 15 ἐβουλόμην πρὸς ὑμᾶς εἰσεῖν πρότερον, ἵνα δευτέραν χάριν ἔχετε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλήν καὶ παράκλησιν, where also others read χαράν.—Opp. λύπη Tob. 7, 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα... πλεόν ἔχει χάριτος ἢ λύπας.

4. *grace* in return for favours, benefits, Lat. gratia, Fr. grâces, i. e. gratitude, thanks; e. g. ποία ὑμῖν χάρις ἐστί; what thank have ye? what thanks do ye deserve? Luke 6, 32. 33. 34; χάριν ἔχειν τινί, Lat. gratias habere, to give thanks, Luke 17, 9. 1 Tim. 1, 12. 2 Tim. 1, 3. Heb. 12, 28; comp. in ἔχω no. 2. d. β. (2 Macc. 3, 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6, 17. 1 Cor. 15, 57. 2 Cor. 2, 14. 8, 16. 9, 15. Dat. χάριτι, with thanks, thankfully, 1 Cor. 10, 30; ἐν χάριτι id. Col. 3, 16. So genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς ἐνεργήτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Δαί πλείστη χάρις. Hdtian. 5. 1. 13. Xen. Mem. 4. 3. 3.

5. Accus. χάριν as adv. or prep. before a genit. Buttm. § 146. n. 2. § 115. 4; Lat.

gratia; pr. in favour of, in behalf of; hence on account of, because of, usually put like *gratia* after the case it governs, Butt. 1. c. Luke 7, 47 οὗ χάριν, on which account, wherefore. Eph. 3, 1 et 14 τούτου χάριν, on this account, for this cause. Gal. 3, 19 τῶν παραβάσεων χάριν. 1 Tim. 5, 14. Tit. 1, 5. 11. Jude 16. Once before its case in an interrogation, 1 John 3, 12 καὶ χάριν τί- νος ἔσφαζεν αὐτόν; comp. Herm. ad Vig. p. 700. Non al. in N. T.—Ecclus. 35 [32], 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37, 5. Pol. 1. 64. 3. +

χάρισμα, ατος, τό, (χαρίζομαι,) a gift, gratia, benefit, a good conferred, Hesych. χάρισμα· δῶρον.—In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1, 11; a gift or quality of the mind, 1 Cor. 7, 7; gifts of Christian knowledge, consolation, confidence, Rom. 1, 11. 1 Cor. 1, 7; redemption, salvation through Christ, Rom. 5, 15. 16. 6, 23. 11, 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12, 6. 1 Cor. 12, 4. 9 *χαρίσματα* ἱαμάτων. v. 28. 30. 31. 1 Pet. 4, 10. As communicated with the laying on of hands, 1 Tim. 4, 14. 2 Tim. 1, 6. Comp. in πνεῦμα D. 2. d.

χαριτώω, ῶ, f. ὥσω, (χάρις,) to grace, i. e. to cause to be gracious, acceptable; Pass. to be gracious, acceptable, Ecclus. 18, 17. Liban. 4. p. 1071.—In N. T. to grace, to favour, spoken only of the divine favour; Luke 1, 28 χαίρε, κεχαριτωμένη, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1, 6 ἐν ᾧ [χάρτι] ἐχαρίτω- σεν ἡμᾶς with which [grace] he hath graced us, in which he hath richly imparted grace unto us, i. e. in the forgiveness of our sins, comp. v. 7. So Test. XII Patr. p. 698 ἐν φυλακῇ ἤμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.

Χαρρᾶν, ἡ, indec. *Charran*, Hob. 177 *Haran*, also *Χάρραν* Jos. Ant. 1. 16. 1; pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7, 2. 4. Comp. Gen. 11, 31. 12, 5. Jos. Ant. 1. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάρραι*, *Carræ*; was a place of considerable importance; and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149. Ritter Erdk. X. p. 243 sq. XI. p. 291 sq.

χάρτης, ου, ὁ, (χαράσσω,) *Lat. charta*, paper, a leaf of paper, made of the layers of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscor. I. 116. See Adam's Rom. Ant. p. 506. Dict. of Antt. art. *Liber*.

χάσμα, ατος, τό, (χαίρω, χάσκει,) a chasm, gulf, Luke 16, 26. Sept. for *γρη* 2 Sam. 18, 17.—Palæph. 29. 5. Luc. D. Mort. 21. 1. Plato Rep. 359. d.

χείλος, εος, ους, τό, 1. a lip; Plur. τὰ χεῖλη, the lips; Rom. 3, 13 ἰδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. 13, 15 καρπὸν χειλέων, see in καρπός no. 2. d. 1 Pet. 3, 10. As the outward instrument of speech, the lips, Matt. 15, 8 et Mark 7, 6 ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, i. e. only with their lips, in words only, quoted from Isa. 29, 13 where Sept. for *ἡ* *ἡ*; as also Job 2, 10. Prov. 17, 4. sæp. So Palæph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Me- ton. from the Heb. a language, dialect, like tongue; 1 Cor. 14, 21 ἐν χεῖλεσιν ἐτίροις, in allusion to Is. 28, 11 where Sept. and *ἡ* *ἡ*. So also Sept. and *ἡ* *ἡ* Gen. 11, 1. 6. 9; Heb. *ἡ* *ἡ*, Sept. γλῶσσα, Is. 19, 18. 2. Trop. τὸ χεῖλος τῆς θαλάσσης, the lip of the sea, the shore, Heb. 11, 12. Sept. and *ἡ* *ἡ* Gen. 22, 17. Ex. 14, 31; χ. τοῦ ποτα- μοῦ Ex. 7, 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141; χ. τῆς τάφου Thuc. 3. 23.

χειμάζω, f. ὥσω, (χείμα, kindr. χιών,) to storm, to raise a storm, Xen. EC. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. Hell. 1. 2. 15.—In N. T. Pass. *χειμάζομαι*, to be storm-beaten, tempest-tossed at sea; Acts 27, 18 σφοδρῶς δὲ χειμαζομέ- νων ἡμῶν. So Jos. Ant. 12. 3. 3 *χειμαζο- μένης* νίως. Luc. D. Deor. 26. 2 ναῦται χ. Plato Ion 540. b.

χειμαῖρος, ου, ὁ, ἡ, adj. (χείμα, ῥέω,) winter-flowing, wintry, as χ. ποταμός Hom. Il. 6. 88. Soph. Antig. 712. Epict. Fragn. 1. ed. Schweigh.—In N. T. Subst. ὁ χεῖ- μα ῥόος, a storm-brook, winter-torrent, which flows in the rainy season or winter, but is dry in summer; spoken of the Kidron John 18, 1; see art. *Κεδρὼν*. Sept. and *ἡ* *ἡ* of the Kidron, 2 Sam. 15, 23. 1 K. 2, 38. 15, 13. So genr. Luc. Hermot. 86. Xen. Hell. 4. 4. 7. Strictly poet. for *χει- μάρρος*, Lob. ad Phryn. p. 234, 669.

χειμών, ὄνος, ὁ, (χείμα, kindr. χιών,) pr. stormy or rainy weather, e. g.

1. Genr. storm, tempest, foul weather; Matt. 16, 3 καὶ πρωὶ· σήμερον χειμών. Acts 27, 20 *χειμῶνός* τε οὐκ ὀλίγον ἐπικειμένους.

Sept. for עֲזָרָה Ezra 10, 9. Job 37, 6.—Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19. 28 τοῦ χειμῶνος ἐπικειμένον. Xen. Mem. 3. 5. 6.

2. Meton. the season of rains and storms, the rainy season, winter; for the winter of Palestine, see Bibl. Res. in Palest. II. p. 96 sq. John 10, 22 καὶ χειμὼν ἦν. 2 Tim. 4, 21. Genit. as time when, χειμῶνος, in winter, Matt. 24, 20. Mark 13, 18. Sept. for חֶרֶף Cant. 2, 11.—Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

χείρ, ρός, ἡ, 1. the hand, the human hand; Plur. αἱ χεῖρες, the hands; Matt. 3, 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ. 5, 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8, 15; τὴν χεῖρα ἔχων ξηρὰν v. ἐξηραμμένην 12, 10. Mark 3, 1. 3. Matt. 15, 20 ἀνίπτοις χερσὶν φαγεῖν. 26, 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27, 24. Mark 3, 5. Luke 6, 1. 24, 39. John 20, 25. 27. Acts 3, 7. 17, 25. 28, 3. 4. 1 Cor. 4, 12 et 1 Thess. 4, 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6, 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4, 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ. Heb. 12, 12. James 4, 8. 1 John 1, 1. al. ssep. So of angels, Matt. 4, 6 ἐπὶ χειρῶν ἀρουσὶ σε. Luke 4, 11. Rev. 1, 16. 17. 6, 5. 8, 4. al. Sept. very often for יָד, as Gen. 22, 6. 24, 2. Prov. 26, 15. Is. 6, 6. (Luc. D. Deor. 26. 1. Hdan. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.) In phrases; e. g. ἔργα χειρῶν τινός, the works of one's hands, idols, Acts 7, 41; evil deeds or conduct, Rev. 9, 20; of God, the works of creation, Heb. 1, 10. 2, 7; comp. below in no. 2, and also in ἔργον no. 3. For αἶρειν τὴν χεῖρα Rev. 10, 5, see in αἶρω no. 1. For other frequent phrases and constructions, see the following articles: δέξιος no. 2. a; ἐκτείνω no. 1; ἐπαίρω no. 1; ἐπιβάλλω no. 1; ἐπιτίσεις, ἐπιτίσημι no. 1. b; ἐπιλαμβάνω no. 1. a; κατασείω; κρατέω no. 1. b; νίπτω.

2. Of God, anthropopathically, i. q. the powerful hand of God; e. g. Acts 4, 30 ἐν τῇ τὴν χερά σου ἐκτείνῃς σε εἰς ἱάσιν, comp. in ἐκτείνω no. 1.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in ὀφθαλμός no. 2. Acts 4, 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλή σου προώρῃσι γενέσθαι. 7, 50 οὐχὶ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5, 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in no. 1, and in ἔργον no. 3. Comp. Sept. and יָד Is. 66, 2. Ps. 103, 22. 8, 6. Also ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the

Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1, 66. Acts 11, 21. Sept. and יָד עָם וְיָד יְיָ 1 Sam. 22, 17. 2 Sam. 3, 12.—Further, Acts 13, 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. Sept. for יָד עָלַי Am. 1, 8; אֶף יָד Ez. 13, 9; אֶף יָד 1 Sam. 7, 13. 12, 15; comp. Heb. Lex. יָד no. 1. b, c. Non al.

3. With Prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in no. 2. E. g. a) διὰ χειρός v. χειρῶν τινος, by the hand or hands of any one, by his intervention, i. q. διὰ τινος. Mark 6, 2 δυνάμεις τοιαῦτα διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2, 23. 5, 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7, 25. 11, 30. 14, 3. 15, 23. 19, 11. non al. Sept. and יָד אֱלֹהִים Lev. 10, 11. 2 Chr. 34, 14. Sept. often ἐν χειρὶ, 1 K. 2, 25. 12, 15; see below in lett. c. Heb. Lex. יָד aa. b) εἰς χεῖρας τινος, into the hands of any one, i. e. into his power; so chiefly παραδίδου εἰς χ. Matt. 17, 22. 26, 45. Mark 9, 31. 14, 41. Luke 9, 44. 24, 7. Acts 21, 11. 28, 17. non al. Comp. in παραδίδωμι no. 1. Sept. for יָד בְּיָד 1 Sam. 23, 4. 12. 14. Job 16, 11. al. Sept. oftener ἐν χειρὶ, Judg. 2, 14. 6, 1. al. Also with verbs of committing, δίδου τι εἰς χ. John 13, 3; παρατίθημι εἰς χ. Luke 23, 46. Sept. and Heb. Gen. 42, 37. (Pol. 3. 52. 7. Dem. 32. 1.) Once ἐμπνέειν εἰς χεῖρας τινος, to fall into the hands of any one, into his power, for punishment, Heb. 10, 31. Sept. for יָד בְּיָד 2 Sam. 24, 14. 1 Chr. 21, 13. So Ecclus. 2, 18. 38, 15. Comp. λαβεῖν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. c) ἐν χειρὶ τινος, once i. q. εἰς χεῖρας τινος, comp. ἐν no. 4. John 3, 35 πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. (Sept. for יָד בְּיָד Josh. 2, 24. Judg. 1, 2.) Elsewhere i. q. διὰ χειρός τινος, see above in lett. a, i. e. by or through the intervention of any one, Acts 7, 35 ἐν χ. ἀγγέλου. Gal. 3, 19 ἐν χ. μεσίτου. Sept. for יָד בְּיָד Num. 15, 23. Jer. 37, 2. So Ecclus. 48, 20. 49, 6. d) ἐκ χειρός τινος, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like; Luke 1, 71 σωτηρίαν ἐκ χειρός πάντων κτλ. v. 74. John 10, 28. 29. 39. Acts 12, 11. 24, 7 Ἀνσίας . . . [αὐτὸς] ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε. Sept. for יָד Gen. 32, 11. Ex. 18, 9. 10. So Jos. Vit. § 15 βέδω

ῥύσασθαι με ἐκ τῆς ἐκείνων χειρός. Comp. Luc. D. Deor. 11. 2. +

χειραγωγέω, ᾧ, f. ἦσω, (χειραγωγός,) to lead by the hand, c. acc. Acts 9, 8. 22, 17.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

χειραγωγός, οὗ, δ, ἡ, adj. (χείρ, ἄγω, ἄγωγή,) leading by the hand, a hand-leader, Acts 13, 11.—Artemid. 1. 50 τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρῆσωνται. Plut. de Fortun. 2 fin.

χειρόγραφον, ου, τό, (χειρόγραφος; χείρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4.—In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2, 14; comp. Eph. 2, 15. So genr. Pol. 30. 8. 4; and of a written obligation, bond, Tob. 5, 8. 9, 5. Artemid. 3. 40.

χειροποίητος, ου, δ, ἡ, adj. (χείρ, ποιέω,) made with hands, artificial, external, e. g. νῶς χειροποίητος Mark 14, 58. Acts 7, 48. 17, 24. Eph. 2, 11 περιτομή χ. Heb. 9, 11. 24.—Judith 8, 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

χειροτονέω, ᾧ, f. ἦσω, (χειροτόνος; χείρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting; hence to vote, to give one's vote, by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. to choose by vote, to appoint; c. acc. et dat. Acts 14, 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. 8, 19. [2 Tim. 4, 23. Tit. 3, 16.] So Jos. Ant. 13. 2. 2 χειροτονούμεν δέ σε σήμερον ἀρχιερέα. Hdian. 7. 10. 3. Xen. Hell. 6. 2. 11.

χείρων, ονος, δ, ἡ, worse, irreg. Comparat. to adj. κακός, from an obsol. posit. χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, Matt. 9, 16 et Mark 2, 21 σχίσμα χείρων γίνεται. Matt. 12, 45 τὰ ἰσχυρά τοῦ ἀνθρ. ἐκείνου γίνεται χείрана τῶν πρώτων. 27, 64. Mark 5, 26. Luke 11, 26. John 5, 14. 2 Pet. 2, 20. Of punishment, worse, more severe, Heb. 10, 29. So Wisd. 15, 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. 5, 8 ἀπίστου χείρων. 2 Tim. 3, 13. So Æschin. 60. 15. Xen. Mem. 1. 2. 32.

χερουβίμ, Heb. Plur. כְּרֻבִּים, cherubim, from Sing. כְּרֻב, Sept. χερούβ Ex. 41, 18, a cherub; in N. T. spoken of the golden figures representing the cherubim and placed on or over the ark, Heb. 9, 5; comp. Sept. and Heb. Ex. 25, 18 sq.—The cheru-

bim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figures of a man, eagle, ox, and lion, as the emblems of wisdom and strength, with four wings; comp. Ex. c. 1. 10. As to their office, they are first mentioned as guarding the gate of Paradise, Gen. 3, 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22, 11. Ps. 18, 12. Ez. 1. c. Golden figures of cherubim were placed on or over the ark, so as to cover it, Ex. 25, 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the cherubim, 1 Sam. 4, 4. 2 Sam. 6, 2. Ps. 80, 2. 99, 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6, 23 sq. 8, 6 sq. See espec. Heb. Lex. art. כְּרֻבִּים.—Jos. Ant. 3. 6. 5 τῶν ἐπιθέματι αὐτῆς [τῆς κιβωτοῦ] ἦσαν προστεθειῖς δύο· χερουβείμ μὲν αὐτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

χήρα, as, ἡ, (χήρος,) a widow, one bereaved of a husband; Matt. 23, 13 [14] οἰκίας τῶν χηρῶν. Mark 12, 40. 43 μία χήρα πτωχή. v. 43. Luke 2, 37. 4, 25. 7, 12. 18, 3. 5. 20, 47. 21, 2. 3. Acts 6, 1. 9, 39. 41. 1 Cor. 7, 8. 1 Tim. 5, 3. 4. 5. 9. 11. 16 bis. James 1, 27. Sept. for חַרְוָה Gen. 38, 11. Ex. 22, 22. 24. al. (2 Macc. 3, 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12.) With γυνή added; Luke 4, 26 πρὸς γυναῖκα χήραν to a widow woman. Sept. γυνή χήρα for חַרְוָה 2 Sam. 14, 5. 1 K. 7, 14. So Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Æsop. Fab. 24.—Poet. of a city left desolate, Rev. 18, 7; comp. Is. 47, 8. Lam. 1, 1.

χθές, adv. yesterday, John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for יְמֵי Gen. 31, 2. 2 Sam. 3, 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

χιλιάρχος, ου, ὁ, (χιλίοι, ἄρχω,) a chiliarch, captain of a thousand, Sept. for רִבֵּי Deut. 1, 15. 2 Sam. 18, 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξίαρχους καὶ λοχαγούς.—In N. T. a chiliarch, put for a commander, captain, a military chief, viz.

1. Genr. Mark 6, 21. Acts 25, 23. Rev. 6, 15. 19, 18.—Jos. Ant. 7. 2. 2.

2. Spec. a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence

prob. the Greek name *χιλιαρχος*; see Adam's Rom. Ant. p. 369, comp. p. 193. Dict. of Antt. art. *Exercitus*, p. 503.—In N. T. spoken of the tribune Claudius Lysias, who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21, 31. 32. 33. 37. 22, 24. 26. 27. 28. 29. 23, 10. 15. 17. 18. 19. 22. 24, 7. 22. So Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

3. Spoken of the captain or prefect of the temple, John 18, 12; see fully in *στρατηγός* no. 2, and *σπείρα* no. 2.

χιλιάς, ἄδος, ἡ, (χιλίοι.) a *chiliad*, a thousand, the noun of number, Luke 14, 31 bis. Acts 4, 4. 1 Cor. 10, 8. Rev. 5, 11. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 11, 13. 14, 1. 3. 21, 16. Sept. for ἑξήκ Gen 24, 60. Ex. 12, 37.—Luc. Hermot. 56. Plato Phædr. 256. e. Comp. Buttm. § 70.

χιλίοι, αι, α, adj. numeral, a thousand, 2 Pet. 3, 8 bis. Rev. 11, 3. 12, 6. 14, 20. 20, 2. 3. 4. 5. 6. 7. Sept. for ἑξήκ Gen. 20, 16. Ex. 38, 25.—Hdian. 1. 15. 19. Xen. Hell. 1. 4. 21. Comp. Buttm. § 70.

Χίος, ου, ἡ, Chios, now Scio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20, 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5. Pococke Descr. of the East; II. i. p. 1.

χιτών, ὤρος, ὁ, (Heb. כִּטְוֹן.) a *tunic*, the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Heb. Lex. art. כִּטְוֹן. Adam's Rom. Ant. p. 416. Dict. of Antt. art. *Tunica*. So Matt. 5, 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke 6, 29. John 19, 23 bis. Acts 9, 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10, 10. Mark 6, 9. Luke 3, 11. 9, 3. Hence is said of the high priest, διαβρῆξας τοὺς χιτῶνας αὐτοῦ Mark 14, 63; comp. 2 Macc. 4, 38. Jos. Ant. 3. 7. 4, where χιτῶν is the כִּטְוֹן or outer tunic. Sept. genr. for כִּטְוֹן Gen. 37, 3. 2 Sam. 15, 32. Cant. 5, 4.—Æl. V. H. 1. 16 ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ ζομάτιον περιβαλλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

χιών, ὄνος, ἡ, snow, Matt. 28, 3. Mark 9, 3. Rev. 1, 14. Sept. for χιὼν Job 37, 6. Is. 1, 18.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

χλαμύς, ἴδος, ἡ, *chlamys*, a wide cloak worn sometimes by kings, Jos. Ant. 5. 1.

10. Hdian. 7. 5. 7; by military officers, 2 Macc. 12, 35. Æl. V. H. 14. 10; by soldiers and others Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. prob. the Roman *paludamentum*, officer's cloak, usually of purple, Matt. 27, 28. 31; see in *πορφύρα* fin. The *paludamentum* was hung loosely over the shoulders, being fastened across the breast by a clasp; and reached below the knees; see Adam's Ant. p. 371. Dict. of Antt. art. *Paludamentum*, *Chlamys*.

χλευάζω, ἴ. ἄσω, (χλευή.) to jest, to deride, to scoff, abso. Acts 17, 32; also Acts 2, 13 Rec. where others διαχλευάζω q. v.—Wisd. 11, 14. Pol. 4. 3. 13. Aristoph. Ran. 376; c. acc. Plut. Timol. 15. Dem. 78. 12.

χλιαρός, ἄ, ὄν, (χλαινω, χλιω.) warm, lukewarm, Rev. 3, 16.—Athen. 8. p. 123. e, ἴδωρ χλ. Plut. de Fluv. 25. 3.

Χλόη, ης, ἡ, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. 1, 11.

χλωρός, ἄ, ὄν, (χλόη, χλόος.) pr. *pale-green*, *yellowish-green*, the colour of the first shoots of grass and herbage, Hom. Od. 16. 17.—In N. T.

1. Genr. *green*, *verdant*, like young herbage; Mark 6, 39 ἐπὶ τῇ χλωρῇ χόρτῳ. Rev. 8, 7. 9, 4. Sept. for Πῶ Gen. 1, 30. Is. 15, 6; Πῶ 2 K. 19, 26.—Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

2. *pale*, *dun*, of a horse, Rev. 6, 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρός γὰρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρῆς σάρκα. Hes. Scut. 231 χλ. ἀδάμας.

χξς, six hundred and sixty-six, the number for which these letters stand, viz. χ' 600, ξ' 60, ς' 6; see Buttm. § 2. n. 3. Rev. 13, 18.

χοϊκός, ἡ, ὄν, (χόος, χοῦς.) of earth, earthy, *terrene*, 1 Cor. 15, 47. 48 bis. 49.—Only in N. T.

χοῖνιξ, ἴκος, ἡ, a *chænix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one quart English; see in art. μέδιος. A *chænix* of grain was the daily allowance for one man, whether soldier or slave, Hdol. 7. 187; see Bæckh Staatsh. der. Ath. I. p. 99 sq. So Rev. 6, 6 bis, χοῖνιξ σίτου θνηπιόν, καὶ τρεῖς χοῖνικες κριθῆς θνηπιόν, implying excessive dearness, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bæckh l. c. p. 102 sq.—Sept. Ez. 45, 10.

11. *Æl. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.*

χοῖρος, ου, δ, ἡ, *a swine*; *Matt. 7, 6, comp. in κύων. Matt. 8, 30. 31. 32 bis. Mark 5, 11. 12. 13. [14.] 16. Luke 8, 32. 33. 15, 15. 16.—Æl. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.*

χολάω, ᾧ, f. ἤσω, (*χολή*), *to be bilious, melancholy, mad*, i. q. *μελαγχολάω*, *Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, to be full of gall, to be angry, enraged*, c. dat. pers. *John 7, 23 ἐμοὶ χολᾷτε. So 3 Macc. 3, 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀπτικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.*

χολή, ἥς, ἡ, *the bile, gall*, *Palæph. 27. 2. Plato Rep. 564. b; then as the seat of anger, choler, wrath, Luc. Fugit. 19. Dem. 778. 8.—In N. T. gall, bitterness, viz.*

1. *poison, venom*, *trop. Acts 8, 23 εἰς γὰρ χολὴν πικρίας... ὁρῶ σε θῶτα*, i. q. *εἰς χολὴν πικράν, bitter gall, venom*; see in *πικρία* and *σύνδεσμος*. *Sept. pr. for חֲמַלִּי poppy, poison, Deut. 29, 17. 32, 32.—Plut. Romul. 17 ὥσπερ τοῦ καὶ χολῆς ἐρίων θηρίων.*

2. *From the Heb. bitter herbs*, e. g. *wormwood, poppy, myrrh, and the like*; *Matt. 27, 34 ἔδωκαν αὐτῷ πικρὴν μετὰ χολῆς μεμιγμένον*, *comp. Mark 15, 23; see fully in ἔξω.*—*Sept. for חֲמַלִּי wormwood, Prov. 6, 4. Lam. 3, 15; and for חֲמַלִּי poppy, Ps. 69, 22. Jer. 8, 14.*

χόος, δ, (*χέω, χόω*), *contr. nominat. χοῦς*, *gen. χόος*, *dat. χοῖ*, *acc. χοῦν*, *comp. Passow s. v. Buttm. § 58 pen. earth*, as dug out and thrown up, *a heap of earth, mound*, *Hdot. 1. 150 ὁ χοῦς ὁ ἐφορυχθεῖς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. loose earth, dirt, dust*; *Mark 6, 11 ἐκτινάξατε τὸν χοῦν κτλ. i. q. κοιλότροπος in Matt. 10, 14; see in ἐκτινάσσω. (Sept. for חֲמַלִּי Is. 52, 2.) Rev. 18, 19 ἐβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν*, in token of grief, mourning; see in *σποδός*, and so *Sept. for חֲמַלִּי Josh. 7, 6. Sept. genr. for חֲמַלִּי Gen. 2, 7. 2 Chr. 1, 9. So Hdian. 8. 4. 11.*

Χοραζίν, ἡ, *indec. Chorazin*, written also in *Mss. Χοραζάιν, Χωραζίν, or χῶρα ζίν*, a place of Galilee mentioned in connection with Bethsaida and Capernaum, and probably near them, *Matt. 11, 21. Luke 10, 13. According to Eusebius and Jerome in Onomast. Chorazin was a village (κώμη) of Galilee, two Roman miles from Capernaum, already deserted in their day; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq. Bibl. Res. in Palest. III. p. 294.*

χορηγέας, ω, f. ἤσω, (*χορηγός*; *χορὴ, ἄγω*), *to be chorus-leader, to lead a chorus of singers and dancers*, *Anthol. Gr. I. 73; trop. Luc. Nocyom. 16. Plato Theat. 27. p. 179. d. Then, to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοὶ were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλοῖστια. Sturz Lex. Xen. art. χορηγός. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. Choregus.—Hence genr. and in N. T. to furnish, to supply, to give*, c. acc. *1 Pet. 4, 11 ἐξ ἰσχύος ἡς [ἡν] χορηγεῖ ὁ θεός. 2 Cor. 9, 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι... χορηγήσαι καὶ πληθύναι τὸν σπῆρον ὑμῶν*, where for the Opt. see *Math. § 513. Buttm. § 139. m. 7. Winer § 42. 5. So Ecclus. 1, 10. 25. Æl. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθύνως.*

χορός, οῦ, δ, *a dance, ring-dance*, and in general, dancing as connected with music and song, espec. on festive occasions; *Luke 15, 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for חֲמַלִּי Ex. 15, 20. Judg. 11, 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.*

χορτάζω, f. ἴσω, (*χόρτος*), *to feed with grass, hay; to fodder*; *pr. beasts*, c. acc. *Hes. Op. 450 or 454. Plato Rep. 372. d.—In N. T. genr. to feed, to fill with food, to satisfy, to satiate*; spoken

1. *Of birds of prey*; *Pass. c. ἐκ τινος, Rev. 19, 21 τὰ θῆοντα ἐχορτάσθη ἐκ τῶν σαρκῶν.*

2. *Of persons, in the usage of the later Greek*, *Sturz de Dial. Alex. p. 200. Lob. ad Phryn. p. 64; so c. accus. expr. or impl. Matt. 15, 33 ὥστε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14, 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15, 37. Mark 6, 42. 7, 27. 8, 8. Luke 9, 17. John 6, 26. Phil. 4, 12. James 2, 16. Sept. for חֲמַלִּי Jer. 5, 7. Ps. 37, 19. (Arr. Epict. 1. 9. 19. Athen. 3. p. 99. f. Plut. Symp. 1. 2. 2.) With a further adjunct of the material, c. gen. *Mark 8, 4 τοῦτους... χορτάσαι ἄρτων. Matth. § 352. With ἀπό τινος, Luke 16, 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for חֲמַלִּי Lam. 3, 15. 30; c. ἀπό for חֲמַלִּי Ps. 104, 13. So c. gen. Anthol. Gr. III. p. 22.—Trop. to satisfy the desire of any one, to fill*; *Pass. Matt. 5, 6. Luke 6, 21.**

χορτάσμα, ατος, τό, (*χορτάω*), *fodder, forage*, green or dry, for animals, *Sept. for*

κίχρη Gen. 24, 25. 32. Pol. 9. 4. 3. Diod. Sic. 20. 76.—In N. T. genr. *food, sustenance*, for persons, Acts 7, 11. So *χόρτος* Anth. Gr. I. p. 119.

χόρτος, ου, ό, (kindr. Lat. *hortus*,) pr. an inclosure, yard, court, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640; then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 *χόρτοι* εδ-δενδροι. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι* λείοντος. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον* κούφον.—Hence genr. and in N. T. *grass, herbage*; Matt. 6, 30 *τὸν χόρτον τοῦ ἀγροῦ*. 14, 19. Mark 6, 39 *ἐπὶ τῷ χλωρῷ χόρτῳ*. Luke 12, 28. John 6, 10. 1 Cor. 3, 12. James 1, 10. 11. 1 Pet. 1, 24 ter. Rev. 8, 7. 9, 4. Also of grain as growing, Matt. 13, 26. Mark 4, 28. Sept. for *רִיחֵי* Ps. 38, 2. Is. 40, 7. 8; *חֲבֵץ* Gen. 2, 6. Prov. 19, 12. So Plut. Romul. 8. Xen. An. 1. 5. 5 *ὅς γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλή ἦν ἅπαντα ἡ χώρα*.

Χουζας, α, ό, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke 8, 3. See in *ἐπίτροπος* no. 1.

χοῦς, see in *χόος*.

χράω, ω, f. *ήσω*, contracted in *η* instead of *α*, like *ζάω*, Buttm. § 105. n. 5. The root *χράω* under different forms, has in prose four different significations, viz. *χράω* to utter an oracle, not found in N. T.; *κίχρημι* to supply with, to lend; *χράομαι* to use; *χρή* impers. *it needs, behooves*; see in Buttm. § 114. Passow in *χράω*.—In N. T.

I. *κίχρημι*, to lend, see in its order.

II. *χράομαι*, f. *ήσομαι*, Mid. depon. aor. 1 *ἐχρησάμην*, Imperat. *χρήσαι* 1 Cor. 7, 21; to use, to make use of, c. dat. Buttm. § 133. 4. a. Matth. § 396. 1. a) Of things, Acts 27, 17 *βοηθείαις ἐχρώντο*. 1 Cor. 7, 21. 31. 9, 12. 16. 2 Cor. 1, 17. 3, 12. 1 Tim. 1, 8. 5, 23 *οἶνον διίχρη χρῶ*. So Wisd. 2, 6. *Æl. V. H. 5. 1. Xen. Cyr. 1. 4. 4.* b) Of persons, to use well or ill, to treat, c. dat. et adv. Acts 27, 3 *φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος*. With adv. simpl. 2 Cor. 13, 10 *ἵνα παρὼν μὴ ἀποτόμως (ὑμῖν) χρήσωμαι, lest I treat you sharply, use sharpness, comp. Sept. Esth. 1, 19. 9, 27. Sept. for *לִּפְנֵי* Gen. 16, 6. 19, 8. So Jos. Ant. 2. 15. 1 *χαλεπῶς*. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.*

III. Impers. *χρή*, impf. *ἐχρήν*, inf. *χρήναι*, Buttm. § 114; pr. 'there is use for'; hence,

it needs, it behooves, it ought, Germ. *es braucht*; c. inf. James 3, 10 *οὐ χρή . . . ταῦτα οὕτω γίνεσθαι, these things ought not so to be*. Buttm. § 129. 18.—Jos. Ant. 14. 13. 7 *τί χρή ποιεῖν*. *Æl. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24.*

χρεία, as, ή, (*χρίος, χράομαι*,) 1. use, usage, employment, the act of using, Xen. Mem. 4. 2. 25 *πρὸς τὴν τοῦ ἵππου χρείαν*. ib. 2. 4. 1.—In N. T. meton. that in which one is employed, an employment, affair, business; Acts 6, 3 *ὅς καταστήσομεν ἐπὶ τῆς χρείας ταύτης*. So 2 Macc. 7, 24. Jos. B. J. 2. 20. 3 *οὐκ ἐπέστησαν [αὐτὸν] ταῖς χρείαις*. Pol. 3. 45. 2 *τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξασταλμένοις*. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) Genr. Eph. 4, 29 *εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας*, genit. of qual. *for needful edification*; comp. Winer. § 34. 2. So *χρεία ἐστὶ*, there is need, *opus est*, c. gen. Luke 10, 42 *ἐνὸς δέ ἐστι χρεία, one thing is needful*; also c. infin. Heb. 7, 11.—Diod. Sic. 1. 19. Plut. Pericl. 8; c. gen. Eccclus. 3, 22. Pol. 3. 111. 10 *οὐκ ἔτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία*. Xen. Mem. 3. 3. 3.

b) Of personal need, necessity, want; Acts 20, 34 *ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὐταί*. Rom. 12, 13. Phil. 2, 25. 4, 19; *εἰς τὴν χρείαν* for one's need or want, Phil. 4, 16; *εἰς τὰς χρείας* id. Tit. 3, 14; *τὰ πρὸς χρείαν*, things for need, such things as were necessary to us, Acts 28, 10.—Eccclus. 29, 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρεία ἔχω*, to have need, to need, to want, e. g. a) Genr. and c. genit. to have need of; Matt. 9, 12 *οὐ χρείαν ἔχουσιν οἱ ἰσχυρότεροι*. 21, 3. 26, 65 *τί ἐτι χρείαν ἔχομεν μαρτύρων*; Mark 2, 17. 11, 3. 14, 63. Luke 5, 31. 9, 11 *τοὺς χρείαν ἔχοντας θεραπεύεις*. 15, 7. 19, 31. 34. 22, 71. John 13, 29. 1 Cor. 12, 21 bis. 24 *οὐ χρείαν ἔχει sc. εὐσημοσύνης*. Heb. 5, 12 bis. 10, 36. Rev. 21, 23. 22, 5. With infin. Act. Matt. 14, 16 *οὐ χρείαν ἔχουσιν ἀπελθεῖν*. John 13, 10. 1 Thess. 1, 8. 4, 9; also inf. Pass. Matt. 3, 14. 1 Thess. 5, 1. Comp. Buttm. § 140. 2. Matth. § 535. n. Winer § 45. n. 1. With *ἵνα*, John 2, 25. 16, 30. 1 John 2, 27. Sept. c. gen. for *ἕνεκα* Prov. 18, 2. Is. 13, 17. So c. gen. Eccclus. 13, 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. β) Of personal need, want; c. gen. Matt. 6, 8 *εἶδε γὰρ ὁ πατὴρ ὑμῶν, ὅτι χρείαν ἔχετε*. 1 Thess. 4, 12. Rev. 3, 17. Absol. to have need, to be in need, to be in want; Mark 2, 25 *τί ἐποίησε Δαβὶδ, ὅτι χρείαν ἔσχε*. Acts 2, 45. 4, 35. Eph.

4, 28 μεταδίδοναι τῷ χρεῖαν ἔχοντι. 1 John 3, 17.

χρεωφειλέτης, ου, ὁ, (χρέος, Att. χρέως, ὀφείλω,) a debt-over, debtor, Luke 7, 41. 16, 5.—Sept. Prov. 29, 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

χρή, impers. verb, see in κράω III.

χρήζω, f. ἥσω, (χρή, χρεῖα,) to need, to have need of, to want, to desire; c. gen. Matt. 6, 32 et Luke 12, 30 οἶδε γὰρ ὁ πατήρ ὑμῶν... ὅτι χρήσετε τούτων πάντων. Luke 11, 8. Rom. 16, 2. 2 Cor. 3, 1.—Symm. for Ἰησοῦ Job 22, 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

χρήμα, atos, τό, (χράσμαι,) pr. something for use, useful, what one can use, what one needs, Xen. Ec. 1. 7 sq.—Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρήματα, Matt. 10, 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότες ἐπὶ τοῖς χρήμασιν. Luke 18, 24. Sept. for עֶשְׂרֵי Josh. 22, 8. 2 Chr. 1, 11. 12. (Hdian. 3. 13. 11. Plut. Theseus 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρηματα ἔχόντων.) Spec. money; once Sing. Acts 4, 37 ἤνεγκε τὸ χρήμα, the money, the price, i. q. τιμὴ in 5, 2. Plur. Acts 8, 18. 20. 24, 26. Sept. for עֶשְׂרֵי Job 27, 17. So 1 Macc. 14, 32. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. a thing, matter, business, πρᾶγμα, Palamp. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

χρηματίζω, f. ἴσω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18, 27. Ael. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87; espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Ael. V. H. 4. 12. Xen. Lac. 7. 1, 5. Of kings and magistrates, to do business publicly, to give audience and answer as to ambassadors or petitioners, to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς... καθίστας ἐν φ χρηματίζειν εἰώθη τότῃ. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

1. Spoken in respect to a divine response, oracle, declaration, to give response, to speak as an oracle, to warn from God; absol. Heb. 12, 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for נָבִיא Jer. 26, 2;

of God, 30, 2. 36, 4. (Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης... χρηματίσας αὐτῷ τῷ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὑπνοὺς ὁ θεός. Diod. Sic. 3. 6 τῶν θεῶν αὐτοῖς ταῦτα κεχρηματίεσθαι.) Pass. of persons, to receive a divine response, warning; to be warned or admonished of God; absol. Heb. 8, 5 ὡς κεχρημάτισται Μωϋσῆς. So c. inf. Matt. 2, 12. Acts 10, 22 ὑπὸ ἀγγέλου. With περί τινος Heb. 11, 7; κατ' ὄραρ Matt. 2, 12. 22. Of things, to be given in response, to be revealed; Luke 2, 26 ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ πνεύματος ἁγίου. So Jos. Ant. 11. 8. 4 τὸ χρηματίζειν, a divine oracle.

2. In the later Greek usage, i. q. 'to do business as any one, under any name'; hence genr. to take or bear a name, to be named, called; constr. with the name in apposit. Acts 11, 26 χρηματίζαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανοῖς. Rom. 7, 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστοβούλος... χρηματίσας μὲν Φιλάλῃν. Plut. M. Anton. 54 fin. Κλεοπάτρα... νῖα Ἰσίδε ἐχρημάτιζε. Diod. Sic. 1. 44. Pol. 5. 57. 2.

χρηματισμός, ου, ὁ, (χρηματίζω,) pr. 'the doing of business'; hence, business, profit, gain, Plut. Philopem. 4. Dem. 568. 18; the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10.—In N. T. a response from God, an oracle, answer, Rom. 11, 4. So 2 Macc. 2, 4.

χρήσιμος, η, ου, (χράσμαι,) good for use, useful, profitable; 2 Tim. 2, 14 εἰς οὐδὲν χρήσιμον. Sept. for עֶשְׂרֵי Gen. 37, 26; עֶשְׂרֵי Ez. 15, 4.—Wisd. 8, 7. Plut. de Incoh. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

χρήσις, εως, ἡ, (χράσμαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6.—In N. T. spec. the use of the body in sexual intercourse, Rom. 1, 26. 27. So Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρήσιν. Luc. Amor. 25 χρήσις παιδική, comp. 19. Isocr. 386. c.

χρηστεύομαι, Mid. depon. (χρηστός,) to show oneself χρηστός, to be good-natured, gentle, kind; 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

χρηστολογία, as, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, fair speaking; Rom. 16, 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία· καλακεία, δὲ τῶν τὰ μὲν ῥήματα φιλικίας ἢ, ἡ δὲ διάνοια δόλου γίμνουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

χρηστός, ἡ, ὄν, (χράσμαι,) *useful, profitable, serviceable, good for any use*, e. g.

1. Of things; Luke 5, 39 ὁ παλαιὸς [οἶνος] *χρηστώτερός ἐστι*, *is better for drinking*; comp. Wetst. N. T. I. p. 689 sq. Sept. of figs, for כִּי, Jer. 24, 2. 5. So Athen. 13. p. 585. e, οἶνον *χρηστὸν μὲν, ὀλίγον δέ*. Theophr. Char. 2. 4; genr. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy to use or bear*; Matt. 11, 30 ὁ γὰρ *ζυγὸς μου χρηστός*. Also morally *useful, good, virtuous*, in the proverb 1 Cor. 15, 33 φθειρούσιν ἡβη *χρηστὰ ὁμιλίας κακᾶς*, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. No ἡβη χρ. Aristoph. Nub. 956 or 959; ἡβος χρ. Luc. Phalar. pr. 7; ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια *πλείστη εἰς τὰ χρηστά*.

2. Of persons, *useful towards others*; hence *good-natured, good, gentle, kind*; Luke 6, 35 αὐτὸς [ὁ Θεός] *χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς*. Eph. 4, 32. 1 Pet. 2, 3. Neut. τὸ *χρηστὸν*, *goodness, kindness*, i. q. ἡ *χρηστότης*, Rom. 2, 4. Sept. genr. for כִּי Ps. 34, 9. 86, 5.—1 Macc. 6, 11. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

χρηστότης, ητος, ἡ, (χρηστός,) pr. *usefulness of persons towards others*, i. e.

1. *goodness, gentleness, kindness*; Rom. 2, 4 ἡ τοῦ πλοῦτου τῆς *χρηστότητος* αὐτοῦ ... *καταφρονεῖς*; 11, 22 *τερ, ἰδὲ οὖν χρηστ. Θεοῦ ... ἐπὶ δὲ σε χρηστότητα. εἰάν ἐπιμείνης τῇ χρηστότητι*, i. e. *if thou continue in his goodness, if thou fall not away*. 2 Cor. 6, 6. Gal. 5, 22. Eph. 2, 7. Col. 3, 12. Tit. 3, 4. Sept. for כִּי Ps. 25, 7. 31, 20. 145, 7.—Æl. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

2. Trop. in a moral sense, *goodness, righteousness, uprightness*, comp. in *χρηστός* no. 1 fin. Rom. 3, 12 οὐκ ἐστὶ ποιῶν *χρηστότητα*, quoted from Ps. 14, 1. 3, where Sept. for כִּי.—Hdian. 2. 10. 7. Plato Def. 412. e.

χρίσμα, ατος, τό, (χρίω,) pr. 'something rubbed or smeared on,' e. g. *oil* for anointing, *ointment, unguent*, Jos. Ant. 3. 8. 3. Æl. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism, an anointing, unction*, Sept. for מִיָּשָׁה Ex. 29, 7. 30, 25.—In N. T. trop. as to Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2, 20 ὑμεῖς *χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα*. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10, 1. 16, 13. 1 K. 1, 39.

Ex. 28, 41. 40, 15. Jos. Ant. 6. 8. 1. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34, 9. Joel 3, 1 [2, 28]. Jos. Ant. 6. 8. 2; comp. Matt. 3, 16. 17. Acts 2, 1 sq. 8, 15. 17. 1 Cor. c. 12.

Χριστιανός, οῦ, (Χριστός,) *a Christian*, Acts 11, 26. 26, 28. 1 Pet. 4, 16.—Act. Thom. 22. Luc. de Mort. Peregr. 12.

χρίστος, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ *λεπτεὺς ὁ χρίστος* for מְשִׁיחַ הַגָּדוֹל the high-priest, Lev. 4, 3. 5. 16; also 2 Macc. 1, 10; comp. Ex. 28, 41. 40, 15. Subst. ὁ *χρίστος* sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in *χρίσμα* fin. 1 Sam. 12, 3. 5. 16, 6. 2 Sam. 1, 14. Ps. 18, 51. 28, 8; once of Cyrena, Is. 45, 1.

In N. T. ὁ *Χριστός*, *the Christ, the Anointed*, i. q. מְשִׁיחַ, *the Messiah*, the king constituted of God; pr. an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. On the character of the Messiah and his kingdom, see fully in βασιλεία no. 3.

a) Pr. as an appellative: a) Absol. ὁ *Χριστός*, *the Christ, the Messiah*; Mark 15, 32 ὁ *Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ*. John 1, 42 τὸν *Μεσσίαν δ' ἐστὶ μετ' ἐρμηνεύμενον ὁ Χριστός*. 4, 42 ὁ *σωτὴρ τοῦ κόσμου, ὁ Χριστός*. Acts 2, 36 *ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν*. 9, 22. 18, 28. So Matt. 1, 17. 2, 4. 16, 16. Mark 12, 35. 13, 21. Luke 2, 11. 26 τὸν *Χρ. κύριον*. 4, 41. 23, 2. John 1, 20. 25. Acts 2, 30. 3, 18. Rom. 8, 11. 1 John 2, 22. 5, 1. 6. Rev. 11, 15. 12, 10. al. sæpiss. Sept. and מְשִׁיחַ Dan. 9, 25. Ps. 2, 2, comp. 4, 13. So Psalt. Salom. 18, 6 ὁ *Χρ. τοῦ κυρίου*. 17, 36. 18, 8 ὁ *Χρ. κύριος*. β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ *Χριστός* Acts 5, 42. 9, 34. 1 Cor. 3, 11. al. Ἰησοῦς *Χριστός*, John 17, 3 *ὃν ἀπίστευκας Ἰ. Χριστόν*. Acts 2, 38. 3, 20. 1 John 4, 2. 3. 2 John 7. al. ὁ *Χριστὸς Ἰησοῦς* Acts 17, 3. 18, 5. 28. 19, 4.

b) As pr. name or cognomen, *Christ*:

a) Absol. *Χριστός* or ὁ *Χριστός*, chiefly in the Epistles; Rom. 5, 6. 8. 8, 10 ὁ *ἐλεῖρας τὸν Χρ. ἐκ νεκρῶν*. 1 Cor. 1, 12. 3, 23. Gal. 1, 6. 7 τὸ *εὐαγγ. τοῦ Χριστοῦ*. 2, 20 *Χριστῷ συνιστάμεται*. Eph. 4, 12. Heb. 3, 6. 5, 5. 1 Pet. 1, 11. 4, 14. al. sæp. β) Oftener joined with Ἰησοῦς, as Matt. 1, 16 Ἰησοῦς ὁ *λεγόμενος Χριστός*. So Ἰησοῦς *Χριστός*, in the Gospels Matt. 1, 1. 18. Mark 1, 1. John 1, 17; elsewhere often, Acts 3, 6 *ἐν*

τῷ ὀνόματι Ἰ. Χρ. 4, 10, 8, 12, 10, 36, 28, 31. Rom. 1, 1, 6, 8. 1 Cor. 1, 1, 5, 4, al. *scripsit*. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1, 30. Gal. 3, 14, 26, 4, 14. Phil. 2, 5, 3, 3, 8. Col. 1, 4, al. and so in Heb. 3, 1.—For the use of *ὁ κύριος* in connection with the names Ἰησοῦς and Χριστός, see in κύριος II. 2. b.

c) Meton. a) For *ὁ λόγος τοῦ Χρ.* the word or doctrine of Christ, the Gospel, 2 Cor. 1, 19, 21. Eph. 4, 20. β) For *τὸ σῶμα τοῦ Χρ.* Christ's body, i. e. the church, 1 Cor. 12, 12. γ) For the salvation of Christ, obtained through him, Gal. 3, 27 Χρ. ἐνεδόξασθε. Phil. 3, 8 ἵνα Χρ. κερδήσω. δ) ἐν Χριστῷ, see fully in ἐν no. 1. c. α; comp. ἐν κυρίῳ in κύριος II. 2. b. +

χρίω, f. ἴσω, pr. to touch gently the surface of a body; hence, to rub over, to oint, to anoint with oil, ointment, as a shield, armour, Sept. for *ἵπῳ* 2 Sam. 1, 21. Diod. Sic. 4, 36. Xen. Cyr. 7, 1, 2; the body, after bathing, exercise, Plut. Agesi. 34. Xen. Conv. 1, 7. In Sept. also to anoint, as a sacred rite, to consecrate by unction to any office, comp. in *χρίσμα* fin. Sept. for Heb. *ἵπῳ* of a priest, Ex. 28, 41, 40, 15; of a prophet, 1 K. 19, 16. Is. 61, 1; espec. a king, 1 Sam. 10, 1, 15, 1, 2 Sam. 2, 4, 1 K. 1, 34. Eccles. 46, 13, 48, 8.—Hence in N. T. to anoint, to consecrate as by unction, to set apart for a sacred work, c. acc. e. g. a) Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4, 27 ἐν *ἐχρισας*. As a prophet, c. infin. Luke 4, 18 *ἐχρίσε με εὐαγγελίζεσθαι πτωχοῖς*, from Is. 61, 1 where Sept. for *ἵπῳ*; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10, 38; c. dupl. acc. Heb. 1, 9 *ἐχρίσε σε ὁ θεός . . . ἔλαιον ἀγαλλιάσεως*, quoted from Ps. 45, 8 where Sept. so for *ἵπῳ*; comp. Buttm. § 131. 5 and n. 12. Gesen. Lehrs. p. 812. b) Of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in *χρίσμα*. 2 Cor. 1, 21 ὁ δὲ βεβαίων ἡμᾶς . . . καὶ χρίσας ἡμᾶς, θεός . ὁ καὶ . . . θεὸς τὸν ἀράβωνα τοῦ πνεύματος κτλ.

χρονίζω, f. ἴσω, (χρόνος,) Att. fut. *χρονιῶ* Heb. 10, 37, comp. Buttm. § 95, 7, 9; to spend or while away time, to linger, to delay, to be long in coming or doing; intran. and absol. Matt. 25, 5 *χρονίζοντος δὲ τοῦ κυρίου*. Heb. 10, 37. (Sept. Hab. 2, 3.) So c. ἐν, Luke 1, 21 ἐν τῷ ναφ. With. inf. *ἐρχεσθαι* Luke 12, 45, *ἐλθεῖν* Matt. 24, 48. Sept. for *ἵπῳ* Judg. 5, 28; c. inf. Gen. 34,

19.—Theophr. Caus. Pl. 4, 10 fin. Diod. Sic. 2, 27. Thuc. 6, 49; ἐν τῇ *ῥώμῃ*, Pol. 33, 16, 6.

χρόνος, ου, ὁ, time, in the abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

1. time, pr. and genr. a) Mark 9, 21 πόσος χρόνος ἐστίν; Luke 4, 5 ἐν στιγμῇ χρόνου. Acts 7, 23 *τεσσαρακοστῆς χρόνος*. 27, 9. Gal. 4, 4, comp. in *πλήρωμα* no. 5. Heb. 11, 32. Rev. 2, 21 *ἔδωκα αὐτῇ χρόνον*, see in *δίδωμι* no. 1. c. β. Rev. 10, 6. So *διατρίβειν τὸν χρόνον*, see in *διατρίβω*, Acts 14, 3, 28; *ποιῆσαι τὸν χρόνον* Acts 15, 33, 18, 23, see in *ποιέω* no. 2. e. (Hdian. 8, 5, 1. Pol. 6, 17, 5 *χρόνον δοῦναι* Dem. 178, 9. Xen. An. 7, 7, 47.) With prepositions: διὰ τὸν χρόνον Heb. 5, 12; ἐκ χρόνων *ἱκανῶν*, of or from long times, Luke 8, 27, [23, 7]; ἐν παντὶ χρόνῳ Acts 1, 21. (Sept. Josh. 4, 24.) ἐπὶ χρόνον, for a time, Luke 18, 4. Acts 18, 20; ἐφ' ὅσον χρόνον Rom. 7, 1, 1 Cor. 7, 39. Gal. 4, 1; μετὰ χρόνον πολλόν, after long time, Matt. 25, 19. Heb. 4, 7. So c. διὰ Dem. 615, 10; c. ἐκ, Diod. Sic. 1, 4; c. ἐν, Hdian. 1, 1, 4. Xen. Vect. 4, 25 ἐν τῷ παντὶ χρόνῳ. c. ἐν Xen. Venat. 5, 7; c. μετὰ Hdian. 5, 6, 2. Xen. Venat. 1, 2. b) Accus. χρόνον, χρόνους, marking duration, time how long, Buttm. § 131. 9. Mark 2, 19 ὅσον χρόνον . . . ἔχουσι τὸν κυμφίον. Luke 20, 9 ἀπεδήμησε χρόνους ἱκανούς. John 5, 6 πολλὸν χρόνον. 7, 33 μικρόν χρόνον. 12, 35, 14, 9. Acts 13, 18, 19, 22, 20, 18, 1 Cor. 16, 7, Rev. 6, 11, 20, 3. Sept. for *ἵπῳ*, Deut. 12, 19, 22, 19. Josh. 4, 14; *χρ. μικρόν* for *ἵπῳ* Is. 54, 7. So Ceb. Tab. 2. Diod. Sic. 1, 4 *πλείω χρόνον*. Pol. 3, 64, 4 *τοσούτους χρόνους*. Xen. Mem. 3, 6, 13. c) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, comp. Matth. § 406. a. Winer § 31. 5. Buttm. § 133. 4. e. Luke 8, 29 πολλοῖς γὰρ χρόνοις *συνηπάκει αὐτόν*, i. e. in, during, since long time. Acts 8, 11. Rom. 16, 25 *χρόνους αἰώνιους*, comp. below in no. 2. So Hdian. 5, 3, 5 *μακρῷ χρόνῳ*. Soph. Trach. 599.

2. Spec. by the force of adjuncts, χρόνος stands for a time, period, season, like *καιρός*, comp. Tittm. l. c. E. g. Plur. joined with *καιροί*, Acts 1, 7 *γινώσκει χρόνους ἢ καιροὺς*. 1 Thess. 5, 1. With a genit. of event or the like; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου *ἀστέρος*. Luke 1, 57 ὁ χρ. τοῦ τεκεῖν. Acts 3, 21, 7, 17, 30, 1 Pet. 1, 17, 4, 3 ὁ παρ' ἐλληνιστῶν χρόνος τοῦ βίου. With an adject-

tive, pronoun, or the like; Matt. 2, 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε. Acts 1, 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1, 20 ἐπ' ἐσχάτων χρόνων, see in ἔσχατος no. 2. b. 2 Tim. 1, 9 et Tit. 1, 2 πρὸ χρόνων αἰώνων, see in αἰώνιος no. 1. 1 Pet. 4, 2 τὸν ἐπιλοιπον ἐν σαρκὶ χρόνον. So Sept. for ἡγ' Ecc. 3, 1.—Palæph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12. τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

χρονοτριβέω, ὦ, f. ἤσω, (χρόνος, τριβω,) to wear away time, to spend or waste time, to delay, intrans. Acts 20, 16.—Aristot. Rhet. 3. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

χρῦσεος, ἡ, εον, contr. χρυσοῦς, ἡ, εὖν, (χρυσός,) golden, of gold; 2 Tim. 2, 20 σκεύη χρυσᾶ. Heb. 9, 4 bis, στάμνος χρυσῇ. Rev. 1, 12. 13. 20. 2, 1. 4. 4. 5. 8. 8, 3 bis. 9, [7.] 13. 20. 14, 14. 15, 6. 7. 17, 4. 21, 15. Sept. for χρῖ Gen. 41, 42. Ex. 3, 22.—Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

χρυσίον, ου, τό, (dim. of χρυσός,) gold, pr. in small pieces or quantity, espec. as wrought.

1. Genr. Heb. 9, 4 τὴν κιβωτὸν ... περιεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1, 7. Rev. 3, 18. 21, 18. 21. Sept. for χρῖ Ex. 37, 2. 4. 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

2. Meton. a) a golden ornament; 1 Pet. 3, 3 περιβεβηκεν χρυσίον. Rev. 17, 4 et 18, 16 in later edit. So Sept. Job 27, 16. Dem. 1182. 26 χρυσία πολλά ἔχουσαν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. b) gold coin, money, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Ecclus. 40, 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

χρυσυδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) gold-ringed, having a gold ring upon the hand, James 2, 2.—So Arr. Epict. 1. 22. 18 χρυσοῦς δακτυλίους ἔχων πολλούς. Comp. Luc. Tim. 20 χρυσόχειρες.

χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, pr. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the topaz of the moderns. Rev. 21, 20. Sept. for ὡψῆγῃ topaz Ex. 28, 20. 39, 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 42, 43, 73. Rosenm. Alterthk. IV. i. p. 40.

χρυσόπρασος, ου, ὁ, (χρυσός, πράσων,) chrysoprass, a precious stone of a greenish golden colour, like a leek; Rev. 21, 20. Comp. Plin. H. N. 37. 20, 32, 34,

73. Many suppose the beryl to be meant; see Winer Realw. art. Edelsteine no. 11.

χρυσός, οὔ, ὁ, 1. gold; Matt. 2, 11 χρυσὸν καὶ λίβανον. 23, 16. 17 bis. Acts 17, 29. 1 Cor. 3, 12. Rev. 18, 12, 9, 7 Rec. Sept. for χρῖ 2 Chr. 3, 7. Ezra. 1, 6. Prov. 17, 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

2. Meton. a) golden ornaments, 1 Tim. 2, 9 ἡ χρυσῇ ἡ μαργαρίταις. Rev. 17, 4 et 18, 16 Rec. So Luc. de Dom. 8 τῷ χρυσῷ ἐς τοσούτον κεκόσμηται. Dinarch. 95. 40. b) gold coin, money, treasure, Matt. 10, 9. James 5, 3. So Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

χρυσοῦς, see χρύσεος.

χρυσῶν, ὦ, f. ὠσω, (χρυσός,) to deck with gold, to gild, Pass. Rev. 17, 4 κεχρυσωμένη χρυσῷ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18, 16. Sept. χρυσῶν χρυσίῳ for χρῖ Rev. Ex. 26, 32. 37. 36, 34; simpl. 2 K. 18, 16.—Luc. Philop. 19. Plut. Philopœm. 9. Diod. Sic. 4. 47.

χρῶς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,) pr. the surface of a body, espec. of the human body, the skin, Sept. for χρῖ Ex. 34, 29. 30. Xen. Cœc. 10. 5; also colour, complexion, teint of the skin, Diod. Sic. 2. 6.—Genr. and in N. T. the body; Acts 19, 12 ἀπὸ τοῦ χρωτός σουδάριον, i. e. which had been on his body. Sept. for ὡψῆ Lev. 13, 2 sq. So Diou. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

χωλός, ἡ, ὄν, (kindr. Lat. claudus,) lame, halt, crippled in the feet, of persons; Matt. 11, 5 καὶ χωλοὶ περιπατοῦσι. 15, 30. 31. 18, 8. 21, 14. Luke 7, 22. 14, 13. 21. John 5, 3. Acts 3, 2. [11]. 8, 7. 14, 8. Trop. Heb. 12, 13, see in ἐκτρέπω no. 1. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mark 9, 45; comp. Lob. ad Phryn. p. 474 marg. Sept. for ὡψῆ Lev. 21, 17. Deut. 15, 21.—Ael. V. H. 11. 9 δείξας χωλὸν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

χώρα, ας, ἡ, (obs. χῶα,) pr. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. Hell. 4. 2. 20.—Hence genr. and in N. T.

1. a country, land, region, province; a) Genr. Luke 3, 1 τῆς Ἰουδαίας καὶ Τραχωνίτιδος χώρας. 15, 13. 14. 15. 19, 12. John 11, 54. 55. Acts 8, 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10, 39. 13, 49. 16, 6 et 18, 23 τὴν Γαλατικὴν χώραν, the Galatian country, the region or province of Galatia.

26, 20; c. gen. αὐτῶν Matt. 2, 12. So genr. Matt. 4, 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in θάνατος no. 4. (Is. 9, 1.) Opp. the sea, Acts 27, 27. Sept. for γῆ Gen. 42, 9. Job 1, 1. Jon. 1, 8; חֲדָרָא 1 K. 20, 14 sq. So Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρᾳ. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῇ οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστί. b) Meton. for the inhabitants of a country or region; Mark 1, 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12, 20. So Eccles. 47, 18.

2. Put with the name of a town, city, or people, a district, territory, around and belonging to that city; Matt. 8, 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5, 1. Luke 8, 26; impl. Mark 5, 10. Luke 2, 8.—Hdian. 3. 9. 5. 6. Diod. Sic. 1. 56. Xen. Hell. 6. 2. 7.

3. Spec. the country, the open country, fields; as opp. the city, Luke 21, 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in v. 20. (Dem. 255. ult. Xen. Cyr. 7. 1. 43.) As sown, tilled, harvested, Luke 12, 16. John 4, 35 θεσάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. James 5, 4. So Eccles. 43, 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χοραζίν.

χωρέω, ᾶ, f. ἦσω, (χώρα, χάρος,) to make space, place, room, for another; to give way, to yield, Hom. Il. 16. 592; c. gen. to retire or retreat from, ib. 15. 655.—Hence in N. T.

1. to make room for oneself, to go forward, to go or come on, i. e. a) Genr. to go or come, to pass; c. eis, Matt. 15, 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. 3, 9 πάντας εἰς μετάνοιαν χωρῆσαι. So Aeschyl. Pers. 379 or 385 πᾶς ἀνὴρ... ἐς ναῦν ἐχώρει. Xen. Ag. 1. 29; c. ἐπὶ Hdian. 8. 6. 13. Hesych. χώρει πορεύου. b) Trop. to have place or entrance, to be received, trop. John 8, 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. among you. So Wisd. 7, 23. Jos. Ant. 6. 3. 1. Hdian. 5. 3. 21. Others, to have success, progress; as 2 Macc. 15, 37. Pol. 10. 15. 4.

2. Trans. of capacity, to make place or room for, to take in or receive, to hold, to contain. a) Pr. as a vessel, c. acc. of measure, John 2, 6 ὑδρίας... χωροῦσαι ἀπὸ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark 2, 2 ὥστε μηκέτι χωρεῖν cc. αὐτοῦς. John 21, 25 οὐ... τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for חֲדָרָא 1 K. 7, 25. 2 Chr. 4, 5; genr. for חֲדָרָא Gen. 13, 6. So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6; genr.

Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρουμένην τῷ τόπῳ. Ael. V. H. 1. 3. Thuc. 2. 17. b) Trop. to receive, e. g. a doctrine, matter, to admit, to assent to, c. acc. Matt. 19, 11 οὐ πάντες χωροῦσι τὸν λόγον τούτου. Acc. impl. v. 12 bis. (Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.) Also persons, to receive to one's heart, affection; 2 Cor. 7, 2 χωρήσατε ἡμᾶς, in allusion to c. 6, 11. 12. 13. So Chrysost. ad h. l. φιλήσατέ με.

χωρίζω, f. ἴσω, (χωρίς,) 1. to put apart, to separate, to sunder, c. acc. Matt. 19, 6 et Mark 10, 9 ἀ οὐν ὁ θεὸς συνέζευξε, ἄνθρωπος μὴ χωριζέτω. With ἀπὸ c. gen. from any thing, Rom. 8, 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39. Pass. Heb. 7, 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4; c. ἀπὸ Wisd. 1, 3; χωρισμός ἀπὸ Plato Phaedo 12.

2. Mid. χωρίζομαι, and Pass. aor. 1 ἐχωρίσθην as Mid. to separate oneself, to depart, e. g. from a person; c. ἀπὸ, 1 Cor. 7, 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. Absol. v. 11. 15 bis. Philem. 15. (Of a wife, Isæus 73. 2; genr. Sept. for חָרַץ Neh. 9, 2. Xen. Cyr. 6. 1. 8.) From a place, i. q. to go away, to depart, c. ἀπὸ, Acts 1, 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. Also c. ἐκ, Acts 18, 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν. v. 2. So c. ἐκ, Pol. 3. 90. 2; c. εἰς, 2 Macc. 5, 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

χωρίον, ου, τό, (χώρος, χώρα,) dimin. in form but not in sense, comp. Butt. § 119. n. 15; a place, spot, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26; a country, region, Luc. D. Deor. 20. 5. Xen. Hell. 5. 1. 7.—In N. T. like Engl. place, i. q. a field, farm, possession; Matt. 26, 36 et Mark 14, 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John 18, 1 where it is κήπος. John 4, 5. Acts 1, 18 ἐκτίσαστο χωρίον. v. 19 bis. 5, 3. 8. Plur. τὰ χωρία, possessions, estates, Acts 4, 34. 28, 7. Sept. for חָרָץ 1 Chr. 27, 27.—Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. Hell. 2. 4. 1.

χωρίς, adv. and prep. (obs. χάω, kindr. χάρος, χώρα,) apart, separately, asunder; Butt. § 146. 3. Winer § 58. 6.

1. Adv. John 20, 7 χωρίς ἐντεταλγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

2. Prep. c. gen. see Butt. and Winer l. c. apart from, without. a) Genr. Matt. 13, 34 et Mark 4, 34 χωρίς παραβολῆς, without a parable. Luke 6, 49 χωρίς θεμελίου. John 1, 3 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν. 15. 5. Rom. 3, 21 χωρίς νόμου. v. 28. 4, 6. 7, 8. 9.

10, 14. 1 Cor. 4, 8. 11, 11 bis. [2 Cor. 12, 3.] Eph. 2, 12. Phil. 2, 14. 1 Tim. 2, 8. 5, 21. Philem. 14. Heb. 4, 15 χωρίς ἁμαρτίας, yet without sin. 7, 7. 20. 21. 9, 7. 18. 22. 28. 10, 28. 11, 6. 40. 12, 8. 14. James 2, 18. 20. 26 bis. So Luc. Parasit. 17 οὐτε ἠπνεύειν χωρίς ἵππου. Diod. Sic. 3. 34 bis, χωρίς ὑποδέσεως... χωρίς πυρός. Xen. An. 1. 4. 13. b) without, besides, exclusive of; Matt. 14, 21 et 15, 38 χωρίς γυναικῶν καὶ παιδίων.

2 Cor. 11, 28. Sept. for ἡβηρ Gen. 46, 26. Num. 16, 49; 17, 23 1 K. 5, 16. So Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. See Adam's Rom. Ant. p. 548.—In N. T. meton. the north-west, the quarter whence *Corus* blows, Acts 27, 12.

Ψ.

ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψάλλ' ἔπειραν Æschyl. Pers. 1062; also a string, to twang, e. g. the string of a bow, τόξου νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κείρας ψάλλειν Anthol. Gr. II. p. 240; espec. of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκτιδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὐτε γὰρ αἰλεῖν ἐνί χωρίς αἰλῶν, οὐτε ψάλλειν ἀνευ λύρας. Plato Lys. 209. b. More general than κισαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor. 25 pen. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for 123 1 Sam. 16, 23. 18, 10. 19, 9.—In Sept. and N. T. to sing, to chant, pr. as accompanying stringed instruments; absol. James 5, 13; c. dat. pers. to or in honour of whom, Rom. 15, 9 τῷ ὀνόματί σου ψαλῶ. Eph. 5, 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14, 15 bis, ψαλῶ τῷ πνεύματι... τῷ νοῖ. Sept. often c. dat. pers. for 2 721 Judg. 5, 3. 2 Sam. 22, 50. Ps. 9, 3. So Psalt. Sal. 3, 2 ὕμνον ψάλλειν τῷ 3εφ.

ψαλμός, ου, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τόξου Eurip. Ion 178 or 175; of stringed instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Λύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pr. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξῆδον αὐτόν. Plut. Alex. M. 67 μούσα συρίγγων καὶ αἰλῶν, φῶδης τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T.

1. a psalm, a song, in praise of God;

1 Cor. 14, 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5, 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. 3, 16. So Sept. for 1231 Ps. 95, 2; 1231 in superscript. Ps. 3. 4. 5 sq.—Psalt. Sal. 15, 5 ψαλμὸν καὶ αἶνον.

2. Spec. Plur. the Psalms, the book of Psalms, as a part of the O. T. Luke 20, 42 ἐν βιβλῳ ψαλμῶν. 24, 44. Acts 1, 20. Once Sing. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in προφήτης no. 1. b, and νόμος no. 2. c.

ψευδαδελφός, ου, ὁ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, a hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11, 26. Gal. 2, 4.

ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11, 13.

ψευδής, ἰος, ους, ὁ, ἡ, adj. (ψεύδομαι,) false, lying, deceiving; Acts 6, 13 μάρτυρας ψευδεῖς. Rev. 2, 2. Sept. for 723 1 K. 22, 23. Prov. 12, 23. 19, 5. 9. So Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—Spec. false towards God, wicked, ungodly, Rev. 21, 8 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι. Sept. for 723 Prov. 28, 6; 723 Prov. 8, 7.

ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) a false teacher, one who teaches false doctrines, 2 Pet. 2, 1.

ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) speaking falsely, lying, spoken of false teachers, 1 Tim. 4, 2.—Genr. Luc. de Electr. 3 ψ. ἄσωπος. Pol. 32. 8. 9.

ψεύδομαι, see ψεύδω.

ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) a false witness, Matt. 26, 60 bis. 1 Cor. 15, 15.—Plut. Rep. ger. Princ. 29. Plato Gorg. 472. b.

ψευδομαρτυρέω, ῶ, f. ἴσω, (ψευδομάρτυρ,) to bear false witness, e. g. κατ'

αὐτοῦ Mark 14, 56. 57. Absol. μὴ ψευδομαρτυρήσῃς, *bear not false witness*, Mark 10, 19. Luke 18, 20; also οὐ ψευδομαρτυρήσεις, *thou shalt not bear false witness*, Matt. 19, 18. Rom. 13, 9; all quoted from Ex, 20, 16 et Deut. 5, 18 where Sept. for רָשָׁע רָשָׁע חָזַק אֱלֹ. For the difference, comp. in μὴ I. 6. c; espec. οὐ no. 1. b.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

ψευδομαρτυρία, as, ἡ, (ψευδομαρτυρία), *false witness*, Matt. 15, 19. 26, 59.—Dem. 846. ult. Andocid. 10. 22. Plato Legg. 937. b.

ψευδοπροφήτης, ου, ό, (ψευδής, προφήτης), *a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher; comp. in προφήτης no. 2. Matt. 7, 15. 24, 11. 24. Mark 13, 22. Luke 6, 26. Acts 13, 6. 2 Pet. 2, 1. 1 John 4, 1. Rev. 16, 13. 19, 20. 20, 10. Sept. for נָבִיא Jer. 6, 13. Zech. 13, 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

ψεύδος, eos, ους, τό, (kindr. ψύζος, ψυζής), *falsehood, lying, a lie*; John 8, 44 όταν λάλη τὸ ψεύδος. Eph. 4, 25 comp. Col. 3, 9. 2 Thess. 2, 9 σ. καὶ τέρασι ψεύδους, genit. of qual. false, deceiving. v. 11. 1 John 2, 21. 27. Sept. for לִצְנֵה Ps. 7, 7; רָשָׁע Is. 44, 20. Jer. 5, 2. So Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—Spec. *falsehood*, toward God, *wickedness, ungodliness*; so ποιεῖν ψεύδος, *to do falsehood, to commit wickedness*, Rev. 21, 27 ποιεῖν βδέλυγμα καὶ ψεύδος. 22, 15; comp. in ποιεῖω no. 2. a. 8. Rev. 14, 5 in later edit. for δόλος. Sept. and ὡς Hos. 7, 3. 12, 1 [11, 12].—Meton. of *false religion, idolatry*; Rom. 1, 25 μετήλλαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in ἀδικία no. 2. So Sept. of false gods, for רָשָׁע, Jer. 3, 10. 13, 25.

ψευδόχριστος, ου, ό, (ψευδής, Χριστός), *a false Christ, a pretended Messiah*, Matt. 24, 24. Mark 13, 22.

ψεύδω, f. σω, (ψεύδος), *to speak falsely, to lie to any one, to deceive*, τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. *to be deceived, disappointed*, c. gen. Thuc. 4. 108.—Usually and in N. T. only Mid. depon. ψεύδομαι, f. εὔσομαι, *to speak falsely, to lie, to deceive*; absol. Matt. 5, 11. Rom. 9, 1 ἀληθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. 11, 31. Gal. 1, 20. 1 Tim. 2, 7. Heb. 6, 18. James 3, 14 κατὰ τῆς ἀληθείας. 1 John 1, 6. Rev. 3, 9. Also c. acc. pers. Acts 5, 3 ψεύσασθαι σε τὸ

πνεῦμα τὸ ἅγιον. With εἰς τινα *to say to any one*, Col. 3, 9. Sept. for לִצְנֵה absol. Prov. 14, 5; c. acc. Is. 57, 11; ὡς absol. Lev. 19, 11; c. acc. Deut. 33, 29. So absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36; c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10; πρὸς τινα Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. *to lie to any one*, Acts 5, 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for לִצְנֵה Ps. 78, 36. 89, 36; ὡς Ps. 18, 45. Comp. Winer § 31. 2.

ψευδώνυμος, ου, ό, ἡ, adj. (ψυδής, ὄνομα), *falsely named, falsely so called*, 1 Tim. 6, 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδώνυμους sc. θεούς. Plut. Rep. ger. Præc. 14. Æschyl. Prom. vinct. 716.

ψεύσμα, atos, τό, (ψεύδομαι), *a being false, falsehood*, Symm. for רָשָׁע Job 13, 4; לִצְנֵה Ps. 61, 3. Luc. Tim. 55. Plut. Artax. 13. Plato Men. 71. d.—In N. T. spec. *falsehood toward God, wickedness, ungodliness*; Rom. 3, 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν, comp. v. 3. 4. 5. Comp. in ψεύδος, ἀδικία no. 2.

ψεύστης, ου, ό, (ψεύδω), *one false, a liar, deceiver*, John 8, 44. 45. 1 Tim. 1, 10. Tit. 1, 12. 1 John 1, 10. 2, 4. 4, 20. 5, 10; also of a false teacher, impostor, 1 John 2, 22, comp. v. 18. So Eccles. 25, 2. Diod. Sic. 1. 76. Dem. 404. 5.—Spec. *one false towards God, an apostate, wicked person*, Rom. 3, 4; comp. in ψεύσμα. Sept. for לִצְנֵה Prov. 19, 22, opp. δίκαιος. So Eccles. 15, 8 ἄνδρες ψεύσται, parall. ἄνδρες ἀμαρτωλοί v. 7.

ψηλαφάω, ᾶ, f. ἦσω, (ψάω, ψάλλω, ψαλάσσω), *to touch, to feel, to handle*, c. acc. Luke 24, 39 ψηλαφήσατέ με. Heb. 12, 18. 1 John 1, 1. Trop. *to feel after*, c. acc. Acts 17, 27 εἰ ἄραγε ψηλαφήσω αὐτὸν καὶ εὐροιεν. Sept. pr. for ὡς Gen. 27, 12. 21. 22. Judg. 16, 27.—Aristoph. Eccl. 315 ὅτε δ' ἦδ' ἐκεῖνο ψηλαφῶν οἶκ' εὖν καίμην εὐρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

ψηφίζω, f. ἴσω, (ψηφός), pr. *to count or reckon with pebbles or counters, ψηφοί*, upon the abacus, Pol. 5. 26, 13; see Dict. of Antt. art. Abacus.—In N. T. genr. *to count up, to reckon*, c. acc. Luke 14, 28 ψηφίσει τὴν δαπάνην. Rev. 13, 18. So Aquil. for רָשָׁע Ps. 48, 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεῖς ἱητροῖς μισθόν, καὶ τί νοσῶν δαπανῇ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. Hell. 1. 5. 18.

ψῆφος, οὐ, ἡ, (ψάω, ψίω,) a small stone, pr. as worn smooth by water, a pebble, Lat. *calculus*, genr. Sept. Ex. 4, 25. Lam. 3, 16. Eccus. 18, 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5. Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; see Dict. of Antt. art. *Abacus*. Also of dice, lots, used in a kind of divination, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3. 10. 2. 9. p. 274. Most freq. a vote, spoken of the black and white pebbles used in voting, viz. the white for approval or acquittal and the black for condemnation; Æl. V. H. 13. 37 or 38 εἶτα τὴν μελαιναν ἐμβάλλῃ ἀντὶ τῆς λευκῆς ψήφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψήφον φερόντων, ἐκείνοι μόνον ἑκάτερος αὐτῶν δύο ἔφερον ... σύ γε καὶ μάλιστα ὅσφ τὴν λευκὴν αἰεὶ καὶ σώζουσιν φέρεις. Æschin. 57. 10. See Potter's Gr. Ant. I. p. 119. Dict. of Antt. art. *Psephus*.—Hence in N. T.

1. Meton. a vote, voice, suffrage; Acts 26, 10 κατήνεγκα ψήφον, I gave my vote, sc. with alacrity, zeal; see in καταφέρω no. 2.—Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἦδη κατ' αὐτῶν ψήφον ἤνεγκε. Æl. V. H. 1. 34 τὴν καταδικάζουσιν ἀγαγεῖν ψήφον. Dem. 362. 1. Xen. Mem. 1. 1. 18.

2. Perh. i. q. *tessera*, a die, token; Rev. 2, 17 bis, τῷ νικῶντι ... δώσω αὐτῷ ψήφον λευκὴν καὶ ἐπὶ τὴν ψήφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the public spectacles are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' and the like, and whoever obtained one of these tokens received whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. But this accounts neither for the white stone nor the mystic name.—Others suppose allusion to be made to the mode of casting lots, in which sometimes *tessera* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. But the idea of lot or choice has here no place.—In any case, the λευκή ψῆφος was a symbol of good-fortune and prosperity; Heych. λευκή ψῆφος παροιμία ἐπὶ τῶν εὐδαιμόνων ... ζώντων.

In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψήφον αὐτοῖς ὑπάρχειν, ὡς ἀγαθοῖς καὶ θεοῖς τὴν φύσιν ἀμφοτέροισι. See further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758. De Wette in loc.

ψιθυρισμός, οὐ, ὁ, (ψιθυρίζω,) a whispering, Plut. de rect. Rat. audiendi 13 fin. Luc. Amor. 15.—In N. T. *whispering*, *secret slander*, *detractor*, 2 Cor. 12, 20. So Plut. Conjug. Præc. 40.

ψιθυριστής, οὐ, ὁ, (ψιθυρίζω,) a whisperer, a secret slanderer, detractor, Rom. 1, 30.—Dem. 1358. 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

ψυχίον, ου, τό, (dim. of ψίξ; ψίω, ψάω,) a little bit, crumb, of bread, meat, food, Matt. 15, 27. Mark 7, 28. Luke 16, 21.—Only in N. T.

ψυχή, ἡς, ἡ, (ψύχω,) pr. the breath, Sept. for שָׁחַ Job 41, 13. Gen. 1, 30.—Usually and in N. T. the vital breath, Lat. *anima*, *life*, through which the body lives and feels, i. e. the principle of life manifested in the breath, Heb. שָׁחַ.

1. Pr. the soul, as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit, life. a) Genr. Luke 12, 20 ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts 20, 10 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστι. Of beasts, Rev. 8, 9 τὰ [κτίσματα] ἔχοντα ψυχάς. Sept. and שָׁחַ Gen. 35, 18. 1 K. 17, 21. So Hdian. 2. 13. 16. Plut. Romul. 28. Xen. Cyr. 8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς ἐξελεύσεως sc. τοῦ σώματος. b) Meton. and genr. life; Matt. 6, 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ ... οὐχὶ ἡ ψυχὴ πλείον ἔστι τῆς τροφῆς; Luke 12, 22. 23. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark 3, 4 et Luke 6, 9 σώσαι τὴν ψυχὴν. Luke 14, 26. 21, 19 see in κτάσμαι. Acts 15, 26. 20, 24. 27, 10. 22. Rom. 16, 4. Phil. 2, 30. 1 Thess. 2, 8. Rev. 12, 11. So τιθέναι τὴν ψυχὴν, to lay down one's life, John 10. 11. 15. 17. 13, 37. 38. 15, 13. 1 John 3, 16 bis; comp. in τιθεῖμι no. 2. d. Also ζητεῖν τὴν ψυχὴν τινος, to seek one's life, Matt. 2, 20. Rom. 11, 3; so Sept. and שָׁחַ שָׁחַ Ex. 4, 19. 1 Sam. 20, 1. Sept. genr. for שָׁחַ Gen. 19, 17. 19. 44, 30. Ex. 21, 23. (Æl. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμι ἐκούσα. Xen. An. 4. 6. 4. ib. 3. 3. 44.) In some antithetic declara-

tions of Jesus, *ψυχή* refers not only to natural life, but also to life as continued beyond the grave; John 12, 25 bis, *ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν*, where *αὐτήν* (for *τὴν ψυχὴν*) refers to eternal life; so Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33. Also as including the idea of life or the spirit both natural and eternal, Matt. 16, 26 bis. Mark 8, 36. 37; comp. Luke 9, 25. c) Of a departed soul, ghost, shade, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; Passow no. 2. Rev. 6, 9 *τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ*. 20, 4. Acts 2, 27. 31, *οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδου*, quoted from Ps. 16, 10 where Sept. for *ψῆς*. So Wisd. 3, 1 *δικαίων δὲ ψυχὰι ἐν χειρὶ Θεοῦ*. Jos. Ant. 6. 14. 2 γύμνιον... *τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλούμενον*. ib. *κελεύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν*. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1.

2. Spec. *the soul* as the sentient principle, Lat. *animus*. a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, *ὁ νοῦς, τὸ πνεῦμα*, belonging to man alone; see espec. Læsner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. see in *πνεῦμα* no. II. 2. So 1 Thess. 5, 23 *τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα*, i. e. the whole man. Heb. 4, 12 *ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος*. Luke 1, 46 *μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἀγαλλίασε τὸ πνεῦμά μου*. As distinguished from *διάνοια*, Matt. 22, 37. Mark 12, 30. Luke 10, 27; from *σύνεσις* Mark 12, 33. (So Wisd. 15, 11. Jos. Ant. 1. 1. 2 *ἐπλάσεν ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς λαβῶν, καὶ πνεῦμα ἐνέτικεν αὐτῷ καὶ ψυχὴν*. ib. 3. 11. 2.) Simpl. *the soul*, i. q. *the mind, feelings*; Matt. 11, 29 *εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν*. Luke 2, 35 *σοῦ δι' αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία*. John 10, 24. Acts 14, 2. 22. 15, 24. Heb. 12, 3. 1 Pet. 1, 22. 2 Pet. 2, 8. 14. Sept. for *ψῆς* Ex. 23, 9. 1 Sam. 1, 15; *כָּל 1 K. 11, 2. Is. 44, 19. al. (Arr. Epict. 4. 11. 6 *ἔργα ψυχῆς, ὁρμῆν, ἀφορμῆν, ὀρέγεσθαι*, κτλ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ with all the soul Matt. 22, 37, and ἐξ ὅλης τῆς*

ψυχῆς id. Mark 12, 30. 33. Luke 10, 27; so Sept. and *ψῆς* Deut. 36, 16. 30, 2. 6. 10; *כָּל 2 Chr. 15, 15. 31, 21. (So ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31; *ἐξ τῇ ψυχῇ* Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) Also ἐκ ψυχῆς, from the soul, heartily, Eph. 6, 6. Col. 3, 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) Spec. *μία ψυχὴ εἶναι, to be of one soul*, unanimous, united in affection and will, Acts 4, 32. Phil. 1, 27. So Diog. Laert. 5. 11 *ἐρωτῆσεις τί ἐστί φιλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα*. —To the soul, *ψυχή*, as the seat of the desires, affections, appetites, is often ascribed that which strictly belongs to the person himself; Matt. 12, 18 *εἰς ὃν εὐδόκησα ἡ ψυχὴ μου*. 26, 38 et Mark 14, 34 *περίλυπός ἐστιν ἡ ψυχὴ μου*. Luke 1, 46. 12, 19 bis. John 12, 27. Heb. 10, 38. 3 John 2. Rev. 18, 14. Sept. and *ψῆς* Gen. 27, 4. 19. Is. 1, 14; *כָּל Is. 33, 18. 2 Cor. 7, 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8. b) Genr. the soul of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties; Matt. 10, 28 bis, *μὴ φοβείσθε ἀπὸ τῶν...τὴν ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήσθε μᾶλλον τὸν θυμὸν ψυχῆν καὶ σῶμα ἀπολέσαι ἐν γένῃ*. 2 Cor. 1, 23. 12, 15. Heb. 6, 19. 10, 39 *εἰς περποιήσιν ψυχῆς, opp. ἀπώλεια*. 13, 17. James 1, 21 *τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν*. 5, 20. 1 Pet. 1, 9 *σωτηρίαν ψυχῶν*. 2, 11. 25. 4, 19. So Wisd. 1, 4. 11 *στόμα καταψευδόμενον ἀναρεῖ ψυχὴν*. Jos. Ant. 18. 1. 3 *ἀθάνατον ἰσχύον ταῖς ψυχαῖς εἶναι*. Hdian. 3. 14. 5. Diog. Sic. 16. 20. Plato Phædo 28. p. 80. a, *ἐν τῷ αὐτῷ θεῷ ψυχὴ καὶ σῶμα...τῇ δέ, ἄρχειν καὶ δεσπόζειν... ἡ μὲν ψυχὴ τῷ θεῷ ἔουκε κτλ.* Xen. Mem. 4. 3. 14 *ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κτλ.***

3. Concr. *a soul, a living thing, animal*, in which is *ἡ ψυχὴ* life; like Heb. *ψῆς*. a) Genr. and from the Heb. 1 Cor. 15, 45 *ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν (ζῶσαν, i. e. a living soul or creature, in allusion to Gen. 2, 7 where Sept. for *נִשְׁמָה* *ψῆς*). Rev. 16, 3 καὶ πᾶσα ψυχὴ (ζῶης (for ζῶσα) ἐπέθανεν ἐν τῇ θαλάσῃ*. So Sept. and *נִשְׁמָה* Gen. 1, 24. 2, 19. 9, 10. 12. 15. See Heb. Lex. art. *ψῆς* no. 4. b) Oftener of man, *a soul, a living person, man, πᾶσα ψυχὴ, every soul, every person, every one*, Acts 2, 43. 8, 23. Rom. 13, 1. So in a periphrasis, *πᾶσα ψ. ἀνθρώπου, every soul of man, every man*, Rom. 2, 9; *ψυχὰς ἀνθρώπων, men*, Luke 9, 56 Rec. Sept. and *ψῆς*

genr. Gen. 17, 14. Deut. 24, 7. Lev. 5, 1. 2; ψυχή ἀνθρώπου for עֲוֹן נַפְשׁ Num. 19, 11. 13. (Eurip. Phœn. 1314 φόναι ψυχαι.) Also in enumerations; Acts 2, 41 ψυχαι ὡσεὶ τρισχίλια. 7, 14. 27, 37. 1 Pet. 3, 20. Sept. and עַמְּךָ Gen. 46, 15. 18. 26. 27. Ex. 1, 5. Deut. 10, 22. So 1 Macc. 2, 38. Pol. 8. 5. 3 μία ψυχή. Eurip. Hel. 52 ψυχαι δὲ πολλαί. Comp. Plut. Symp. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώσαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι. c) Spec. for a *servant, slave*; Rev. 18, 13 ψυχὰς ἀνθρώπων, *men's souls*, human persons, slaves, perh. more emphatic than the preced. σώματα; in allusion to Ez. 27, 13 where Sept. for עַמְּךָ עַבְדְּךָ id. see in ἄνθρωπος no. 2. e. Simpl. Sept. ψυχή and עַבְדְּךָ Gen. 12, 5. So 1 Macc. 10, 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragn. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχὰς.

ψυχικός, ἡ, ὄν, (ψυχή.) 1. *breathing, living, animal*, possessing animal life; so of the body, σῶμα ψυχικόν, *an animal body*, having breath and animal life, physical, natural; 1 Cor. 15, 44 bis. 46; opp. τὸ σῶμα πνευματικόν, see in πνευματικός no. 1.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

2. Spec. of the soul, mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in ψυχή no. 2. a, and πνευματικός no. 2. 1 Cor. 2, 14 ψυχικός ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3, 15 ἡ σοφία ψυχική.—Comp. ψυχή Ecclus. 5, 2; comp. also ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονή ἡ ψυχική. Plut. Consol. ad Apoll. 2.

ψύχος, eos, ous, τό, (ψύχω,) *cold, frigus*, John 18, 18 ὅτι ψύχος ἦν. Acts 28, 2. 2 Cor. 11, 27. Sept. for חָרָא Gen. 8, 22;

חָרָא Pa. 147, 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

ψυχρός, á, ὄν, (ψύχω,) *cold, cool, fresh*, refreshing, e. g. ποτήριον ψυχροῦ (ὑδατος) Matt. 10, 42. So Plut. de Garrul. 17 ὡς Ἡράκλειτος... λαβὼν ψυχροῦ κόλिका. Epict. Ench. 29. 2 μὴ ψυχρόν πίνειν. Fully, ψυχρόν ὕδωρ Theocr. 11. 47. Æl. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted, indifferent*, spoken of a person without decision or firmness of Christian character, οὔτε ψυχρός, οὔτε ζεστός, Rev. 3, 15 bis. 16. So Plato Euthyd. 284. e. Xen. Cyr. 8. 4. 22, 23.

ψύχω, f. ὕω, Pass. aor. 2 ἐψύγην Butt. ὁ 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440; c. acc. *to blow upon*, and hence *to cool*, Sept. Jer. 6, 7. Plut. Symp. 6. 6. 2. Plato Tim. 46. d.—In N. T. Pass. ψύχομαι, fut. 2 ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt. 24, 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. So pr. Jos. Ant. 7. 14. 3. Plut. de Sanit. tuend. 2. Plato Phædo 71. b.

ψωμίζω, f. ἰσω, (ψωμός, ψάω, ψάω,) *to feed by bits, morsels*, as one does children or sick persons, Aristoph. Thesm. 692. Plut. Quæst. Rom. 21.—In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. 12, 20. With acc. of thing, *to feed out*; 1 Cor. 13, 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. So fully with two acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμεῖ κρέα, for עֵינֵינוּ Num. 11, 4. Ecclus. 15, 3. Winer ὁ 32. 4. Butt. ὁ 131. 5; with acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμίζουσι τὰ νεόττια. Plut. Symp. 5. proem.

ψωμίον, ου, τό, (dim. ψωμός,) *a bit, morsel, mouthful*, John 13, 26 bis. 27. 30.—Ding. Laert. 6. 37.

ψάχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6, 1.—Nicand. Th. 629. Etym. Mag. ψάχοντες· ἐρύπτοντες, λεπτύνοντες. Comp. the Ionic κατασάχω Hdt. 4. 75.

Ω.

Ω, o *mega*, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. δ ἔσχατος and τέλος, Rev. 1, 8 [11]. 21, 6. 22, 13. See in lett. Α.

ὦ, interj. O! before the Voc. in a direct address; Matt. 15, 28 ὦ γύναι. 17, 17. Mark 9, 19. Luke 9, 41. 24, 45. Acts 1, 1

ὦ Θεόφιλε. 13, 10. 18, 14. 27, 21. Rom. 2, 1. 3. 9, 20. Gal. 3, 1. 1 Tim. 6, 20. James 2, 20. So Sept. Jer. 4, 10. Ceb. Tab. 2, 3, 4. Xen. Hell. 1. 7. 16.—Once in admiration, Rom. 11, 33 ὦ βάθος κτλ. O the depth! in this sense sometimes written Ω, Butt. ὁ 117. n. 5. Sept. for עֵינֵינוּ Is. 6,

δ; נָח Nah. 3, 1. Zeph. 3, 3. So Soph. Ajax 372.

Ὠβήδ, δ, indec. *Obed*, Heb. עֹבֵד (*serv-ing* sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1, 5 bis. Luke 3, 32. Comp. Ruth 4, 13 sq.

ὥδε, demonstr. adv. (*ōde*, see Butt. m. § 116. 7, and n. 7.) pr. *thus, so*, in this way or manner, Hom. Il. 1. 181. Palæph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. —In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. to or in this place, viz.

1. *hither, to this place*, after verbs of motion; Matt. 8, 29 ἤλθες ὥδε. 14, 18 et 17, 17 φέρετέ μοι αὐτοὺς ὥδε. 22, 12. Mark 11, 3. Luke 9, 41. 14, 21. 19, 27. John 6, 25. 20, 27. Acts 9, 21. Rev. 4, 1. 11, 12; ὥς ὥδε Luke 23, 5. Sept. for עַדְךָ Ex. 3, 5. Ruth 2, 14.—Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Plato Prot. 328. d.

2. *here, in this place*, after verbs implying rest and the like: a) Pr. Matt. 12, 6 οὗτο τοῦ ἱεροῦ μέζων ἐστὶν ὥδε. v. 41. 42 πλείων Σολομῶντος ὥδε. 14, 8. 17. 16, 28. 17, 4 bis. 20, 6 τί ὥδε ἐσθήκατε ἀργοί; 24, 2. 26, 38. 28, 6. Mark 6, 3 ὥδε πρὸς ἡμᾶς, *here in our city*. 8, 4. 9, 1. 5. 14, 32. 34. 16, 6. Luke 4, 23. 9, 12 ὥδε ἐν ἐρήμῳ τόπῳ. v. 27. 33. 11, 31. 32. [15, 17. 16, 25.] 22, 38. 24, 6. John 6, 9. 11, 21. 32. Acts 9, 14 ὥδε, *here in this city*. Heb. 7, 8 et 13, 14 ὥδε, *here on earth*. James 2, 3 κάθου ὥδε, and so Sept. for רַחֵ Ruth 4, 1. 2. 2 K. 7, 3. Opp. to ἐκεῖ, Mark 13, 21. Luke 17, 21. 23. James 2, 3; or repeated, ὥδε... ὥδε id. Matt. 24, 23; τὰ ὥδε *the things done here* Col. 4, 9. Sept. genr. for רַחֵ Gen. 19, 12. Num. 32, 16. Judg. 19, 9. So Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin. b) Trop. *herein, in this thing*, Rev. 13, 10. 18. 14, 12 bis. 17, 9.

ὠδή, ἦς, ἡ, (contr. for δοιδή; δειδω, ᾄδω,) *an ode, song*, e. g. in praise of God, Eph. 5, 19. Col. 3, 16. Rev. 5, 9. 14, 3 bis. 15, 3 bis. Sept. for חֲמִשָּׁה Judg. 5, 12. 1 K. 4, 32. Ps. 42, 9.—Ecclus. 39, 19. Jos. Ant. 7. 12. 3 φῶδὸς εἰς Σεδὸν καὶ ὕμνους. Genr. Luc. Bis. Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4.

ὠδίν, ἴνος, ἡ, (kindr. ὀδύνη,) *a very late form of the nominative, 1 Thess. 5, 3. Sept. Is. 37, 3; instead of the usual ἡ ὀδὶς, ἴνος*, see Winer § 9. 2. 1; comp. Butt. m. § 41. 4. marg. Ausführ. Sprachl. § 41. n. 4.

1. *a throe, pain, pang of a woman in travail*; 1 Thess. 5, 3 ὀλεσθῶς, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ. Sept. for עֲצָרָה

Jer. 22, 23. Hos. 13, 8.—Æl. V. H. 2. 7. Plut. Thes. 20. Plato Theæt. 6. p. 149. d.

2. Trop. *pain, sorrow, calamity*, of the severest kind; Matt. 24, 8 et Mark 13, 9 ταῦτα ἀρχὴ ὠδίνων. (Sept. and עֲצָרָה Job 21, 17; עֲצָרָה Ex. 15, 14; עֲצָרָה Nah. 2, 11.) So Acts 2, 24 λύσας τὰς ὠδίνων τοῦ Σαβάρου, *having loosed the pains of death*, in allusion to Ps. 18, 5 where Sept. ὠδίνων Σαβάρου for Heb. עֲצָרָה, which the LXX refer to עֲצָרָה a throe, pain, instead of עֲצָרָה a band, snare, comp. v. 6. The phrase λύειν ὠδίνων occurs also in Greek writers, e. g. Lycophr. Cass. 1198 σφὲ ὠδίνων ἐξέλυσε λαβραίας γονῆς. Æl. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι θεσμούς. ib. 7. 12 Αἰγυπτίων αἱ γυναῖκες... τὴν ὠδὶνα ἀπαλύσασαι καὶ ἐξαναστῆσαι κτλ. Strabo 16. p. 763 λύει δὲ κεφαλᾶλγας Σανυμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job 39, 3.

ὠδίνω, f. ἰνώ, (ὠδῖς,) *to be in the throes, to travail in childbirth*, absol. Rev. 12, 2 ἐν γαστρὶ ἐχούσα κρᾶζει, ὠδίνουσα, *being in travail*. Gal. 4, 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, who art barren, i. q. ἡ στειρά. Sept. for עֲצָרָה Is. 23, 4. 26, 18. 66, 7. 8; עֲצָרָה Cant. 8, 5. So Hom. Il. 11. 269. Luc. Somn. s. Gall. 19. Plut. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with any one*, in spiritual birth, Gal. 4, 19. Comp. γεννάω no. 1. b.

ὠμος, ου, ὁ, (kindr. Lat. *humerus*.) *a shoulder*, Matt. 23, 4. Luke 15, 5. Sept. for עֲצָרָה Gen. 21, 14. Is. 9, 6; עֲצָרָה Num. 7, 9. Is. 49, 22.—Jos. Ant. 3. 8. 9. Hdot. 7. 10. 15. Xen. Mem. 3. 10. 13.

ὠνέομαι, οὔμαι, f. ἡσوماί, Mid. depon. with aor. 1 ὠνησάμην *a form condemned by the Atticists*, instead of which Attic writers used ἐπράμην, comp. Phryn. et Lob. p. 137 sq. Butt. m. § 114 fin. *To buy, to purchase*; c. acc. et gen. of price, Acts 7, 16 δ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνησάμην, καὶ τροποσῆρα δύο ὀβολῶν. ib. Hermot. 81; c. acc. Æl. V. H. 3. 27. Hdot. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

ὠόν, οὔ, τό, an egg, Lat. *ovum*, Luke 11, 12. Sept. for עֲצָרָה Deut. 22, 6. Job 39, 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87. Plato Conv. 190. e.

ὥρα, as, ἡ, Lat. *hora*, Engl. *hour*, pr. *a limited time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ Σέρονος

Æl. V. H. 3. 1. Xen. Venat. 9. 20; ώρα χειμῶνος Æl. V. H. 7. 13. Thuc. 4. 6; ἡ τοῦ ἔτους ώρα Hdian. 8. 4. 3. Æl. V. H. 1. 15; αἱ κατ' ἐνιαυτὸν ώραι Diod. Sic. 1. 16. Plato Legg. 906. d. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ώρα τοῦ σώματος. Plut. Marcell. 2. Æschin. 19. 4 κάλλει καὶ ώρα. Thuc. 6. 54 ώρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ώρα διαλάμποι.—In N. T. of shorter intervals, *a time, season, hour, viz.*

1. Of the day generally, *day-time, day*; Matt. 14, 15 ἡ ώρα ἥδη παρήλθε. Mark 6, 35 bis, ἥδη ώρας πολλῆς γενομένης, κτλ. 11, 11 ὁψίας ἥδη οὐσῆς τῆς ώρας.—Pol. 5. 8. 3 πολλῆς ώρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ώρας. Dem. p. 541 pen. Xen. Hell. 7. 2. 22 ἦν μὲν τῆς ώρας μικρὸν πρὸ δύντος ἡλίου.

2. Of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, *ἔως, μεσημβρία, ἑσπέρα, νύξ*; as νυκτὸς ἐν ὥρῃ Hom. H. in Merc. 155; or also morning, noon and evening, *ἑσπρος, καιρὸς μεσημβρινός, κ. δελινός, κ. ἑσπερος*, Sturz Lex. Xen. ώρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φωτεινὸς ὦν τὰς τε ώρας τῆς ἡμέρας ... σαφνίζει ... ἄστρα, ἃ ἡμῖν τὰς ώρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ώρα ἐωσινή.—In N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq. Dict. of Antt. art. *Hora*.

a) Pr. and genr. Matt. 24, 36 περὶ δὲ ἡμέρας καὶ ώρας οὐδεὶς οἶδεν. 25, 13. Mark 13, 32. Luke 22, 59. John 4, 52 ἐπύθετο παρ' αὐτῶν τὴν ώρα. 11, 9 οὐχὶ δώδεκά εἰσι ώραι ἡμέρας. Acts 5, 7 ὡς ὥρων τριῶν διαστήμα. 10, 30 μέχρι ταύτης τῆς ώρας. Rev. 9, 15. Dat. c. ἐν, of time when; Matt. 8, 13. 24, 50 ἐν ἡμέρᾳ ... καὶ ἐν ώρα ἣ οὐ γνώσκει. Luke 12, 46. John 4, 53. Accus. of time how long; Matt. 20, 12 μίαν ώρα ἐποίησαν, see in ποίω no. 2. b. 26, 40 μίαν ώρα γρηγορήσαν. Mark 14, 37. Acts 19, 34 ὡς ἐπὶ ώρας δύο. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20, 3 περὶ τὴν τρίτην ώρα. v. 5. 6. 9. 27, 45 bis, ἀπὸ δὲ ἕκτης ώρας ... ἔως ώρας ἐνάτης. v. 46. Mark 15,

25. 33 bis. 34. Luke 23, 44 bis. John 1, 40. 4, 6. 52. 19, 14 ώρα δὲ ὥσει ἕκτη. Acts 2, 15 ώρα τρίτη τῆς ἡμέρας. 3, 1 ὥραν τῆς προσευχῆς, τὴν ἐνάτην. 10, 3. 9. 30. So of the hours of the night, as counted from sunset; Acts 16, 33 ἐν ἐκείνῃ τῇ ώρα τῆς νυκτός. 23, 23 ἀπὸ τρίτης ώρας τῆς νυκτός.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἐνάτης ώρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἐνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ώρας. Luc. Epigr. 17 ἐξ ὥραι.

b) Trop. for *a short time*, a brief interval, as acc. μίαν ώρα Rev. 17, 12; dat. μὴ ώρα Rev. 18, 10. 16. 19; πρὸς ώρα John 5, 35. 2 Cor. 7, 8. Gal. 2, 5. Philem. 15; also πρὸς καιρὸν ώρας id. 1 Thess. 2, 17.

3. Meton. and genr. *an hour, time, period*, spoken of any definite point or space of time.

a) With adjuncts; e. g. an Adj. or Pron. ἀπὸ τῆς ώρας ἐκείνης Matt. 9, 22. 15, 28. 17, 18. John 19, 27; so Dat. of time when, αὐτῇ τῇ ώρα Luke 2, 38. 24, 33. Acts 16, 18. 22, 13; ποίᾳ ώρα, ἣ ώρα, Matt. 24, 42. 44. Luke 12, 39. 40. (Sept. Dan. 3, 6. 18.) ἐν αὐτῇ τῇ ώρα id. Luke 7, 21. 10, 21. 12, 12. [13, 31.] 20, 19; ἐν ἐκείνῃ τῇ ώρα Matt. 10, 19. 18, 1. 26, 55. Mark 13, 11. Rev. 11, 13. So Rev. 3, 3. 1 Cor. 4, 11 ἄχρι τῆς ἄραις ώρας. 15, 30 πᾶσαν ώρα *all the time*. (Sept. for ܠܝܬܝܢ ܥܝܬܝܢ Ex. 18, 22. 26.) With an adverb or relative, etc. John 4, 21 ἔρχεται ώρα, ὅτε κτλ. v. 23. 5, 25. 28 ἔρχεται ώρα ἐν ἣ κτλ. 16, 25. So c. ἵνα, see in ἵνα III. 4, John 12, 23. 13, 1. 16, 2. 32. With gen. of thing to be done or to happen; Luke 1, 10, comp. Sept. Dan. 9, 21. Luke 14, 17 τῇ ώρα τοῦ δείπνου, *the time of the supper or feast*. Rev. 3, 10. 14, 7. 15; impl. Luke 22, 14; c. inf. Rom. 13, 11 ώρα ἡμῶς ἥδη ἐξ ὕπνου ἐγερσῆναι. (So c. gen. Sept. for ܠܝܬܝܢ 2 Sam. 24, 15. Dan. 9, 21. Diod. Sic. 13. 94; c. inf. Sept. Gen. 29, 7. Æl. V. H. 1. 21.) With gen. of pers. *one's time*, i. e. appointed to him, in which he is to do or suffer, Luke 22, 53. John 16, 21; elsewhere of Christ, John 2, 4. 7, 30. 8, 20. 13, 1.

b) Simply, ἡ ώρα, *the time*, as spoken of or otherwise understood; Matt. 26, 45 ἤγγικεν ἡ ώρα. Mark 14, 41. John 16, 4. 1 John 2, 18 bis, see in ἔσχατος no. 2. b. (Xen. Mem. 2. 1. 2.) Emphat. John 17, 1; and so spec. *the time or hour* of trial, sorrow, suffering, Mark 14, 35. John 12, 27 bis.

ώραῖος, *a, ov, (ώρα,) timely, seasonable, tempestivus*, as fruits, like Engl. 'fruits of

the season,' *Æl. V. H.* 1. 31. *Diod. Sic.* 3. 69 or 70. *Xen. Conv.* 8. 25. Trop. of a virgin ripe for marriage, *Æl. V. H.* 4. 1. *Xen. Cyr.* 4. 6. 9.—In *N. T.* trop. *fair, comely, beautiful*, spoken of things; see in *ἄρα* init. *Matt.* 23, 27 *τάφοις...οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι*. *Rom.* 10, 15, see in *πούς* lett. e. Sept. of things, for *τῆς* *Gen.* 2, 9. 3, 6; of persons, for *τῆς* *Gen.* 24, 17. 39, 6. So of things, *πλὸς ὥρ*. *Anthol. Gr. I. p.* 168; *πρόσωπον* *Hdian.* 5. 6. 24; of persons, *Luc. D. Deor.* 5. 5. *Plut. Cato Maj.* 4. *Xen. Mem.* 1. 3. 10, 13, 14.—Spoken of a gate of the temple, *Acts* 3, 2 *τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραῖαν*, and v. 10 *ἐπὶ τῇ ὡραίᾳ πύλῃ*, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the *ναός*, called by the Rabbins the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; *Jos. B. J.* 5. 5. 3. ib. 6. 5. 3. *Ant.* 15. 11. 5. *Lightf. Hor. Heb. in Chorogr. Cent. Mattheo præm. c.* 30; espec. *Wetst. N. T. II. p.* 471 sq. But from *Acts* 3, 3. 8, it would seem to have been one of the external gates, leading from without into the area of the temple or court of the Gentiles, on the east side of which also was Solomon's porch, v. 11; see in *ἑρῶν* no. 1, also in *σπῶδ*. We are left, however, without definite information as to these external gates; for the *porta Shushan* and *porta Hulda* (שֻׁשַׁן הַחֲדָה, שֻׁשַׁן הַחֲדָה) mentioned by the Rabbins have no historical weight; *Lightf. Hor. Heb. in Acts* 3, 2. *Disq. Chor. Johanni præm. c.* 6. § 1. Most probably one of the external gates was so called because of its architectural decorations; possibly the present Golden gate on the east, or the still more ornamented one on the south; see *Bibl. Res. in Pal. I. p.* 437, 477. *Biblioth. Sac.* 1846. p. 626; also *Biblioth. Sac.* 1843. p. 19 sq. *Traill's Josephus Vol. I. App. Plates.*

ὠρύομαι, f. *ύσομαι*, *Mid. depon.* (kindr. *ὀρύγω, ἐρεύγομαι*), to roar, to howl, as beasts of prey from rage or hunger; e. g. a lion, 1 *Pet.* 5, 8 *ὥς λέων ὠρῦμένος*. Sept. of a lion for *ἄρῃ* *Judg.* 14, 5. *Ps.* 22, 4.—*Apolon. Rh. Arg.* 4. 1339; of wolves, *Theocr.* 1. 71; of dogs, id. 2. 35. *Luc. D. Mort.* 10. 13.

ὥς, relat. adv. (*ὅς*), correl. to *πῶς, τῶς*, *Buttm.* § 116. 4. 5; pr. in which way, in what way, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction, see be-

low in no. 3; see *Passow* in *ὥς*. *Buttm.* § 149 init. *Matth.* § 628.—For *ὥς ἄν*, see in *ἄν* II. 1. b, c; also IV.

1. In comparisons; see *Matth.* I. c. p. 1283. In Attic writers *ὥς* is the prevailing word in this usage; *Passow* in *ὥς*.

a) Pr. fully, with a corresponding demonstr. adv. as *οὕτως* or the like, either preceding or following; e. g. *οὕτως...ὥς*, *so...as*, *Mark* 4, 26 *οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος κτλ.* *John* 7, 46. 1 *Cor.* 3, 16; *ὥς...οὕτως*, *as...so*, *Acts* 8, 32 *ὥς ἀνός...οὕτως οὐκ ἀνοίγεις κτλ.* quoted from *Is.* 53, 7 where Sept. for *ἡ...ἡ*. *Acts* 23, 11; *ὥς γὰρ...οὕτω* *Rom.* 5, 15. 18. 2 *Cor.* 7, 14. 11, 3. 1 *Thess.* 2, 7. 5. 2. *So ἴσος...ὥς* *Acts* 11, 17; *ὁμοίως καὶ ὥς* *Luke* 17, 28. Also *ὥς...καὶ*, where *οὕτως* is strictly implied, comp. in *καὶ* no. 2. b; *Matt.* 6, 10 *ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. *Acts* 7, 51. *Gal.* 1, 9. (*So οὕτως...ὥς* *Xen. An.* 7. 1. 27; *ὥς...οὕτως* *Sept. Ecc.* 11, 5. 1 *Macc.* 3, 60. *Æl. V. H.* 4. 17. *Plut. de coh. Ira* 8; *ὥς...καὶ* *Plut. Mor.* II. p. 9. *Hdot.* 7. 128. *Thuc.* 8. 1 ult.) More freq. *οὕτως* is omitted, and then *ὥς* may often be rendered *so as*, or simply *as*; *Matt.* 6, 29 *οὐ [οὕτως] περιεβάλετο ὥς ἐν τούτων*. 10, 25 *ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὥς ὁ διδάσκαλος αὐτοῦ*. *Mark* 1, 22 *ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὥς ἐξουσίαν ἔχων, καὶ οὐχ ὥς οἱ γραμματεῖς*. *Luke* 6, 10. 40. 21, 35. *Acts* 7, 37. *Rom.* 4, 17. 5. 16. 1 *Cor.* 14, 33. *Gal.* 4, 12. 1 *Thess.* 5, 6. *Heb.* 1, 11. 1 *Pet.* 2, 25. 1 *John* 1, 7. *Rev.* 20, 8. al. ssp. (*Hom. II.* 13. 389. *Palæph.* 31. 2.) Sometimes the whole clause to which *ὥς* refers is omitted, as *Mark* 4, 31 *ὥς κόκκον σινάπεως*, suppl. *ἡ βασιλεία τοῦ Θεοῦ ἐστὶ*, comp. v. 30. *Mark* 13, 34 *ὥς ἄνθρωπος ἀπόδημος*, suppl. *ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ*, or *ἐγώ εἰμι*, comp. v. 26.

b) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. *Buttm. Lexil. I. p.* 239. *Matt.* 10, 16 *φρόνιμοι ὥς οἱ ὄφεις, καὶ ἀκέραιοι ὥς αἱ περὶ στερᾶι*. 13, 43 *τότε οἱ δίκαιοι ἐκλάβουσιν ὥς ὁ ἥλιος*. 28, 3. *Mark* 6, 15. *Luke* 10, 3 *ἀποστέλλω ὑμᾶς ὥς ἄρνας ἐν μέσῳ λύκων*. 22, 31. *John* 15, 6. *Acts* 11, 5. 1 *Cor.* 3, 10. *Heb.* 6, 19. *James* 1, 10. *Jude* 10. *Rev.* 1, 14. 8, 10. 10, 1. 22, 1. al. ssp. *So Sept.* for *ἡ* *Judg.* 8, 18. 1 *Sam.* 25, 36. (*Hom. II.* 2. 144. *Eurip. Phœn.* 848 sq. or 852. *Palæph.* 53. 6. *Hdian.* 1. 17. 19.) Here too the construction is often elliptical; e. g. where a participle belonging to the noun before *ὥς*, is also implied with the noun

after ὥς, as Luke 10, 18 τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πετόντα, comp. Matt. 3, 16. Mark 1, 10. So where the noun before ὥς is also implied after it, as Rev. 1, 10 ἤκουσα φωνὴν μεγάλην ὥς [φωνήν] σάλπιγγος. 16, 3. Sept. and Ξ Jer. 4, 31. (Palæph. 7. 1 σῶμα ἔχον, ὥς κυνός.) Sometimes the noun after ὥς is implied before it; Rev. 6, 1 ἤκουσα ἐνός... λέγοντος [φωνῇ] ὥς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὥς often denotes something like itself, a person or thing like that which the noun signifies, Engl. as *it were*; Rev. 4, 6 ἐνώπιον τοῦ θρόνου ὥς θάλασσα ὑαλίνῃ, pr. something like a sea of glass, as *it were* a sea of glass. 15, 2. 8, 8 ὥς ὄρος μέγα, as *it were* a great mountain. 9, 7 ὥς στίφαι χρυσοί. Accus. Rev. 19, 1 ἤκουσα ὥς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice, etc. v. 6. So Sept. and Ξ Dan. 10, 18 ἡψατό μου ὥς ὄρασις ἀνθρώπου, see Heb. Lex. art. Ξ B. 1. a. So Act. Thom. § 40 ἀπήντησέ μοι ὥς ἀνθρωπός τις.

2. As marking *quality*, character, circumstances, known or supposed to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) Before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, as, as *if*, as *though*; Passow C. Matth. § 568. Buttm. § 145. n. 7.

a) Before a Nominat. as referring to a preceding subject; Luke 16, 1 οὗτος διαβλήθη αὐτῷ ὥς διασκορπίζων κτλ. as *wasting his goods*, i. e. being so accounted. Acts 23, 20 ὥς μέλλοντές τι ἐκτιβέστερον πυνθάνεσθαι, as *though* they would inquire. 28, 19 οὐχ ὥς τοῦ θένους μου ἔχων τι κατηγορήσαι, *not* as *having*, i. e. not supposing that I have. Rom. 15, 15. 1 Cor. 4, 7. 5, 3. 7, 25. 2 Cor. 6, 9 ter. 10 bis. 10, 14. 13, 2. Col. 2, 20. 1 Thess. 2, 4. Heb. 11, 27. 13, 3 bis. 17. James 2, 12. al. With Part. impl. Eph. 6, 7 δουλεύοντες ὥς [δουλείοντες] τῷ κυρίῳ. 1 Pet. 4, 11. Sept. for Ξ Gen. 27, 12. So 2 Macc. 3, 8. Ceb. Tab. 1. Plato Menex. 241. d. Xen. Cyr. 1. 1. 1. β) Before a Genit. referring to a preceding noun; Heb. 12, 27 δηλοῖ τῶν σαλευμένων τὴν μετέσσειν, ὥς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de coh. Ira 9 init.) Often before a genit. absol. 1 Cor. 4, 18 ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιῶσάν τις, i. e. they supposing that I shall not come. 2 Cor. 5, 20. 1 Pet. 4, 12. 2 Pet. 1, 3. So after προφάσει Acta 27, 30; comp. 2 Macc. 3, 8.

See Matth. § 568. 2. Buttm. § 145. n. 7. Winer § 67. 6. So Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὥς οὐκ εὐτάκτων δούτων Ἀθηναίων. γ) Before a Dat. referring to a preceding noun; Acts 3, 12 ἡμῖν τί ἀπενίξετε ὥς... πεποιηκόσι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2, 14. So Xen. Mem. 1. 2. 35 ὥς οὐκ ἔχω φρονίμοις οὐσι. δ) Before an Accus. referring to a preceding object; comp. Matth. § 568. 1. Buttm. l. c. Acts 23, 15 πρὸς ἡμᾶς, ὥς μέλλοντας διαγινώσκειν κτλ. Rom. 6, 13. 2 Cor. 10, 2. Rev. 5, 6. Ellipt. John 1, 14 δόξαν ὥς [δόξαν] μονογενοῦς κτλ. So Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. e) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10, 9 ἵνα μὴ δόξω ὥς ἂν [βουλόμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. § 545. So Plato Crit. 3. p. 44. b, καὶ πολλοῖς δόξω, ὥς, οἷός τ' ἂν σε σώξω, ... ἀμελῆσαι, alii ἀμελήσαιμι. See in art. ἂν IV. Winer § 43. 6.

b) Before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, as, as *if*, as *though*. Here the part. ὡς, οὕτως, ὅν, or the like, may always be supplied; and the construction is then the same as in lett. a, above; comp. Matth. § 568. n.

a) Before a Nominat. as referring to a preced. subject; 2 Cor. 6, 4 συναστῶντες ἑαυτοὺς ὥς θεοῦ διάκονοι. 11, 15. Eph. 5, 1. 8 ὥς τέκνα φωτὸς περιπατεῖτε, i. e. as *it becomes* children of the light, as they are supposed to walk. 6, 6. Col. 3, 12. 22. 23. Heb. 3, 5. 6. James 2, 9. 1 Pet. 1, 14. 2, 2. 5. 16. 4, 10. Rom. 3, 7 τί ἐτι κἀγὼ ὥς ἁμαρτωλὸς κρίνομαι; i. e. as *though* I were a sinner. 2 Cor. 6, 8. 10. 13, 7. 1 Pet. 4, 15. 16. Once preceded by τοιοῦτος, Philem. 9 τοιοῦτος ὡς, ὥς Παῦλος πρεσβύτερος, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. So 1 Esdr. 8, 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156; c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινόντατόν ἐστι. τοιοῦτος ὡς, ὥς εἶνους τῷ δήμῳ τοὺς λόγους ποιεῖται. β) Before a Genit. as referring to a preceding noun; 1 Pet. 2, 12 ὑμῶν ὥς κακοποιῶν. 3, 16. With a genit. absol. comp. above in lett. a. β. γ) Before a Dat. as referring to a preceding noun; 1 Cor. 3, 1 ter, ὑμῖν ὥς πνευματικοῖς κτλ. 10, 15. 2 Cor. 6, 13. Heb. 12, 5. 7. 1 Pet. 2, 13. 3, 7. 4, 19. 2 Pet. 1, 19; impl. 1 Pet. 1, 19 αἵματι ὥς [αἵματι] ἀμνοῦ κτλ. So Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὥς πολέμιοις

ἑτοίμοις χρώται. δ) Before an Accus. as referring to another object; Matt. 14, 5 ὅτι ὡς προφήτην αὐτὸν εἶπον. Luke 6, 22. 16, 19 ποιήσον με ὡς ἓνα τῶν μαθητῶν σου. Acts 17, 22 ὡς δεισιδαιμονιστάς τοις ἑσθλοῖς, sc. than others. Rom. 1, 21 οὐχ ὡς θεὸν εἰδόντες. 1 Cor. 4, 9. 14. 8, 7. 2 Cor. 11, 16. Heb. 11, 9; also οὕτως ὡς 2 Cor. 9, 5. So Hdtan. 3. 11. 18. Xen. An. 6. 6. 9. Hell. 2. 1. 7.

c) Before Prepositions with their cases, in the same manner as before Participles, see above in lett. a; since a participle may usually be supplied before the preposition; see Passow C. II. a) So with διὰ, 2 Thess. 2, 2 μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης. With ἐν, John 7, 10 οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβάν. Rom. 13, 13. With ἐκ, Rom. 9, 32 οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου sc. διόκων, comp. v. 31. 2 Cor. 2, 17 bis. 3, 5. 1 Pet. 4, 11. With ἐπὶ, Gal. 3, 16 οὐ . . . ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός sc. λόγων. Matt. 26, 55 ὡς ἐπὶ ληστῆν as though against a robber. So Xen. Cyr. 7. 5. 25 ὡς ἐν κόμφ. Hdot. 8. 101 Πέρξης ὡς ἐκ κακῶν ἐχάρη. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν. Xen. Cyr. 4. 6. 8 αὐτὸς μεθύσκετο . . . ὡς ἐπ' εὐτυχίᾳ. An. 4. 3. 11.

β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, as if to, i. e. towards, in the direction of, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπὶ, Acts 17, 14 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν. So Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. Hell. 1. 6. 5.

d) Before Numerals, as if, about, nearly, marking a supposed or conjectural round number; comp. Buttm. § 149 init. Mark 5, 13 ἦσαν δὲ ὡς δισχιλίοι. 8, 9. Luke 2, 37. 8, 55. John 1, 40 ὅρα δὲ ἦν ὡς δεκάτη. 6, 19. 21, 8. Acts 1, 15. 5, 7. 19, 34. Rev. 8, 1. al. Sept. for 2 Ruth 1, 4. 1 K. 22, 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) Emphat. how! how very! how much! Lat. *quam*! expressing admiration, in N. T. only before adjectives; comp. below in no. 3. c. Rom. 10, 15 ὡς ὡραίοι οἱ πόδες κτλ. how beautiful the feet, etc. 11, 33. Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for 73 Ps. 73, 1.—Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός.

3. As marking manner, before a depend-

ent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. a) Genr. as, according as; Matt. 1, 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8, 13 ὡς ἐπίστευσας, γενεθήτω σοι. 20, 14. Luke 14, 22. Rom. 12, 3. 1 Cor. 3, 5. Col. 2, 6. 4, 4. Tit. 1, 5. Rev. 9, 3. 18, 6. 22, 12. Once with οὕτως corresponding, 1 Cor. 7, 17 ἕκαστος ὡς κέκληκεν ὁ θεός, οὕτως περικρατείτω. (Sept. Ezra 7, 25. Luc. D. Deor. 8.

1. Hdtan. 7. 6. 16. Xen. Hell. 4. 2. 19; c. οὕτως Xen. Cyr. 4. 2. 19.) Here in a somewhat laxer construction, ὡς καί, like the relat. δε, serves as a connective particle; see in art. δε B. 1. Matth. § 628. p. 1282. Acts 13, 33 ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κτλ. 17, 28. 22, 5. 25, 10. Rom. 9, 25. So Plut. de cohib. Ira 4. b) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matth. 27, 65 ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Mark 4, 27. 10, 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke 3, 23 ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2, 15. 1 Cor. 12, 2. 1 Pet. 5, 12. 2 Pet. 3, 9. Rev. 2, 24. So Hdtan. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. c) Before a superlative, emphat. like Lat. *quam*; comp. above in no. 2. e. So ὡς τάχιστα, pr. 'in what way most speedily,' as speedily as possible, Acts 17, 15; comp. Buttm. § 149 init. Viger. p. 562. So Dion. Hal. Ant. 8. 30. Hdtan. 2. 13. 18; ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

4. Before dependent clauses expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in what way, how, as, according as, often equivalent to a conjunction; Passow ὡς B.

a) Genr. *how*, i. q. *quomodo* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12, 26 οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κτλ. Luke 8, 47. 23, 55 εἰδόντες τὸ μνημεῖον καὶ ὡς ἐτίθη τὸ σῶμα αὐτοῦ. 24, 35. Acts 11, 16. Rom. 11, 2. 2 Cor. 7, 15. Pleonast. Luke 22, 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once with τοῦτο preced. Luke 6, 3. 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. (Jos. B. J. proem. § 7-10, where ὡς and *quomodo* alternate. Hdtan. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λίγοι κτλ.) So ὡς δεῖ, *how that*, as *that*, to wit *that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as ple-

onastic, but not so in strictness; comp. Wiener § 67. 1. n. f. 2 Cor. 5, 19 τὴν διακονίαν τῆς καταλλαγῆς, ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κτλ. 11, 21 κατὰ ἀτιμίαν λέγω, ὥς ὅτι ἡμεῖς ἡσυχνήσαμεν, I say it to my reproach, how that we are weak, i. q. as though we were weak; spoken in irony. 2 Thess. 2, 2 μήτε δι' ἐπιστολῆς ... ὥς ὅτι ἐνίστηκεν ἡ ἡμέρα τοῦ κυρίου, nor by letter ... as that, etc. So Dion. Hal. Ant. 9. 14 ἐπιγνούς, ὥς ὅτι ἐν ἐσχάτοις εἰσίν. Dinarch. 109. 17. Xen. Hell. 3. 2. 14.

b) Before an objective clause in a stricter sense, how, how that, that, with the Indic. equiv. to ὅτι; comp. ὅτι no. I. 3. Buttm. I. c. Matth. § 628. 2. Acts 10, 28 ὑμεῖς ἐπιστάσθε ὥς ἀξιμὸν ἐστιν κτλ. v. 38. Rom. 1, 9. 1 Thess. 2, 10. Sept. for וְכִי 1 Sam. 13, 11; וְכִי Dan. 1, 8.—Jos. Ant. 7. 1. 6 ἐμαρτύρατο πάντας ... ὥς οὔτε κοινωνὸς εἶη κτλ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) Before a final clause, i. e. expressing end or purpose, as that, so that, i. q. that, to the end that, like ἵνα, ὥστε. Matth. § 628. 1. Passow B. II. Buttm. I. c. So c. infin. expressing the purpose of a preceding verb, so as to, in order to; Acts 20, 24 ὥς τελεῖωσαι τὸν δρόμον μου μετὰ χαρᾶς, i. e. I count not my life dear, so that I may finish, etc. Also ὥς ἔπος εἰπεῖν, so to speak, that I may so speak, Lat. ut ita dicam, Heb. 7, 9. Comp. Matth. § 545 init.—Genr. Xen. Cyr. 1. 2. 8 κῶθωνα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Eccl. 11. 13. So ὥς ἔπος εἰπεῖν Pol. 1. 1. 2. ib. 2. 21. 8. Plato Gorg. 5. p. 450. d.

d) Before a clause expressing result or consequence, so, so as that, so that, like ὥστε; comp. Buttm. I. c. Passow B. II. With an Indic. Heb. 3, 11 et 4, 3 ὥς ἄμωσα ἐν τῇ ὀργῇ μου, quoted from Ps. 95, 11 where Sept. for וְכִי.—So c. indic. Hdol. 1. 163. ib. 2. 135. Xen. Hell. 6. 1. 4 pen. νομίζω οὕτως ἔχειν, ὥς ... ἀποστήσονται αὐτοῦ αἱ πόλεις.

e) Before a clause expressing a cause or reason, as, inasmuch as, since, because, like ἐπεὶ, ὅτι; Buttm. I. c. Matth. § 628. 5. 2 Tim. 1, 3 ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μυσίαν κτλ.—Plato Prot. 335. d. Xen. Cyr. 4. 2. 29 ὥς ζέρος ἦν.

f) Before a clause implying time, as, when, like ἐπεὶ q. v. Passow I. c. no. 5. [V.] Matth. § 628. 4. a) Genr. as, when, in that, while; c. Indic. Matt. 28, 9 ὥς δὲ ἐπορεύοντο ἀπαγγέλλαι. Luke 1, 41 ὥς ἤκουσεν ἡ Ἐλ. τὸν ὁσπασμὸν κτλ. v. 44. 4, 25. 19, 5. John 2, 9. Acts 5, 24. 28, 4. al. smp. Spec. whenever, as often as, Luke 12, 58. Gal. 6, 10. Sept. for וְכִי 2 Chr. 24, 11.

51

So genr. Judith 15, 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23. β) Also when, after that, postquam, c. Indic. Luke 1, 23 καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι ... ἀπῆλθεν. 2, 15. 39 ὥς ἐτέλεσαν ἅπαντα ... ὑπέστρεψαν κτλ. 11, 1. John 4, 1. 6, 12. 16. Acts 7, 23. 10, 7. 13, 18. 29. al. smp. Foll. by τότε, John 7, 10. Once from when, since, Mark 9, 21. So genr. Judith 10, 1. Test. XII Patr. p. 670 ὥς δὲ ἐπαύσατο ὁ χειμὼν. Hdian. 2. 8. 12. Xen. Mem. 2. 1. 23. γ) ὥς ἂν, whenever, as soon as, with Subjunct. aor. 1 Cor. 11, 34 ὥς ἂν ἐλθῶ. Phil. 2, 23; ὥς ἂν id. Rom. 15, 24. See in ἂν II. 1. c. e. So Ceb. Tab. 4 ὥς ἂν εἰσελθῶσιν εἰς τὸν βίον. ib. 9 ὅρας οὖν, ὥς ἂν παραλθῇς τὴν πύλην κτλ. +

ὠσαννά, interj. Hosannah! Heb. וְשִׁינָהּ נָ, pr. 'save now, succour now, be now propitious!' from the Hebrew, a word of joyful acclamation; absol. Matt. 21, 9. Mark 11, 9. 10. John 12, 13; c. dat. τῷ υἱῷ Δαβὶδ Matt. 21, 9. 15. See Heb. Lex. art. וְשִׁינָהּ Hiph. no. 1. Wetst. N. T. I. p. 461.

ὡσαύτως, adv. (ὥς, αὐτως, αὐτός,) in the same way, in like manner, likewise; Matt. 20, 5 ἐποίησεν ὡσαύτως. 21, 30. 36. 25, 17. Mark 12, 21. 14, 31. Luke 13, 3. 20, 31. 22, 20. Rom. 8, 26, comp. v. 16. 1 Cor. 11, 25. 1 Tim. 2, 9. 3, 8. 11. 5, 25. Tit. 2, 3. 6. Sept. for וְכִי Judg. 8, 8; וְכִי Deut. 12, 22.—Ceb. Tab. 3. 31. Diod. Sic. 1. 29. Xen. Cyr. 1. 2. 2.

ὥσει, i. q. ὥς εἰ, as if, as though, with the Opt. Hom. Il. 11. 389. Od. 10. 416.—In N. T. only before a noun or adjective:

1. In comparisons, as if, as it were, i. q. as, like as; comp. ὥς no. 1. b. Matt. 9, 36 ἐρμῆμοι, ὥσει πρόβατα κτλ. 28, 3 λευκὸν ὥσει χιῶν. v. 4. Mark 9, 26. Luke 22, 44. 24, 11. Acts 2, 3. 6, 15. 9, 18. Heb. 1, 12. 11, 12. Rev. 1, 14. Ellipt. where a participle or infin. belonging to the noun before ὥσει, is also implied with the noun after ὥσει, e. g. Matt. 3, 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὥσει περιστερᾶν sc. καταβαίνουσαν. Mark 1, 10. John 1, 32; so infin. Luke 3, 22. See in ὥς no. 1. b, and comp. Luke 10, 18.—Sept. for וְ Job 28, 5. 29, 25. Dion. Hal. Ant. 6. 86.

2. Before words of number and measure, as if, as it were, about, something like; comp. ὥς no. 2. d. So before numerals; Matt. 14, 21 ἄνδρες ὥσει πεντακισχίλιοι. [Mark 6, 44.] Luke 1, 56 ὥσει μῆνας τρεῖς. 3, 23. 9, 14. 28. 22, 59. 23, 44. John 4, 6 ὥρα ἦν ὥσει ἔκτη. 6, 10. 19, 14. 39. Acts 2, 41.

4, 4. 5, 36. 10, 3. 19, 7. Of measure, Luke 22, 41 ὥσει λίθον βολήν. Sept. for π Judg. 3, 29. Neh. 7, 66.—Xen. Hell. 1. 2. 9. ib. 2. 4. 25.

Ἦση, δ, indec. Osee, Heb. שׁוֹשֵׁי (deliverance) Hoshea, Hosea, pr. n. of a prophet of the O. T. Rom. 9, 25. See Hos. 1, 1.

ώσπερ, adv. i. e. ὥς strengthened by enclit. περ, pr. wholly as, just as; genr. as, like as, according as, Passow s. v. Matth. § 629. In N. T. only in comparisons; also in Attic writers the prevailing particle in this usage; see Passow s. v.

1. Pr. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like; as, just as, like as; Matth. 12, 40 ὥσπερ γὰρ ἦν Ἰωῆς... οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κτλ. 13, 40. 24, 27. 37. 38. Luke 17, 24. John 5, 21. 26. Rom. 5, 19. 21. 6, 4. 19. 11, 30. 1 Cor. 11, 12. 15, 22. 16, 1. 2 Cor. 1, 7. Gal. 4, 29. Eph. 5, 24. James 2, 26. Once with οὕτως omitted in anacoluthon, Matth. 25, 14; or suspended by a parenthetic clause, Rom. 5, 12, comp. v. 18. Once also with καί, for οὕτως καί, 2 Cor. 8, 7; comp. in καί no. 2. b.—Sept. Ecc. 5, 16. Hdian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

2. Genr. and without οὕτως corresponding, as, just as, like as, Matth. 5, 48 ἔσεσθε σὺν ὑμῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν κτλ. 6, 2. 5. 7. 16. 20, 28. 25, 32. Luke 18, 11. Acts 2, 2. 3, 17. 11, 15. 2 Cor. 9, 5 Rec. 1 Thess. 5, 3. Heb. 4, 10. 7, 27. 9, 25. Rev. 10, 3. Matth. 18, 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός, let him be to thee as a heathen, etc. —Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

3. After a hypothetical proposition, as asserting or confirming its truth and reality, as indeed; comp. Matth. § 629. p. 1288. 1 Cor. 8, 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ... ὥσπερ εἰσὶ θεοὶ πολλοὶ κτλ. [10, 7.] —Epict. Ench. 1. 3 ἐὰν δὲ τὸ σὸν μόνον οἰησῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, κτλ. Hdot. 5. 53.

ώσπερ εἰ, adv. (ὥσπερ, εἰ,) just as if, as if it were, 1 Cor. 15, 8; also 4, 13 in some edit. for ὥς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

ώστε, i. e. ὥς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pr. adv. like ὥς, ὥσπερ, used in comparisons, as, like as, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, so as that, so that, before a clause expressing an event, result, consequence, whether real or supposed;

and followed usually by an Infinitive, but also by the Indicative; comp. in ὥς no. 4. d. Passow s. v. Butt. § 149. m. 2. § 140. 4. Matth. § 629. § 531. n. 2. § 533. n. 1. Winer § 42. 5. n. 1. § 45. 3. n.

1. With an Infin. c. acc. expr. or impl. so that. a) Fully, preceded by a demonstr. as οὕτως, τοιοῦτος; Acts 14, 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι... πολλὴ πλῆθος. Matth. 15, 33 ἄρα τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσούτων. Comp. Butt. § 140. 4. So preceded by οὕτως Eschin. 12. 16. Xen. Mem. 1. 3. 5; τοσούτος Diod. Sic. 4. 71. Xen. Hi. 3. 9. b) Simply, without a preced. demonstr. Matth. 8, 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. v. 23. 10, 1 ἔδωκεν αὐτοῖς ἔξουσίαν... ὥστε ἐκβάλλειν αὐτὰ sc. τὰ πνεύματα. 12, 54. Mark 1, 27. 45. Luke 5, 7. Acts 1, 19. 16, 26. Rom. 7, 6. 15, 19. 1 Cor. 5, 1. al. sep. Sept. Gen. 9, 15. Josh. 10, 14. So Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10. c) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matth. 27, 1 συμβούλιον λαβὼν... κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Luke 4, 29. 9, 52 non al. Comp. Matth. § 629. p. 1286. Sept. for ὥ c. inf. Num. 8, 11. Gen. 15, 7. So Xen. Hell. 2. 4. 8 ἐβουλήθησαν Ἐλευσῖνα ἐξελῆσθαι, ὥστε εἶναι σφίσι καταφυγή. An. 3. 4. 21.

2. Foll. by an Indic. so as that, or simpl. that; with οὕτως preced. John 3, 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κτλ. Simpl. Gal. 3, 13. —So c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

3. Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, so that, consequently, therefore, wherefore; comp. Matth. Butt. ll. cc. Winer § 42. 5. n. 1. So with Indic. Matth. 12, 12 ὥστε ἔξεστι τοῖς σάββασιν κολῶσαι ποιεῖν. 23, 31. Mark 2, 28. 10, 8. Rom. 7, 12 ὥστε ὁ μὲν νόμος ἅγιος κτλ. 1 Cor. 3, 7. 7, 38. Gal. 3, 9. 24. al. With Imperat. 1 Cor. 3, 21. 15, 58. Phil. 2, 12. 4. 1. 1 Thess. 4, 18. James 1, 19. 1 Pet. 4, 19. al.—Wisd. 6, 25. Diod. Sic. 11. 6. Xen. An. 1. 7. 7; c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει. +

ώτάριον, ου, τό, (dim. οὐς,) an ear, i. q. ὠτίον, Mark 14, 47 καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον, so Lachm. for ὠτίον in Rec.—Luc. cill. 17, in Anth. Gr. III. p. 32. See Lob. ad Phryn. p. 212.

ὠτίον, ου, τό, (dim. οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phryn. p. 211 sq. Matt. 26, 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark 14, 47. Luke 22, 51. John 18, 10. 26. Sept. for יָד 1 Sam. 9, 15. 20, 2. Am. 3, 12.—Ecclus. 43, 29. Anthol. Gr. III. p. 31 *ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον.*

ὠφέλεια, ας, ἡ, (ὠφελίω,) *help, aid, succour*, in war, 2 Macc. 8, 20. Thuc. 1. 35; from a physician, *λατρικὴ ὠφέλεια* Plato Lys. 217. a.—In N. T. *use, profit, advantage*; Rom. 3, 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for עֲדָה Job 22, 3. Ps. 30, 10. So Ecclus. 20, 30. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

ὠφέλειω, ᾶ, f. ἦσω, (ὄφελος,) 1. *to help, to aid, to profit, to be of use*, absol. Rom. 2, 25 περιτομὴ μὲν γὰρ ὠφελεῖ. (Xen. An. 5. 1. 12.) With two accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 5, espec. 8 and n. 12. Matth. § 415. n. 3. Mark 8, 36 τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κτλ. 1 Cor. 14, 6. Gal. 5, 2. Acc. of pers. simpl. Heb. 4, 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27, 24. John 6, 63. 12,

19. Sept. c. acc. pers. for לֹא יִנָּחֵם Prov. 10, 2. Is. 80, 5. 6.—So c. dupl. acc. Wisd. 5, 8. Ceb. Tab. 35. Xen. Mem. 1. 2. 61; acc. of pers. Xen. Mem. 1. 3. 1; acc. τί Arr. Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

2. Mid. or Pass. *to be profited, to have advantage*; with acc. neut. τί, οὐδέν, μηδέν, see above in no. 1; and for the passive construction see Buttm. § 134. 6. Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰάν κτλ. Mark 5, 26. Luke 9, 25. 1 Cor. 13, 3. (Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Xen. Mem. 1. 7. 2.) With ἐκ c. gen. *to be profited of or by any one*, c. neut. 5, Matt. 15, 5 δῶρον, ὃ εἰάν ἐξ ἐμοῦ ὠφελῇσῃς. Mark 7, 11. (Sept. Jer. 2, 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελεῖται. Xen. Mem. 2. 4. 1.) With ἐν c. dat. Heb. 13, 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. So Xen. Ath. 1. 3.

ὠφέλιμος, ου, ὁ, ἡ, adj. (ὠφελίω,) *helpful, profitable, useful*; with πρὸς τι, 1 Tim. 4, 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κτλ. 2 Tim. 3, 16; c. dat. Tit. 3, 8.—Ceb. Tab. 37; πρὸς τὸ παρόν Hdian. 2. 5. 6; εἰς τὸν βίον Xen. Ec. 5. 11; c. dat. Ael. V. H. 12. 54. Xen. Mem. 2. 7. 9.

A D D E N D A .

THE following words, which are read in some manuscripts of the New Testament, and most of which appear also in the edition of Lachmann, were omitted in their proper order:

ἀγγέλλω, f. ἐλῶ, *to bring word, to announce, to tell*; c. dat. et τι, John 20, 18 Lachm. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι κτλ. Rec. ἀπαγγέλλουσα.—Hdian. 6. 5. 14. Xen. Hell. 1. 1. 27.

ἀγδία, as, ἡ, (ἀγδής; a priv. ἡδος,) *a being ill pleased, displeasure, dislike*; Luke 23, 12 ὅντες ἐν ἀγδίᾳ. Rec. ἐν ἔχθρᾳ.—Dem. 401. 18. Plato Legg. 802. d.

ἀκατάπαστος, ου, ὁ, ἡ, adj. (a priv. κατὰπαστος; πάσσω,) pr. *unbesprinkled, unbestrewn*; hence trop. *not satisfied, insatiable*; 2 Pet. 2, 14 Lachm. ὀφθαλμοὺς . . . ἀκαταπάστους ἀμαρτίας. Rec. ἀκαταπαύστους.—Found in no Gr. writer or lexicon.

Ἀλασσα, as, ἡ, *Alassa*, Vulg. *Thalassa*, pr. n. of a city in Crete; Acts 27, 8 Lachm. for Λαλαία Rec.

ἀμφιάζω, f. ἄσω, (ἀμφί,) *to put around or on, as garments, to clothe*, c. acc. et οὕτως, Luke 12, 28 Lachm. for ἀμφέννυμι Rec. Sept. for עָבַד Job 29, 14. So Eryc. 12, in Anth. Gr. III. p. 12.—Some Mss. read ἀμφίξω id. as also Sept. Job 31, 19. Plut. C. Gracch. 2.

ἀναπάομαι, f. παῖσομαι, Mid. depon. (πάομαι,) *to possess largely, to have large fruit*, c. ἐκ τινος, Rev. 14, 13 Lachm. ἵνα ἀναπαῖσονται ἐκ τῶν κ. αὐτῶν. Rec. ἀναπαύσονται.—Not found elsewhere, and wholly anomalous; see Butt. § 114 πάσασθαι.

ἀνάπειρος, ου, ὁ, ἡ, adj. (ἀνατείρω *to pierce through*), *pierced, wounded*; so

Lachm. ἀνατείρους Luke 14, 13. 21. Rec. ἀνατήρους.—Not found elsewhere.

ἀναπηδάω, ᾶ, f. ἦσω, (πηδάω,) *to leap up, to spring up*; Mark 10, 50 Lachm. ἀναπηδήσας ἦλθε. Rec. ἀναστὰς ἦλθε. Sept. for עָרַב 1 Sam. 20, 33.—Dem. 403. 5. Plato Conv. 213. b.

ἀνέλεος, ου, ὁ, ἡ, adj. (a priv. ελεος,) *without mercy, stern*, James 2, 13 Lachm. for ἀνίλεως Rec.—Not found elsewhere.

βαθέως, adv. (βαθύς,) *deeply*; Luke 24, 1 Lachm. ὄρθρου βαθείως. Rec. βαθείως see in art. βαθύς.—So of sleep, Plut. J. Cæs. 63.

δεξιόβόλος, ου, ὁ, (δεξιὰ, βόλος, βάλλω,) *one throwing with the right hand*; perh. *a spearman, lancer*; Plur. Acts 23, 23 Lachm. δεξιόβολου διακοσίους, Vulg. lancearios. Rec. δεξιολάβους.—Not found elsewhere.

ἐγκακέω, ᾶ, f. ἦσω, (ἐν, κακέω,) *to behave badly or cowardly, in any thing*, c. acc. Pol. 4. 19. 10.—In N. T. *to be faint-hearted, to faint, to fail*, ἐν ταῖς ἐλπίσιν Eph. 3, 13; absol. Luke 18, 1. 2 Cor. 4, 1. 16. Gal. 6, 9. 2 Thess. 3, 13. So Symm. Gen. 27, 46. Num. 21, 5.—In all the above passages Rec. has ἐκκακέω q. v.

ἐγκυχάομαι, ᾶμαι, f. ἦσομαι, Mid. depon. (ἐν, κυνάομαι,) *to glory in, to boast in*; c. ἐν τινι, 2 Thess. 1, 4 ἐν ὑμῖν ἐγκυχᾶσθαι. Rec. κυνᾶσθαι.—Sept. Ps. 106, 47. 74, 4.

LONDON:
SCOTTISWOODS and SHAW,
New-street-Square.

NEW WORKS

MISCELLANEOUS & GENERAL LITERATURE,

IN
PUBLISHED BY
MESSRS. LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER ROW, LONDON.

Classified Index.

Agriculture and Rural Affairs.

	Page.
Baydon On valuing Rents, &c.	3
Crocker's Land-Surveying	7
Johnson's Farmer's Encyclopedia	17
London's Agriculture	17
" Self-Instruction	17
" Lady's Country Companion	17
Low's Elements of Agriculture	18
" On Landed Property	18
" On the Domestic Animals	18
Thomson On Fattening Cattle	30

Arts and Manufactures.

Baker's Railway Engineering	3
Ball on Manufacture of Tea	3
Bourne's Catechism of the Steam Engine	3
Brande's Dictionary of Science, &c.	5
Budge's Miner's Guide	5
Cressy's Civil Engineering	7
D'Aguinco's History of Art	23
Dredon Gallery	8
Eastlake On Oil Painting	8
Evans's Sugar-Planter's Manual	9
Ferguson On Architecture	10
Gwilt's Encyclop. of Architecture	10
Haydon On Painting and Design	11
Holland's Manufactures in Metal	11
Humphreys' Illuminated Books	13
Jameson's Sacred and Legendary Art	13
London's Rural Architecture	18
Moseley's Engineering	17
Porter's Manufacture of Silk	16
" Porcelain & Glass	16
Scodden On Sugar Manufacture	3
Steam Engine, by the Artisan Club	3
Twining On Painting	31
Ure's Dictionary of Arts, &c.	31

Biography.

Bell's Eminent British Poets	16
Collins's Life of Collins	16
Dunham's Early British Writers	16
" Lives of British Dramatists	16
Forster's Statesmen	16
Foss's English Judges	9
Gleig's Military Commanders	16
Grant's Memoir & Correspondence	10
Head's Memoirs of Cardinal Pacca	11
Humphreys's Black Prince	13
James's Foreign Statesmen	16
Kindersley's De Bayard	14
Lalrie's Life of Constable	15
Maunder's Biographical Treasury	30
Roscoe's British Lawyers	16
Russell's Bedford Correspondence	4
Shelley's Literary Men of Italy, &c.	16
" French Writers	16
Southey's British Admirals	29
" Life and Correspondence	29
Stephen's Ecclesiastical Biography	29
Taylor's Loyola	30
Townsend's Eminent Judges	31
Waterson's Autobiography & Essays	31

Books of General Utility

Acton's Cookery	3
Black's Treatise on Brewing	3
Cabin's Lawyer	5
Donovan's Domestic Economy	11
Hints on Etiquette	15
Hudson's Executor's Guide	12
" On Making Wills	12

London's Self-Instruction	17
" Lady's Companion	17
" Amateur Gardener	17
Maunder's Treasury of Knowledge	20
" Biographical Treasury	20
" Scientific Treasury	20
" Treasury of History	20
" Natural History	20
Parker's Domestic Duties	23
Pocket and the Stud	10
Pycroft's English Reading	24
" Collegian's Guide	24
Reader's Time Tables	24
Reece's Medical Guide	25
Rich's Comp. to Latin Dictionary	25
Riddle's Latin Dictionary	25
Robinson's Curing, Pickling, &c.	25
" British Wines	25
Rowton's Debater	26
Short Whist	27
Thomson On the Sick Room	30
Thomson's Interest Tables	30
Webster's Domestic Economy	32

Botany and Gardening.

Ball On the Cultivation of Tea	3
Calcott's Scripture Herbal	5
Conversations on Botany	6
Evans's Sugar-Planter's Manual	9
Henslow's Botany	16
Hoare On Cultivation of the Vine	11
" On the Roots of Vines	11
Hooker's British Flora	11
" Guide to Kew Gardens	11
Lindley's Theory of Horticulture	15
" Introduction to Botany	15
" Synopsis of British Flora	15
London's Hortus Britannicus	18
" Lignos Londoniensis	18
" Amateur Gardener	17
" Self-Instruction	17
" Trees and Shrubs	17
" Gardening	17
" Plants	17
Rivers's Rose Amateur's Guide	25
Rogers's Vegetable Cultivator	26
Schleiden's Botany, by Lankester	26

Chronology.

Allen On Pterogative	3
Blair's Chronological Tables	4
Bunsen's Ancient Egypt	5
Nicolas's Chronology of History	16

Commerce & Mercantile Affairs.

Banfield and Weld's Statistics	3
Gilbert's Treatise on Banking	9
Gray's Tables of Life Contingencies	10
Lorimer's Letters to a Young Master Mariner	17
McCulloch's Commerce & Navigation	19
Reader's Time Tables	24
Steel's Shipmaster's Assistant	29
Thomson's Interest Tables	30
Walford's Customs' Laws	31

Geography and Atlases.

Butler's Geography and Atlases	5
De Strzelecki's New South Wales	7
Erman's Travels through Siberia	8
Forster's Geography of Arabia	9
Hall's Large Library Atlas	10
" Railway Map of England	10
Johnston's General Gazetteer	14
McCulloch's Geographical Dictionary	18
Mitchell's Australian Expedition	21
Murray's Encyclop. of Geography	22

History and Criticism.

Bell's History of Russia	16
Blair's Chron. and Histor. Tables	4
Bloomfield's Edition of Thucydides	4
Bunsen's Ancient Egypt	5
Coad's Memorandum	5
Cooley's History of Discovery	16
Conybeare and Howson's St. Paul	16
Crowe's History of France	16
De Simond's Fall of Roman Empire	16
" Italian Republics	16
Dunham's Spain and Portugal	16
" Middle Ages	16
" German Empire	16
" Denmark, Sweden, &c.	16
" Poland	16
Dunlop's History of Fiction	8
Eastlake's History of Oil Painting	8
Eccleston's English Antiquities	8
Fergus's United States	16
Ferguson On Art	9
Foss's English Judges	19
Forster's European Literature	19
Gibbon's Roman Empire	19
Grant's Memoir & Correspondence	10
Grittan's Netherlands	16
Harrison On the English Language	10
Haydon On Painting and Design	11
Head's Memoirs of Cardinal Pacca	11
Humphreys' Black Prince	13
Jeffrey's (Lord) Contributions	13
Keightley's Outlines of History	16
Kemble's Anglo-Saxons	16
Massey's Crit. and Hist. Essays	19
" History of England	16
Mackintosh's Miscellaneous Works	16
" History of England	16
McCulloch's Geographical Dictionary	18
Maunder's Treasury of History	20
Mervale's History of Rome	20
Miner's Church History	20
Morse's History of Ireland	16
Mosheim's Ecclesiastical History	22
Mure's Ancient Greece	22
Nicolas's Chronology of History	16
Passages from Modern History	28
Ranke's History of the Reformation	24
Rich's Comp. to Latin Dictionary	25
Riddle's Latin Dictionary	25
Rogers's Essays from the Edinburgh Review	25
Rome, History of	16
Russell's Bedford Correspondence	4
Scott's History of Scotland	16
Smith's St. Paul	30
" (S.) Lects. on Moral Philosophy	30
Soames's Latin Church	20
Southey's The Doctor, &c.	29
Stebbing's History of the Church	16
" History of Reformation	16
Stephen's Church of Scotland	29
" (Sir J.) Essays	29
Switzerland, History of	16
Sydney Smith's Works	30
Taylor's Loyola	30
Thirlwall's History of Greece	30
Tooke's History of Prices	30
Townsend's State Trials	31
Twining's Philosophy of Painting	31
Zumpt's Latin Grammar	32

Juvenile Books.

Amy Herbert	26
Earl's Daughter (The)	26
Gertrude	26
Howitt's Boy's Country Book	12
" (Mary) Children's Year	12
Lancelotti's Parerga	26
Mrs. Marce's Conversations	19
Margaret Perceval	26
Maryat's Masterman Ready	19
" Mission	19
" Settlers in Canada	19
" Privateer's Man	19
Osborne's Oceanus	22
Passages from Modern History	28
Pycroft's English Reading	24

Medicine		Page.	
Bull's Hints to Mothers	5	London's Gardening	17
" Management of Children	6	" Plants	17
Copland's Dictionary of Medicine	7	" Trees and Shrubs	17
Elliotson's Human Physiology	8	M'Culloch's Geographical Dictionary	18
Latham On Diseases of the Heart	15	" Dictionary of Commerce	19
Moore On Health, Disease & Remedy	21	Murray's Encyclop. of Geography	23
Perrin On Food and Diet	24	Ure's Dictionary of Arts, &c.	21
Reece's Medical Guide	25	Webster's Domestic Economy	22
Thomson On Food	30		
Miscellaneous.		Poetry and the Drama.	
Allen On Prerogative	3	Alkin's (Dr.) British Poets	3
Blakey's Philosophy of Mind	4	Flowers and their kindred Thoughts	22
Coad's Memorandum	6	Fruits from Garden and Field	22
Colton's Lagoon	6	Goldsmith's Poems Illustrated	22
De Morgan On Probabilities	16	Gray's Poetry, Illuminated	22
De Strucléck's New South Wales	8	Hay's Moral of Play-act	11
Dresden Gallery	8	" Sylvan Musings	11
Dunlop's History of Fiction	8	Kent's Aethica	14
Graham's English	9	L. E. L.'s Poetical Works	15
Grant's Letters from the Mountains	11	Liswood's Anthologie Cronica	16
Hooker's Key Guide to England	10	Macaulay's Lays of Ancient Rome	18
Howitt's Rural Life of England	12	Macaulay's English Lakes	18
" Visitation Remarkable Places	12	Montgomery's Poetical Works	21
" Domestic Life of Germany	12	Moore's Poetical Works	21
Jeffrey's (Lord) Contributions	14	" Irish Melodies	21
Key On Education, &c., in Europe	14	" Songs and Ballads	21
London's Lady's Country Comp.	17	Shakespeare, by Bowdler	27
Macaulay's Crit. and Hist. Essays	18	Southey's Poetical Works	28
Mackintosh's Miscellaneous Works	18	" British Poets	28
Maitland's Church in the Catacombs	18	Swain's English Melodies	29
Necker De Saussure On Education	22	Taylor's Virgin Widow	29
Pascal's Works, by Pearce	23 & 24	Thomson's Seasons Illustrated	30
Plunkett On the British Navy	24	edited by Dr. A. T. Thomson	30
Pycroft's Collegian's Guide	24		
" English Reading	24	Political Economy & Statistics.	
Rich's Comp. to Latin Dictionary	25	Banfield and Weld's Statistics	3
Richter's Lexvna	25	Gilbert's Treatise on Banking	9
Riddle's Latin Dictionaries	25	Gray's Tables of Life Contingencies	10
Rowton's Debates	26	Key On the Social Condition, &c., of Europe	14
Seaward's Narrative of his Shipwreck	26	" Laing's Notes of a Traveller	14
Sir Roger de Coverley	27	M'Culloch's Geog. Statist. &c. Dict.	18
Smith's (Rev. Sydney) Works	27	" Dictionary of Commerce	18
Southey's Common Place Book	28	" Statistics of Gt. Britain	19
" The Doctor, &c.	28	" On Funding & Taxation	19
Stephen's Essays	29	Marcel's Political Economy	19
Stow's Training System	29	Tooke's Histories of Prices	30
Thomson On Food	30		
Townsend's State Trials	31	Religious and Moral Works	
Walker's Chess Studies	31	Amy Herbert	26
Zumpt's Latin Grammar	32	Blakey On Christianity	4
		Bloomfield's Greek Testament	4
		" College and School do.	4
		" Lexicon to do.	4
		Book of Ruth (Illuminated)	13
		Burder's Oriental Customs	5
		Burns's Christian Philosophy	5
		Calcott's Scripture Herbal	5
		Conybeare and Howson's St. Paul	6
		Cook's Edition of the Acts	6
		Cooper's Sermons	6
		Dale's Domestic Library	6
		Dibdin's Sunday Library	7
		Discipline	7
		Earl's Daughter (The)	26
		Ecclesiastes, illuminated	23
		Englishman's Greek Concordance	8
		Englishman's Heb. & Chald. Concord.	8
		Etheridge's Acts and Epistles	8
		Forster's Hist. Geography of Arabia	26
		Gertrude	26
		Hook's Lectures on Passion Week	11
		Horne's Introduction to Scriptures	12
		" Abridgment of ditto	12
		Howson's Sunday Evening	13
		Jameson's Sacred Legends	13
		" Monastic Legends	13
		Jebb's Translation of the Psalms	14
		Jeremy Taylor's Works	14
		Kip's Christmas in Rome	14
		" Conflicts of Christianity	14
		Launcion Paragon	16
		Letters to My Unknown Friends	16
		" On Happiness	16
		Maitland's Church in the Catacombs	19
		" On Prophecy	19
		Margaret Percival	26
		Marriage Service (Illuminated)	23
		Maxims of the Saviour	13
		Milner's Church History	13
		Miracles of Our Saviour	30
		Montgomery's God and Man	31
		Moore On the Use of the Body	21
		" Soul and Body	21
		" a Man and his Motives	21
		Morell's Philosophy of Religion	21
		Mosheim's Ecclesiastical History	22
		Neale's Closing Scene	22
		Newman's (J. H.) Discourses	22
		Paley's Evidences, &c. by Potts	23
		Parables of Our Lord	13
		Parke's Domestic Duties	10
		Sandford's Parochialis	26
		Sermon on the Mount (The)	23
		Sinclair's Journey of Life	27
		" Business of Life	27
		Smith's (G.) Perilous Times	2
		" Religion of Amc. Britain	2
		" Sacred Annals	2
		" (Sydney) Sermons	2
		" Moral Philosophy	2
		" (J.) St. Paul	2
		Soames' Latin Church	2
		Solomon's Song, Illuminated	2
		Southey's Life of Wesley	2
		Stephen's Church of Scotland	2
		Tate's History of St. Paul	2
		Taylor's Lady Mary	2
		" Margaret; or, the Pearl	2
		" (Isaac) Loyola	2
		Thumb Bible (The)	2
		Tomline's Introduction to the Bible	2
		Turner's Sacred History	2
		Twelve Years Ago	2
		Walker's Elementa Liturgica	2
		Wilberforce's View of Christianity	2
		Wilson's Landis of the Bible	2
		Wisdom of Johnson's Rambler, &c.	2
		Woodcock's Scripture Lands	2
		Rural Sports.	
		Blaine's Dictionary of Sports	4
		Ephemeris on Angling	4
		" Book of the Salmon	4
		Hawker's Instructions to Sportsmen	1
		London's Lady's Country Comp.	17
		Pocket and the Stud	10
		Practical Horsemanship	10
		Ronald's Fly Fisher	29
		Stable Talk and Table Talk	11
		The Stud, for practical purposes	10
		Wheatley's Rod and Line	21
		The Sciences and Mathematics	
		Baker's Railway Engineering	3
		Bourne's Catechism	4
		Brande's Dictionary of Sciences, &c.	6
		Brewster's Optics	10
		Conversations on Mineralogy	6
		Cray's Civil Engineering	7
		De la Roche's Geology of Cornwall, &c.	19
		Donovan's Chemistry	19
		Farey On the Steam Engine	9
		Fosbroke On the Ancient Arts, &c.	16
		Gower's Scientific Phenomena	19
		Herchel's Natural Philosophy	16
		" Astronomy	16
		" Outlines of Astronomy	11
		Holland's Manufactures in Metal	16
		Humboldt's Aspects of Nature	12
		" Cosmos	12
		Hunt's Researches on Light	12
		Kane's Chemistry	14
		Kater and Lardner's Mechanics	16
		Lardner's Cabinet Cyclopaedia	16
		" Hydrostatics & Pneumatics	16
		" and Walker's Electricity	16
		" Arithmetic	16
		" Geometry	16
		" Treatise on Heat	16
		Marcel's (Mrs.) Conversations	16
		Mattucci on Physical Phenomena	16
		Memoirs of the Geological Survey	2
		Moorey's Pract. Rail Mechanics	2
		" Engineering & Architecture	2
		Owen's Lectures on Comp. Anatomy	23
		Peschel's Elements of Physics	24
		Phillips's Fossils of Cornwall, &c.	24
		" Mineralogy, by Miller	24
		" Treatise on Geology	24
		Portlock's Geology of Londonderry	24
		Powell's Natural Philosophy	11
		Schneider's Scientific Botany	9
		Steam Engine (The)	9
		Thomson's School Chemistry	26
		Travels.	
		Baxter's Impressions of Europe	3
		Borner's Algeria	4
		Cheaney's Ephraim and Tigris	4
		Costello's North Wales	7
		Coulter's Pacific	7
		De Strucléck's New South Wales	8
		Erman's Travels through Siberia	9
		Forester and Biddulph's Norway	9
		Head's Tour in Rome	11
		Humboldt's Aspects of Nature	12
		Kip's Holidays in Rome	14
		Laing's Notes of a Traveller	15
		MacKay's English Lakes	18
		Marratt's Borneo	21
		Mitcheil's Australian Expedition	21
		Powen's New Zealand Sketches	24
		Seaward's Narrative	26
		Wilson's Travels in the Holy Land	32
		Woodcock's Scripture Lands	22
		Veterinary Medicine, &c.	
		Pocket and the Stud	10
		Practical Horsemanship	10
		Stable Talk and Table Talk	11
		The Stud	10
		Thomson On Fattening Cattle	4
		Youatt's The Dog	22
		" The Horse	22

NEW WORKS AND NEW EDITIONS,

PUBLISHED BY

MESSRS. LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER ROW, LONDON.

ACTON.—MODERN COOKERY,

In all its Branches, reduced to a System of Easy Practice. For the use of Private Families. In a Series of Receipts, all of which have been strictly tested, and are given with the most minute exactness. By ELISA ACTON. New Edition: with Directions for Carving, and other Additions. Fcp. 8vo. with Plates and Woodcuts, 7s. 6d. cloth.

AIKIN.—SELECT WORKS OF THE BRITISH POETS,

From Ben Jonson to Beattie. With Biographical and Critical Prefaces by Dr. AIKIN. New Edition, with Supplement, by LUCY AIKIN; consisting of additional Selections from more recent Poets. 8vo. 18s. cloth.

ALLEN ON THE ROYAL PREROGATIVE.—AN INQUIRY

into the RISE and GROWTH of the ROYAL PREROGATIVE. By the late JOHN ALLEN, Master of Dulwich College. New Edition, with the Author's last Corrections: preceded by M. Béranger's "Rapport" on the Work read before the Institute of France; an Article on the same from the EDINBURGH REVIEW; and a Biographical Notice of the Author. To which is added, An Inquiry into the Life and Character of King Eadwig, from the Author's MS. 8vo. 12s. cloth.

THE ARTISAN CLUB.—A TREATISE ON THE STEAM

ENGINE, in its Application to Mines, Mills, Steam Navigation, and Railways. By the Artisan Club. Edited by JOHN BOURNE, C.E. New Edition. With 30 Steel Plates and 349 Wood Engravings. 4to. 37s. cloth.

BAKER.—RAILWAY ENGINEERING;

Containing the most approved Methods of laying out Railway Curves, and of setting out the Cuttings, Embankments, and Tunnels of Railways: with a General and two Auxiliary Tables, for the Calculation of Earthworks of Railways, Canals, &c. Also, the Investigation of the Formula for the Superelevation of the exterior Rail in Curves. By T. BAKER, Surveyor and Civil Engineer. 8vo. 5s. cloth.

BALL.—AN ACCOUNT OF THE CULTIVATION AND MANU-

FACTURE of TEA in CHINA: derived from Personal Observation during an Official Residence in that Country of upwards of Twenty years; and illustrated by the best Authorities, Chinese as well as European. With some Remarks on the Experiments now making for the Introduction of the Culture of the Tea Tree in other parts of the World. By S. BALL, Esq., late Inspector of Teas to the East India Company in China. 8vo. with Plates and Woodcuts, 14s. cloth.

BANFIELD AND WELD.—THE STATISTICAL COMPANION

for 1850; exhibiting the most interesting Facts in Moral and Intellectual, Vital, Economical, and Political Statistics, at home and abroad. Compiled from Official and other authentic Sources, by T. C. BANFIELD, Statistical Clerk to the Council of Education; and C. R. WELD, Assistant-Secretary to the Royal Society. New Edition (1850), corrected and extended to the Present Time. Fcp. 8vo. 5s. cloth.

BAXTER.—IMPRESSIONS OF CENTRAL AND SOUTHERN

EUROPE: being Notes of Successive Journeys in Germany, Austria, Italy, Switzerland, and the Levant. By WILLIAM EDWARD BAXTER, Esq. 8vo. 12s. cloth.

BAYLDON.—ART OF VALUING RENTS AND TILLAGES,

And the Tenant's Right of Entering and Quitting Farms, explained by several Specimens of Valuations; and Remarks on the Cultivation pursued on Soils in different Situations. Adapted to the Use of Landlords, Land-Agents, Appraisers, Farmers, and Tenants. By J. S. BAYLDON. New Edition; corrected and revised by John Donaldson. 8vo. 10s. 6d. cloth.

BEDFORD CORRESPONDENCE. — CORRESPONDENCE OF

JOHN, FOURTH DUKE OF BEDFORD, selected from the Originals at Woburn Abbey (1742 to 1770). With Introductions by Lord JOHN RUSSELL. 3 vols. 8vo. with Portrait, 48s. cloth.

BLACK.—A PRACTICAL TREATISE ON BREWING,

Based on Chemical and Economical Principles: with Formulæ for Public Brewers, and Instructions for Private Families. By WILLIAM BLACK, Practical Brewer. New Edition, with considerable Additions. 8vo. 10s. 6d. cloth.

BLAINE.—AN ENCYCLOPÆDIA OF RURAL SPORTS ;

Or, a complete Account, Historical, Practical, and Descriptive, of Hunting, Shooting, Fishing, Racing, and other Field Sports and Athletic Amusements of the present day. By DELAWARE P. BLAINE, Esq. Author of "Canine Pathology," &c. Illustrated by nearly 600 Engravings on Wood, by R. Branstetter, from Drawings by Aiken, T. Landseer, Dickes, &c. In One Large Volume, 8vo. *[New and thoroughly revised Edition in the press.]*

BLAIR'S CHRONOLOGICAL AND HISTORICAL TABLES,

From the Creation to the present time: with Additions and Corrections from the most authentic Writers; including the Computation of St. Paul, as connecting the Period from the Exile to the Temple. Under the revision of Sir HENRY ELLIS, K.H., Principal Librarian of the British Museum. Imperial 8vo. 31s. 6d. half-bound in morocco.

BLAKEY.—HISTORY OF THE PHILOSOPHY OF MIND :

Embracing the Opinions of all Writers on Mental Science from the Earliest Period to the Present Time. By ROBERT BLAKEY, Esq., Author of "The Temporal Benefits of Christianity," &c. 4 vols. 8vo. 60s. cloth.

BLAKEY.—THE TEMPORAL BENEFITS OF CHRISTIANITY ;

Exemplified in its Influence on the Social, Intellectual and Political Condition, of Mankind, from its First Promulgation to the Present Day. By ROBERT BLAKEY, Author of the "History of the Philosophy of Mind," &c. 8vo. 9s. cloth.

BLOOMFIELD.—HISTORY OF THE PELOPONNESIAN WAR.

By THUCYDIDES. A New Recension of the Text, with a carefully amended Punctuation; and copious Notes, Critical, Philological, and Explanatory, principally original, partly selected and arranged from the best Expositors: accompanied by full Indexes, both of Greek Words and Phrases explained, and matters discussed in the Notes. Illustrated by Maps and Plans. By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. 2 vols. 8vo. 38s. cloth.

BLOOMFIELD.—THE GREEK TESTAMENT :

With copious English Notes, Critical, Philological, and Explanatory. Especially formed for the use of advanced Students and Candidates for Holy Orders. By Rev. S. T. BLOOMFIELD, D.D. F.S.A. New Edition. 2 vols. 8vo. with a Map of Palestine, &c. cloth.

BLOOMFIELD.—COLLEGE & SCHOOL GREEK TESTAMENT:

With shorter English Notes, Critical, Philological, and Explanatory, formed for use in Colleges and the Public Schools. By the Rev. S. T. BLOOMFIELD, D.D. F.S.A. New Edition, greatly enlarged and improved. Fcp. 8vo. 10s. 6d. cloth.

BLOOMFIELD.—GREEK AND ENGLISH LEXICON TO THE

NEW TESTAMENT: especially adapted to the use of Colleges, and the Higher Classes in Public Schools; but also intended as a convenient Manual for Biblical Students in general. By Dr. BLOOMFIELD. New Edition, enlarged and improved. Fcp. 8vo. 10s. 6d. cloth.

BORRER.—NARRATIVE OF A CAMPAIGN WITH A FRENCH

COLUMN against the KABAILLES of ALGERIA: with the Mission of M. Suchet to the Emir Abd-el-Kader, for an Exchange of Prisoners. By Dawson BORRER, F.R.G.S. Membre Correspondant de la Société Orientale à Paris; Author of "A Journey from Naples to Jerusalem." Post 8vo. 10s. 6d. boards.

BOURNE.—A CATECHISM OF THE STEAM ENGINE,

Illustrative of the Scientific Principles upon which its Operation depends, and the Practical Details of its Structure, in its applications to Mines, Mills, Steam Navigation, and Railways: with various Suggestions of Improvement. By JOHN BOURNE, C.E., Editor of the Artizan Club's "Treatise on the Steam Engine." 3d Edit. revised and corrected. Fcp. 8vo. 6s. cloth.

BRANDE.—A DICTIONARY OF SCIENCE, LITERATURE, AND ART; comprising the History, Description, and Scientific Principles of every Branch of Human Knowledge; with the Derivation and Definition of all the Terms in General Use. Edited by W. T. BRANDE, F.R.S.L. & E.; assisted by Dr. J. CAUVIN. In One Large Volume, 8vo. with Wood Engravings. *[New Edition, in the press.]*

BULL.—HINTS TO MOTHERS,

For the Management of Health during the Period of Pregnancy and in the Lying-in Room: with an Exposure of Popular Errors in connexion with those subjects, &c.; and Hints upon Nursing. By THOMAS BULL, M.D. New Edition, carefully revised and enlarged. Fcp. 8vo. 5s. cloth.

BULL.—THE MATERNAL MANAGEMENT OF CHILDREN, in HEALTH and DISEASE. By T. BULL, M.D. Member of the Royal College of Physicians; formerly Physician-Accoucheur to the Finsbury Midwifery Institution, and Lecturer on Midwifery and on the Diseases of Women and Children. New Edition, carefully revised and enlarged. Fcp. 8vo. 5s. cloth.

BUDGE.—THE PRACTICAL MINER'S GUIDE.

Comprising a Set of Trigonometrical Tables adapted to all the purposes of Oblique or Diagonal, Vertical, Horizontal, and Traverse Dialling; with their application to the Dial, Exercise of Drifts, Lodes, Slides, Levelling, Inaccessible Distances, Heights, &c. By J. BUDGE. New Edition, considerably enlarged. 8vo. with Portrait of the Author, 12s. cloth.

BUNSEN.—EGYPT'S PLACE IN UNIVERSAL HISTORY:

An Historical Investigation, in Five Books. By CHRISTIAN C. J. BUNSEN, D.Ph. & D.C.L. Translated from the German, by C. H. COTTRELL, Esq. M.A.—Vol. I. containing the First Book, or Sources and Primeval Facts of Egyptian History: with an Egyptian Grammar and Dictionary, and a complete List of Hieroglyphical Signs; an Appendix of Authorities, embracing the complete Text of Manetho and Eratosthenes, *Ægyptiaca* from Pliny, Strabo, &c.; and Plates representing the Egyptian Divinities. 8vo. with numerous illustrations, 28s. cloth.

BURDER.—ORIENTAL CUSTOMS,

Applied to the Illustration of the Sacred Scriptures. By Dr. SAMUEL BURDER. New Edition, with Additions. Fcp. 8vo. 8s. 6d. cloth.

BURNS.—THE PRINCIPLES OF CHRISTIAN PHILOSOPHY;

containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. By JOHN BURNS, M.D. F.R.S. New Edition. Fcp. 8vo. 6s. 6d. cloth.

BUTLER.—A SKETCH OF MODERN AND ANCIENT GEO-

GRAPHY, for the use of Schools. By SAMUEL BUTLER, D.D. late Lord Bishop of Lichfield and Coventry; and formerly Head Master of Shrewsbury School. New Edition, revised by the Author's Son. 8vo. 9s. boards.

BUTLER.—A GENERAL ATLAS OF MODERN AND ANCIENT

GEOGRAPHY. By the late Dr. S. BUTLER. Consisting of Forty-five coloured Maps, and Indices. New Edition, re-engraved; with corrections (in the Modern Maps) from the Government Surveys and other recent sources of information, and (in the Ancient Maps) from the most approved writers on Ancient Geography. 4to. 24s. half-bound.

Separately { The Ancient Atlas. 22 coloured Maps. 8vo. 12s. half-bound.
The Modern Atlas. 23 coloured Maps. 8vo. 12s. half-bound.

THE CABINET LAWYER:

A Popular Digest of the Laws of England, Civil and Criminal; with a Dictionary of Law Terms, Maxims, Statutes, and Judicial Antiquities; Correct Tables of Assessed Taxes, Stamp Duties, Excise Licences, and Post-Horse Duties; Post-Office Regulations, and Prison Discipline. 15th Edition (1830), enlarged, and corrected throughout, with the Legal Decisions and Statutes to Michaelmas Term, 12 and 13 Victoria. Fcp. 8vo. 10s. 6d. cloth.

CALLCOTT.—A SCRIPTURE HERBAL.

With upwards of 120 Wood Engravings. By Lady CALLCOTT. Square crown 8vo. 25s. cloth.

CATLOW.—POPULAR CONCHOLOGY;

Or, the Shell Cabinet arranged: being an Introduction to the Modern System of Conchology; with a sketch of the Natural History of the Animals, an account of the Formation of the Shells, and a complete Descriptive List of the Families and Genera. By ANNE CATLOW. Fcp. 8vo. with 312 Woodcuts, 10s. 6d. cloth.

CHESNEY.—THE EXPEDITION FOR THE SURVEY OF THE RIVERS EUPHRATES and TIGRIS, carried on by order of the British Government, in the Years 1835, 1836, and 1837. By Lieut.-Col. CHESNEY, R.A., F.R.S., Commander of the Expedition. Vols. I. and II. in royal 8vo. with a coloured Index Map and numerous Plates and Woodcuts, 63s. cloth.—Also, an ATLAS of Thirteen Maps and Charts of the Expedition, price £1. 11s. 6d. in case.

. The entire work will consist of four volumes, royal 8vo. embellished with Ninety-seven Plates, besides numerous Woodcut Illustrations, from Drawings chiefly made by Officers employed in the Surveys.

JOHN COAD'S MEMORANDUM.—A CONTEMPORARY ACCOUNT of the SUFFERINGS of the REBELS sentenced to TRANSPORTATION by JUDGE JEFFERIES; being, A Memorandum of the Wonderful Providences of God to a poor unworthy Creature, during the time of the Duke of Monmouth's Rebellion, and to the Revolution in 1688. By JOHN COAD, one the Sufferers. Square fcp. 8vo. 4s. 6d. cloth.

COLLINS. — MEMOIRS OF THE LIFE OF WILLIAM COLLINS, Esq. R.A. Including Selections from his Journals and Correspondence, Notices of many of his eminent Contemporaries, and a Description of his principal Works. By his Son, W. WILKIE COLLINS, Esq. Author of "Antonina." With Portrait after Linnell, and 3 Vignettes from Sketches by the Painter. 2 vols. post 8vo. 21s. cloth.

COLTON.—LACON; OR, MANY THINGS IN FEW WORDS. By the Rev. C. C. COLTON. New Edition. 8vo. 12s. cloth.

CONYBEARE AND HOWSON.—THE LIFE AND EPISTLES of SAINT PAUL; comprising a complete Biography of the Apostle, and a Paraphrastic Translation of his Epistles inserted in Chronological Order. Edited by the Rev. W. J. CONYBEARE, M.A. late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A. late Principal of the Collegiate Institution, Liverpool. 2 vols. 4to. copiously illustrated by numerous Engravings on Steel and Wood of the Principal Places visited by the Apostle, from Original Drawings made on the spot by W. H. Bartlett; and by Maps, Charts, Woodcuts of Coins, &c.

. In course of publication in Monthly Parts, price 2s. each; of which Seven are now ready.

"The design of this undertaking is to give a more life like and animated picture of St. Paul than has hitherto been presented, by placing him in the midst of the circumstances by which he was actually surrounded, explaining the political and social position of the people he belonged to, exhibiting the character of Greek and Roman civilization at the opening of his career, and shewing the various social gradations and influences with which he had to deal in the course of it. Many engravings accompany the work, having the same object in view. Maps retrace the course of his active and various wanderings, and landscapes show us the principal places he visited. The general plan of the work is very complete, and up to this point ably executed. The division of labour assigns the translation of the epistles and speeches to Mr. Conybeare, and the narrative and descriptive portions of the book to Mr. Howson. When completed it will doubtless be the best existing account of the life, travels, and epistles of the great Apostle."

EXAMINER.

CONVERSATIONS ON BOTANY.

New Edition, improved. Fcp. 8vo. 22 Plates, 7s. 6d. cloth; with the plates coloured, 12s. cloth.

CONVERSATIONS ON MINERALOGY.

With Plates, engraved by Mr. and Mrs. Lowry, from Original Drawings. New Edition, enlarged. 2 vols. fcp. 8vo. 14s. cloth.

COOK.—THE ACTS OF THE APOSTLES:

With a Commentary, and Practical and Devotional Suggestions, for the Use of Readers and Students of the English Bible. By the Rev. F. C. COOK, M.A. one of Her Majesty's Inspectors of Church Schools. Post 8vo. 8s. 6d. cloth.

"A very excellent edition of the Acts, with explanatory notes, religious reflections, and introductory matter; the critical exposition drawn from a great variety of sources; the more religious suggestions original. Mr. Cook's object is, first, to supply whatever information may be required by the English reader in order to understand the text; and secondly, to assist him in drawing practical inferences from the word that was given to make us 'wise unto salvation': both of which purposes the book is well adapted to fulfil."

SPECTATOR.

COOPER.—PRACTICAL AND FAMILIAR SERMONS,

Designed for Parochial and Domestic Instruction. By the Rev. EDWARD COOPER. New Edit. 7 vols. 12mo. £1. 18s. boards.

COOPER'S DOCTRINAL SERMONS.

Sermons chiefly to elucidate some of the leading Doctrines of the Gospel. By the Rev. EDWARD COOPER. New Edition. 2 vols. 12mo. 10s. boards.

COPLAND.—A DICTIONARY OF PRACTICAL MEDICINE;

comprising General Pathology, the Nature and Treatment of Diseases, Morbid Structures, and the Disorders especially incidental to Climates, to Sex, and to the different Epochs of Life; with numerous approved Formulae of the Medicines recommended. By JAMES COPLAND, M.D. Consulting Physician to Queen Charlotte's Lying-in Hospital, &c. &c. Vols. I. and II. 8vo. 4s. 6d. cloth; and Parts X. to XIV. 4s. 6d. each, sewed.

COSTELLO.—THE FALLS, LAKES, AND MOUNTAINS

OF NORTH WALES; being a Pictorial Tour through the most interesting parts of the Country. By Miss LOUISA STUART COSTELLO. Illustrated with Views, from Original Sketches by D. H. McKean, engraved on wood, and lithographed, by T. and E. Gills. Square 8vo. with Map, 14s. cloth.

COULTER.—ADVENTURES IN THE PACIFIC:

With Observations on the Natural Productions, Manners, and Customs of the Natives of the various Islands; Remarks on the Missionaries, British and other Residents, &c. By JOHN COULTER, M.D. Post 8vo. 7s. 6d. cloth.

CRESY.—AN ENCYCLOPÆDIA OF CIVIL ENGINEERING,

Historical, Theoretical, and Practical. By EDWARD CRESY, F.S.A. C.E. Illustrated by upwards of Three Thousand Engravings on Wood, explanatory of the Principles, Machinery, and Constructions which come under the Direction of the Civil Engineer. One very large Volume 8vo. 4s. 13s. 6d. cloth.

CROCKER'S ELEMENTS OF LAND SURVEYING.

New Edition, corrected throughout, and considerably improved and modernized, by T. G. BUNT, Land Surveyor. To which are added, TABLES OF SIX-FIGURE LOGARITHMS, &c., superintended by R. FARLEY, of the Nautical Almanac Establishment. Post 8vo. 12s. cloth.

* Mr. Farley's Tables of Six Figure Logarithms may be had separately, price 4s. 6d.

DALE.—THE DOMESTIC LITURGY AND FAMILY CHAP-

LAIN, in two Parts: the First Part being Church Services adapted for domestic use, with Prayers for every day of the week, selected exclusively from the Book of Common Prayer; Part II. comprising an appropriate Sermon for every Sunday in the year. By the Rev. THOMAS DALE, M.A., Canon Residentiary of St. Paul's Cathedral. 2d Edition, post 4to. 21s. cloth: or, bound by Hayday, 31s. 6d. calf lettered; 4s. 10s. morocco.

Separately { THE FAMILY CHAPLAIN, plain, 12s. cloth.

THE DOMESTIC LITURGY, price 10s. 6d. cloth.

DE LA BECHE.—REPORT ON THE GEOLOGY OF CORN-

WALL, DEVON, and WEST SOMERSET. By HENRY T. DE LA BECHE, F.R.S. &c., Director of the Ordnance Geological Survey. Published by Order of the Lords Commissioners of H.M. Treasury. 8vo. with Maps, Woodcuts, and 12 large Plates, 14s. cloth.

DE STRZELECKI.—THE PHYSICAL DESCRIPTION OF

NEW SOUTH WALES and VAN DIEMAN'S LAND; accompanied by a Geological Map Sections, and Diagrams, and Figures of the Organic Remains. By P. E. DE STRZELECKI. 8vo. with coloured Map and numerous Plates, 24s. cloth.

DIBDIN.—THE SUNDAY LIBRARY:

Containing nearly One Hundred Sermons, by eminent Divines. With Notes, &c. by the Rev. T. F. DIBDIN, D.D. 6 vols. fcp. 8vo. with Six Portraits, 30s. cloth; or, 4s. 12s. 6d. neatly half-bound in morocco, with gilt edges.

DISCIPLINE.

By the Authoress of "Letters to my Unknown Friends," "Twelve Years Ago," "Some Passages from Modern History," and "Letters on Happiness." 18mo. 2s. cloth.

DOUBLEDAY AND HEWITSON'S BUTTERFLIES.—THE

GENERA OF BUTTERFLIES, or DIURNAL LEPIDOPTERA; comprising their Generic Characters—a Notice of the Habits and Transformations—and a Catalogue of the Species of each Genus. By EDWARD DOUBLEDAY, Esq. F.L.S. &c., late Assistant in the Zoological Department of the British Museum. Continued by J. O. WESTWOOD, Esq. Illustrated with 75 Coloured Plates, by W. C. HEWITSON, Esq. Author of "British Oology." Imperial 4to. uniform with Gray and Mitchell's "Genera of Birds."

* In course of publication in Monthly Parts, 5s. each. The publication, which has been suspended for a few months in consequence of the death of Mr. Doubleday, will be resumed shortly, and continued regularly until the completion of the work.

DRESDEN GALLERY.—THE MOST CELEBRATED PICTURES

of the ROYAL GALLERY at DRESDEN, drawn on Stone, from the Originals, by Franz Hanfstaengl: with Descriptive and Biographical Notices, in French and German. Nos. I. to LVI. imperial folio, each containing 3 Plates with Letter-press, price 20s. to Subscribers; to Non Subscribers, 30s. Single Plates, 12s. each.

. To be completed in 4 more numbers, price 20s. each, to Subscribers. Nos. LI. to LX. contain each *Four Plates* and Letterpress.

DUNLOP.—THE HISTORY OF FICTION:

Being a Critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the Present Age. By JOHN DUNLOP, Esq. New Edition, complete in One Volume. 8vo. 15s. cloth.

EASTLAKE.—MATERIALS FOR A HISTORY OF OIL

PAINTING. By CHARLES LOCK EASTLAKE, Esq. R.A. F.R.S. F.S.A.; Secretary to the Royal Commission for Promoting the Fine Arts in connexion with the rebuilding of the Houses of Parliament, &c. 8vo. 16s. cloth.

. Vol. II. On the Italian Practice of Oil Painting, is preparing for publication.

ECCLESTON.—AN INTRODUCTION TO ENGLISH ANTI-

QUITIES. Intended as a Companion to the History of England. By JAMES ECCLESTON, B.A. late Head Master of Sutton Coldfield Grammar School. 8vo. with numerous Engravings on Wood, 21s. cloth.

ELLIOTSON.—HUMAN PHYSIOLOGY:

With which is incorporated much of the elementary part of the "Institutiones Physiologicæ" of J. F. Blumenbach, Professor in the University of Göttingen. By JOHN ELLIOTSON, M.D. Cantab. F.R.S. Fifth Edition. 8vo. with numerous Woodcuts, £2. 2s. cloth.

THE ENGLISHMAN'S GREEK CONCORDANCE OF THE

NEW TESTAMENT: being an Attempt at a Verbal Connexion between the Greek and the English Texts; including a Concordance to the Proper Names, with Indexes, Greek-English and English-Greek. New Edition, with a new Index. Royal 8vo. 42s. cloth.

THE ENGLISHMAN'S HEBREW AND CHALDEE CON-

CORDANCE of the OLD TESTAMENT; being an Attempt at a Verbal Connection between the Original and the English Translations: with Indexes, a List of the Proper Names and their occurrences, &c. 2 vols. royal 8vo. £3. 13s. 6d. cloth; large paper, £4. 14s. 6d.

EÖTVÖS.—THE VILLAGE NOTARY:

A Romance of Hungarian Life. Translated from the Hungarian of Baron EÖTVÖS, by OTTO WANKERSTERN. With an Introduction, written expressly for the present Translation, by FRANCIS FULSERY. 3 vols. post 8vo. 31s. 6d. boards

EPIHEMERA.—THE BOOK OF THE SALMON:

In Two Parts. Part I. The Theory, Principles, and Practice of Fly-Fishing for Salmon: with Lists of good Salmon Flies for every good River in the Empire; Part II. The Natural History of the Salmon, all its known Habits described, and the best way of artificially Breeding it explained. Usefully illustrated with numerous Coloured Engravings of Salmon Flies and Salmon Fry. By EPIHEMERA, Author of "A Hand-Book of Angling;" assisted by ANDREW YOUNG, of Inverahin, Manager of the Duke of Sutherland's Salmon Fisheries. Fcp. 8vo. with coloured Plates, 14s. cloth.

EPIHEMERA.—A HAND-BOOK OF ANGLING;

Teaching Fly-fishing, Trolling, Bottom-fishing, Salmon-fishing; with the Natural History of River Fish, and the best modes of Catching them. By EPIHEMERA, of "Bell's Life in London." New Edition, enlarged. Fcp. 8vo. with numerous Woodcuts, 9s. cloth.

ERMAN.—TRAVELS IN SIBERIA:

including Excursions northwards, down the Obi, to the Polar Circle, and southwards to the Chinese Frontier. By ADOLPH ERMANN. Translated by W. D. COOLEY, Esq. Author of "The History of Maritime and Inland Discovery;" 2 vols. 8vo. with Map, 31s. 6d. cloth.

ETHERIDGE.—THE APOSTOLICAL ACTS AND EPISTLES,

From the Peshito, or Ancient Syriac. To which are added, the remaining Epistles, and the Book of Revelation, after a later Syriac Text. Translated, with Prolegomena and Indices, by J. W. ETHERIDGE, M.A. Doctor in Philosophy of the University of Heidelberg, and Member of the Asiatic Society of Paris. Royal 12mo. 7s. 6d. cloth.

EVANS.—THE SUGAR PLANTER'S MANUAL :

Being a Treatise on the Art of obtaining Sugar from the Sugar Cane. By W. J. EVANS, M.D. 8vo. 9s. cloth.

FAREY.—A TREATISE ON THE STEAM ENGINE,

Historical, Practical, and Descriptive. By JOHN FAREY, Engineer. 4to. with 25 Plates, and numerous Woodcuts, £5. 5s. boards.

FERGUSON.—AN HISTORICAL INQUIRY INTO THE TRUE

PRINCIPLES OF BEAUTY IN ART, more especially with reference to ARCHITECTURE. By JAMES FERGUSON, Esq.; Author of "An Essay on the Ancient Topography of Jerusalem," "Picturesque Illustrations of Ancient Architecture in Hindostan," &c. With 5 Copperplates, a coloured Lithographic Engraving, and upwards of 100 Woodcuts. Imperial 8vo. 30s. cloth.

FORESTER AND BIDDULPH'S NORWAY.

Norway in 1848 and 1849: containing Rambles among the Fjelds and Fjords of the Central and Western Districts; and including Remarks on its Political, Military, Ecclesiastical, and Social Organisation. By THOMAS FORESTER, Esq. With Extracts from the Journals of Lieutenant M. S. BIDDULPH, Royal Artillery. With a new coloured Map of Southern Norway, Wood Engravings, and Ten tinted Lithographic Illustrations from Drawings made on the spot. 8vo. 18s. cloth.

"As a picture of that strange, romantic land, which stood unshaken, nay, we may say, unruffled, during the revolutionary war of 1848, this work cannot be spoken of too highly, for it is graphic, truthful, and discriminating; and whilst entirely free from every thing like pretension, is infinitely superior to the general run of books of travel. In point of information, of literary ability and artistic skill, and liberality of sentiment, this is one of the most valuable works we ever had the good fortune to peruse." RELIGIOUS REVIEW.

FORSTER.—THE HISTORICAL GEOGRAPHY OF ARABIA ;

or, the Patriarchal Evidences of Revealed Religion. A Memoir, with illustrative Maps and an Appendix, containing Translations, with an Alphabet and Glossary of the Hamyaritic Inscriptions recently discovered in Hadramaut. By the Rev. CHARLES FORSTER, Author of "Mahometanism Unveiled." 2 vols. 8vo. 30s. cloth.

FOSS.—THE JUDGES OF ENGLAND :

with Sketches of their Lives, and Miscellaneous Notices connected with the Courts at Westminster from the time of the Conquest. By EDWARD FOSS, F.S.A. of the Inner Temple. Vols. I. and II. 8vo. 28s. cloth.

FOSTER.—A HANDBOOK OF MODERN EUROPEAN LITE-

RATURE: British, Danish, Dutch, French, German, Hungarian, Italian, Polish and Russian, Portuguese, Spanish, and Swedish. With a full Biographical and Chronological Index. By MRS. FOSTER. Fcp. 8vo. 8s. 6d. cloth.

. The object of this book is, not so much to give elaborate criticisms on the various writers in the language to whose literature it is intended as a guide, as to direct the student to the best writers in each, and to inform him on what subjects they have written.

GIBBON'S HISTORY OF THE DECLINE AND FALL OF THE

ROMAN EMPIRE. A new Edition, complete in One Volume. With an Account of the Author's Life and Writings, by ALEXANDER CHALMERS, Esq. F.A.S. 8vo. with Portrait, 18s. cloth.

. An Edition, in 8 vols. 8vo. 60s. boards.

GILBART.—A PRACTICAL TREATISE ON BANKING.

By JAMES WILLIAM GILBART, F.R.S. General Manager of the London and Westminster Bank. 5th Edition, with Portrait of the Author, and View of the "London and Westminster Bank," Lothbury. 2 vols. 8vo. 24s. cloth.

GOLDSMITH.—THE POETICAL WORKS OF OLIVER

GOLDSMITH. Illustrated by Wood Engravings, from Designs by Members of the Etching Club. With a Biographical Memoir, and Notes on the Poems. Edited by BOLTON CORNEY, Esq. Square crown 8vo. uniform with "Thomson's Seasons," 21s. cloth; or, bound in morocco, by Hayday, £1. 16s.

GOWER.—THE SCIENTIFIC PHÆNOMENA OF DOMESTIC

LIFE, familiarly explained. By CHARLES FOOTE GOWER. New Edition. Fcp. 8vo. with Wood Engravings, 5s. cloth.

GRAHAM.—ENGLISH ; OR, THE ART OF COMPOSITION :

explained in a Series of Instructions and Examples. By G. F. GRAHAM. New Edition, revised and improved. Fcp. 8vo. 6s. cloth.

GRANT.—LETTERS FROM THE MOUNTAINS.

Being the Correspondence with her Friends, between the years 1773 and 1808. By Mrs GRANT, of Laggan. New Edition. Edited, with Notes and Additions, by her son, J. P. GRANT, Esq. 3 vols. post 8vo. 21s. cloth.

GRANT.—MEMOIR AND CORRESPONDENCE OF THE

late Mrs. Grant, of Laggan, Author of "Letters from the Mountains," "Memoirs of an American Lady," &c. Edited by her Son, J. P. GRANT, Esq. New Edition. 3 vols. post 8vo. with Portrait, 21s. 6d. cloth.

GRAY.—TABLES AND FORMULÆ FOR THE COMPUTATION

of LIFE CONTINGENCIES; with copious Examples of Annuity, Assurance, and Friendly Society Calculations. By PETER GRAY, F.R.A.S. Associate of the Institute of Actuaries of Great Britain and Ireland. Royal 8vo. 15s. cloth.

GRAY AND MITCHELL'S ORNITHOLOGY.—THE GENERA

Of BIRDS; comprising their Generic Characters, a Notice of the Habits of each Genus, and an extensive List of Species, referred to their several Genera. By GEORGE ROBERT GRAY, Acad. Imp. Georg. Florent. Soc. Corresp., Senior Assistant of the Natural History Department in the British Museum. Illustrated with 360 Plates (175 plain and 185 coloured), drawn on stone, by DAVID WILLIAM MITCHELL, B.A., F.L.S., Secretary to the Zoological Society of London, &c. 3 vols. imperial 8vo. £31. 10s. half-bound morocco, gilt tops.

GWILT.—AN ENCYCLOPÆDIA OF ARCHITECTURE;

Historical, Theoretical, and Practical. By JOSEPH GWILT, Esq. F.S.A. Illustrated with upwards of 1,000 Engravings on Wood, from Designs by J. S. GWILT. 8vo. 52s. 6d. cloth.

SIDNEY HALL'S NEW GENERAL LARGE LIBRARY ATLAS

OF FIFTY-THREE MAPS (size 20 in. by 16 in.), with the Divisions and Boundaries carefully coloured; and an Alphabetical Index of all the Names contained in the Maps, with their Latitude and Longitude. An entirely New Edition, corrected throughout from the best and most recent Authorities; with all the Railways laid down, and many of the Maps re-drawn and re-engraved. Colomblér 4to. £3. 5s. half-bound in russia.

SIDNEY HALL'S RAILWAY MAP OF ENGLAND AND

WALES. Square fcp. 8vo. 2s. 6d. cloth.

* The Map of England and Wales, contained in "Sidney Hall's Large Railway Atlas" (size 20 in. by 16 in.), corrected and re-engraved, with all the Lines of Railway laid down, may be had separately, price 2s. 6d., coloured and mounted on folding canvas in a case, for the pocket.

HALL.—MIDSUMMER EVE:

A Fairy Tale of Love. By Mrs. S. C. HALL. With nearly 300 Wood Engravings from Designs by D. MacIise, C. Stanfield, T. Creswick, T. Landseer, and other eminent Artists. Square crown 8vo. 21s. cloth.

HARRISON.—ON THE RISE, PROGRESS, AND PRESENT

STRUCTURE of the ENGLISH LANGUAGE. By the Rev. M. HARRISON, M.A. late Fellow of Queen's College, Oxford. Post 8vo. 8s. 6d. cloth.

HARRY HIEOVER.—PRACTICAL HORSEMANSHIP.

By HARRY HIEOVER, Author of "Stable Talk and Table Talk; or, Spectacles for Young Sportsmen." With 2 Plates, one representing "Going like Workmen;" the other, "Going like Muffs." Fcp. 8vo. 5s. half-bound.

"No better title could have been chosen for this capital little work..... The author teaches us how to become practical horsemen as private individuals. His teaching is unquestionably excellent, for it proceeds from long and varied experience; and knowing as much as we do of Harry Hieover, we do not think that there exists a man fitter than he is for the proper discharge of the task he has undertaken. The little book is written with clear and captivating simplicity; and, while it teaches practical horsemanship, it brings to its elucidation correlative matters equally amusing and instructive."

BELL'S LIFE IN LONDON.

HARRY HIEOVER.—THE STUD, FOR PRACTICAL PUR-

POSES AND PRACTICAL MEN: being a Guide to the Choice of a Horse for use more than for show. By HARRY HIEOVER, Author of "Stable Talk and Table Talk." With 2 Plates, one representing "A pretty good sort for most purposes;" the other, "'Rayther' a bad sort for any purpose." Fcp. 8vo. 5s. half-bound.

HARRY HIEOVER.—THE POCKET AND THE STUD;

Or, Practical Hints on the Management of the Stable. By HARRY HIEOVER, Author of "Stable-Talk and Table-Talk; or, Spectacles for Young Sportsmen." Fcp. 8vo. with Portrait of the Author on his favourite Horse "Harlequin," 5s. half-bound.

HARRY HIEOVER.—STABLE TALK AND TABLE TALK ;
or, SPECTACLES for YOUNG SPORTSMEN. By HARRY HIEOVER. New Edition.
3 vols. 8vo. with Portrait, 24s. cloth.

HAWKER.—INSTRUCTIONS TO YOUNG SPORTSMEN
In all that relates to Guns and Shooting. By Lieut.-Col. P. HAWKER. New Edition,
corrected, enlarged, and improved; with Eighty-five Plates and Woodcuts by Adlard and
Branson, from Drawings by C. Varley, Dickes, &c. 8vo. 21s. cloth.

HAYDON.—LECTURES ON PAINTING AND DESIGN :
Delivered at the London Institution, the Royal Institution, Albemarle Street, to the University
of Oxford, &c. By B. R. HAYDON, Historical Painter. With Portraits of the Author and of
Sir David Wilkie, and Wood Engravings, from Designs by the Author. 3 vols. 8vo. 24s. cloth.

HEAD.—HISTORICAL MEMOIRS OF CARDINAL PACCA,
Prime Minister to Pius VII. Written by Himself. Translated from the Italian, by Sir GEORGE
HEAD, Author of "Rome: a Tour of Many Days." 2 vols. post 8vo. 21s. cloth.

SIR GEORGE HEAD.—ROME :
A Tour of Many Days. By Sir GEORGE HEAD. 3 vols. 8vo. 36s. cloth.

SIR JOHN HERSCHEL.—OUTLINES OF ASTRONOMY.
By Sir JOHN F. W. HERSCHEL, Bart. &c. &c. &c. New Edition; with Plates and Wood En-
gravings. 8vo. 18s. cloth.

MRS. HEY.—THE MORAL OF FLOWERS ;
Or, Thoughts gathered from the Field and the Garden. By Mrs. HEY. Being a New Edition
of "The Moral of Flowers;" and consisting of Poetical Thoughts on Garden and Field
Flowers, accompanied by Drawings beautifully coloured after Nature. Square crown 8vo.
uniform in size with "Thomson's Seasons illustrated by the Etching Club," 21s. cloth.

MRS. HEY.—SYLVAN MUSINGS ;
Or, the Spirit of the Woods. By Mrs. HEY. Being a New Edition of the "Spirit of the
Woods;" and consisting of Poetical Thoughts on Forest Trees, accompanied by Drawings of
Blossoms and Foliage, beautifully coloured after Nature. Square crown 8vo. uniform in size
with "Thomson's Seasons illustrated by the Etching Club," 21s. cloth.

HINTS ON ETIQUETTE AND THE USAGES OF SOCIETY :
With a Glance at Bad Habits. By *Avery's*. "Manners make the man." New Edition,
revised (with additions) by a Lady of Rank. Fcp. 8vo. 2s. 6d. cloth.

HOARE.—A PRACTICAL TREATISE ON THE CULTIVATION
OF THE GRAPE VINE ON OPEN WALLS. By CLEMENT HOARE. New Edition. 8vo.
7s. 6d. cloth.

HOARE.—A DESCRIPTIVE ACCOUNT OF A NEW METHOD
of PLANTING and MANAGING the ROOTS of GRAPE VINES. By CLEMENT HOARE,
Author of "A Treatise on the Cultivation of the Grape Vine on Open Walls." 12mo. 6s. cloth.

HOOK.—THE LAST DAYS OF OUR LORD'S MINISTRY :
A Course of Lectures on the principal Events of Passion Week. By WALTER FARQUHAR
HOOK, D.D. Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to the Queen.
New Edition. Fcp. 8vo. 6s. cloth.

HOOKE.—KEW GARDENS ;
Or, a Popular Guide to the Royal Botanic Gardens of Kew. By Sir WILLIAM JACKSON
HOOKER, K.H. D.C.L. F.R.A. & L.S. &c. &c. Director. New Edition. 16mo. with numerous
Wood Engravings, 6d. sewed.

HOOKE.—THE BRITISH FLORA ;
Comprising Phanogamous or Flowering Plants, and the Ferns. By Sir WILLIAM JACKSON
HOOKER, K.H. LL.D. F.R.A. and L.S. &c. New Edition (1850), with numerous Additions
and Corrections by the Author and G. A. WALKER-ARNOTT, LL.D. M.A. F.L.S. and R.S. Ed. ;
and Regius Professor of Botany in the University of Glasgow. With 12 Lithographic Plates,
containing 175 Figures illustrative of the Umbelliferous Plants, the Composite Plants, the
Grasses, and the Ferns. 1 vol. fcp. 8vo. [Nearly ready.]

HORNE.—AN INTRODUCTION TO THE CRITICAL STUDY

and KNOWLEDGE of the HOLY SCRIPTURES. By THOMAS HARTWELL HORNE, B.D. of St. John's College, Cambridge; Rector of the united Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard Street; Prebendary of St. Paul's. New Edition, revised and corrected. 8 vols. 8vo. with numerous Maps and Facsimiles of Biblical Manuscripts, 68s. cloth; or £5, bound in calf.

HORNE.—A COMPENDIOUS INTRODUCTION TO THE

STUDY of the BIBLE. By THOMAS HARTWELL HORNE, B.D. of St. John's College, Cambridge. Being an Analysis of his "Introduction to the Critical Study and Knowledge of the Holy Scriptures." New Edition, corrected and enlarged. 12mo. with Maps and other Engravings, 9s. boards.

HOWITT.—THE CHILDREN'S YEAR.

By MARY HOWITT. With Four Illustrations, engraved by John Absolou, from Original Designs by ANNA MARY HOWITT. Square 16mo. 5s. cloth.

HOWITT.—THE BOY'S COUNTRY BOOK:

Being the real Life of a Country Boy, written by himself; exhibiting all the Amusements, Pleasures, and Pursuits of Children in the Country. Edited by WILLIAM HOWITT. New Edition. Fcp. 8vo. with 40 Woodcuts, 6s. cloth.

HOWITT.—THE RURAL LIFE OF ENGLAND.

By WILLIAM HOWITT. New Edition, corrected and revised. Medium 8vo. with Engravings on wood, by Bewick and Williams, uniform with "Visits to Remarkable Places," 21s. cloth.

HOWITT.—VISITS TO REMARKABLE PLACES:

Old Halls, Battle-Fields, and Scenes illustrative of Striking Passages in English History and Poetry. By WILLIAM HOWITT. New Edition. Medium 8vo. with 40 Engravings on Wood, 21s. cloth.

SECOND SERIES, chiefly in the Counties of NORTHUMBERLAND and DURHAM, with a Stroll along the BORDER. Medium 8vo. with upwards of 40 Engravings on Wood, 21s. cloth.

HOWITT.—THE RURAL AND SOCIAL LIFE OF GERMANY:

With Characteristic Sketches of its Chief Cities and Scenery. Collected in a General Tour, and during a Residence in that Country. By WILLIAM HOWITT. Medium 8vo. with 50 Engravings on Wood, 21s. cloth.

HOWSON.—SUNDAY EVENING:

Twelve Short Sermons for Family Reading. 1. The Presence of Christ; 2. Inward and Outward Life; 3. The Threefold Warning; 4. Our Father's Business; 5. Spiritual Murder; 6. The Duty of Amiability; 7. Honesty and Candour; 8. St. Peter and Cornelius; 9. The Midnight Traveller; 10. The Grave of Lazarus; 11. The Resurrection of the Body. By the Rev. J. S. Howson, M.A. Principal of the Collegiate Institution, Liverpool, and Chaplain to the Duke of Sutherland. Fcp. 8vo. 2s. 6d. cloth.

HOWSON AND CONYBEARE.—THE LIFE AND EPISTLES

of SAINT PAUL. By the Rev. J. S. Howson, M.A., and the Rev. W. J. Conybeare, M.A. 2 vols. 4to. very copiously illustrated by W. H. Bartlett. [See page 6.]

HUDSON.—THE EXECUTOR'S GUIDE.

By J. C. HUDSON, Esq. late of the Legacy Duty Office, London; Author of "Plain Directions for Making Wills," and "The Parent's Hand-book." New Edition. Fcp. 8vo. 5s. cloth.

HUDSON.—PLAIN DIRECTIONS FOR MAKING WILLS

In Conformity with the Law, and particularly with reference to the Act 7 Will. 4 and 1 Vict. c. 26. To which is added, a clear Exposition of the Law relating to the distribution of Personal Estate in the case of Intestacy; with two Forms of Wills, and much useful information, &c. By J. C. HUDSON, Esq. New Edition, corrected. Fcp. 8vo. 2s. 6d. cloth.

. These two works may be had in one volume, 7s. cloth.

HUMBOLDT.—ASPECTS OF NATURE,

in Different Lands and Different Climates; with Scientific Elucidations. By ALEXANDER VON HUMBOLDT. Translated, with the Author's sanction and co-operation, and at his express desire, by Mrs. SABINE. New Edition. 16mo. 6s. cloth; or in 3 vols. 2s. 6d. each, cloth; Half-a-Crown each, sewed.

BARON HUMBOLDT'S COSMOS;

Or, a Sketch of a Physical Description of the Universe. Translated, with the Author's sanction and co-operation, under the superintendence of Lieutenant-Colonel EDWARD SABINE, R.A. For. Sec. R.S. New Edition. Vols. I. and II. 16mo. Half-a-Crown each, sewed; 3s. 6d. each, cloth; or in post 8vo. 12s. each, cloth.

HUMPHREYS.—A RECORD OF THE BLACK PRINCE;

being a Selection of such Passages in his Life as have been most quaintly and strikingly narrated by the Chroniclers of the Period. Embellished with highly-wrought Miniatures and Borderings, selected from various illuminated MSS. referring to Events connected with English History. By HENRY NOEL HUMPHREYS. Post 8vo. in a richly carved and pierced binding, 21s.

HUMPHREYS.—THE BOOK OF RUTH.

From the Holy Scriptures. Embellished with brilliant coloured Borders, selected from some of the finest illuminated MSS. in the British Museum, the Bibliothèque Nationale, Paris, the Soane Museum, &c.; and with highly-finished Miniatures. The illuminations executed by HENRY NOEL HUMPHREYS. Square fcp. 8vo. in deeply embossed leather covers, 21s.

"It is beyond doubt the best specimen of this class of Art that the publishers have yet produced;—admirably adapted, as regards selection of subject, general taste, and gorgeousness of getting up, for presentation at the season which yet retains the good old custom of gift-making." ATHENÆUM.

HUMPHREYS.—MAXIMS AND PRECEPTS OF THE

SAVIOUR: Being a Selection of the most beautiful Christian Precepts contained in the Four Gospels; illustrated by a series of Illuminations of original character, founded on the Passages—"Behold the Fowls of the Air," &c., "Consider the Lilies of the Field," &c. The illuminations executed by HENRY NOEL HUMPHREYS. Square fcp. 8vo. 21s. richly bound in stamped calf; or 30s. in morocco by Hayday.

HUMPHREYS.—THE MIRACLES OF OUR SAVIOUR.

With rich and appropriate Borders of original Design, a series of Illuminated Figures of the Apostles, from the Old Masters, six Illuminated Miniatures, and other embellishments. The illuminations executed by HENRY NOEL HUMPHREYS. Square fcp. 8vo. in massive carved covers, 21s.; or bound in morocco by Hayday, 30s.

HUMPHREYS.—PARABLES OF OUR LORD,

Richly illuminated, with appropriate Borders, printed in Colours and in Black and Gold; with a Design from one of the early German Engravers. The illuminations executed by HENRY NOEL HUMPHREYS. Square fcp. 8vo. 21s. in a massive carved binding; or 30s. bound in morocco by Hayday.

HUMPHREYS AND JONES.—THE ILLUMINATED BOOKS

OF THE MIDDLE AGES: A series of Fac-similes from the most beautiful MSS. of the Middle Ages, printed in Gold, Silver, and Colours by OWEN JONES; selected and described by HENRY NOEL HUMPHREYS. Elegantly bound in antique calf. Royal folio, £10. 10s.; imperial folio (large paper), £16. 16s.

"The gorgeous folio now lying before us is illuminated by means of chromolithography, an art which would have excited the astonishment and admiration of the earlier printers, and which Mr. Owen Jones has carried to the greatest perfection. We believe that the manufactures of England and France are indebted to his 'Alhambra' for many of their most beautiful patterns; and the illuminated books of the Saxons form an interesting contrast to the Moorish palaces of Grenada." THE TIMES, Jan. 31, 1860.

HUNT.—RESEARCHES ON LIGHT:

An Examination of all the Phenomena connected with the Chemical and Molecular Changes produced by the Influence of the Solar Rays; embracing all the known Photographic Processes, and new Discoveries in the Art. By ROBERT HUNT, Keeper of Mining Records, Museum of Economic Geology. 8vo. with Plate and Woodcuts, 10s. 6d. cloth.

MRS. JAMESON.—LEGENDS OF THE MONASTIC ORDERS,

as illustrated in Art; containing the Legends of St. Benedict, the English and Reformed Benedictines, the Franciscans, the Dominicans, and those Royal Personages who died in the Monastic Habit. By MRS. JAMESON. In 1 vol. square crown 8vo., uniform with "Sacred and Legendary Art," and forming a Second Series; illustrated with Woodcuts and Etchings by the Author. [Nearly ready.]

. To be followed by "Legends of the Madonna," by the same Author, similarly illustrated.

MRS. JAMESON.—SACRED AND LEGENDARY ART.

By MRS. JAMESON. With numerous Wood Engravings, and Sixteen Etchings by the Author. 2 vols. square crown 8vo. 42s. cloth.

JEBB. — A LITERAL TRANSLATION OF THE BOOK OF

PSALMS; intended to illustrate their Poetical and Moral Structure. To which are added, Dissertations on the word "Selah," and on the Authorship, Order, Titles, and Poetical Features, of the Psalms. By the Rev. JOHN JEBB, A.M. 2 vols. 8vo. 21s. cloth.

JEFFREY. — CONTRIBUTIONS TO THE EDINBURGH

REVIEW. By FRANCIS JEFFREY, late One of the Judges of the Court of Session in Scotland 2d Edition. 3 vols. 8vo. 42s. cloth.

BISHOP JEREMY TAYLOR'S ENTIRE WORKS :

With the Life by Bishop HEBER. Revised and corrected by the Rev. CHARLES PAGE EDEN, Fellow of Oriel College, Oxford. Vols. II. III. IV. V. VI. and VII. 8vo. 10s. 6d. each.

. In course of publication, in Ten Volumes, price Half-a-Guinea each.—Vol. I. (the last in order of publication) will contain Bishop Heber's Life of Jeremy Taylor, extended by the Editor.—Vol. VIII. is in the press.

JOHNSON.—THE FARMER'S ENCYCLOPÆDIA,

And Dictionary of Rural Affairs: embracing all the recent Discoveries in Agricultural Chemistry; adapted to the comprehension of unscientific readers. By CURTIS W. JOHNSON, Esq. F.R.S. Barrister-at-Law; Editor of the "Farmer's Almanack," &c. 8vo. with Wood Engravings, £2. 10s. cloth.

JOHNSON.—THE WISDOM OF THE RAMBLER, ADVEN-

TURER, and IDLER: comprising a Selection of 110 of the best Essays. By SAMUEL JOHNSON, LL.D. Fcp. 8vo. 7s. cloth.

JOHNSTON.—A NEW DICTIONARY OF GEOGRAPHY,

Descriptive, Statistical, Physical, and Historical: forming a complete General Gazetteer. By ALEXANDER KEITH JOHNSTON, F.R.G.S. F.G.S.; Geographer at Edinburgh in Ordinary to Her Majesty; Author of "The Physical Atlas of Natural Phenomena," "The National Atlas of Commercial and Political Geography," and "The Atlas to Alison's History of Europe." In One Large Volume, 8vo.

SIR ROBERT KANE.—ELEMENTS OF CHEMISTRY,

Theoretical and Practical: including the most Recent Discoveries and Applications of the Science of Medicine and Pharmacy to Agriculture and to Manufactures. By SIR ROBERT KANE, M.D. M.R.I.A. 2d Edition, corrected and greatly enlarged; illustrated by 230 Wood Engravings. In One large Volume, 8vo. of about 1,100 pages, 28s. cloth.

KAY.—THE SOCIAL CONDITION AND EDUCATION OF

the PEOPLE in ENGLAND and EUROPE: shewing the Results of the Primary Schools and of the Division of Landed Property in Foreign Countries. By JOSEPH KAY, Esq. M.A. of Trinity College, Cambridge: Barrister-at-Law; and late Travelling Bachelor of the University of Cambridge. 2 thick vols. post 8vo. 21s. cloth.

"Is a most valuable work, and affords a vast fund of important information on the subjects detailed in the title, and having reference not to England only but to Europe at large. The work is in fact an authentic history of education in the nineteenth century." CHURCHILL AND STATE GAZETTEER.

KEMBLE.—THE SAXONS IN ENGLAND :

a History of the English Commonwealth till the period of the Norman Conquest. By JOHN MITCHELL KEMBLE, M.A. F.C.P.S., &c. 2 vols. 8vo. 28s. cloth.

KENT.—ALETHEIA ;

or, The Doom of Mythology. With other Poems. By WILLIAM CHARLES KENT. Fcp. 8vo. 7s. 6d. cloth.

KINDERSLEY.—THE VERY JOYOUS, PLEASANT, AND

REFRESHING HISTORY of the Feats, Exploits, Triumphs, and Achievements of the Good Knight, without Fear and without Reproach, the gentle LORD DE BAYARD. Set forth in English by EDWARD COCKBURN KINDERSLEY, Esq. With Ornamental Headings, and Frontispiece by E. H. Wehnert. Square post 8vo. 9s. 6d. cloth.

THE REV. DR. W. I. KIP.—THE EARLY CONFLICTS OF

CHRISTIANITY. Contents.—1. Judaism; 2. Grecian Philosophy; 3. The Licentious Spirit of the Age; 4. Barbarism; 5. The Pagan Mythology. By the Rev. WILLIAM INGRAHAM KIP, M.A. D.D. Fcp. 8vo. 5s. cloth.

THE REV. DR. W. I. KIP.—THE CHRISTMAS HOLYDAYS

in ROME. By the Rev. W. INGRAHAM KIP, M.A. D.D. Edited by the Rev. W. SWEET, B.D. Fellow and Tutor of Exeter College, Oxford. New Edition. Fcp. 8vo. 5s. cloth.

KIRBY & SPENCE.—AN INTRODUCTION TO ENTOMOLOGY;

Or, Elements of the Natural History of Insects: comprising an account of noxious and useful Insects, of their Metamorphoses, Food, Stratagems, Habitations, Societies, Motions, Noises, Hybernation, Instinct, &c. By W. Kirby, M.A. F.R.S. & L.S. Rector of Barham; and W. Spence, Esq. F.R.S. & L.S. New Edition. 2 vols. 8vo. with Plates, 31s. 6d. cloth.

LAING.—OBSERVATIONS ON THE SOCIAL AND POLITICAL STATE OF THE EUROPEAN PEOPLE in 1848 and 1849: being the Second Series of

"Notes of a Traveller." By SAMUEL LAING, Esq. Author of "A Journal of a Residence in Norway," "A Tour in Sweden," the Translation of "The Heimskringla," and of "Notes of a Traveller on the Social and Political State of France, Prussia, &c." 8vo. 14s. cloth.

"This is the Second Series of Mr. Laing's *Notes of a Traveller*, but referring more to home than to foreign parts than the first series did, and is, to our judgment, infinitely more important and deserving of the public consideration. The author is no common writer; none of the *serpens* perus class. For right or for wrong, for truth or for error, he is an original thinker; one of the rarest characters among our multitudinous acquaintance, except a few in science, and very few in literature, the fine arts, or anything else. We recommend the volume to every reader in search of truth and accessible to the effects of strikingly novel treatment."

LITERARY GAZETTE.

LANDOR.—THE FOUNTAIN OF ARETHUSA.

By ROBERT EYRES LANDOR, M.A. Author of "The Fawn of Sertorius," "The Impious Feast," Tragedies, &c. 2 vols. post 8vo. 18s. cloth.

LATHAM.—ON DISEASES OF THE HEART.

Lectures on Subjects connected with Clinical Medicine; comprising Diseases of the Heart. By P. M. LATHAM, M.D., Physician Extraordinary to the Queen; and late Physician to St. Bartholomew's Hospital. New Edition. 2 vols. 12mo. 16s. cloth.

LEE.—ELEMENTS OF NATURAL HISTORY;

Or, First Principles of Zoology. For the use of Schools and Young Persons. Comprising the Principles of Classification interspersed with amusing and instructive original Accounts of the most remarkable Animals. By Mrs. R. LEE. New Edition, revised and enlarged, with numerous additional Woodcuts. Fcp. 8vo. 7s. 6d. cloth.

LEE.—TAXIDERMY;

Or, the Art of Collecting, Preparing, and Mounting Objects of Natural History. For the use of Museums and Travellers. By Mrs. R. LEE. New Edition, improved, with an account of a Visit to Walton Hall, and Mr. Waterton's Method of Preserving Animals. Fcp. 8vo. with Woodcuts, 7s. cloth.

L. E. L.—THE POETICAL WORKS OF LETITIA ELIZABETH

LONDON; comprising the IMPROVISATRICE, the VENETIAN BRACELET, the GOLDEN VIOLET, the TROUBADOUR, and other Poetical Remains. New Edition, uniform with Moore's "Ballads, Songs, and Sacred Songs;" with 2 Vignettes by Richard Doyle. 2 vols. 16mo. 10s. cloth; morocco, 21s. cloth.

* Also, an Edition, in 4 vols. fcp. 8vo. with Illustrations by Howard, &c. 28s. cloth; or £2. 4s. bound in morocco.

LESLIE.—MEMOIRS OF THE LIFE OF JOHN CONSTABLE,

Esq. R.A. Composed chiefly of his Letters. By C. R. LESLIE, Esq. R.A. New Edition, with further Extracts from his Correspondence. With two Portraits (one from a new Sketch by Mr. Leslie), and a Plate of "Spring," engraved by Lucas. Small 4to. 21s. cloth.

LETTERS ON HAPPINESS.

By the Authoress of "Letters to My Unknown Friends," "Twelve Years Ago, a Tale," "Some Passages from Modern History," and "Discipline." Fcp. 8vo.

LETTERS TO MY UNKNOWN FRIENDS.

By A LADY. Authoress of "Letters on Happiness," "Twelve Years Ago," "Discipline," and "Some Passages from Modern History." 3d Edition. Fcp. 8vo. 6s. cloth.

LINDLEY.—INTRODUCTION TO BOTANY.

By J. LINDLEY, Ph.D. F.R.S. &c. Professor of Botany in University College, London. New Edition, with Corrections and copious Additions. 2 vols. 8vo. with Six Plates and numerous Woodcuts, 24s. cloth.

LINDLEY.—A SYNOPSIS OF THE BRITISH FLORA,

Arranged according to the Natural Orders. By Professor JOHN LINDLEY, Ph.D., F.R.S., &c. New Edition, with numerous additions and corrections. 12mo. 10s. 6d. cloth.

LARDNER'S CABINET CYCLOPÆDIA;

Comprising a Series of Original Works on History, Biography, Natural Philosophy, Natural History, Literature, the Sciences, Arts, and Manufactures. By BISHOP THIRLWALL, SIR JAMES MACKINTOSH, SIR JOHN HERSCHEL, SIR WALTER SCOTT, THOMAS MOORE, ROBERT SOUTHNEY, and other eminent Writers.

The Series, complete, in One Hundred and Thirty-three Volumes, £39. 18s. The works separately, 6s. per volume.

THE SERIES COMPRISES.—

- | | | | |
|--|--------------|--|--------------|
| 1. Bell's History of Russia..... | 3 vols. 18s. | 33. Lardner's Arithmetic..... | 1 vol. 6s. |
| 2. Bell's Lives of British Poets... | 2 vols. 12s. | 34. Lardner's Geometry..... | 1 vol. 6s. |
| 3. Brewster's Treatise on Optics. | 1 vol. 6s. | 35. Lardner on Heat..... | 1 vol. 6s. |
| 4. Cooley's Maritime and Inland
Discovery..... | 3 vols. 18s. | 36. Lardner's Hydrostatics and
Pneumatics..... | 1 vol. 6s. |
| 5. Crowe's History of France..... | 3 vols. 18s. | 37. Lardner and Walker's Electri-
city and Magnetism..... | 2 vols. 12s. |
| 6. De Morgan On Probabilities.. | 1 vol. 6s. | 38. Mackintosh, Wallace, and Bell's
History of England..... | 10 vols. 6s. |
| 7. De Sismondi's History of the
Italian Republics..... | 1 vol. 6s. | 39. Montgomery and Shelley's
Italian, Spanish, and Portu-
guese Authors..... | 3 vols. 18s. |
| 8. De Sismondi's Fall of the
Roman Empire..... | 2 vols. 12s. | 40. Moore's History of Ireland.... | 4 vols. 24s. |
| 9. Donovan's Chemistry..... | 1 vol. 6s. | 41. Nicolas's Chronology of His-
tory..... | 1 vol. 6s. |
| 10. Donovan's Domestic Economy | 2 vols. 12s. | 42. Phillips's Treatise on Geology. | 3 vols. 12s. |
| 11. Dunham's Spain and Portugal, | 5 vols. 30s. | 43. Powell's History of Natural
Philosophy..... | 1 vol. 6s. |
| 12. Dunham's History of Den-
mark, Sweden, and Norway.. | 3 vols. 18s. | 44. Porter's Treatise on the Manu-
facture of Silk..... | 1 vol. 6s. |
| 13. Dunham's History of Poland. | 1 vol. 6s. | 45. Porter's Manufacture of Por-
celain and Glass..... | 1 vol. 6s. |
| 14. Dunham's Germanic Empire.. | 3 vols. 18s. | 46. Roscoe's Lives of Brit. Lawyers | 1 vol. 6s. |
| 15. Dunham's Europe during the
Middle Ages..... | 4 vols. 24s. | 47. Scott's History of Scotland.... | 3 vols. 12s. |
| 16. Dunham's British Dramatists, | 2 vols. 12s. | 48. Shelley's Lives of French Au-
thors..... | 3 vols. 12s. |
| 17. Dunham's Lives of Early Wri-
ters of Great Britain..... | 1 vol. 6s. | 49. Shuckard and Swainson's Trea-
tise on Insects..... | 1 vol. 6s. |
| 18. Fergus's History of the United
States..... | 2 vols. 12s. | 50. Southey's Lives of British Ad-
mirals..... | 5 vols. 30s. |
| 19. Foubroke's Grecian and Ro-
man Antiquities..... | 2 vols. 12s. | 51. Stebbing's History of the
Church..... | 3 vols. 12s. |
| 20. Forster's Lives of the States-
men of the Commonwealth.. | 5 vols. 30s. | 52. Stebbing's History of the Re-
formation..... | 2 vols. 12s. |
| 21. Forster, Mackintosh, and Cour-
tenay's Lives of British
Statesmen..... | 7 vols. 42s. | 53. Swainson's Preliminary Dis-
course on Natural History.. | 1 vol. 6s. |
| 22. Gleig's Lives of Military Com-
manders..... | 3 vols. 18s. | 54. Swainson's Natural History and
Classification of Animals... 1 vol. 6s. | |
| 23. Grattan's History of the Ne-
therlands..... | 1 vol. 6s. | 55. Swainson's Habits and In-
stincts of Animals..... | 1 vol. 6s. |
| 24. Henslow's Treatise on Botany | 1 vol. 6s. | 56. Swainson's Quadrupeds..... | 1 vol. 6s. |
| 25. Herschel's Astronomy..... | 1 vol. 6s. | 57. Swainson's Birds..... | 2 vols. 12s. |
| 26. Herschel's Preliminary Dis-
course on the Study of Natural
Philosophy..... | 1 vol. 6s. | 58. Swainson's Fish, Reptiles, &c. | 2 vols. 12s. |
| 27. History of Rome..... | 3 vols. 12s. | 59. Swainson's Shells and Shellfish | 1 vol. 6s. |
| 28. History of Switzerland..... | 1 vol. 6s. | 60. Swainson's Animals in Men-
ageries..... | 1 vol. 6s. |
| 29. Holland's Manufactures in
Metal..... | 3 vols. 18s. | 61. Swainson's Taxidermy and Bib-
liography..... | 1 vol. 6s. |
| 30. James's Lives of Foreign States-
men..... | 5 vols. 30s. | 62. Thirlwall's History of Greece | 8 vols. 48s. |
| 31. Kater & Lardner's Mechanics, | 1 vol. 6s. | | |
| 32. Keightley's Outlines of History | 1 vol. 6s. | | |

LINDLEY.—THE THEORY OF HORTICULTURE;

Or, an Attempt to explain the Principal Operations of Gardening upon Physiological Principles. By Professor JOHN LINDLEY, Ph.D. F.R.S. 8vo. with Woodcuts, 12s. cloth.

LINWOOD.—ANTHOLOGIA OXONIENSIS,

Sive Florilegium e lusibus poeticis diversorum Oxoniensium Græcis et Latinis decoratum. Curante GULIELMO LINWOOD, M.A. Ædis Christi Alummo. 8vo. 14s. cloth.

LORIMER.—LETTERS TO A YOUNG MASTER MARINER

On some Subjects connected with his Calling. By the late CHARLES LORIMER. New Edit. Fcp. 8vo. 5s. 6d. cloth.

LOUDON.—THE AMATEUR GARDENER'S CALENDAR:

Being a Monthly Guide as to what should be avoided, as well as what should be done, in a Garden in each Month: with plain Rules *how to do* what is requisite; Directions for Laying Out and Planting Kitchen and Flower Gardens, Pleasure Grounds, and Shrubberies; and a short Account, in each Month, of the Quadrupeds, Birds, and Insects then most injurious to Gardens. By Mrs. LOUDON. 16mo with Wood Engravings, 7s. 6d. cloth.

LOUDON.—THE LADY'S COUNTRY COMPANION;

Or, How to Enjoy a Country Life Rationally. By Mrs. LOUDON, Author of "Gardening for Ladies," &c. New Edition. Fcp. 8vo. with Plate and Wood Engravings, 7s. 6d. cloth.

LOUDON'S SELF-INSTRUCTION FOR YOUNG GARDENERS,

Foresters, Bailiffs, Land Stewards, and Farmers; in Arithmetic, Book-keeping, Geometry, Mensuration, Practical Trigonometry, Mechanics, Land-Surveying, Levelling, Planning and Mapping, Architectural Drawing, and Isometrical Projection and Perspective; with Examples shewing their applications to Horticulture and Agricultural Purposes. With a Portrait of Mr. Loudon, and a Memoir by Mrs. Loudon. 8vo. with Woodcuts, 7s. 6d. cloth.

LOUDON'S ENCYCLOPÆDIA OF GARDENING;

Comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening; including all the latest improvements; a General History of Gardening in all Countries; and a Statistical View of its Present State: with Suggestions for its Future Progress in the British Isles. Illustrated with many hundred Engravings on Wood by Branstons. An entirely New Edition (1850), corrected throughout and considerably improved by Mrs. LOUDON. In One large Volume, 8vo. 50s. cloth.

*. The present New Edition is also in course of publication in Ten Monthly Parts, price 5s. each, of which the First Two are now ready.

"Mrs. Loudon has made no change in the plan of this new edition of the standard work of her late husband, but considerable alterations or extensions in the execution. The history of gardening, forming the first part, has been brought down to the present time. The second part, containing the science of gardening, has been completely rewritten, with the aid of some of the most eminent professors in their respective sciences, as of Ansted in geology. In 'gardening as an art and as practised in Britain,' Mrs. Loudon has received assistance from various eminent practical men: the subject of landscape gardening has been considerably enlarged; numerous woodcuts have been added; and, in short, no pains have been spared to render this edition as perfect as possible." FRAGRATOR.

LOUDON'S ENCYCLOPÆDIA OF TREES AND SHRUBS:

being the "Arboretum et Fruticetum Britannicum" abridged: containing the Hardy Trees and Shrubs of Great Britain, Native and Foreign, Scientifically and Popularly Described; with their Propagation, Culture, and Uses in the Arts; and with Engravings of nearly all the Species. Adapted for the use of Nurserymen, Gardeners, and Foresters. 8vo. with 2,000 Engravings on Wood, £2. 10s. cloth.

LOUDON'S ENCYCLOPÆDIA OF AGRICULTURE:

Comprising the Theory and Practice of the Valuation, Transfer, Laying-out, Improvement, and Management of Landed Property, and of the Cultivation and Economy of the Animal and Vegetable productions of Agriculture: including all the latest improvements, a general History of Agriculture in all Countries, a Statistical View of its present State, with Suggestions for its future progress in the British Isles; and Supplement, bringing down the work to the year 1844. New Edition. 8vo. with upwards of 1,100 Engravings on Wood, £3. 10s. cloth.

LOUDON'S ENCYCLOPÆDIA OF PLANTS:

Including all the Plants which are now found in, or have been introduced into, Great Britain; giving their Natural History, accompanied by such descriptions, engraved figures, and elementary details, as may enable a beginner, who is a mere English reader, to discover the name of every Plant which he may find in flower, and acquire all the information respecting it which is useful and interesting. The Specific Characters by an Eminent Botanist; the Drawings by J. D. C. Sowerby. New Edition with Supplement, and new General Index. 8vo. with nearly 10,000 Wood Engravings, £3. 12s. 6d. cloth.

LOUDON'S ENCYCLOPÆDIA OF COTTAGE, FARM, AND

VILLA ARCHITECTURE AND FURNITURE; containing numerous Designs, from the Villa to the Cottage and the Farm, including Farm Houses, Farm-eries, and other Agricultural Buildings; Country Inns, Public Houses, and Parochial Schools; with the requisite Fittings-up, Fixtures, and Furniture, and appropriate Offices, Gardens, and Garden Scenery; each Design accompanied by Analytical and Critical Remarks. New Edition, edited by Mrs. LOUDON. 8vo. with more than 2,000 Engravings on Wood, £3. 2s. cloth.

LOUDON'S HORTUS BRITANNICUS;

Or, Catalogue of all the Plants indigenous to or introduced into Britain. An entirely New Edition (1850), corrected throughout: with a Supplement, including all the New Plants down to March, 1850; and a New General Index to the whole Work. Edited by Mrs. Loupo and W. H. BAXTER, Esq. 8vo. [Nearly ready.]

LOUDON'S HORTUS LIGNOSIS LONDINENSIS;

Or, a Catalogue of all the Ligneous Plants cultivated in the neighbourhood of London. To which are added, their usual prices in Nurseries. 8vo. 7s. 6d. cloth.

LOW.—ON THE DOMESTICATED ANIMALS OF GREAT

BRITAIN; comprehending the Natural and Economical History of the Species and Breeds; Illustrations of the Properties of External Form; and Observations on the Principles and Practice of Breeding. By DAVID LOW, Esq. F.R.S.E. Professor of Agriculture in the University of Edinburgh. 8vo. with Engravings on Wood, 25s. cloth.

LOW.—ELEMENTS OF PRACTICAL AGRICULTURE;

Comprehending the Cultivation of Plants, the Husbandry of the Domestic Animals, and the Economy of the Farm. By D. LOW, Esq. F.R.S.E. New Edition, with Alterations and Additions, and an entirely new set of above 200 Woodcuts. 8vo. 21s. cloth.

LOW.—ON LANDED PROPERTY,

And the ECONOMY of ESTATES; comprehending the Relation of Landlord and Tenant, and the Principles and Forms of Leases; Farm-Buildings, Enclosures, Drains, Embankments, and other Rural Works; Minerals; and Woods. By DAVID LOW, Esq. F.R.S.E. 8vo. with numerous Wood Engravings, 21s. cloth.

MACAULAY.—THE HISTORY OF ENGLAND FROM THE

ACCESSION OF JAMES II. By THOMAS BABINGTON MACAULAY. New Edition. Vols. I. and II. 8vo. 32s. cloth.

MACAULAY.—CRITICAL AND HISTORICAL ESSAYS CON-

TRIBUTED to The EDINBURGH REVIEW. By THOMAS BABINGTON MACAULAY. New Edition, complete in One Volume; with Portrait by E. U. Eddis, engraved in line by W. Greatbach, and Vignette. Square crown 8vo. 21s. cloth; 30s. calf extra by Hayday.—Or in 3 vols. 8vo. 36s. cloth.

MACAULAY.—LAYS OF ANCIENT ROME.

With "Ivry" and "The Armada." By THOMAS BABINGTON MACAULAY. New Edition. 16mo. 4s. 6d. cloth; or 10s. 6d. bound in morocco.

MR. MACAULAY'S LAYS OF ANCIENT ROME.

With numerous Illustrations, Original and from the Antique, drawn on Wood by George Scharf, Jun. and engraved by Samuel Williams. New Edition. Fcp. 4to. 21s. boards; morocco, 42s.

MACKAY.—THE SCENERY AND POETRY OF THE ENGLISH

LAKES; a Summer Ramble. By CHARLES MACKAY, Esq. LL.D. Author of "The Thames and its Tributaries," &c. 8vo. with beautiful Wood Engravings from Original Sketches. 14s. cloth.

MACKINTOSH.—SIR JAMES MACKINTOSH'S MISCELLA-

NEOUS WORKS; including his Contributions to THE EDINBURGH REVIEW. Edited by ROBERT JAMES MACKINTOSH, Esq. 3 vols. 8vo. 42s. cloth.

M'CULLOCH.—A DICTIONARY, PRACTICAL, THEORETI-

CAL, AND HISTORICAL, OF COMMERCE AND COMMERCIAL NAVIGATION. Illustrated with Maps and Plans. By J. R. M'CULLOCH, Esq. New Edition, (1850), corrected, enlarged, and improved; with a Supplement. 8vo. 50s. cloth; or 55s. half-bound in Russia.

. The SUPPLEMENT to the last Edition, published in 1849, may be had separately, price 4s. 6d. sewed.

M'CULLOCH.—A DICTIONARY, GEOGRAPHICAL, STATIS-

TICAL, AND HISTORICAL, of the various Countries, Places, and Principal Natural Objects in the WORLD. By J. R. M'CULLOCH, Esq. Illustrated with 6 Large Maps. New Edition, (1850), corrected, and in part re-written; with a Supplement. In Two thick Volumes, 8vo.

. In course of publication, in TWELVE Monthly Parts, each containing as much letter-press as a large 8vo. volume. Price 5s. each.

M'CULLOCH.—AN ACCOUNT, DESCRIPTIVE AND STATISTICAL, of the BRITISH EMPIRE; exhibiting its Extent, Physical Capacities, Population, Industry, and Civil and Religious Institutions. By J. R. M'CULLOCH, Esq. New Edition corrected, enlarged, and greatly improved. 2 thick vols. 8vo. 42s. cloth.

M'CULLOCH.—A TREATISE ON THE PRINCIPLES AND PRACTICAL INFLUENCE of TAXATION and the FUNDING SYSTEM. By J. R. M'CULLOCH, Esq. 8vo. 10s. cloth.

MADAME DE MALGUET:
A Tale of 1820. 8 vols. post 8vo. 31s. boards.

MAITLAND.—THE APOSTLES' SCHOOL OF PROPHETIC INTERPRETATION: with its History to the Present Time. By CHARLES MAITLAND, Author of "The Church in the Catacombs." 8vo. 12s. cloth.

MAITLAND.—THE CHURCH IN THE CATACOMBS:
A Description of the Primitive Church of Rome. Illustrated by its Sepulchral Remains. By CHARLES MAITLAND. New Edition, corrected. 8vo. with numerous Wood Engravings, 14s. cloth.

MARCET.—CONVERSATIONS ON CHEMISTRY;
In which the Elements of that Science are familiarly Explained and Illustrated by Experiments. By JANE MARCET. New Edition, enlarged and improved. 2 vols. fcp. 8vo. 14s. cloth.

MARCET.—CONVERSATIONS ON NATURAL PHILOSOPHY;
In which the Elements of that Science are familiarly explained. By JANE MARCET. New Edition, enlarged and corrected. Fcp. 8vo. with 23 Plates, 10s. 6d. cloth.

MARCET.—CONVERSATIONS ON POLITICAL ECONOMY;
In which the Elements of that Science are familiarly explained. By JANE MARCET. New Edition revised and enlarged. Fcp. 8vo. 7s. 6d. cloth.

MARCET.—CONVERSATIONS ON VEGETABLE PHYSIOLOGY; comprehending the Elements of Botany, with their application to Agriculture. By JANE MARCET. New Edition. Fcp. 8vo. with 4 Plates, 9s. cloth.

MARCET.—CONVERSATIONS ON LAND AND WATER.
By JANE MARCET. New Edition, revised and corrected. With a coloured Map, shewing the comparative altitude of Mountains. Fcp. 8vo. 5s. 6d. cloth.

MARRYAT.—BORNEO AND THE EAST INDIAN ARCHIPELAGO. By FRANCIS S. MARRYAT, late Midshipman of H.M.S. Samarang, Surveying Vessel. With many Drawings of Costume and Scenery, from Original Sketches made on the spot by Mr. Marryat. Imperial 8vo. with numerous Lithographic Plates and Wood Engravings, 31s. 6d. cloth.

MARRYAT.—MASTERMAN READY;
Or, the Wreck of the Pacific. Written for Young People. By Captain F. MARRYAT, C.B. Author of "Peter Simple," &c. 3 vols. fcp. 8vo. with Wood Engravings, 22s. 6d. cloth.

MARRYAT.—THE MISSION;
Or, Scenes in Africa. Written for Young People. By Captain F. MARRYAT, C.B. Author of "Masterman Ready," &c. 2 vols. fcp. 8vo. 12s. cloth.

MARRYAT.—THE PRIVATEER'S—MAN ONE HUNDRED YEARS AGO. By Captain F. MARRYAT, C.B. Author of "Masterman Ready," &c. 2 vols. fcp. 8vo. 12s. cloth.

MARRYAT.—THE SETTLERS IN CANADA.
Written for Young People. By Captain F. MARRYAT, C.B. Author of "Masterman Ready," &c. New Edition. Fcp. 8vo. with 2 Illustrations, 7s. 6d. cloth.

MATTEUCCI.—LECTURES ON THE PHYSICAL PHENOMENA OF LIVING BEINGS.

By SIGNOR CARLO MATTEUCCI, Professor in the University of Pisa. Translated under the superintendence of J. Pereira, M.D.F.R.S. Vice-President of the Royal Medical and Chirurgical Society. 12mo. 8s. cloth.

MAUNDER.—THE TREASURY OF KNOWLEDGE,

And LIBRARY of REFERENCE. Comprising an English Grammar; Tables of English Verbal Distinctions; Proverbs, Terms, and Phrases, in Latin, Spanish, French, and Italian, translated; New and Enlarged English Dictionary; Directions for Pronunciation; New Universal Gazetteer; Tables of Population and Statistics; List of Cities, Boroughs, and Market Towns in the United Kingdom; Regulations of the General Post Office; List of Foreign Animal, Vegetable, and Mineral Productions; Compendious Classical Dictionary; Scripture Proper Names accented, and Christian Names of Men and Women: with Latin Maxims translated; List of Abbreviations; Chronology and History; compendious Law Dictionary; Abstract of Tax Acts; Interest and other Tables; Forms of Epistolary Address; Tables of Precedency; Synopsis of the British Peerage; and Tables of Number, Money, Weights, and Measures. By SAMUEL MAUNDER. 18th Edition, revised throughout, and greatly enlarged. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE SCIENTIFIC & LITERARY TREASURY:

A new and popular Encyclopedia of Science and the Belles-Lettres; including all Branches of Science, and every Subject connected with Literature and Art. The whole written in a familiar style, adapted to the comprehension of all persons desirous of acquiring information on the subjects comprised in the work, and also adapted for a Manual of convenient Reference to the more instructed. By S. MAUNDER. New Edition. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE TREASURY OF NATURAL HISTORY;

Or, a Popular Dictionary of Animated Nature: in which the Zoological Characteristics that distinguish the different Classes, Genera, and Species are combined with a variety of interesting Information illustrative of the Habits, Instincts, and General Economy of the Animal Kingdom. To which are added, a Syllabus of Practical Taxidermy, and a Glossarial Appendix. Embellished with 900 accurate Engravings on Wood, from Drawings made expressly for this work. By SAMUEL MAUNDER. New Edition. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE BIOGRAPHICAL TREASURY;

Consisting of Memoirs, Sketches, and brief Notices of above 12,000 Eminent Persons of all Ares and Nations, from the Earliest Period of History; forming a new and complete Dictionary of Universal Biography. By SAMUEL MAUNDER. New Edition, revised throughout, and containing a copious Supplement. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MAUNDER.—THE TREASURY OF HISTORY;

Comprising a General Introductory Outline of Universal History, Ancient and Modern, and a Series of separate Histories of every principal Nation that exists; their Rise, Progress, and Present Condition, the Moral and Social Character of their respective inhabitants, their Religion, Manners, and Customs, &c. By SAMUEL MAUNDER. New Edition. Fcp. 8vo. 10s. cloth; bound in roan, 12s.

MEMOIRS OF THE GEOLOGICAL SURVEY OF GREAT

BRITAIN, and of the Museum of Economic Geology in London. Published by order of the Lords Commissioners of Her Majesty's Treasury. Royal 8vo. with Woodcuts and 9 large Plates (seven coloured), 21s. cloth; and Vol. II. in Two thick Parts, with 63 Plates (three coloured), and numerous Woodcuts, 42s. cloth, or, separately, 21s. each Part.—Also, BRITISH ORGANIC REMAINS; consisting of Plates of Figures engraved on Steel, with descriptive Letterpress, and forming a portion of the Memoirs of the Geological Survey: Decades I. and II. royal 8vo. 2s. 6d. each; or, royal 4to. 4s. 6d. each, sewed.

MERIVALE.—A HISTORY OF THE ROMANS UNDER

THE EMPERORS. By the Rev. CHARLES MERIVALE, late Fellow and Tutor at St. John's College, Cambridge. Vols. I. and II. 8vo. 28s.

"Mr. Merivale has unquestionably made good his claims to become the historian of the Caesars. Profound erudition, philosophical depth of view, originality of thought, and a mind well possessed, capable of appreciating the impartiality of judgment, the conflicting opinions and motives of the actions in the great drama on which he has employed his pen, are the qualifications which he brings to the performance of his task." JOHN BULL.

MILNER.—THE HISTORY OF THE CHURCH OF CHRIST.

By the Rev. JOSEPH MILNER, A.M. With Additions and Corrections by the Late Rev. ISAAC MILNER, D.D. F.R.S. A New Edition, revised and corrected throughout, by the Rev. T. GRANTHAM, B.D. Rector of Bramber, and Chaplain to the Lord Bishop of Kildare. 4 vols. 8vo. £2. 12s. cloth.

MITCHELL.—JOURNAL OF AN EXPEDITION INTO THE

Interior of Tropical Australia, in Search of a Route from Sydney to the Gulf of Carpentaria. By LIEUT.-COLONEL SIR T. L. MITCHELL, Knt. D.C.L. Surveyor-General of New South Wales, and late elective Member of the Legislative Council of that Colony. 8vo. with Maps, Views, and Engravings of Objects of Natural History, 21s. cloth.

JAMES MONTGOMERY'S POETICAL WORKS.

With some additional Poems, and the Author's Autobiographical Prefaces. A New Edition, Complete in One Volume, uniform with Southey's "The Doctor, &c." and "Commonplace Book;" with Portrait and Vignette. Square crown 8vo. 10s. 6d. cloth; morocco, 21s. Or, in 4 vols. fcp. 8vo. with Portrait, and Seven other Plates, 20s. cloth; morocco, 36s.

MONTGOMERY.—GOD AND MAN.

By the Rev. R. MONTGOMERY, M.A. Oxon. Author of "The Gospel in Advance of the Age," "The Christian Life," &c. &c. [Nearly ready.]

MOORE.—HEALTH, DISEASE, AND REMEDY,

Familiarly and practically considered in a few of their relations to the Blood. By GEORGE MOORE, M.D. Member of the Royal College of Physicians, &c.; Author of "The Power of the Soul over the Body," &c. Post 8vo. 7s. 6d. cloth.

MOORE.—MAN AND HIS MOTIVES.

By GEORGE MOORE, M.D. Member of the Royal College of Physicians, London, &c. New Edition. Post 8vo. 8s. cloth.

MOORE.—THE POWER OF THE SOUL OVER THE BODY,

Considered in relation to Health and Morals. By GEORGE MOORE, M.D. Member of the Royal College of Physicians, London, &c. New Edition. Post 8vo. 7s. 6d. cloth.

MOORE.—THE USE OF THE BODY IN RELATION TO THE

MIND. By GEORGE MOORE, M.D. Member of the Royal College of Physicians, London, &c. New Edition. Post 8vo. 9s. cloth.

THOMAS MOORE'S POETICAL WORKS;

Containing the Author's recent Introduction and Notes. Complete in one volume, uniform with Lord Byron's and Southey's Poems. With a New Portrait, by George Richmond, and a View of the Residence of the Poet. 8vo. 21s. cloth; 42s. bound in morocco.—Or, in 10 vols. fcp. 8vo. with Portrait, and 19 Plates, £2. 10s. cloth; bound in morocco, £4. 10s.

MOORE.—SONGS, BALLADS, AND SACRED SONGS.

By THOMAS MOORE, Author of "Lalla Rookh," "Irish Melodies," &c. First collected Edition, uniform with the smaller Edition of Mr. Macaulay's "Lays of Ancient Rome;" with Vignette Title, by R. Doyle. 16mo. 5s. cloth; 12s. 6d. smooth morocco, by Hayday.

MOORE'S IRISH MELODIES.

New Edition, uniform with the smaller Edition of Mr. Macaulay's "Lays of Ancient Rome." With the Autobiographical Preface from the Collective Edition of Mr. Moore's Poetical Works, and a Vignette Title by D. MacIise, R.A. 16mo. 5s. cloth; 12s. 6d. smooth morocco, by Hayday.—Or, in fcp. 8vo. 10s. cloth; bound in morocco, 12s. 6d.

MOORE'S IRISH MELODIES.

Illustrated by D. MACLISE, R.A. Imperial 8vo. with 161 Steel Plates, £3. 3s. boards; or £4. 14s. 6d. bound in morocco, by Hayday. Proof Impressions (only 200 copies printed, of which a very few now remain), £6. 6s. boards.

MOORE'S LALLA ROOKH: AN ORIENTAL ROMANCE.

New Edition, uniform with the smaller Edition of Mr. Macaulay's "Lays of Ancient Rome." With the Autobiographical Preface from the Collective Edition of Mr. Moore's Poetical Works, and a Vignette Title by D. MacIise, R.A. 16mo. 5s. cloth; 12s. 6d. smooth morocco, by Hayday.—Or, in fcp. 8vo. with Four Engravings, from Paintings by Westall, 10s. 6d. cloth; bound in morocco, 14s.

MOORE'S LALLA ROOKH: AN ORIENTAL ROMANCE.

With 13 Plates from Designs by Corbould, Meadows, and Stephanoff, engraved under the superintendence of Mr. Charles Heath. 8vo. 21s. cloth; morocco, 35s; or, with India Proof Plates, 42s. cloth.

MORELL.—THE PHILOSOPHY OF RELIGION.

By J. D. MORELL, M.A. Author of an Historical and Critical "View of the Speculative Philosophy of Europe in the Nineteenth Century." 8vo. 12s. cloth.

MOSELEY.—THE MECHANICAL PRINCIPLES OF ENGINEERING AND ARCHITECTURE. By the Rev. H. MOSELEY, M.A. F.R.S., Professor of Natural Philosophy and Astronomy in King's College, London; and Author of "Illustrations of Practical Mechanics," &c. 8vo. with Woodcuts and Diagrams, 24s. cloth.

MOSELEY.—ILLUSTRATIONS OF PRACTICAL MECHANICS.

By the Rev. H. MOSELEY, M.A., Professor of Natural Philosophy and Astronomy in King's College, London; being the First Volume of the Illustrations of Science by the Professors of King's College. New Edition. Fcp. 8vo. with numerous Woodcuts, 8s. cloth.

MOSHEIM'S ECCLESIASTICAL HISTORY,

Ancient and Modern. Translated, with copious Notes, by JAMES MURDOCK, D.D. New Edition, revised, and continued to the present time, by the Rev. HENRY SOAMES, M.A. 4 vols. 8vo. 48s. cloth.

MURE.—A CRITICAL HISTORY OF THE LANGUAGE AND LITERATURE OF ANCIENT GREECE. By WILLIAM MURE, M.P., of Caldwell. 3 vols. 8vo. 36s. cloth.

"The history of the language and literature of Greek has so constantly been confined to the schools of the learned that notwithstanding the numerous and excellent works extant upon this subject, a work which treats of it in a more popular form, suitable to the general reader as well as the scholar, has hitherto been a desideratum in our literature. The want is admirably supplied by the volumes of Mr. Mure, which, within the limits which the author has proposed to himself, contain a full and most interesting account of the rise and progress of the literature of ancient Greece. ... Unable for want of space to follow the author into the details of his interesting performance, we must content ourselves with this general sketch of a work which, in point of copiousness and accuracy of information, has few to surpass it, while its freedom from all unnecessary display of learning, and its practical and common sense method of handling the subject, render it eminently fit to introduce to an acquaintance with the beauties of Greek literature those who without possessing the advantage of scholarship, are yet able to sympathise with the interest attaching to the literary development of the most accomplished antiquity." JOHN BELL.

MURRAY.—ENCYCLOPÆDIA OF GEOGRAPHY;

Comprising a complete Description of the Earth: exhibiting its Relation to the Heavenly Bodies, its Physical Structure, the Natural History of each Country, and the Industry, Commerce, Political Institutions, and Civil and Social State of all Nations. By HUGH MURRAY, F.R.S.E.; assisted by other Writers of eminence. New Edition. 8vo. with 83 Maps, and upwards of 1,000 other Woodcuts, £3. cloth.

NEALE.—THE CLOSING SCENE;

Or, Christianity and Infidelity contrasted in the Last Hours of Remarkable Persons. By the Rev. ESKINE NEALE, M.A., Rector of Kirton, Suffolk; Author of "The Bishop's Daughter," "Self-Sacrifice," "The Life-Book of a Labourer," &c. New Edition. 2 vols. fcp. 8vo. 13s. cloth.

. Separately—Vol. I. (First Series), 6s.; Vol. II. (Second Series), 7s.

NECKER DE SAUSSURE.—PROGRESSIVE EDUCATION;

Or, Considerations on the Course of Life. Translated and abridged from the French of Madame NECKER DE SAUSSURE, by Miss HOLLAND. 3 vols. fcp. 8vo. 12s. 6d. cloth.

. Separately—Vols. I. and II. 12s.; Vol. III. 7s. 6d.

NEWMAN.—DISCOURSES ADDRESSED TO MIXED CONGREGATIONS. By JOHN HENRY NEWMAN, Priest of the Oratory of St. Philip Neri. 2d Edition. 8vo. 12s. cloth.

OSBORNE.—OCEANUS;

Or, a Peaceful Progress o'er the Unpathed Sea. By Mrs. D. OSBORNE. With Five Illustrations engraved on Wood, from Designs by A. Cooper, R.A. Square, 7s. 6d. cloth.

. Her Majesty the Queen has been graciously pleased to accept and acknowledge a copy of this work for the use of the Royal Children.

OWEN JONES.—FLOWERS AND THEIR KINDRED

THOUGHTS: A Series of Stanzas. By MARY ANNE BACON, Authoress of "Fruits from the Garden and the Field." With beautiful Illustrations of Flowers, designed and printed in Colours by Owen Jones. Uniform with "Fruits from the Garden and the Field." Imperial 8vo. 31s. 6d. elegantly bound.

OWEN JONES.—FRUITS FROM THE GARDEN AND THE

FIELD. A Series of Stanzas. By MARY ANNE BACON, Authoress of "Flowers and their kindred Thoughts." With beautiful Illustrations of Fruit, designed and printed in Colours by Owen Jones. Uniform with "Flowers and their kindred Thoughts." Imp. 8vo. 31s. 6d. elegantly bound.

OWEN JONES'S ILLUMINATED EDITION OF GRAY'S

ELGY. GRAY'S ELGY, WRITTEN IN A COUNTRY CHURCHYARD. Illuminated, in the Missal Style, by OWEN JONES, Architect. Imperial 8vo. 31s. 6d. elegantly bound.

OWEN JONES'S ILLUMINATED EDITION OF THE SERMON

ON THE MOUNT. THE SERMON ON THE MOUNT. Printed in Gold and Colours, in the Missal Style; with Ornamental Borders by OWEN JONES, Architect, and an Illuminated Frontispiece by W. BOKALL, Esq. New Edition. Square fcp. 8vo. in rich silk covers, 21s.; or bound in morocco, by Hayday, 25s.

OWEN JONES'S ILLUMINATED EDITION OF THE MAR-

RIAGE SERVICE. THE FORM OF SOLEMNISATION OF MATRIMONY. From "The Book of Common Prayer." Illuminated, in the Missal Style, by OWEN JONES. Square 18mo. 21s. elegantly bound in white calf.

OWEN JONES'S ILLUMINATED EDITION OF THE

PREACHER. The Words of the Preacher, Son of David, King of Jerusalem. From the Holy Scriptures. Being the Twelve Chapters of the Book of Ecclesiastes, elegantly Illuminated, in the Missal Style, by OWEN JONES. Imperial 8vo. in very massive carved covers, 42s.; or, handsomely bound in calf, 31s. 6d.

OWEN JONES'S ILLUMINATED EDITION OF SOLOMON'S

SONG. THE SONG OF SONGS, WHICH IS SOLOMON'S. From the Holy Scriptures. Being the Six Chapters of the Book of the Song of Solomon, richly Illuminated, in the Missal Style, by OWEN JONES. Elegantly bound in relievo leather. Imperial 16mo. 21s.

OWEN JONES'S TRANSLATION OF D'AGINCOURT'S HIS-

TORY OF ART. THE HISTORY OF ART, BY ITS MONUMENTS, from its Decline in the Fourth Century to its Restoration in the Sixteenth. Translated from the French of SERRUOX D'AGINCOURT, by OWEN JONES, Architect. In 3,335 Subjects, engraved on 338 Plates. Vol. I. Architecture, 73 Plates; Vol. II. Sculpture, 51 Plates; Vol. III. Painting, 204 Plates. 3 vols. royal folio, £5. 5s. sewed.

OWEN. — LECTURES ON THE COMPARATIVE ANATOMY

and **PHYSIOLOGY** of the **INVERTEBRATE ANIMALS**, delivered at the Royal College of Surgeons in 1843. By RICHARD OWEN, F.R.S. Hunterian Professor to the College. 8vo. with nearly 140 Wood Engravings, 14s. cloth.

OWEN. — LECTURES ON THE COMPARATIVE ANATOMY

and **PHYSIOLOGY** of the **VERTEBRATE ANIMALS**, delivered at the Royal College of Surgeons in 1844 and 1846. By RICHARD OWEN, F.R.S. Hunterian Professor to the College. In 2 vols. Vol. I. 8vo. with numerous Woodcuts, 14s. cloth.

PALEY'S EVIDENCES OF CHRISTIANITY:

And **HOMER PAULINE.** A New Edition, with Notes, an Analysis, and a Selection of Papers from the Senate-House and College Examination Papers. Designed for the Use of Students in the University. By ROBERT PORTS, M.A. Trinity College, Cambridge. 8vo. 10s. 6d. cloth.

The theological student will find this an invaluable volume. In addition to the text, there are copious notes, indicative of laborious and useful research; an analysis of great ability and correctness; and a selection from the Senate House and College Examination Papers, by which great help is given as to what to study and how to study it. There is really nothing wanting to make this book perfect."

CHURCH AND STATE GAZETTE.

PARKES. — DOMESTIC DUTIES;

Or, Instructions to Young Married Ladies on the Management of their Households, and the Regulation of their Conduct in the various Relations and Duties of Married Life. By MRS. W. PARKES. New Edition. Fcp. 8vo. 9s. cloth.

PASCAL'S PROVINCIAL LETTERS:

With an "Essay on Pascal, considered as a Writer and Moralist," by M. VILLEMARIN, Peer of France, late Minister of Public Instruction, &c. Newly translated from the French, with Memoir, Notes, and Appendix, by G. PEARCE, Esq. Post 8vo. with Portrait, 8s. 6d. cloth.

PASCAL'S MISCELLANEOUS WRITINGS:

Consisting of Correspondence with Relatives and Friends; Letter on the Death of his Father, in a complete state, from original sources; Philosophical Treatises; Discourses on the "Passion of Love" (lately discovered); Essay on the Art of Persuasion, and Notes on Eloquence and Style; Conversations—On the Condition of the Great, &c.; detached Thoughts and Notes, &c.; the greater part never before published in this Country, and large portions from Original MSS. Arranged and translated from the French Edition of M. P. Fagnere, with Introduction, Editorial Notices, Notes, &c. By G. PEARCE, Esq. Post 8vo. 8s. 6d. cloth.

PASCAL'S THOUGHTS ON RELIGION,

And EVIDENCES of CHRISTIANITY. Newly Translated and arranged, with large Additions, from Original Manuscripts, from the French Edition of Mons. P. Faugière: with Introduction, Notes, &c. By G. PEARCE, Esq. Forming the Third and concluding Volume of Mr. Pearce's Translation of Pascal's Works. Post 8vo. 8s. 6d. cloth.

PEREIRA.—A TREATISE ON FOOD AND DIET:

With Observations on the Dietetical Regimen suited for Disordered States of the Digestive Organs; and an Account of the Diets of some of the principal Metropolitan and other Establishments for Paupers, Lunatics, Criminals, Children, the Sick, &c. By JON. PEREIRA, M.D. F.R.S. & L.S. Author of "Elements of Materia Medica." 8vo. 16s. cloth.

PESCHEL.—ELEMENTS OF PHYSICS.

By C. F. PESCHEL, Principal of the Royal Military College, Dresden. Translated from the German, with Notes, by E. WISE. 3 vols. fcp. 8vo. with Diagrams and Woodcuts, 21s. cloth.

Separately { Part 1. The Physics of Ponderable Bodies. Fcp. 8vo. 7s. 6d. cloth.
Part 2. Imponderable Bodies (Light, Heat, Magnetism, Electricity, and Electrodynamics). 2 vols. fcp. 8vo. 13s. 6d. cloth.

PHILLIPS.—AN ELEMENTARY INTRODUCTION TO MINERALOGY;

comprising a Notice of the Characters, Properties, and Chemical Constitution of Minerals: with Accounts of the Places and Circumstances in which they are found. By WILLIAM PHILLIPS, F.L.S.M.G.S. &c. A New Edition, corrected, enlarged, and improved, by H. G. BROOKS, F.R.S.; and W. H. MILLER, M.A., F.R.S. Professor of Mineralogy in the University of Cambridge. 8vo. with numerous Wood Engravings. [In the press.]

PHILLIPS.—FIGURES AND DESCRIPTIONS OF THE

PALÆOZOIC FOSSILS of CORNWALL, DEVON, and WEST SOMERSET; observed in the course of the Ordnance Geological Survey of that District. By JOHN PHILLIPS, F.R.S. F.G.S. &c. Published by Order of the Lords Commissioners of H.M. Treasury. 8vo. with 60 Plates, comprising very numerous figures, 9s. cloth.

PLUNKETT.—THE PAST AND FUTURE OF THE BRITISH

NAVY. By Captain the Hon. E. PLUNKETT, R.N. Second Edition, corrected and enlarged: with Notes, and new Information communicated by several Officers of Distinction. Post 8vo. 8s. 6d. cloth.

PORTLOCK.—REPORT ON THE GEOLOGY OF THE COUNTY

of LONDONDERRY, and of Parts of Tyrone and Fermanagh, examined and described under the Authority of the Master-General and Board of Ordnance. By J. E. PORTLOCK, F.R.S. &c. 8vo. with 48 Plates, 24s. cloth.

POWER.—SKETCHES IN NEW ZEALAND,

with Pen and Pencil. By W. TYRONE POWER, D.A.C.G. From a Journal kept in that Country, from July 1846 to June 1848. With 8 Plates and 2 Woodcuts, from Drawings made on the spot. Post 8vo. 12s. cloth.

PYCROFT.—THE COLLEGIAN'S GUIDE;

Or, Recollections of College Days: setting forth the Advantages and Temptations of an University Education. By the Rev. JAMES PYCROFT, B.A., Author of "A Course of English Reading," &c. Post 8vo. 10s. 6d. cloth.

PYCROFT.—A COURSE OF ENGLISH READING,

Adapted to every Taste and Capacity: with Literary Anecdotes. By the Rev. JAMES PYCROFT, B.A. Author of "The Collegian's Guide, &c." New Edition. Fcp. 8vo. 5s. cloth.

RANKE'S HISTORY OF THE REFORMATION.

Translated by SARAH AUSTIN, Translator of Ranke's "History of the Popes." Vols. I. and II. 8vo. 30s., Vol. III. 18s., cloth.

READER.—TIME TABLES, consisting of 365 Tables,

Shewing, WITHOUT CALCULATION, the Number of Days from every Day in the Year to any other Day, for any period not exceeding 365 Days. Compiled to facilitate the Operation of Discounting Bills, and the Calculation of Interest on Banking and Current Accounts, &c. By THOMAS READER. Post 8vo. 14s. cloth; or 17s. calf lettered.

DR. REECE'S MEDICAL GUIDE;

For the Use of the Clergy, Heads of Families, Schools, and Junior Medical Practitioners; comprising a complete Modern Dispensatory, and a Practical Treatise on the distinguishing Symptoms, Causes, Prevention, Cure, and Palliation of the Diseases incident to the Human Frame. With the latest Discoveries in the different departments of the Healing Art, Materia Medica, &c. Seventeenth Edition (1850), with considerable Additions; revised and corrected by the Author's Son, Dr. HENRY REECE, M.R.C.S. &c. 8vo. 12s. cloth.

RICH.—THE ILLUSTRATED COMPANION TO THE LATIN

DICTIONARY AND GREEK LEXICON: forming a Glossary of all the Words representing Visible Objects connected with the Arts, Manufactures, and Every-day Life of the Ancients. With Representations of nearly Two Thousand Objects from the Antique. By ANTHONY RICH, Jun. B.A. late of Caius College, Cambridge Post 8vo. with about 2,000 Woodcuts, 21s. cloth.

RICHTER.—LEVANA; OR, THE DOCTRINE OF EDUCATION.

Translated from the German of JEAN PAUL FR. RICHTER. Post 8vo. 10s. 6d. cloth.

RIDDLE.—A COPIOUS AND CRITICAL LATIN-ENGLISH

LEXICON, founded on the German-Latin Dictionaries of Dr. William Freund. By the Rev. J. E. RIDDLE, M.A. Author of "A Complete Latin-English and English-Latin Dictionary," "Ecclesiastical Chronology," &c. Post 4to. Uniform with "Yonge's English Greek Lexicon," 22. 10s. cloth.

RIDDLE.—A COMPLETE LATIN-ENGLISH AND ENGLISH-

LATIN DICTIONARY, for the use of Colleges and Schools. By the Rev. J. E. RIDDLE, M.A. New Edition. 8vo. 81s. 6d. cloth.

Separately } The English-Latin Dictionary, 10s. 6d. cloth.
 } The Latin-English Dictionary, 21s. cloth.

RIDDLE.—A DIAMOND LATIN-ENGLISH DICTIONARY.

For the Waistcoat-pocket. A Guide to the Meaning, Quality, and right Accentuation of Latin Classical Words. By the Rev. J. E. RIDDLE, M.A. New Edition. Royal 32mo. 4s. bound.

RIVERS.—THE ROSE AMATEUR'S GUIDE;

Containing ample Descriptions of all the fine leading varieties of Roses, regularly classed in their respective Families; their History and mode of Culture. By T. RIVERS, Jun. New Edition, corrected and improved. Fcp. 8vo. 6s. cloth.

ROBINSON.—THE WHOLE ART OF CURING, PICKLING,

AND SMOKING MEAT AND FISH, both in the British and Foreign Modes. With many useful Miscellaneous Receipts, and full Directions for the Construction of an economical Drying Chimney and Apparatus, on an entirely New Plan. By JAMES ROBINSON, Eighteen Years a Practical Curer. Fcp. 8vo. 4s. 6d. cloth.

ROBINSON.—THE WHOLE ART OF MAKING BRITISH

WINES, CORDIALS, and LIQUEURS, in the greatest Perfection; as also Strong and Cordial Waters. To which is added, a Collection of Valuable Recipes for Brewing Fine and Strong Ale, and Miscellaneous Articles connected with the Practice. By JAMES ROBINSON. Fcp. 8vo. 6s. cloth.

ROGERS.—ESSAYS SELECTED FROM CONTRIBUTIONS

To the EDINBURGH REVIEW. By HENRY ROGERS. 2 vols. 8vo. 24s. cloth.

CONTENTS:

VOL. I.

ESSAYS, BIOGRAPHICAL AND CRITICAL.

1. Life and Writings of Thomas Fuller.
2. Andrew Marvell.
3. Luther's Correspondence and Character.
4. Life and Genius of Leibnitz.
5. Genius and Writings of Pascal.
6. Literary Genius of Plato—Character of Socrates.
7. Structure of the English Language.
8. Sacred Eloquence—the British Pulpit.
9. The Vanity and Glory of Literature.

VOL. II.

ESSAYS, THEOLOGICAL AND POLITICAL.

1. Right of Private Judgment.
2. Puseyism; or, the Oxford Tractarian School.
3. Recent Development of Puseyism.
5. Reason and Faith—their Claims and Conflicts.
5. Revolution and Reform.
6. Treatment of Criminals.
7. Prevention of Crime.

ROGERS.—THE VEGETABLE CULTIVATOR;

Containing a plain and accurate Description of all the different Species of Culinary Vegetables, with the most approved Method of Cultivating them by Natural and Artificial Means, and the best Modes of Cooking them. Together with a Description of the Physical Herbs in general Use. By J. ROGERS, Author of "The Fruit Cultivator." New Edition. Fcp. 8vo. 7s. cloth.

RONALDS.—THE FLY-FISHER'S ENTOMOLOGY.

Illustrated by coloured Representations of the Natural and Artificial Insect; and accompanied by a few Observations and Instructions relative to Trout-and-Grayling Fishing. By ALFRED RONALDS. 4th Edition, corrected; with Twenty Copperplates. 8vo. 14s. cloth.

ROWTON.—THE DEBATER;

Being a Series of complete Debates, Outlines of Debates, and Questions for Discussion; with ample References to the best Sources of Information on each particular Topic. By FREDERIC ROWTON, Author of "The Female Poets of Great Britain." Fcp. 8vo. 6s. cloth.

SANDBY.—MESMERISM AND ITS OPPONENTS.

By GEORGE SANDBY, M.A. Vicar of Flixton, Suffolk. New Edition, considerably enlarged; with an Introductory Chapter on the Hostility of Scientific and Medical Men to Mesmerism. 16mo. 5s. cloth; or in 2 Parts, 2s. each.

SANDFORD.—PAROCHIALIA.

Or, Church, School, and Parish. By JOHN SANDFORD, B.D. Vicar of Dunchurch, Chaplain to the Lord Bishop of Worcester, and Rural Dean. 8vo. with Woodcuts, 16s. cloth.

SCHLEIDEN.—PRINCIPLES OF SCIENTIFIC BOTANY;

Or, Botany as an Inductive Science. By Dr. M. J. SCHLEIDEN, Extraordinary Professor of Botany in the University of Jena. Translated by EDWIN LANKESTER, M.D. F.R.S. F.L.S. Lecturer on Botany at the St. George's School of Medicine, London. 8vo. with Plates and Woodcuts, 21s. cloth.

SCOFFERN.—THE MANUFACTURE OF SUGAR,

In the Colonies and at Home, chemically considered. By JOHN SCOFFERN, M.B. Lond. late Professor of Chemistry at the Aldergate College of Medicine. 8vo. with Illustrations (some coloured) 10s. 6d. cloth.

SEAWARD.—SIR EDWARD SEAWARD'S NARRATIVE OF

HIS SHIPWRECK, and consequent Discovery of certain Islands in the Caribbean Sea: with a detail of many extraordinary and highly interesting Events in his Life, from 1733 to 1749, as written in his own Diary. Edited by Miss JANE PORTER. 3d Edition, with a New Nautical and Geographical Introduction. 2 vols. post 8vo. 21s. cloth.

SEWELL.—AMY HERBERT.

By a LADY. Edited by the Rev. WILLIAM SEWELL, B.D. Fellow and Tutor of Exeter College, Oxford. New Edition. 2 vols. fcp. 8vo. 9s. cloth.

SEWELL.—THE EARL'S DAUGHTER.

By the Authoress of "Amy Herbert," "Gertrude," "Laneton Parsonage," "Margaret Percival," and "The Child's History of Rome." Edited by the Rev. WILLIAM SEWELL, D.D. Fellow and Tutor of Exeter College, Oxford. Fcp. 8vo.

SEWELL.—GERTRUDE.

A Tale. By the Authoress of "Amy Herbert." Edited by the Rev. WILLIAM SEWELL, B.D. Fellow and Tutor of Exeter College, Oxford. New Edition. 2 vols. fcp. 8vo. 9s. cloth.

SEWELL.—LANETON PARSONAGE:

A Tale for Children, on the Practical Use of a portion of the Church Catechism. By the Authoress of "Amy Herbert." Edited by the Rev. W. SEWELL, B.D. Fellow and Tutor of Exeter College, Oxford. New Edition. 3 vols. fcp. 8vo. 16s. cloth.

SEWELL.—MARGARET PERCIVAL.

By the Authoress of "Amy Herbert." Edited by the Rev. W. SEWELL, B.D. Fellow and Tutor of Exeter College, Oxford. New Edition. 2 vols. fcp. 8vo. 12s. cloth.

SHAKSPEARE, BY BOWDLER.

THE FAMILY SHAKSPEARE; in which nothing is *added* to the Original Text; but those words and expressions are *omitted* which cannot with propriety be read aloud. By T. BOWDLER, Esq. F.R.S. New Edition. 8vo. with 36 Engravings on Wood, from designs by Smirke, Howard, and other Artists, 21s. cloth; or, in 8 vols. 8vo. without Illustrations, £4. 14s. 6d. boards.

SHORT WHIST:

Its Rise, Progress, and Laws; with Observations to make any one a Whist Player; containing also the Laws of Piquet, Cassino, Ecarté, Cribbage, Backgammon. By Major A * * * *. New Edition. To which are added, Precepts for Tyros. By Mrs. B * * *. Fcp. 8vo. 3s. cloth.

SINCLAIR.—SIR EDWARD GRAHAM.

By CATHERINE SINCLAIR, Author of "Modern Accomplishments," &c. 3 vols. post 8vo. 31s. 6d. boards.

SINCLAIR.—THE BUSINESS OF LIFE.

By CATHERINE SINCLAIR, Author of "The Journey of Life," "Modern Society," "Jane Bouverie," &c. 2 vols. fcp 8vo. 10s. cloth.

SINCLAIR.—THE JOURNEY OF LIFE.

By CATHERINE SINCLAIR, Author of "The Business of Life," "Modern Society," "Jane Bouverie," &c. New Edition, corrected and enlarged. Fcp. 8vo. 5s. cloth.

SIR ROGER DE COVERLEY.

By the Spectator. With Notes and Illustrations, by W. HENRY WILLS; and numerous Designs by FREDERICK TAYLER, Member of the Society of Painters in Water Colours, engraved on Wood by John Thompson. Crown 8vo. [Nearly ready.]

THE SKETCHES:

Three Tales. By the Authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone." New Edition. Fcp. 8vo. with 6 Plates, 8s. cloth.

SMITH.—THE WORKS OF THE REV. SYDNEY SMITH:

Including his Contributions to The Edinburgh Review. New Edition, complete in One Volume; with Portrait by E. U. Eddis, engraved in line by W. Greatbach, and View of Combe Florey Rectory, Somerset. Square crown 8vo. 21s. cloth; 30s. calf extra, by Hayday; or in 3 vols. 8vo. with Portrait, 36s. cloth.

SMITH.—ELEMENTARY SKETCHES OF MORAL PHILO-

SOPHY, delivered at the Royal Institution in the Years 1804, 1805, and 1806. By the late Rev. SYDNEY SMITH, M.A. With an Introductory Letter to Mrs. Sydney Smith from the late Lord Jeffrey. 8vo. 12s. cloth.

SMITH.—SERMONS PREACHED AT ST. PAUL'S CATHE-

dral, the Foundling Hospital, and several Churches in London; together with others addressed to a Country Congregation. By the late Rev. SYDNEY SMITH, Canon Residentiary of St. Paul's Cathedral. 8vo. 12s. cloth.

SMITH.—SACRED ANNALS;

Or, Researches into the History and Religion of Mankind, from the Creation of the World to the Death of Isaac: deduced from the Writings of Moses and other Inspired Authors, copiously illustrated and confirmed by the Ancient Records, Traditions, and Mythology of the Heathen World. By GEORGE SMITH, F.A.S. Crown 8vo. 10s. cloth.

SMITH.—SACRED ANNALS, VOL. II.

THE HEBREW PEOPLE; or, the History and Religion of the Israelites, from the Origin of the Nation to the Time of Christ: deduced from the Writings of Moses and other Inspired Authors; and Illustrated by Copious References to the Ancient Records, Traditions, and Mythology of the Heathen World. By GEORGE SMITH, F.A.S. &c. &c. Crown 8vo. in Two Parts, 12s. cloth.

SMITH.—THE RELIGION OF ANCIENT BRITAIN HISTORICALLY CONSIDERED:

or, a Succinct Account of the several Religious Systems which have obtained in this Island from the Earliest Times to the Norman Conquest: including an Investigation into the Early Progress of Error in the Christian Church, the Introduction of the Gospel into Britain, and the State of Religion in England till Popery had gained the ascendancy. By GEORGE SMITH, F.A.S. New Edition. 8vo. 7s. 6d. cloth.

SMITH.—PERILOUS TIMES;

Or, the Aggressions of Antichristian Error on Scriptural Christianity, considered in reference to the Dangers and Duties of Protestants. By GEORGE SMITH, F.A.S. Fcp. 8vo. 6s. cloth.

SMITH.—THE VOYAGE AND SHIPWRECK OF ST. PAUL:

with Dissertations on the Sources of the Writings of St. Luke, and the Ships and Navigation of the Antients. By JAMES SMITH, Esq. of Jordan Hill, F.R.S. 8vo. with Views, Charts, and Woodcuts, 14s. cloth.

SOAMES.—THE LATIN CHURCH DURING ANGLO-SAXON TIMES.

By the Rev. HENRY SOAMES, M.A., Editor of "Mosheim's Institutes of Ecclesiastical History." 8vo. 14s. cloth.

SOME PASSAGES FROM MODERN HISTORY.

By the Authoress of "Letters to My Unknown Friends," "Twelve Years Ago," "Discipline," and "Letters on Happiness." Fcp. 8vo. 6s. 6d. cloth.

ROBERT SOUTHEY'S COMPLETE POETICAL WORKS;

Containing all the Author's last Introductions and Notes. Complete in One Volume, with Portrait and View of the Poet's Residence at Keswick, uniform with Byron's and Moore's Poems. 8vo. 21s. cloth; 42s. bound in morocco.—Or, in 10 vols. fcp. 8vo. with Portrait and 19 Plates, £2. 10s. cloth; bound in morocco, £4. 10s.

SOUTHEY.—SELECT WORKS OF THE BRITISH POETS,

From Chaucer to Withers. With Biographical Sketches, by R. SOUTHEY, LL.D. 8vo. 30s. cloth; with gilt edges, 31s. 6d.

SOUTHEY'S COMMONPLACE-BOOK.

Edited by his Son-in-Law, the Rev. JOHN WOOD WARTER, B.D. FIRST SERIES, comprising CHOICE PASSAGES, Moral, Religious, Political, Philosophical, Historical, Poetical, and Miscellaneous; and COLLECTIONS for the History of Manners and Literature in England. Forming a Volume complete in itself. New Edition; with medallion Portrait of Southey. Square crown 8vo. 18s. cloth.

SOUTHEY'S COMMONPLACE BOOK.

Edited by his Son-in-Law, the Rev. JOHN WOOD WARTER, B.D. SECOND SERIES, comprising SPECIAL COLLECTIONS—viz., Ecclesiasticals, or Notes and Extracts on Theological Subjects (with Collections concerning Cromwell's Age); Spanish and Portuguese Literature; Middle Ages, &c.; Notes for the History of the Religious Orders; Orientalia, or Eastern and Mahomedan Collections; American Tribes; Incidental and Miscellaneous Illustrations: Physica, or Remarkable Facts in Natural History; and Curious Facts, quite Miscellaneous. Forming a Volume complete in itself. Square crown 8vo. 18s. cloth.

SOUTHEY'S COMMONPLACE BOOK.

Edited by his Son-in-Law, the Rev. JOHN WOOD WARTER, B.D. THIRD SERIES, being ANALYTICAL READINGS; and comprising Analytical Readings in Anglo-Irish History; Biography (Ecclesiastical); Biography (Miscellaneous); Civil History (Miscellaneous Foreign Correspondence); Divinity; Ecclesiastical History (General); English History (Civil); English History (Ecclesiastical); French History; Historical Memoirs; Literary History; Miscellaneous Literature; Natural History; Topography; and Voyages & Travels. Forming a Volume complete in itself. Square crown 8vo.

. The FOURTH and concluding SERIES—comprising ORIGINAL MEMORANDA—is preparing for publication.

SOUTHEY.—THE DOCTOR, &c.

By the late ROBERT SOUTHEY. Complete in One Volume. Edited by the Author's Son-in-Law, the Rev. JOHN WOOD WARTER, B.D. With Portrait, Vignette Title-page, Bust of the Author, and coloured Plate. New Edition. Square crown 8vo. 21s. cloth.

THE LIFE AND CORRESPONDENCE OF THE LATE

ROBERT SOUTHEY. Edited by his Son, the Rev. CHARLES CUTHBERT SOUTHEY M.A. To be completed in Six Volumes, each containing a Family Portrait, and a Landscape Illustration by W. Westall. Vols. I. to IV. are now ready, price 10s. 6d. each. Vol. V. will be published at the end of June, and Vol. VI. at the end of August.

"Had this life no other claim to favour than the letters of Southey, now first collected and published, it would justly become the most popular of modern productions. Southey had the faculty of expressing his thoughts with precision, yet with perfect ease and facility; and the playful turn of his mind—enriched by extensive reading—together with the openness with which he reveals every changing shade of feeling, gives an inexpressible charm to his correspondence. The editor has performed his task judiciously, and the work is in every respect well produced."

BRITANNIA.

SOUTHEY.—THE LIFE OF WESLEY;

And Rise and Progress of Methodism. By ROBERT SOUTHEY, Esq. LL.D. New Edition, with Notes by the late Samuel Taylor Coleridge, Esq., and Remarks on the Life and Character of John Wesley, by the late Alexander Knox, Esq. Edited by the Rev. CHARLES CUTHBERT SOUTHEY, A.M. Curate of Cockermouth. 2 vols. 8vo. with 2 Portraits, 28s. cloth.

STEEL'S SHIPMASTER'S ASSISTANT;

Compiled for the use of Merchants, Owners and Masters of Ships, Officers of Customs, and all Persons connected with Shipping or Commerce: containing the Law and Local Regulations affecting the Ownership, Charge, and Management of Ships and their Cargoes; together with Notices of other Matters, and all necessary Information for Mariners. New Edition, rewritten throughout. Edited by GRAHAM WILLMORE, Esq. M.A. Barrister-at-Law; GEORGE CLEMENTS, of the Customs, London; and WILLIAM TATE, Author of "The Modern Cambist." 8vo. 38s. cloth; or, 29s. bound.

STEPHEN.—ESSAYS IN ECCLESIASTICAL BIOGRAPHY.

By the Right Hon. Sir JAMES STEPHEN, K.C.B., Professor of Modern History in the University of Cambridge. 2 vols. 8vo. 24s. cloth.

STEPHEN.—HISTORY OF THE EPISCOPAL CHURCH OF

SCOTLAND, from the Reformation to the Present Time. By THOMAS STEPHEN, Author of "The Book of the Constitution," "Spirit of the Church of Rome," &c. 4 vols. 8vo. with 24 highly-finished Portraits engraved on steel, 32s. cloth.

STEPHENS.—A MANUAL OF BRITISH COLEOPTERA,

or, BEETLES: containing a Description of all the Species of Beetles hitherto ascertained to inhabit Great Britain and Ireland, &c. With a Complete Index of the Genera. By J. F. STEPHENS, F.L.S. Author of "Illustrations of Entomology." Post 8vo. 14s. cloth.

STOW.—THE TRAINING SYSTEM, THE MORAL TRAINING

SCHOOL, and the NORMAL SEMINARY. By DAVID STOW, Esq. Honorary Secretary to the Glasgow Normal Free Seminary; Author of "Moral Training," &c. 8th Edition, corrected and enlarged; with Plates and Woodcuts. Post 8vo. 6s. cloth.

SWAIN.—ENGLISH MELODIES.

By CHARLES SWAIN, Author of "The Mind, and other Poems." Fcp. 8vo. 6s. cloth.

TATE.—THE CONTINUOUS HISTORY OF THE LIFE AND

WRITINGS OF ST. PAUL, on the basis of the Acts; with Intercalary Matter of Sacred Narrative, supplied from the Epistles, and elucidated in occasional Dissertations: with the Homæ Pauline of Dr. Paley, in a more correct edition, subjoined. By JAMES TATE, M.A. Canon Residentiary of St. Paul's. 8vo. with Map, 13s. cloth.

TAYLER.—MARGARET;

Or, the Pearl. By the Rev. CHARLES B. TAYLER, M.A. Rector of St. Peter's, Chester, Author of "Lady Mary; or, Not of the World," &c. New Edition. Fcp. 8vo. 6s. cloth.

TAYLER.—LADY MARY;

Or, Not of the World. By the Rev. CHARLES B. TAYLER, Rector of St. Peter's, Chester; Author of "Margaret, or the Pearl," &c. New Edition, with a Frontispiece engraved by J. ABSOLON. Fcp. 8vo. 6s. 6d. cloth.

TAYLOR.—THE VIRGIN WIDOW:

a Play. By HENRY TAYLOR, Author of "The Statesman," "Philip Van Artevelde," "Edwin the Fair," &c. Fcp. 8vo. 6s. cloth.

TAYLOR.—LOYOLA: AND JESUITISM IN ITS RUDIMENTS.

By ISAAC TAYLOR, Author of "Natural History of Enthusiasm," &c. Post 8vo. 10s. 6d. cloth.

THIRLWALL.—THE HISTORY OF GREECE.

By the Right Rev. the Lord Bishop of St. David's (the Rev. Connop Thirlwall). A New Edition, revised; with Notes. Vols. I. to V. 8vo. with Maps, 36s. cloth. To be completed in 8 volumes, price 12s. each. [Vol. VI. nearly ready.]

* Also, an Edition in 8 vols. fcp. 8vo. with Vignette Titles, £2. 8s. cloth.

THOMSON'S SEASONS.

Edited by BOLTON CORNEY, Esq. Illustrated with Seventy-seven Designs drawn on Wood, by Members of the Etching Club. Engraved by Thompson and other eminent Engravers. Square crown 8vo. uniform with "Goldsmith's Poems," 21s. cloth; or, bound in morocco, by Hayday, 36s.

THOMSON'S SEASONS.

Edited, with Notes, Philosophical, Classical, Historical, and Biographical, by ANTHONY TODD THOMSON, M.D. F.L.S. Fcp. 8vo. 7s. 6d. cloth.

THOMSON.—THE DOMESTIC MANAGEMENT OF THE SICK

ROOM, necessary, in Aid of Medical Treatment, for the Cure of Diseases. By ANTHONY TODD THOMSON, M.D. F.L.S. Professor of Materia Medica and Therapeutica, and of Forensic Medicine, in University College, London. New Edition. Post 8vo. 10s. 6d. cloth.

THOMSON.—TABLES OF INTEREST,

At Three, Four, Four-and-a-Half, and Five per Cent., from One Pound to Ten Thousand, and from One to Three Hundred and Sixty-five Days, in a regular progression of single Days; with Interest at all the above Rates, from One to Twelve Months, and from One to Ten Years. Also, numerous other Tables of Exchanges, Time, and Discounts. By JOHN THOMSON, Accountant. New Edition. 12mo. 8s. bound.

THOMSON.—SCHOOL CHEMISTRY;

Or, Practical Rudiments of the Science. By ROBERT DUNDAS THOMSON, M.D. Master in Surgery in the University of Glasgow; Lecturer on Chemistry in the same University; and formerly in the Medical Service of the Honourable East India Company. Fcp. 8vo. with Woodcuts, 7s. cloth.

THOMSON.—EXPERIMENTAL RESEARCHES ON THE FOOD

of ANIMALS and the FATTENING of CATTLE: with Remarks on the Food of Man. By ROBERT DUNDAS THOMSON, M.D. Author of "School Chemistry; or, Practical Rudiments of the Science." Fcp. 8vo. 5s. cloth.

THE THUMB BIBLE;

Or, Verbum Sempiternum. By J. TAYLOR. Being an Epitome of the Old and New Testaments in English Verse. A New Edition (1880), printed from the Edition of 1693, by C. Whittingham, Chiswick. 64mo. 1s. 6d. bound and clasped.

TOMLINE.—AN INTRODUCTION TO THE STUDY OF THE

BIBLE: containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; an Account of the Jewish Sects; and a brief Statement of the Contents of the several Books of the Old and New Testaments. By GEORGE TOMLINE, D.D. F.R.S. New Edition Fcp. 8vo. 5s. 6d. cloth.

TOOKE.—THE HISTORY OF PRICES:

With reference to the Causes of their principal Variations, from the year 1793 to the year 1838, inclusive. Preceded by a Sketch of the History of the Corn Trade in the last Two Centuries. By THOMAS TOOKE, Esq. F.R.S. 3 vols. 8vo. £2. 8s. cloth.

TOOKE.—THE HISTORY OF PRICES, AND OF THE STATE

of the CIRCULATION from 1839 to 1847, inclusive: with a general Review of the Currency Question, and Remarks on the Operation of the Acts 7 and 8 Vict. c. 32: being a continuation of "The History of Prices, from 1793 to 1838." By T. TOOKE, Esq. F.R.S. 8vo. 18s. cloth.

TOWNSEND.—MODERN STATE TRIALS.

Revised and illustrated with Essays and Notes. By WILLIAM CHARLES TOWNSEND, Esq. M.A., Q.C., Recorder of Macclesfield; Author of "Lives of Twelve Eminent Judges of the Last and of the Present Century," &c. 3 vols. 8vo. 30s. cloth.

LIST OF THE TRIALS.

Frost, for High Treason.—Oxford, for High Treason.—Stuart, for Killing Sir Alexander Boswell in a Duel.—The Earl of Cardigan, for Shooting at Captain Tucker.—Courvoisier, for Murder.—M'Naghten, for Murder.—The Earl of Stirling, for Forgery.—O'Brien, for High Treason.—Lord Cochrane, for Conspiracy.—The Wakefields, for Conspiracy and Abduction.—John Hunter and four others, for Conspiracy to Murder.—John Ambrose Williams, for Libel on the Durham Clergy.—Pinney, Mayor of Bristol, for Neglect of Duty.—Moxon, for Blasphemy.—O'Connell and others, for Conspiracy.

TOWNSEND.—THE LIVES OF TWELVE EMINENT JUDGES

of the LAST and of the PRESENT CENTURY. By W. CHARLES TOWNSEND, Esq. M.A. Q.C. Recorder of Macclesfield; Author of "Memoirs of the House of Commons." 2 vols. 8vo. 28s. cloth.

TURNER.—THE SACRED HISTORY OF THE WORLD,

Attempted to be Philosophically considered, in a Series of Letters to a Son. By SHARON TURNER, F.S.A. and R.A.S.L. New Edition, edited by the Rev. SYDNEY TURNER. 3 vols. post 8vo. 31s. 6d. cloth.

DR. TURTON'S MANUAL OF THE LAND AND FRESH-

WATER SHELLS of the BRITISH ISLANDS. A New Edition, thoroughly revised and with considerable Additions. By JOHN EDWARD GRAY, Keeper of the Zoological Collection in the British Museum. Post 8vo. with Woodcuts, and 12 Coloured Plates 15s. cloth.

TWELVE YEARS AGO: A TALE.

By the Authoress of "Letters to my Unknown Friends," "Some Passages from Modern History," "Discipline," and "Letters on Happiness." Fcp. 8vo. 6s. 6d. cloth.

TWINING.—ON THE PHILOSOPHY OF PAINTING:

A Theoretical and Practical Treatise; comprising *Æsthetics* in reference to Art—the Application of Rules to Painting—and General Observations on Perspective. By H. TWINING, Esq. Imperial 8vo. with numerous Plates and Wood Engravings, 21s. cloth.

URE.—DICTIONARY OF ARTS, MANUFACTURES, & MINES;

Containing a clear Exposition of their Principles and Practice. By ANDREW URE, M.D. F.R.S. M.G.S. M.A.S. Lond.; M. Acad. N.L. Philad.; S. Ph. Soc. N. Germ. Hanov.; Mulli. &c. &c. New Edition, corrected. 8vo. with 1,240 Engravings on Wood, 50s. cloth.—Also,

SUPPLEMENT of RECENT IMPROVEMENTS. New Edition. 8vo. with Woodcuts, 14s. cloth.

WALFORD.—THE LAWS OF THE CUSTOMS,

Compiled by Direction of the Lords Commissioners of Her Majesty's Treasury, and published under the Sanction of the Commissioners of Her Majesty's Customs; with Notes and a General Index. Edited by J. G. WALFORD, Esq. Solicitor for the Customs. 8vo. 10s. 6d. cloth.

WALKER.—CHESS STUDIES;

Comprising One Thousand Games of Chess, as really played by the first Chess Players; forming a complete Encyclopædia of Reference, and presenting the greatest Collection extant of fine specimens of strategy in every stage of the Game. Selected and arranged by GEORGE WALKER, Author of "Chess made Easy," &c. 8vo. 10s. 6d. sewed.

WALKER.—ELEMENTA LITURGICA;

Or, the Churchman's Mirror, for the Scholastic Study of the Book of Common Prayer. By G. A. WALKER, A.M., of Christ College, Cambridge. New Edition, entirely rearranged and considerably enlarged. Fcp. 8vo. 4s. 6d. cloth.

WATERTON.—ESSAYS ON NATURAL HISTORY,

Chiefly Ornithology. By CHARLES WATERTON, Esq., Author of "Wanderings in South America." With an Autobiography of the Author, and Views of Walton Hall. New Edition. 2 vols. fcp. 8vo. 14s. 6d. cloth.

*. * Separately—Vol. I. (First Series), 8s.; Vol. II. (Second Series), 6s. 6d.

WEBSTER.—AN ENCYCLOPÆDIA OF DOMESTIC ECONOMY:

Comprising such subjects as are most immediately connected with Housekeeping: as, the Construction of Domestic Edifices, with the modes of Warming, Ventilating, and Lighting them—A description of the various articles of Furniture, with the nature of their Materials—Duties of Servants, &c. &c. By THOMAS WEBSTER, F.G.S.; assisted by the late Mr. Parkes. New Edition. 8vo. with nearly 1,000 Woodcuts, 50s. cloth.

WESTWOOD.—AN INTRODUCTION TO THE MODERN

CLASSIFICATION OF INSECTS; founded on the Natural Habits and compounding Organisation of the different Families. By J. O. WESTWOOD, F.L.S. &c. &c. 2 vols. 8vo. with numerous Illustrations, £2. 7s. cloth.

WHEATLEY.—THE ROD AND LINE;

Or, Practical Hints and Dainty Devices for the sure taking of Trout, Grayling, &c. By HEWITT WHEATLEY, Esq. Senior Angler. Fcp. 8vo. with Nine coloured Plates, 10s. 6d. cloth.

"Besides smart, pungent, and practically profound dissertations on the rod and line, this clever volume replete with practical hints..... The book is pleasantly written, and beneath a semblance of levity will be found concentrated a mass of sterling information." BELL'S LIFE IN LONDON

WILBERFORCE.—A PRACTICAL VIEW OF THE PREVAIL-

ING RELIGIOUS SYSTEMS OF PROFESSED CHRISTIANS, in the Higher and Middle Classes in this Country, contrasted with Real Christianity. By WM. WILBERFORCE, Esq. M.P. New Edition. 8vo. 8s. boards.—Also, an Edition in fcp. 8vo. price 4s. 6d. cloth.

LADY WILLOUGHBY'S DIARY.

So much of the Diary of Lady Willoughby as relates to her Domestic History, and to the Eventful Period of King Charles the First, the Protectorate, and the Restoration (1635 to 1660). Printed, ornamented, and bound in the style of the period to which *The Diary* refers. New Edition. In Two Parts. Square fcp. 8vo. 8s. each, boards; or 18s. each, bound in morocco by Hayday.

WILSON.—THE LANDS OF THE BIBLE VISITED AND

DESCRIBED, in an Extensive Journey undertaken with special reference to the promotion of Biblical Research and the advancement of the Cause of Philanthropy. By John Wilson, D.D. F.R.S. Honorary President of the Bombay Branch of the Royal Asiatic Society, &c. 2 vols. 8vo. with Maps and numerous Illustrations, £1. 16s. cloth.

WOODCOCK.—SCRIPTURE LANDS:

Being a Visit to the Scenes of the Bible. By the Rev. W. J. WOODCOCK, St. Agnes, Nassau. New Providence. With 4 coloured Plates. Post 8vo. 10s. 6d. cloth.

YOUATT.—THE HORSE.

By WILLIAM YOUATT. With a Treatise of Draught. A New Edition; with numerous Wood Engravings, from Designs by William Harvey. 8vo. 10s. cloth.

YOUATT.—THE DOG.

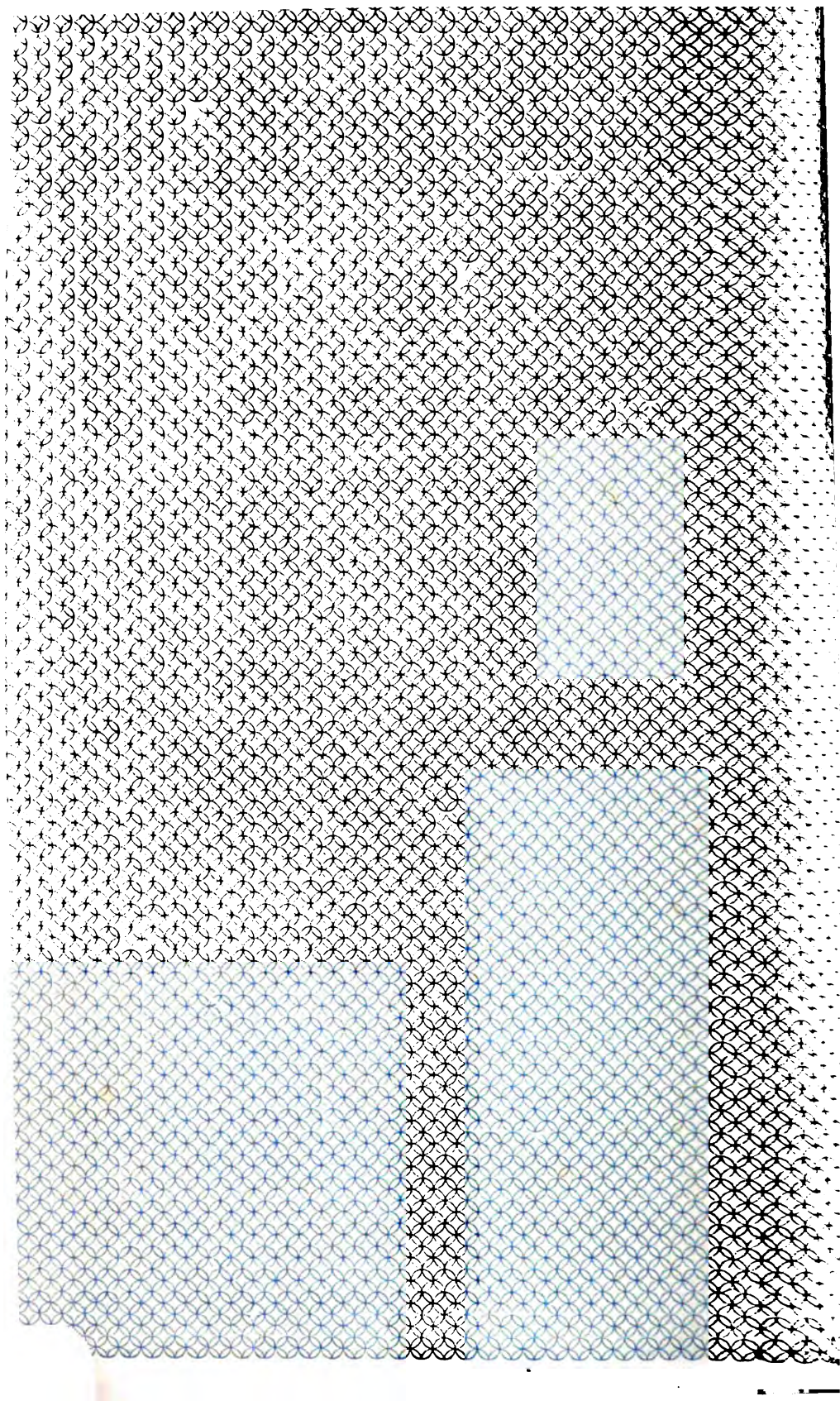
By WILLIAM YOUATT. A New Edition; with numerous Wood Engravings, from Designs by William Harvey. 8vo. 6s. cloth.

. The above works, which were prepared under the superintendence of the Society for the Diffusion of Knowledge, are now published by Messrs. Longman and Co., by assignment from Mr. Charles Knight. It is to be observed that the edition of Mr. Youatt's book on the Horse which Messrs. L. and Co. have purchased from Mr. Knight, is that which was thoroughly revised by the author, and thereby rendered in many respects a new work. The engravings, also, were greatly improved. Both works are the most complete treatises in the language on the History, Structure, Diseases, and Management of the Animals of which they treat.

ZUMPT'S GRAMMAR OF THE LATIN LANGUAGE.

Translated and adapted for the use of English Students, with the Author's sanction and co-operation, by Dr. L. SCHMITZ, F.R.S.E., Rector of the High School of Edinburgh: with copious Corrections and Additions communicated to Dr. Schmitz, for the authorised English Translation, by Professor ZUMPT. New Edition, corrected. 8vo. 14s. cloth.

[June 1, 1857.]



WORKS IN GENERAL LITERATURE.

I.

LIEUT.-COL. CHESNEY'S EXPEDITION to SURVEY the RIVERS EUPHRATES and TIGRIS. With many Plates and Woodcuts. Vols. I. and II. royal 8vo. 63s.—Atlas of Maps and Charts, 31s. 6d.

II.

MR. S. LAING'S OBSERVATIONS on the SOCIAL and POLITICAL STATE of the EUROPEAN PEOPLE in 1848 and 1849. 8vo. 14s.

III.

THE SOCIAL CONDITION and EDUCATION of the PEOPLE in ENGLAND and EUROPE. By JOSEPH KAY, Esq. M.A. 2 vols. post 8vo. 21s.

IV.

MR. A. K. JOHNSTON'S NEW DICTIONARY of GENERAL and PHYSICAL GEOGRAPHY; forming a complete GAZETTEER. 8vo.

V.

MR. M'CULLOCH'S GEOGRAPHICAL DICTIONARY: with 6 large Maps. New Edition (1849). 2 thick volumes, 8vo. £4.

VI.

SIDNEY HALL'S LARGE LIBRARY ATLAS, of 53 coloured Maps, corrected to 1850; with all the RAILWAYS laid down. Colombier 4to. £5.5s.

VII.

NORWAY IN 1848 AND 1849. By THOS. FORESTER, Esq. and Lieut. M. S. BIDDULPH. With Map, Woodcuts, and 10 tinted Plates. 8vo. 18s.

VIII.

SIR JOHN F. W. HERSCHEL'S OUTLINES of ASTRONOMY. New Edition; with Plates and Woodcuts. 8vo. 18s.

IX.

LOUDON'S ENCYCLOPÆDIA of GARDENING. New Edition (1850), corrected by Mrs. LOUDON; with 1,000 Woodcuts. 8vo. 50s.

X.

LOUDON'S HORTUS BRITANNICUS. New Edition (1850), corrected by Mrs. LOUDON and W. H. BAXTER, Esq. 8vo. 31s. 6d.

XI.

BLAIR'S CHRONOLOGICAL and HISTORICAL TABLES. Extended under the revision of Sir HENRY ELLIS, K.H. Imperial 8vo. 31s. 6d.

XII.

THE Rev. W. J. CONYBEARE and the Rev. J. S. HOWSON'S LIFE and EPISTLES of ST. PAUL. 2 vols. 4to. copiously illustrated, by W. H. Bartlett, with Plates, Maps, Charts, Woodcuts, &c.

. In course of publication, in Parts, price 2s. each.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.

